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Epworth Era



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In answering any advertisement in this paper, please state that you saw the advertisement in THE CANADIAN EPWORTH ERA.

The Operator

A New York matron bought a sewing-machine recently, and her eleven-year-old daughter, anxious for a novelty, says the New York Sun, laid out the printed directions and attempted to run the machine. All seemed to be going well, till the mother's attention was attracted by a deep sigh and a whispered "O dear! I cannot find it."

"What is it, daughter, that you cannot find?" she asked.

"Why, mother," was the reply, "the directions say, 'Place the screw to the right of the operator,' and I can't find the operator!"

The Danger of Being Alive

Drink water, and get typhoid fever. Drink milk, and get tuberculosis. Drink whiskey, and get the jim-jams. Eat soup, and get Bright's disease. Eat meat, and encourage apoplexy. Eat oysters, and acquire toxæmia. Eat vegetables, and weaken the system. Eat dessert, and take to paresis. Smoke cigarettes, and die early. Smoke cigars, and get catarrh. Drink coffee, and obtain nervous prostration. Drink wine, and get the gout. In order to be entirely healthy one must eat nothing, drink nothing, smoke nothing, and even before breathing one should make sure that the air has been properly sterilized.—Southwestern World.

Not on the Spot

How can a man serve as witness when he was not on the spot? And unless he was a witness, how should his testimony be trusted? The New York Times tells a pathetic story of a young man who applied for a position as teacher in a small Georgia town.

But, alas! there was an examination to be passed, and from that ordeal the candidate returned in a melancholy state of mind.

"What's the matter, Sam?" asked one of the townsmen. "Couldn't you stand the examination?"

"No, suh," was the answer. "They asked me about things that happened before I was born."

The Indifferent Bridegroom

The absence of all conventionalities and restrictions in Labrador is also very refreshing. A peripatetic minister was called on at a place known as Spotted Islands to marry a couple who were awaiting a chance for the ceremony. The bridegroom was an elderly man, who was a kind of king in the place. When the minister arrived at the island he found all the islanders assembled in the little school-room awaiting him. It was not till he actually entered the building that he discovered the bride was the deceased wife's sister. This being a forbidden relationship, he refused to proceed, whereupon the intending bridegroom quietly remarked: "Never mind, Mister. One of these others will do." So, turning to the expectant crowd, he selected a suitable partner, and she being willing, "Dr. Greenfell, as usual, rang the bell."—Dr. Greenfell, in Leslie's Monthly Magazine.

An Optimist

The story of the laziest man yet discovered comes from the Atlanta Constitution.

"Yes, sir, he was the laziest man on record. What do you reckon he did when his house was on fire?"

"Durns."

"Warmed his hands at the blaze, and said he was thankful he didn't have to split the wood for it!"



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Benington, No. 2	40.00
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Yosts, No. 1	35.00
New Franklins	25.00
Bar-locks	35.00
Latest Olivets	30.00
Peerless	25.00
Manhattan	50.00

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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VII

TORONTO, APRIL, 1905

No. 4

Easter Morning

BY MRS. ANNIE E. SMILEY.

Up from the cold, dark prison of earth
The early flowers are springing.
O'er hill and valley, with tones of mirth,
Glad Easter bells are ringing.
Awake, my heart! and take thy part
In the season's eager voicing!
Shall I be sad while the world is glad,
And all Nature is rejoicing?

The Lord is risen! O soul, rejoice!
For angel choirs are winging.
Awake, my heart! awake, my voice!
And fill the world with singing.
All things are new, spread out to view,
And earth from sleep is waking;
The night is past, and morn at last
In golden light is breaking.

Something New for Easter.—With some the one thought connected with Easter is something new to wear. 'How strange it seems that the beautiful suggestive flowers and Easter offerings are not dreamed of. They are right in thinking of something new for Easter—but not a new hat—something new for the Spirit to wear, new thoughts, new loves, new joys, new purposes; to live a life that might be called a resurrection life—a life of joy in our triumphant King; of holy pride in Him as conqueror over death and the grave.

Just So!—Speaking of the irritability, quarrels and despondency very prevalent as a consequence of depleted nerves, one of our exchanges well says: "Our day needs a gospel of fresh air, exercise and sleep."

Encouraging.—On the authority of the *Church Economist* there are more Christian believers, more students of the Bible, more churches and more money raised for Christian enterprises than ever before since the birth of Christ. Though there are waste places, this is inspiring.

Universal Peace.—In a discussion of universal-peace programmes, the *New York Observer* concludes: "It is the religion of Jesus Christ which will ultimately gain the victory over hate and battle and international back-biting and wrong-doing. But to that high and noble ideal of universal peace, each individual may contribute something of momentum and might by word of testimony, by written witnesses, by personal pleas, by patient argument, and best of all, by himself leading a peaceable life in all faith, love, and godliness."

A Terrible Reckoning.—It is stated that Russia's war bill up to date is as follows: Lost, human lives, 100,000; lost, one fleet, \$50,000,000; lost, one fortress, \$20,000,000; general expenses, \$300,000,000 Total expenditures, \$550,000,000 and 100,000 lives. Well may the question be asked "to what purpose is this waste?"

The Burnished Reflector.—Here is good counsel from Bishop C. H. Fowler: "Have only one chief end. The headlight on an engine is a small lamp, backed and set forth by a burnished reflector. Then it casts forth its brightness, pointing out and illuminating the way for the speeding travellers. Your lamp may not be large, but if you will put behind and about it the burnished reflector of a consistent consecrated life, it may shine forth into the darkness, guiding hurrying pilgrims safely through the night."

What is Civilization?—The Japanese ambassador to France recently made this caustic comment on the modern world's estimate of what constitutes civilization: "We Japanese have for many generations sent to Europe exquisite lacquer work, delicately carved figures, beautiful embroidery; but the European nations described us as uncivilized. We have recently killed some seventy thousand Russians, and every nation in Europe is wondering at the high degree of civilization we have attained."

The Awakening of China.—Bishop J. W. Bashford has a wonderfully optimistic letter in the *New York Christian Advocate* on "The Awakening of China." He says that there are remarkable indications of a great religious movement in that country. The missionary workers who attended his Conferences report that whereas for years they declared the Gospel message to deaf ears and unresponsive hearts, now the Chinese crowd into the schools, hospitals and churches faster than they can be cared for. Bishop Bashford believes that with the doubling of the missionary force on the field as much progress could be made in the next four years as has been accomplished in the past forty years.

Superstition.—In the new Cunarder, the *Corona*, which will be the largest passenger steamer in the world, there is no No. 13 in the state-rooms. The omission is designed to meet susceptibilities of passengers who believe the number unlucky. Old superstitions certainly do die hard.

Winter in Canada.—Rev. Dr. Clark has an interesting article on "The Joys of Canada in Winter," in a recent number of *The Christian Endeavor World*. He appreciated his experience in Montreal and Quebec so much during the month of February that he expresses surprise that more tourists do not come from the United States to breathe the tonic air of "My Lady of the Snows." He says: "So it would be if people of more southern climes only knew the joys of Canada in winter. Instead they shiver at the suggestion, and thank their stars that they were born in a warmer clime. And yet, like many other mental bugbears, these bruits of cold and discomfort take to flight when you fairly look at them, and you find to your surprise that Canada, paradoxical as it may seem, is one of the warmest and most comfortable countries in midwinter on the face of the earth, equalled in this respect, only by northern Sweden and Russia. There is more shivering misery, I venture to say, in the stone palaces of southern Italy in a winter day than there is in a winter of days in all Canada. The simple reason is that the people of Canada expect cold weather, count on it, love it, and prepare for it. The people of Italy seem surprised each year that such w-ather has come again, but prefer to chatter and shiver during the few cold weeks rather than to make themselves comfortable with fires and furs."

Why It Was Done.—Prof. Charles Wagner gives the following account of how he came to write "The Simple Life":

"The way I came to write 'The Simple Life,' was an accident. At a wedding we were seven. There were the groom and the bride and the witnesses, six, and the pastor seven. I talked to them about the home, the fireside, and their manner of life; just to the six. One of the six was a daughter of a public man, a politician. After a few days she came to me and said:

"I wish you would talk at my wedding just as you did at the wedding of those working people."

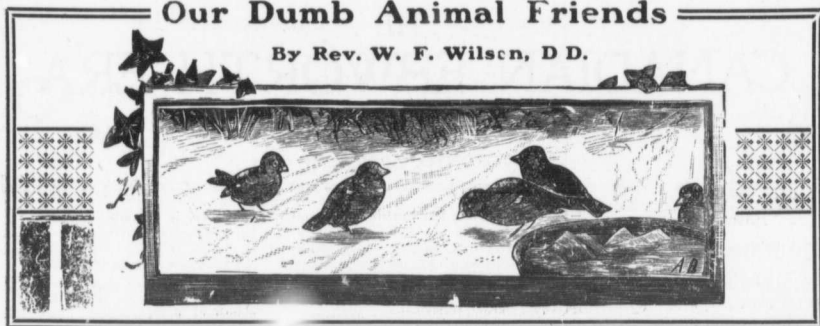
"I said, 'I cannot talk at your wedding like that. There will be two thousand people at your wedding.'

"Well," she said, 'you just talk just like that.'

"So I did; and in the audience there was a publisher. There is always a publisher in every audience. And he wrote me that he would like to publish my talk. That came like an inspiration to me. I had never thought of writing a book on the simple life, but so the book was written, and it has spread all through France and Europe and this country."

Our Dumb Animal Friends

By Rev. W. F. Wilson, D.D.



ANTHROPOLOGY, or the history of man, is interesting; astronomy, or the story of the stars, is thrilling; geology, or the records of the rocks, is impressive; botany, or the study of the flowers, is beautiful; but to me, zoology, or natural history, is one of the most instructive and fascinating of all studies.

As God has graciously revealed Himself through Christ, and the heavens declare His glory, so in the realm of creation we see His marvellous wisdom and power manifested in the web of the spider, fin of the fish, wing of the bird, fur of the beaver, beauty of the horse, and the fleetness of the deer. How we are very greatly indebted to the insect, bird and animal kingdom for many of the luxuries as well as the necessities of life.

We too often think of the hornet and the hawk, forgetting the honey bee and domestic hen. We despise the common grub, but forget the caterpillar that spins our silk. Why, even the despised fish worms are worth countless millions to the agricultural interests of our land. From the Bible we learn how the various species of the animal kingdom were created, with some of the strange peculiarities that characterize their lives. It speaks of the strength of the lion, swiftness of the horse, innocence of the sheep, cunning of the fox, industry of the ant, cruelty of the eagle and affection of the hen.

GUARDIANSHIP NOT LICENSE.

Although God has given man dominion and sovereignty over the brute creation, this does not imply license, but rather guardianship, which means kindness, care and protection, otherwise man would be a heartless tyrant, thoughtless and cruel.

Our late beloved Queen Victoria, of cherished memory, in her capacity of Patroness of the Royal Humane Society of England, uttered the noble words, "No civilization is complete which does not include the dumb and defenceless of God's creatures within the sphere of charity and mercy."

I believe people are more thoughtless than cruel. It's the so-called amusement and excitement that has caused the death of many a singing bird and harmless animal, for

"Evil is wrought
By want of thought,
As well as want of heart."

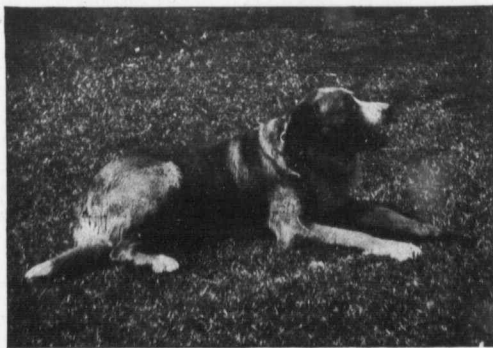
Hence to defend the dumb and helpless of either beast or man is noble. The virtues of kindness and mercy are Christlike, and were beautifully illustrated in the sublime teaching and example of Jesus, who called Himself the Good Shepherd, willing to give His life for the sheep. I suppose many of us have thoughtlessly and perhaps intentionally killed a spider, never thinking that they are among the most wonderful little creatures ever created. With their peculiar-looking bodies and piercing eyes they can do many strange and difficult things.

They are architects, building their houses, and hunters, catching their food, and engineers, constructing their bridges. It is said the spider's web suggested the carriage wheel and cantilever bridge to the mind of man. Thus we see they are great teachers of science and skill, and while many house-keepers do not like them, yet they have their places and rights and deserve consideration in the great family of God.

THE SPARROW SPEAKS.

"Please don't kill me," says the little sparrow. "I'm an emigrant in your country, and was brought here against my will. However, now that I am here I am fairly well satisfied and behaved. I build my house, provide for my family and keep my little grey coat neat and clean, besides I don't destroy your corn like the crows, your chickens like the hawks, or even your cherries like the robins. Indeed, for my size I help you as much by destroying many insects that would spoil your fruits and vines as any bird that lives.

Besides, I am almost the only bird that stays with you all the year. If you don't imprison the robins, canaries and thrushes they fly away to the south land, but I'm with you." Now remember the birds are the flowers of the forest, whose plumed and varied beauty charms the eye, and whose trilling



music cheers the heart. So let us be kind to those forget-me-nots of God, for He seeth the sparrow when it falls.

"Maker of earth, and sky, and sea,
Creation's Sovereign Lord and King,
Who hung the starry worlds on high,
And furnished alike the sparrow's wing,
Bless the dumb creatures of Thy care,
And listen to their voiceless prayer."

THE DOG SPEAKS.

Take the dog. What a noble animal, how affectionate and faithful to his master, and yet how many thoughtlessly are cruel and cross to this speechless creature!

Hear one of them speak! "I've been chained all day in this hot sun, please give me a drink, I'm so thirsty, I fear I'll go mad. I'm not cross, but kind, but it seems the more I love, the less I am loved, and I'll follow you everywhere. Don't call me names. I'm not a pup, a cur—my name is Barlow. I saved a little girl from drowning in the mill pond, and drove the burglars away when they came to rob and destroy."

THE HORSE SPEAKS.

And with the dog stands the horse, making a just complaint against many who abuse him.

Hear him say: "Don't drive me too fast, nor overload me, nor starve me, nor frighten me, nor whip me, because I'm



nervous, nor leave me in the cold without a blanket, watch my harness and my shoes, be kind to me and I'll work for you faithfully and long."

How can people be cruel to this beautiful and graceful animal, one of the most useful of all that minister to the comfort, pleasure and prosperity of man!

"Do the beasts of burden that strive and groan
And writhe and crouch 'neath the pitiless rod;
Are they never allowed to lift their cry
And lay their wrongs at the feet of God?"

"Thou wretch with whip, remember this:
Remember, thou knight of the curse and rod;
The voiceless cry of a stricken beast
Is heard by the pitying ears of God."

Now shall we love the dumb creation more than we have ever done. For let us remember the cradle of the blessed Redeemer of the world was not in a palace, but a manger; surrounded by the camel, the horse, the ox, the sheep, and the dove lay the virgin mother with the holy child.

It seems to me that Christ our Saviour always remembered this, for during His marvellous ministry He often referred to the flocks of the air, and the sheep of the field, and because of His influence on the minds and hearts of men all over the civilized world, societies have been formed for the prevention

of cruelty to animals, and for the orphaned, helpless and ill-treated children of our race.

Thus the advent of Christ, with other priceless blessings, brought kindness and mercy to our suffering world, and to-day His power is dispelling poverty, crushing cruelty, conquering sin, conferring peace and happiness on the lives of men on every shore.

Hamilton, Ont.

Some Callers of Mine

NOW don't be in a hurry. When I go to your house I stay two or three hours."

I looked at my pleasant little friend and made some trifling excuse for leaving. I could not tell her that I was trying to set her an example in the matter of calls; that my pleasure in seeing her at my home was always tempered by the thought that she was good for a two hours' sit.

She is a dear little woman, possessed of many lovable qualities. She is kind-hearted, sweet-natured, unselfish and generous. I like her immensely—for half an hour at a time. How well I remember one hot summer day when I had spent the morning and the first hour of the afternoon over the ironing board. I had just gone upstairs for a much-needed rest, when the door bell rang and Mrs. Butler was announced. There was nothing to do but dress quickly and go down to the parlor, to be entertained until tea-time with a detailed account of Mr. Butler's new business venture, Rob's college triumphs and Jennie's headaches, followed by a lengthy discussion of ways and means whereby the Ladies' Aid Society could raise money to buy a new carpet for the church. All of which interests me ordinarily, but that day my head buzzed and my back ached, so that instead of polite responses to the steady flow of Mrs. Butler's conversation, it is a wonder I did not cry out, "Why did you come so early? I could have enjoyed this if I had had a rest first." Well, well, I must not scold any more about my good friend. She is a much better woman than I am, only I have more sense about making calls. I know that a breezy little chat of twenty minutes or half an hour is refreshing to both caller and hostess, but a long drawn-out effort at "making talk" is exhausting to both.

Another point in making calls is time-lines. Just when my potatoes are ready to be mashed, it is not an unmixed pleasure to hear the cheery voice of Mrs. Vance in the hall, "Tell your mother I want to see her just a minute." And of course I leave everything to see my dear missionary co-worker and hear a letter from our presbyterial secretary. One-minute lengthens into ten as we talk it over. I hear my husband come in, and a faint odor of scorched potatoes disturbs my equanimity. It requires an effort not to appear ready to have Mrs. Vance depart. I hasten to the kitchen to find my meat dry and my potatoes hopelessly burned. Mrs. Vance has a cook at home, her husband is not in business, and she does not realize how much ten minutes, just at dinner time, means to me. But she might. I sometimes think a little consideration would teach her to keep away at meal time. I could tell about the gossip caller, the doleful caller, the stupid caller, but forbear, lest our attention should be diverted from the worst offenders—the caller who stays too long and the caller who comes at dinner time.—*Presbyterian Banner.*

Life Indeed

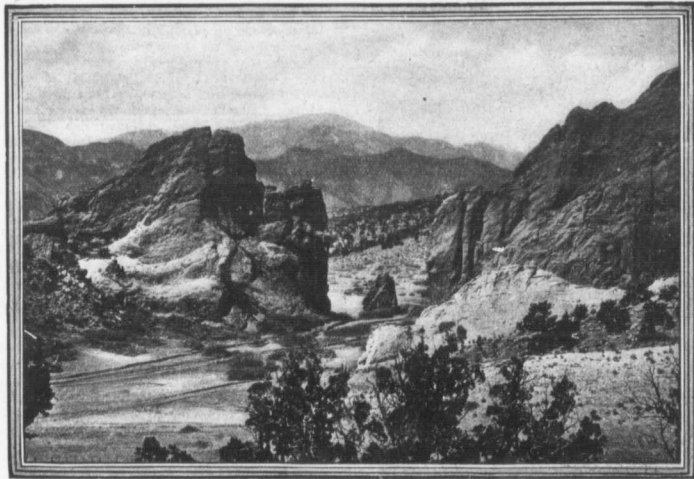
GOD has been wrestling with you patiently and lovingly for many years. He has sought by the prosperity and happiness that he has sent you to make you conscious of his tender love and care and to draw you to him by the cords of gratitude. And when you failed to perceive him in the daylight, he has met you in the darkness. He has thrown his strong arm around you and still you have not known him. He has wounded you—he has had to wound you—because you struggled against him. Can you not now see that it is he? And is it not idle to resist him? Oh, if men only knew that God is not their enemy, but their best friend! If instead of holding him off or trying to break away from his embrace, they would cling to him, as Jacob did, exclaiming: "I will not let you go, except thou bless me!" As soon as that prayer is offered the blessing comes and the morning breaks.—*Edward B. Coe, D.D.*

A Manitou Legend

BY W. H. EMMONS

COLORADO is rich in Indian lore. To the visitor to the Centennial State there is nothing more pleasant than a trip through the Rockies, when he is acquainted with some of the interesting traditions which linger around the rocks and in the canons which now echo with the shrill shriek of the locomotive. There is hardly a canon or a

where spoke the same language, and when peace prevailed among all, and the bloody tribal wars were unknown. Every nation allowed the stranger to hunt and profit in its lands. Time came, however, when this was not the rule, and according to the legend of the red man, a quarrel between two hunters of different nations, who met one day at the springs



GARDEN OF THE GODS AND PIKE'S PEAK IN THE DISTANCE

valley in the entire mountain region which has not its legend, and the tourist who lingers around any of the spots now famous as resorts for thousands each summer, is sure to hear from the old resident the stories of the early days when travelling was done by waggon and pack, the forerunners of the luxurious railway coaches of to-day.

No region in the entire State is more favored with these pretty Indian legends than is Ute Pass, through which runs an Indian trail, which years ago was the scene of many a bloody conflict. This same pass, once the favorite highway of the red man, is now the route of the Colorado Midland Railway, and as the great engines pulling their load of human freight wend their way through the mountains, the very peaks themselves seem to hurl back in the echoes of the whistle of the giant mogul defiance to those who have made the great Indian highway the line of a railroad.

No sooner does one reach the foothills of the mountains than these interesting stories of the legends commence; and once in the shadow of Pike's Peak, the visitor finds himself amidst the very hills where the legends obtained their birth. True it may be that some of the tales are not based on actual occurrences, but then in a legend who cares for the naked truth? Facts are cold at the best, and the beauty of the legend is often spoiled by too close investigation, and thus it is that the stories of the tribes who once lived in the Rocky Mountains have descended from generation to generation and with each telling they have gained in interest.

Of all the legends connected with Ute Pass probably the most interesting is that which is told concerning the famous Manitou Springs. These springs, famous everywhere because of the healing powers of their waters, are located just at the entrance of Ute Pass. When these springs were discovered is not written in history, but according to the stories of the red men, they were known at a time when Indians every-

of Manitou, where both had gone to quench their thirst, caused tribal wars to begin, and it was a bit of jealousy which led to the quarrel.

A little stream of water, flowed from the spring, and trickling over the rocks it fell splashing into the river which finds its way down Ute Pass. One hunter drank from the spring itself, while the other, tired by his exertions, threw himself on the ground and plunged his face into the running water of the stream. The latter had been unsuccessful in the hunt, while the other carried with him a large fat buck as the trophy of the chase. This angered the other and he became



WOODLAND, COLORADO

jealous. The successful hunter drank deep and long at the spring, and then he raised in his hand a portion of the water, and holding it up to the sun, reversed his hand, and let the water fall to the ground—a libation to the Great Spirit who had vouchsafed him a successful hunt and a token of thankfulness for the water with which he had quenched his thirst.

This action only served to arouse the unsuccessful hunter more than ever, as he then remembered that he had neglected to give thanks to the Great Spirit, and then, so the story of the Indians runs, the evil spirit entered the heart of the unsuccessful hunter and he at once sought some method of provoking a quarrel with the stranger.

"Why does a stranger," he said, drawing himself up to full height, "drink from the



BLACK CRAGS IN UTE PASS

spring-head when one to whom the spring belongs is content to drink from the waters that flow from it?"

"The Great Spirit places cool water at the spring," came the quick reply from the successful hunter, "and," he continued, "He does this so that His children may drink of the water pure and undefiled. The running water is for the beasts which scour the plains. Au-sa-qua is a chief of the Shoshone; he drinks at the head water."

"The Shoshone is but a tribe of the Comanche," was the retort. "Waco-mish leads that grand nation. Why does a Shoshone dare to drink above him?"

"He has said it. The Shoshone drinks at the spring-head, the other nations of the stream which runs into the fields. Au-sa-qua is chief of his nation. The Comanche are brothers. Let them both drink of the same waters."

"The Shoshone pays tribute to the Comanche. Waco-mish leads that nation to war. Waco-mish is chief of the Shoshone as he is of his own people." And then the Shoshone hurled back the flaming retort: "Waco-mish lies, his tongue is forked like a rattlesnake's; his heart is black as the Misho-tunga (bad spirit); when the Manitou made his children, whether Shoshone or Comanche, Arapahoe, Shi-an, or Paine, he gave them buffalo to eat, and the pure water of the fountain to quench their thirst. He said not to one drink here, and to the other drink there, but gave the crystal spring to all, that all might drink."

Waco-mish was bursting with rage, but being a coward he did not dare to strike the calm Shoshone. Again the Shoshone stooped to drink in the spring, but no sooner had he knelt at the spring, than the subtle warrior of the Comanche sprang upon him, and forcing his head into the water, held his victim down until he no longer struggled, and he fell over into the spring drowned and dead.

Over the body stood the murderer, and no sooner was the deed of blood consummated than bitter remorse took possession of his mind, where before had reigned the fiercest passion and vindictive hate. With hands clasped to his forehead, he stood transfixed with horror, gazing intently on his victim, whose head still remained immersed in the fountain. Mechanically he dragged the body a few paces from the spring, but almost at the moment he had done this a remarkable thing occurred. As soon as the head of the murdered Indian was drawn from the spring the water became suddenly and strangely disturbed. Bubbles sprang up from the bottom, and rising to the surface escaped in hissing gas. A thin vapory cloud arose, and gradually dissolving, displayed to the eyes of the trembling murderer the figure of an aged Indian, whose long snowy hair and venerable beard, blown aside by a gentle

air from his breast, discovered the well-known totem of the great Wan-kan-aga, the father of the Comanche and Shoshone nation, whom tradition of the tribe, handed down by skillful hieroglyphics, almost defiled for the good actions and deeds of bravery the famous warrior had performed when on earth.

Stretching out a war club toward the affrighted murderer, the figure thus addressed him:

"Accursed of my tribe! this day thou hast severed the link between the mightiest nations of the world, while the blood of the brave Shoshone cries to the Manitou for vengeance. May the water of thy tribe be rank and bitter in their throats!" Thus saying, and swinging the ponderous war club, made from the elk's horn, round his head, he dashed out the brains of the Comanche, who fell headlong into the spring, which, from that day to the present moment, remains rank and nauseous, so that, not even when half dead with thirst, can one drink the foul water of that spring.

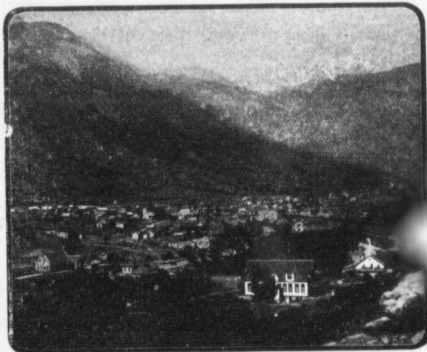
The good Wan-kan-aga, however, to perpetuate the memory of the Shoshone warrior, who was renowned in his tribe for valor and nobleness of heart, struck with the same avenging club a hard flat rock, which overhung the rivulet, just out of sight of this scene of blood; and forthwith the rock opened into a round, clear basin, which instantly filled with bubbling sparkling water, than which no thirsty traveller ever drank a sweeter or a cooler draught.

Thus the two springs remain an everlasting memento of the foul murder of the brave Shoshone and of the stern justice of the good Wan-kan-aga; and from that day the two mighty tribes of the Shoshone and Comanche have remained severed and apart; although a long bloody war followed the treacherous murder of the Shoshone chief and many a scalp torn from the head of the Comanche paid the penalty of his death. Denver, Col.

[Manitou Springs is a delightful resort at the foot of Pike's Peak, within a few miles of Colorado Springs. Delegates to the International Epworth League Convention at Denver next July will be able to visit this point without extra cost, and it will not be necessary to believe this Indian story in order to enjoy the clear water of the good spring.—Ed.]

Tell Me

TELL me all the good you can about the people that you know. Tell me only the good about the people of whom you speak. Tell me the things which will make me think well of the people and of life. Tell me the things which will make my sun shine, my heart glad, and my soul to rejoice. Tell me the things which will straighten up my thinking, and give me



MANITOU, AT FOOT OF PIKE'S PEAK

the right principles of work and of play and of thought. Tell me the things which will make me ashamed of compromise and pretense. Tell me the things which will make it easier for me to believe in the religion of Jesus Christ as a working theory of life. Tell me the things which will harden into a steady conviction my belief in the Christianity of the Son of God.—Edward Franklin Reimer.

The Christian Young Man

A Series of Articles for Young Men
By Rev. W. McMullen, B.A.

- I. The Young Man in Politics III. The Young Man in Business V. The Young Man in Trouble
II. " " " the Home IV. " " " the Church VI. " " " Society

III. The Young Man in Business

TO-DAY is a busy one, and success means work. The gospel of toil never had better exponents than the successful business men of to-day. There are no loafers in these ranks. If a young man would succeed, he must start with his coat and up with his sleeves.

Start at the beginning. The best business man usually knows his business from beginning to end, from cellar to garret. Mastery is the reward of thoroughness.

Don't be too big for your business. You cannot do your best if ashamed of your work. No honest work is beneath your dignity. Take pride in your work. Use your head. Feet and hand are good, but you will make more money out of your brain. Brain is better than brawn, mightier than muscle. Keep cool. One great secret of work is method and self-control, a clear view of what is to be done and a clear view of how it is to be done. The excited man makes a thousand unnecessary motions, he wears himself out in useless activity; the self-controlled man makes every movement tell.

Study the markets. The far-sighted man is the man for to-day. China, Japan and Australia are not so far away. Don't be afraid to look over the fence and see what is going on away from home; and quick-sightedness is worth still more. A day's start mean a fortune. Keep your eyes open, and keep ahead.

Study the people. The successful fisherman must study the tastes of the fish. You can't make people like what you like, but you can find out what they like, and supply it. Your taste may be better than theirs, but that does not count. If people want pork, it is useless to tell them mutton is better. Sometimes, however, people really do not know what they want, and if you can anticipate their wishes you will do well. Don't waste anything. Keep your personal expenses down and stop all leakages. Never put your money into something you do not understand; if you have not time to investigate don't invest; but where your business is concerned don't be afraid to spend if you are sure of your ground. A fortune spent in advertising may bring back two.

Never deceive the people. It does not pay. It will cost you the best of your trade and sow your pillow with thorns.

Take your religion into your business. Christ is the best partner, and the Holy Spirit the wisest counsellor. The decalogue is not out of date, and the trust secret of highest business achievement is the royal law of love. Philanthropy pays, and respectability has a cash value. True, there is no real philanthropy or respectability that rests on an expectation of profit, and yet the genuine article is profitable.

Make your business a success, but don't make it your master. Success is bought too dear if it means neglect of home, and church, and social ties, of private prayer and holy faith. No monumental fortune can repay the loss of manhood, and dollars cannot cover degeneracy. The soul outweighs the income; the man is more than his money. Cling fast to the best.

IV. The Young Man in the Church

WE believe in the power and persistence of good habits, and every young man should form the habit of church-going and church-giving, and shun the evils of church loitering and church-whispering; but we believe also that every young man should thoughtfully, earnestly and resolutely cast in his lot with the people of God. Whether your conversion be of the quiet type or of the explosive type matters little, the assurance of the fact matters much.

And when a young man is converted, he ought to unite with a church. Religious nondescripts are not desirable. When a young man can find no church good enough, or liberal enough, or intelligent enough for him, it may be a bad sign for the church, but it assuredly is not a good sign for the young man. Find your church, join it, take hold and pull. A young man in a church who is not willing to help that church in every way possible, is hardly a fair specimen of young manhood.

Study the teachings of your church. Our Church to-day is the weaker because many of our people never took the trouble to acquaint themselves with Methodist doctrine and discipline. Don't leave your church because you meet something you don't approve. If you are an ordinary young man you will grow intellectually, your horizon will broaden, your views will probably change somewhat, and possibly what you oppose now you will fight for in the future. Remember, the same objections you raise to day have been raised, perhaps, a thousand times before, been considered, and thrown out. It does not follow that you are wrong. You may be one hundred years ahead of your time, but it will be wise to wait a little and make sure.

Be loyal to your church. There is a spurious liberality, that is the offspring of unintelligent indifference; this is a worthless thing. There is a tolerance that is born of intelligent appreciation and Christian love; this is a thing to be sought. True tolerance is not opposed to intelligent loyalty. Be loyal to your own.

Pay your way. Learn to give systematically, and let your sympathy be of the type that takes in every enterprise of the church, and does not cease at the church boundaries. The man who is only a churchman is no true churchman.

Don't practise indiscriminate giving, however, but use diligence to find out the fact of each case. Handle the Lord's money as carefully as you would your own.

Seek work. Don't wait for something to turn up. There are too many religious Micawbers. Offer yourself quietly and unobtrusively to the pastor or Sunday-school superintendent to do what you can. If they have no work, or think they have none, look about you. See what needs doing and either do it or get it done; sometimes we can get others to do what we could not do ourselves, and this is most laudable work. From the furnace to the bell, from the kitchen to the pulpit, there is work. Keep some pews full. Look after some weak member and nurse him into strength. Don't be afraid of your own voice. The young man who can't say "Amen" in the church is dead. Why should he not live again? Why do we hear so few responses in the Methodist churches of to-day? Is it because we are afraid or because we have outgrown it? Perhaps the psychology of a hearty "Amen" or a group of praying people is not thoroughly understood, but it certainly has its effect.

Don't miss the class-meeting. The League and Y.M.C.A. cannot take its place. A man may stand aside and criticize it, and think he has demolished it, but the religious life of the race probably never found a better human help. Stand by the old class-meeting. In League and prayer-meeting do what you can; if nothing else, a hand-shake and a smile may do more good than prayers. Go to church to get help, but go also to help.

Never mind what people say, don't let a black look kill you. Your sensitiveness must not spoil your work. Don't be afraid of mistakes. Most workers have bungled, most skaters have tumbled, most men and women have failed somewhere. The fear of mistakes is the foe of success. Stick close to Christ. A thousand things would come between you, thrust all aside. Let Him be your guide and fear not. The young man's heaven is successful toil. May you find it and find it soon.

The Light of the World

HOLMAN HUNT'S great picture, "The Light of the World," is now on exhibition in Canada, and will probably be shown in all our principal cities. We advise readers of this paper to see it if the opportunity is afforded them.

Prof. Archibald MacMechan, in *The Presbyterian*, gives the following interesting account of this work of art:

February 13th, 1905, was very much like any other thawing winter's day in Halifax, but it was a date to mark with a white stone. Ushered in with no blare of trumpets, or roaring of cannon, this day will long remain notable for the impact of a new Imperial idea upon the life of our young Dominion. No one can compute its influence present and to come.

The idea is due to two men, a painter and a rich philanthropist. The first, with another painter of genius, founded more than sixty years ago the most important and original movement in English art; the second has made a monumental study of London's heart-breaking poverty. The painter created a great picture for the patron, and the two planned, instead of shutting it up in some gallery, to exhibit it in all the important centres of the Greater Britain beyond the seas. It is a generous idea, a noble idea, an Imperial idea.

Holman Hunt's life and art have been both improved by one deep, unshaken conviction, "the one reality," as he calls it himself, the love of God manifest in His Son Jesus Christ. Fifty years ago he embodied this conviction in a great symbolic picture, one of the greatest religious pictures of all time, a symbol which all varieties of Christian faith can unite in revering and learning from. It was a figure of a man in kingly robes crowned with gold and thorns, knocking at a close-shut door overgrown with wild-weeds. The picture is illuminated by the lantern held low in the left hand and the faint moonlight fading to dawn. It lights up the worn, sad face of the Man of Sorrows and the door before which He stands and knocks. This picture won the enthusiastic praise of Ruskin, and by degrees the suffrages of the public. It is hidden away in a little room off the chapel of Keble College, Oxford, to be seen only by a few.

The picture now in Canada is a replica of this first famous "Light of the World," but a replica in a very special sense. It is, in the first place, twice the size of the original and differs from it in many significant details, the face, the expression, the knocking hand, the crown in its relation to the head. Fifty years between these two, and the work of the man of eighty years is richer, stronger, more winning in its appeal than the work of the man of thirty.

On entering the large, darkened room in which the picture stands, with only artificial light upon it, you are struck first by the vivid richness of the color, the crimson and the green. The people stand or sit at some distance from the picture and speak low. Even the chatters, who think the "figure stiff," "the lip heavy," "not my idea," advance their impertinences in an undertone.

The eye is caught by the lantern in the left hand, the centre of all the light. "Thy word is a lamp unto my feet, and a light unto my path." He found the need of that guidance: it is in that light only that we can see His face in all its sweetness and power. The kingly robe, stiff with embroidery, which He wears, shows a crimson fold, the color of love. It is fastened at the shoulders with the heavy breast-plate of the high priest, set with the twelve mystic gems; for He is our High Priest. Underneath is the white robe, woven with-

out seam from top to bottom; for He is pure. The right hand is in the act of knocking, not as in the earlier picture, having ceased to knock; for He does not give us over easily. So, by degrees we come to His face, "with its image of a kingly crown." It is young and yet old; for it was marred more than the sons of men. The face is glowing with love and patience and sorrow. It fascinates, it holds, it entralls.

You forget as you gaze that this is an affair of canvas and light and purchasable pigments cunningly disposed. You seem visibly in the presence of the majesty of divine love and suffering and mercy. "Art thou a king then?" "Thou sayest that I am a king." And He will yet rule all kindreds, and tongues, and nations, and peoples.

The Stone-Breaker of Alsace

In my country of Alsace, on the solitary route whose interminable ribbon stretches on and on under the forests of the Vosges, there is a stone-breaker whom I have seen at his work for thirty years. The first time I came upon him I was a young student, setting out with swelling heart for the great city. The sight of this man did me good, for he was humming a song as he broke his stones. We exchanged a few words, and he said at the end, "Well, good-by, my boy; good courage and good-luck!" Since then I have passed and repassed along the same route, under circumstances the most diverse, painful, and joyful. The student has finished his course, the breaker of stones remains what he was. He has taken a few more precautions against the season's storms; a rush mat protects his back, and his felt hat is drawn farther down to shield his face. But the forest is always sending back the echo of his valiant hammer. How many sudden tempests have broken over his bent back, how much adverse fate has fallen on his head, on his house, on his country! He continues to break his stones, and, coming and going, I find him by the roadside, smiling in spite of his age and his wrinkles, benevolent, speaking, above all in dark days, those simple words of brave men which have so much effect when they are scanned to the breaking of stones.

It would be quite impossible to express the emotion the sight of this simple man gives me, and certainly he has no suspicion of it. I know nothing more reassuring and at the same time more searching for the vanity which ferments in our hearts than this coming face to face with an obscure worker who does his task as the oak grows and as the good God makes the sun to rise, without asking who is looking on. —*Rev. Charles Wagner.*



THE LIGHT OF THE WORLD

By Holman Hunt.

"Misfit Factories"

THE evening classes, so common in cities and towns, are sometimes jokingly called "Misfit Factories." They offer opportunities of training to those who have the desire and ability for larger training but have not had the chance.

In one of these "factories" a tailor took a course in clay modelling, and has become a sculptor. A freight clerk has become a house physician in a hospital. A printer has become a successful lawyer, and a grocery clerk a well-to-do engineer.

There are plenty of avenues open to those who are bound to rise. If one is not within reach of classes to attend in his leisure time, he can at least obtain books, and in them find the world's best and wisest teachers. The way will be discovered by those who have the will.—*East and West.*

Part of Young People in the Great Awakening

THE message of Dr. Cuyler to the Epworthians through the *Epworth Herald* is a stirring summons to "put on the whole armor of God."

"The fire you need is not of human creation; it is the Baptism of the Holy Spirit. The fuel you must use is Bible study and fervent prayer. The spiritual force you thus gain must be employed in fighting sin, in works of kindness, and in winning souls to Jesus. Your fellowship will be the brotherly love that binds hearts and hands in the service of our blessed Saviour and Lord. Bring in faithfully the fuel and look upward for a baptism of fire. Pray for a steady, red-hot anthracite glow, and 'quench not the Holy Spirit.' Then the Epworth furnaces may kindle glorious revivals in the Churches."

A similar appeal from the earnest pen of Mr. Don O. Shelton in the *Christian Endeavor World* brings with solemn force the responsibility and the privilege which young Christians bear in the present spiritual crisis. May his words find a quick response in many hearts!

"In the advance movements of the Church young people have been leading instruments. The history of great revivals shows this. The aggressive working force in the early Church was made up of young men.

On that memorable night, January 1st, 1739, when a meeting for special prayer was held in a little room in Fetter Lane, London, the leaders who were present were young men. George Whitefield was but twenty-five; John Wesley was thirty-six; his brother Charles was thirty-one.

"About three in the morning," to use the words John Wesley put in his journal, "as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice, 'We praise Thee, O God; we acknowledge Thee to be the Lord.'"

Before he was thirty Mr. Moody was a tremendous factor in advancing the cause of Christ. At nineteen Mr. Spurgeon began his unprecedented evangelistic ministry in London. Evan Roberts, called of God to be the modest human leader in the present Welsh revival, is but twenty-six. It is clear, therefore, that in even the greatest advance movements of His Church God chooses to work through the personalities of the young.

At the same time what is likely to be the place of Christian young people in the promotion of a great spiritual awakening? To what extent can they be relied on for prayerful co-operation? How can they be guided in their zeal?

The great revivals, without exception, have had their beginnings in meetings for prayer. The first message of Christ to the disciples after He had shown His sympathy and compassion for the shepherdless multitudes, was, "Pray." "Pray ye therefore the Lord of the harvest." It was by prayer that the early disciples sought and obtained power for their hard tasks. They made known to God their specific needs, and through prayer their needs were met.

Those who pray in faith are empowered for every task which God appoints. A spiritual awakening may be expected in every young people's society whose members will come together regularly for definite, believing prayer in behalf of a revival and the salvation of young people.

The moment seems opportune, not only for special, instant, believing prayer, but also for the forming of Bible classes for the study of the way to do personal work on the basis of such a biblical text-book as Howard Agnew Johnston's "God's Methods of Training Workers."

Has not the hour also come for the holding in many societies of special evangelistic meetings, in which the strong, aggressive young men and women of the churches shall heartily support their pastors in a vigorous forward movement for the salvation of souls?

A TIME FOR ACTION.

It is my conviction that the young people of our churches, organized in young people's societies, in the love and provid-

ence of God have been prepared in recent years for prompt and effective participation in what may yet prove to be the most marvellous spiritual awakening the world has known. The present Pentecostal awakening in Wales shows that Christian young people, trained in the Society of Christian E. deavor, are a tremendous, reliable force in the Church.

Will not every Christian young man and woman who reads these lines begin at once to devote a special season each day to believing prayer in behalf of a revival among young people in every city, village and country district in America?

Pray for a true vision of the spiritual needs of the vast multitudes who are alienated from the life of Christ.

Pray for a personal quickening by the Spirit of God, and the incoming of that full, buoyant, spiritual life which our Divine Lord promises.

Pray for the salvation of individual young people who have not yet received Jesus Christ as their Saviour, and for such a personal influence over them as will lead them to Christian decision.

Pray that the awakening in our own land may be world-wide in its power and effects.

The fields are indeed white to the harvest. Shall not the young people of all the Churches, strong in faith, persevering in prayer, determined in Christian zeal, go forward into a world-wide evangelistic campaign?

The Festival of Victory

BY REV. J. V. SMITH, D.D.

"It is always darkest before the dawn." If these seven words ever expressed an inspiring truth, or pointed the troubled soul to a glorious fact, it was during those sad, solemn, mysterious hours that intervened between the last words of the Divine Redeemer nailed to the cruel Cross, and the exultant announcement of the Resurrection angel, "He is not here, He is risen." "All's well that ends well." The Manger and the Cross did not span the whole of the Saviour's mission. Calvary was not the end of the "Master" as most, if not all of His followers seemed to think. There was "more to follow." The indications, however, were all in the opposite direction. The finger of circumstances seemed to point to failure. Hope in the Messiah had gone down to zero. Every star was quenched in darkness. The bosom of nature heaved with a great sob of sadness. But the end was not yet. Something must happen. The mighty struggle for victory is too intense to last beyond "the third day." Heaven or hell must win. It was the crisis of the eternities—the one great issue of the universe—the pivotal moment of humanity. What wonder if heaven, earth and hell at odds with speechless awe around that rock-hewn tomb Thoughts too deep for words crowd upon us here. Will that sepulchre in the Garden become the portal of eternal splendors, or the charnel-house of an irretrievable disaster?

Thick and dark are the shadows which rest upon the towers of Salem, the quiet valley of the Kedron and the gentle slopes of Olivet; but deeper and darker far is the gloom which has quenched the last ray of light in the souls of those chosen men who walked with the Master through scornful Jewry and generous Galilee, or the women who followed Him to Calvary and wept by His Cross. It was a darkness that might be felt. The followers of the crucified One were as those who blindly groped and stumbled in the night,

"Without one cheerful beam of hope,
Or spark of glimmering day."

"We trusted that it had been He which should have redeemed Israel." What a vista of disappointment and shattered expectations these sad words open up! Hope was as dead within as the Christ they had taken from the cross without. The great Apostle of the Gentiles felt the deadening chill of this awful hour when he said: "If Christ be not risen, your faith is vain, ye are yet in your sins" Your creeds and confessions, your litanies and songs, your altars and fonts are all meaningless and vain—the senseless fanfare of the ages. What a soul shaking "If" that is. If Christ be not risen,

then all is lost, "they also which are fallen asleep in Christ are perished"—perished!—the culminating point of human disaster. But the drama of Redemption overlaps the tomb. Early in the morning, while it was yet dark, the angel of the Resurrection touched the stone bearing the seal of the imperial Cæsar, and immediately it "rolled away." The great conflict is over. Redeeming love has won the day. The Victim of Calvary has "broken death's envious chain," for he could not be held of it. He has led captivity captive, and procured gifts—spiritual, eternal gifts for men. "But now is Christ risen from the dead." What a triumphant note! How it reverberates like the blast of a trumpet through the ages! As Easter after Easter rolls around, what shouts of rapture shake the continents, whist the islands of the sea prolong the joyful strain. "Christ is risen?" How the anthem peals and swells, growing in volume and sweetness as the centuries come and go.

Following the risen Christ, there is a rising world—rising out of its dark record of cruelty and crime, ignorance and superstition, prejudice and pride, selfishness and sin. True, there is much of the unfruitful works of darkness yet to be left behind, but—

"Out of the shadow of night
The world rolls into light;
It is daybreak everywhere."

"That I may know Him and the power of His resurrection" is the singularly comprehensive prayer of the great Apostle. The power of sin is great, but "Jesus and the resurrection" is the supreme force working for righteousness in the world to-day. Behold it shaping, moulding, transforming the lives of men and the ideals of nations. Instead of the thorn, the fir tree; instead of the briar, the myrtle tree, and it shall be to the Lord for an everlasting sign that shall not be cut off. The uplifting, transforming work shall not cease. The "greater works" shall abide as the sign and symbol of the risen Jesus in our midst.

Jesus and the resurrection. Preach it, sing it, tell it to the ends of the earth. It is the chief corner-stone of every Church—the one foundation of every missionary, evangelistic and forward movement in the world.

This Easter message, like an angel from heaven, has laid its gentle touch upon the sufferer in the hospital and the criminal in his cell. It has lightened the burden of the toiler in the shop or the field, and carried to the palace and the cottage its benediction of peace. Millions of hearts beat high with deathless hope to-day, because Jesus is "alive for evermore." From Occident to Orient, from pole to pole, let rapturous peans of praise be sung:

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe
And crown Him Lord of all."

Toronto, Ont.

All These Have Failed

I wrote my name upon the sand,
And trusted it would stand for aye;
But soon, alas! the refluent sea
Had washed my feeble lines away.

I carved my name upon the wood,
And after years returned again.
I missed the shadow of the tree,
That stretched of old upon the plain.

To solid marble next my name
I gave as a perpetual trust;
An earthquake rent it to its base,
And now it lies o'erlaid with dust.

All these have failed. In wiser mood
I turn and ask myself, What then?
If I would have my name endure,
I'll write it on the hearts men

In characters of living light,
From kindly words and actions wrought,
And these beyond the reach of time
Shall live immortal as my thought!

—Horatio Alger.

Daniel

BY R. WALTER WRIGHT, B.D.

A man of purpose, like the granite hills
Which face the storm and never flinch, the same
In darkness and in day, when lightnings flame
And earthquakes rock. The deeds a great heart wills
Are this world's elemental strength, the hills
Which silently support Truth's mighty frame,
And give to Beauty its enduring fame,
And end eternity with safety hills.
Ye! round about it and above must rise,
Like clouds that wrap the mountain crag, incense
Of prayer to link man with Omnipotence;
Thus knowledge comes and faith unconquerable,
Serenity which naught can terrorize,
And mastery over powers of earth and hell.

Hamilton, Ont.

Advertise Success

SOME years ago a minister, now in charge of one of the leading churches in M—, but at the time of this incident, a recently inducted pastor in a small country church down east, came to service on a fine Sunday morning and found, as was then usual in the community, a very small audience.

Feeling greatly discouraged at the meagre apparent result of a considerable amount of faithful effort on his part, he referred in his sermon to the lack of result and the apathy of the people.

In one particular pew, listening with marked attention, he noticed a gentleman evidently from the city. At the close of the service he hastened down to the pew to greet the stranger, and was introduced by the old couple, who regularly occupied the seat, to their son, Mr. G—, a prominent merchant.

"I'm very glad to meet you," said Mr. G— in the hearty manner characteristic of him. "I'm only staying a few days with father and mother. Can't you come up to tea with us Monday night? I should like to have a talk with you."

The young pastor, cheered by the kindly attention, gladly accepted the invitation. "Come early in the afternoon," said Mr. G—, "so we can have a walk, and a talk about the old place."

Mr. G—, himself, met the young minister at the gate and with the skill of a boy on the old farm helped him put the horse in the barn, and, after they had gone in to see "father and mother," hurried the young man off for a walk "to look at the crops."

The conversation drifted to the church in the community and the work to be done. The pastor began to speak of his discouragements.

"Now there, brother, you have given me my favorite text. I wanted to speak to you about that. You are a young man, just starting. I am pretty well along. I want you to start right. You'll pardon me if I talk plainly, won't you?"

"Certainly, Mr. G—. I'll be very thankful for any counsel you can give me," was the earnest reply.

"Well now, that's good. I wanted to say to you, never advertise failure. We all have our successes. Speak only of them. If I'm opening up a new line of goods I speak of it in all the papers. But I don't advertise my losses. It does the public no good to hear of one's failures, and it harms business."

"That may be very true in business, Mr. G—, but how would you apply it to the Church?"

"Why, tell of its victories, its successes. Speak of the revival up in L—. Tell about the missionaries recently sent out. Speak about what you've already done here. I hear you have a large Young Men's Club, and several have been added to the church. Talk about these things. But, whatever you do, don't speak of failures or discouragements. It will damage your cause."

The conversation branched off into other directions. The "old folk," the merchant and the minister spent a very happy tea hour and evening together. They parted with a word of prayer. There was a hearty handshake from all, and a fervent "God bless you," from the merchant. The young minister drove back to his lodgings with a new determination in his life.—F. W. Murray in the *Presbyterian*.

Quiet Hour.

The Higher Life

Walk in the light! In darkness there is fear,

The way is dim, and evil shapes appear;
Choose thou the sunshine, for it is thy right;

He knows no fear whose path is in the light.

Built on the heights! Below, in every breath,

Lurk germs of listlessness, disease, and death;
Life-giving air, bright days and star-lit nights—

These are for him whose home is on the heights.

Live near to God! In Him is strength and peace

Joy that abides, and life that will not cease;

Too long thy feet the path of doubt have trod;

Leave thy low life! Rise up, and live with God!

—William P. Merrill, D.D., in the Interior.

Zeal.

BY REV. R. O. ARMSTRONG.

Are we forgetting about this great essential qualification of the Christian in these days of education and organization? When Isaiah prophesied about the coming kingdom and reign of the Wonderful Son of which there should be no end, he adds—and it is important to notice it—“The zeal of the Lord of hosts will perform this.” Progress is not a necessity. Progress, so far as we are concerned, is conditional. Not love, not truth, not faith comes into prominence here, but zeal, burning earnestness, something transcending reason and argument. In no quality of the Christian worker is God more manifest than in zeal. Look at Christ cleansing the temple. Did he preach to them? Did he call out “Order!” and argue with them? We read that he made a scourge of cords, and cast them out, and overthrew the tables of money. That was zeal. We do not read that they dared to oppose him. Vice is a coward. Sin is weak. When zeal gets after them it is like one of the Almighty’s lightning shafts.

We are not at a loss for examples of zeal—in some things. Farmers show it. Politicians show it. Students show it, both at study and at football. We see plenty of it in getting up the social functions. The patrons of religious fairs have abundance of it. Members of the “Ladies’ Aid” often exhibit it when they are arranging for the annual supper. But where is zeal for the Lord of hosts?

In this short list we have just mentioned a thoughtful soul might be puzzled to know what they were all so zealous about. Have we anything to be zealous over? Most assuredly we have. Think of the nature and aims of Christianity. That presents the grandest themes that can engage the mind of man. Consider for a moment, the love of God,

the story of the Christ, the cradle, the cross, the resurrection, the ascension, immortality, redemption, salvation, and “the many-tinted wisdom of God.” Nor is this all. Zeal does not spend itself in reflecting on the sublime and beautiful. It manifests itself in continual aggression. Lukewarmness, indifference and policy are its foes. Earnestness, fervor, warmth and passion are its friends. The Bible as an unerring counsellor directs our energies and exhorts us to be zealous of good works—Sabbath-keeping, benevolences and so on; to contend earnestly for the faith once delivered unto the saints, maintaining purity of doctrine as against Mormonism, Antinomianism, Spiritualism or any other “ism” subversive to sanity and common-sense; to interest ourselves passionately in the salvation of men, in missionary labor, in the welfare of the saints; and, above all, for the glory of God.

Nothing will accomplish results like zeal. It is like the powder behind the shot. The shot may be large or small. A man may be as learned as Bacon and as eloquent as Gladstone, but if he hasn’t zeal he won’t do any damage to the enemy. On the other hand, he may be the least of the saints, unlearned and ignorant, but with zeal he will drive an army back. To illustrate, look at David conquering Goliath or Peter preaching at Pentecost. The instruments were weak indeed, but the zeal was mighty. The man who talks fiction as if it were a fact draws a bigger crowd than the man who talks facts as if they were fiction. Moody was not known as a preacher, but he was tremendously in earnest and by zeal did wonders.

Zeal, zeal, zeal! Let us pray for it. In fellowship with God we gain it. In contact with zealous men and women we keep it up and strengthen it. Reading the biographies of great workers gives it impetus. Pray without ceasing for it. Zeal is contagious. Others will catch it. Zeal and yeast come from the same root word.

Emerson, Man.

Religious Experience

BY PROF. D. P. BOWNE, LL.D.

In non-Christian countries religion is largely mechanical. Various rites of a purely formal sort are performed, and this is religion. They have no connection with righteousness, and make no demand upon the love and loyalty of the heart. Something of the same kind appears also in the history of the Christian Church. The sacerdotal and ritual element has often obscured the moral and spiritual factor; and religious mechanism, without any vital character, has become prominent. The Church has been regarded as having full power of attorney in matter of salvation, so that the individual did not need to appear at all. He entrusted his case to the Church, and the Church did the rest.

Against this tendency religious reformers, from the prophets down, have had to protest. They have insisted on the worthlessness of rites and ceremonies apart from the devotion of the heart and the consecration of the life. There can

be no proxyism in religion, but each one must come face to face with God in repentance, humility, faith and obedience. Religion must be no hearsay, but an experience.

Now all this is very true, but it is easy to mistake just what the truth is. The essential fact in the case is that religion must be made a personal matter. No one can be obedient, or consecrated, or holy for me. I must myself be obedient, consecrated, holy; I must myself enter into filial relations with God; I must myself take Christ’s yoke upon me. Religion must be a matter of my own life and experience.

But this, which is the truth of the matter, is often taken to mean that in order to be religious we must have an experience. And this experience is viewed as some peculiar psychological occurrence, generally of a markedly rhapsodic and emotional order; and the having of this experience is made the test of having “got religion.” That religion must become a matter of personal life and experience is a religious truism. That we must have an experience in order to be Christians is a religious falsism. Yet this falsism has so confused us that a great many inquirers, instead of surrendering themselves to God in faith and obedience, are seeking to have an experience. They are looking for something to happen to them; and when nothing happens, as is often the case, then comes the familiar sense of uncertainty and artificiality in religion.

The following case will illustrate the error: A youth of sixteen, of intelligence and good character, was seeking to get religion. For eleven nights he bowed at the altar, anxiously doing all that was told him. He was told to believe, and he believed. He was told to give up all, and he gave up all. He was told to consecrate himself, and he consecrated himself. And still nothing happened. So it wore on for eleven nights. By this time the brethren grew impatient. Absolutely unsuspecting of their own dense ignorance of the Gospel, they concluded there must be some keeping back part of the price, or some hidden iniquity unrepented of. Accordingly the minister publicly denounced the boy, declaring that God himself could do nothing for him so long as he was harboring secret sin and regarding iniquity in his heart—which he certainly must be doing or he would not fail to get through. The young man remains embittered against religion until this day.

Another illustration is less depressing: A young minister, recently from college, found in the community two elderly men of good sense and good character, but not in the Church. He sought to bring them into the fold and began to use the traditional formulas. They stopped him, saying they had been through all that, and knew there was nothing in it. Then they asked him if he had anything further to suggest. The young pastor was much put to it at first, but finally he fell back on the Gospel, and urged them to begin to live in such a way as they thought would please Jesus Christ and let everything else go. They did so, and soon became happy and effective members of the Church.

Both of these cases are instructive. The former shows the danger of the religious fashion of seeking for an experience instead of beginning the life of obedience, trusting in the promises of our Lord. The latter shows that such life will not fail to justify itself in experience, when it is seriously entered upon and carried on in dependence on God for help and illumination.—*Zion's Herald*.

The Easy-Chair

We once heard of a dear old saint, living all alone in a humble cottage in an out-of-the-way place, some distance from the busy town, with very few neighbors about her and they quite poor.

She was too feeble to work, but God had put it into the hearts of some of His children to look after her and minister to her necessities that she did not come to want. Her stopping place (for it could hardly be called a home) was scantily furnished; a bed, a chair, a table, a stool, a cupboard, and a stove were all she had.

Upon being asked, "Do you never murmur at your lot?" she replied: "Satan does tempt me to murmur sometimes when things are bare."

"And what do you do then?"

"Why, I just ask the Lord to put me in the easy-chair to keep me quiet."

Her visitor looked about in vain for anything like an easy-chair. "I don't think I quite understand you."

"No, you don't see it," she said; "but it is always close by, and when He sets me in it I just rest and say to Satan: 'Now you be quiet.' My easy-chair is Romans viii. 28: 'And we know that all things work together for good to them that love God, to them who are the called according to His purpose.'"

The visitor learned a lesson from the dear old lady, and many times since has tried the easy-chair and found it a great comfort. Reader, have you this easy-chair in your home as a part of your furniture?

Our Own Sculptors

When I was in Paris many years ago, over in the Latin Quarter were gathered a great many of the sculptors, and there was one place where they mixed the clay for nearly all the sculptors in the neighborhood. An artist intending to make a statue would go round in the morning to this wholesale dealer in clay, and find it already mixed for his use. He could take it to his studio and use it. All the same clay, mixed in the same place and mixed by the same man; but one artist made his clay into a statue of Venus, another artist made it into a statue of Hercules, and another into the statue of the Emperor of France. Each one took the clay from the same bed, and moulded it into an entirely different thing. It was not possible for any two of these artists to do precisely the same thing with that same clay.

So God furnishes us with the clay of life. We can use it as we will, within certain grand limitations. But we can make our lives what we choose to make

them, if we will take the clay which God furnishes us, and in accordance with His laws work out a helpful and reasonable ambition.—*Rev. R. H. Conwell*.

Do They Harmonize?

A purple hat trimmed with bright pink and yellow flowers would at once strike the sensitive eye as lacking in harmony. The sensitive eye looks for harmony in color as the sensitive ear seeks harmony in music. In selecting colors the question is, do they harmonize perfectly? And, if one has doubts as to the harmony of certain colors, it is better to select those about which there can be no doubt.

But the law of harmony is by no means confined to color. There is also harmony, or the lack of it, in our actions. What of this harmony? Do certain amusements, for example, harmonize with an ideal Christian life? Have we doubts as to how they appear in the eyes of Him who is of perfect sight? Have we a fitting sense of harmony in the higher things?

It would, perhaps, be untrue to say that anyone is without this sense in some degree. But it is within the mark to say that it is a sense which, in many instances, is meagrely cultivated. Even with things that are not positively wrong, a fine sense of harmony may, in many instances, very fittingly find no place for them in the higher life.

Doubt about a business transaction, a social programme, etc., may often be settled by the simple question, does it harmonize?—*East and West*.

Co-operating With Temptation

In his little book, "Steps Christward," Mr. Bridgman, the Managing Editor of *The Congregationalist*, tells of "a small boy who had been forbidden from going in swimming too often. He returned home one day with unmistakable signs that he had been in the water. When his mother remonstrated with him, he replied, 'Yes, I know, mother, I did wrong, but I was tempted.' 'But how did you happen to have your bathing suit with you?' 'Well, I took it along, thinking I might be tempted.'"

How often, adds Mr. Bridgman, we capitulate in advance to a temptation? We intend to yield if only we get a chance. We do not go to meet it with our purpose immovably fixed to frustrate and defeat it. Long before the actual conflict we have really decided that there will be no conflict at all. We will surrender. We don't acknowledge this. We go into battle with all the pretence of war. There is a great fiction of fighting, but none of the real thing, and as soon as we are really in, down we go.

The only way to conquer temptation is to set about it from the first instant, long before the temptation is on us, and to go straight through it without admitting for a moment any other thought than the thought of victory.

How often we deliberately walk into temptation! What is the use of praying, "Lead us not into temptation," if

we rise from our knees and walk straight in? We carry our bathing suits with us. We go prepared for the very thing we ought to go prepared against. The only right course is to stay away from all the temptation we dare, and to give what temptation is unavoidable just as little chance to grip us as we can.

If going in swimming is forbidden, let us take to the hills. If climbing trees is under the ban, let us make for the open meadows.

An Honest Skeptic Converted

Dr. R. A. Torrey, writing of his great meeting at Liverpool, England, gives the following incident:

"I made an offer in one of my sermons the other night that if any honest skeptic, agnostic, infidel, atheist or Unitarian would come to me, I would show him the way to find out beyond a peradventure that Jesus Christ was the Son of God and the Bible the Word of God. One man came to me a few days later, saying he wished to accept that offer; that he had come to doubt the existence of God, and to doubt everything. On talking with him I found out that the secret of his difficulty was sin. We had a plain talk together, and I told him what to do, and he promised to do it. Two or three days after God met him in a wonderful way, and he wrote me a letter describing it. I read this letter in the meeting, not knowing that he was there. He sprang to his feet, with his face all aglow, and said:

"I am here."

"Well, then," I said, 'stand upon that chair and give your testimony.'

"The power of God seemed to be upon him. The whole audience was stirred. His face was beaming, and people were laughing and weeping. This is but one case. I do not know that I have ever seen a work in which so many people stepped out so quickly into radiant joy."

Prayer in the Morning

Go not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer and resign yourself so'tly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! wakefulness once more omitted; and now is that reparable! We solemnly believe to not. There has been that done which cannot be undone. You have given up your prayer, and you will suffer for it. Temptation is before you and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer be a day in which you shrink from duty. Moments of prayer intruded on by sloth cannot be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments.—*Frederick W. Robertson*.

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Editorial.

The Japanese Way With Opium

Japan is winning peaceful victories not less honorable than those of war. While her soldiers are expelling the Russian armies from Manchuria, her civil servants are driving the opium traffic and the opium habit from the island of Formosa. And they are doing it with characteristic thoroughness and success. It is surely a high compliment to the Mikado's government when the United States' Committee on the Opium Evil in the Philippines declare that while they visited and studied Java, Cochin China, the Straits Settlements, and various places in China, including British Hong Kong, they really found the solution of the problem in the Japanese administration of the Island of Formosa.

The New York *Outlook* remarks that there is good reason why this should be the case. In Japan public sentiment is intensely hostile to the use of opium. "An opium user in Japan would be socially a leper. A Japanese may get drunk every night in the week on *sake*, without losing caste, but woe betide him if he resorts to the seductions of opium." "The Japanese, to a man, fear opium as we do the cobra or the rattlesnake." All over the East opium is recognized as an evil; but nowhere else as in Japan is it dreaded as a menace to national life. The laws against opium in Japan, prohibiting not only its sale, but even its use, except as medicine, are therefore as the committee emphatically states, "kept to the letter," in a population of 47,000,000.

In seeking to suppress the opium trade in Formosa, the Japanese are employing methods at once drastic and effective. The Government forbids the cultivation of the poppy, restricts the possession of the instruments used in opium-smoking to licensed persons, forbids all Japanese from using opium except on medical order in sickness, and forbids it to every one else except to those who are licensed as chronic morphomaniacs. In this last provision the Japanese Government recognizes the fact that a person who has become addicted to the drug is subject to grave injury if he is suddenly deprived of it. Indeed, to deprive an "opium fiend" of his drug is to induce a mania which would work social injury of the gravest sort.

But the Japanese Government is not content with protecting, on the one hand, non-users from the habit, and gradually eliminating, on the other hand, the use of the drug from the island by the death and departure of morphomaniacs. The Government has undertaken to assist morphomaniacs in breaking off the habit. Thus, it has provided

that "any victim can receive treatment in one of the ten government hospitals of Formosa; medical care is provided for those outside of the hospitals, and pamphlets indicating home treatment are placed in their hands."

Those who ought to know cherish the hope, that in the course of twenty-five years, the island will be virtually rid of the opium curse.

The American Committee were so impressed with the effectiveness of the Japanese methods, that they now recommend that the same system, adapted to local conditions, be applied to the Philippine Islands. It augurs well for Japan as the future leader of the Orient, when the American Republic sits at her feet as a student of colonial administration.

The Value of Neatness

The empty headed dupe has long been the subject of infinite jest. But we may as well recognize the fact that a good appearance is becoming more and more an essential factor in success. Clothes do not make the man, but a regard for one's personal appearance argues a certain self-respect without which no man's character is complete. A man who is slovenly about his person is likely to be slovenly in transacting his employer's business. Moreover, in this critical age, no one can afford to be an eyesore to the public or his friends.

An exchange informs us that in Chicago, one big firm has put such stress upon the details of toilet as applying to employees that it has had printed a booklet containing useful hints as to the care of the hair and nails. The wearing of tasteful and well-fitting dress, and with many little suggestions as to the proper day costume of both men and women. These are distributed among the people employed by the firm.

Employers in various branches of trade and business are paying attention to the subject of neatness in the appearance of their employees. One railroad supplies all new conductors, ticket sellers, and other employees with a little circular, in which are printed suggestions regarding the necessity of presenting a tidy appearance.

Another railroad has the following standing order: "All men who are employed by this company are expected to assist the directorate in making the line as attractive as possible by themselves cultivating 'smartness' and good style as well as neatness of attire."

Probably the editor's comment is not far astray—"Next to actual ability to perform the tasks assigned him, a cheery manner and a presentable appearance are the very best capital a man can have."

Insure Your Life

No method of investing small savings can equal endowment life insurance, especially when the policy is taken early in life. It has two great advantages. First, it encourages and, indeed, ensures the habit of saving, as the annual premiums must be met. Money which under ordinary circumstances might be spent in unnecessary indulgences, is carefully laid aside for the insurance payment. Besides this, there is the sense of security that comes from an absolutely safe investment. Persons of moderate means should carefully avoid putting their money into any enterprise or scheme that involves much risk. Thousands have lost their little all by doing this.

We would advise the young men who read this paper to take out an endowment policy in some good company, just as soon as they are able to pay for it, and even to deny themselves a good deal in order to do it. There are many excel-

lent companies, but we believe that "The Equity" which advertises in this paper, is thoroughly reliable, and certainly offers special advantages to total abstainers. It has been shown beyond the shadow of a doubt that the chances of an abstainer for long life are much greater than even the moderate drinker. Why should he not have the advantage which this more favorable death rate warrants in the prices that are charged for insurance? By going into a company like the Equity, he will certainly obtain this. The manager, Mr Sutherland, is a veteran insurance manager, who believes in total abstinence in theory and practice.

Thought He Had Done Enough

At one of our summer schools last August, a mother was accompanied by her little boy, and they both became very much interested in China. Shortly after, the mother noticed that the little fellow was spending money that had been given to him on candy. In an interesting way one day she told him of the amount of rice he might buy to satisfy the hunger of needy little children, adding "Now, Paul, why don't you save your coppers and send them to the Jennie Ford Orphanage away over in China to feed the little ones there." "Oh!" he replied, "Jennie Ford's orphans are all right, I gave them three cents yesterday. They're not hungry yet." Like that little boy we, too, may deem the effort of yesterday sufficient.

In conversation with a prominent League worker, the fear was expressed that our young people were placing the collecting of money for missions as the basis of missionary effort. If a society is taking intelligent, systematic interest in various parts of the world, to which the Gospel should be sent, what mental, moral and spiritual cultivation must be going on? In many instances, however, the prayer and study are omitted, and unless we are more careful, the giving in the years to come cannot but suffer if these are neglected. Let us build upon a solid foundation. While every other method is more or less general a study class results in the real acquisition of knowledge. There are no books more fascinating or readable than those relating to missions. If you would bedeck memory's walls with portraits that would speak as living companions then study the careers of Hart, Judson, Mackay, Carey, Livingstone and other lives which have been touched by the Divine artist. We must know the conditions in the mission fields, the successes already gained, the possibilities for the future, and learn to appreciate that the foundation of true missionary effort is in the spirit of Christ himself.

Kindly Take Note of This

We have, upon several occasions, requested League officers to refrain from sending for publication papers that have been read at Conventions and local League meetings, and yet they continue to come. It is most embarrassing for the editor to be forced to decline them, but what else can be done? They are, in most cases, very excellent essays, and sound well when read, but are not often in shape for publication, and are nearly always too long. To prepare them for the printer takes too much of the editor's time. Besides this, they frequently deal with topics which have been treated very fully in these pages, and thus lack the element of novelty. We are always anxious to hear of any successful method of work which has been adopted anywhere, provided the report be written specially for this paper, and put into concise form, but our friends will oblige by not sending Convention Essays.

Life at High Pressure

A distinguishing characteristic of this age is the hurry and bustle accompanying all our doings. This arises very largely from the commercial spirit of to-day. Every one is bent on business. The perpetual hurry and bustle to be seen any day in our large cities will show clearly the rapid rate at which we are living in modern times. "Life at high pressure," it has been called. The evils arising from it are many, but we might mention two. It is destructive to the health, wearing out the physical powers to such an extent as to produce enfeebled constitutions, subject to all kinds of disease, for in addition to the wear and tear of the nervous system, consequent upon the continued anxiety of mind and tension of the mental faculties, there is also, what is perhaps more injurious, the destruction of the digestive organs by the hurry with which meals are taken, and the small period of rest apportioned to the body in order to enable digestion to go on properly. Then again, there is lack of time for reading and thinking which this state of things involves. The newspaper takes the place of the Bible, and a list of stocks and shares is considered more important than the profoundest work issued from the press. What reading there is is quite in keeping with the hurry and bustle to be observed in all things else. Books are glanced at, not carefully read and digested. Their contents are skimmed over, not mastered and reflected upon. A result of this is the existence of a class of literature adapted to the case. Wretched novels and unnatural stories of every kind are published, and find numerous readers, while good books containing sober and beautiful thoughts are scarcely looked at. With such habits as these we fear the age might be called superficial.

A Cup of Coffee

The potency for good of a simple act of friendliness is illustrated anew by a recent undertaking of the Bible Teachers' Training School of New York. Opposite the school for blocks and blocks stretch the yards where the construction is being carried on of the new terminal for the New York Central Railroad. From the window of the well-equipped school building the workmen at noonday could be seen sitting on rock or plank, eating a cold and uninviting lunch. The brotherliness of the Bible School took practical expression one cold January morning in a procession which left the kitchen bearing cups and saucers and boilers of hot coffee. The men at first could hardly believe that any one cared enough for their comfort to wish to give them this welcome addition to their meal; they thought they were being gayed, and looked suspiciously in the bottom of their cups for pledges or invitations to prayer-meetings. As nothing more dangerous was forthcoming than a cheery word from the manager, who at twelve noonday and twelve midnight with the hot coffee, freely dispensing as much as any one wanted, surprise and suspicion changed to heart appreciation. The impulse with which this sharing began took no account of "fighting the saloon," and was in the name of brotherhood rather than of temperance. All the more gratifying was the remark from the foreman, whose permission to enter the yards with the coffee had been most grudgingly given, that, for the first time in his experience, the day after pay-day found all his men at work, none laid off from dissipation. And he added with satisfaction that he found very few absentees in the afternoon; that before they had the coffee the men would leave the yards for a drink, which always resulted in some being unfit to return.

Methodist Chat

The Methodist Episcopal Church has sold the property used for a book depository in San Francisco for the sum of \$125,000.

World-wide Methodism now numbers 7,835,418 members, 49,354 ordained preachers, 106,418 local preachers, 89,789 places of worship and 6,567,739 Sunday-school scholars.

An appeal is made by the Methodist Church of Australia for a special fund of £10,000 for foreign mission work. Most of this money, it is proposed, is to be used in enlarging and equipping the work in Fiji.

The Christian Literature Company has issued an edition of Rev. William Arthur's "Tongue of Fire; or, The True Power of Christianity," in Bengali. The printing was done by the Methodist Publishing House at Calcutta.

"Not for twenty years has Methodism in this city (New York) been so active, vigorous and successful. In the most gracious and inspiring way the work is going forward. A spirit of blessed expectation rests upon the people so that even greater things are being looked for with holy confidence." So writes "Styleus."

The Year-Book of the Methodist Episcopal Church for 1905 gives a total membership of 3,064,735; increase over last year, 32,817; a net gain in four years of 135,061. The number of churches is 28,394, valued at \$135,456,821. The number of parsonages is 12,239, valued at \$22,572,106. The total indebtedness on churches and parsonages is \$10,899,196. A total of \$2,942,979 was contributed to all official benevolences.

Doctor Todd, in The Christian Advocate, writes of a druggist in Germany who explained his religious duties as a Roman Catholic in this way: "They are very light. I go to confession once a year, and that keeps me in good standing." We fear there are some Methodists, so-called, whose religious duties are fully as light as those of this very frank German druggist. What to do about the standing of such useless "members" puzzles many a minister who is anxious to keep a correct record and make an honest report.

An evangelistic appeal to the Methodists of Boston has been issued by Dr. Charles A. Crane, pastor of the People's Temple, that city. The appeal concludes with this exhortation: "Brethren, if we will but unite, heartily work together, and emphasize the eternal, essential, the day will soon return when Methodists shall have the power for which our fathers were blessed and praised. With the laymen of our church united thus, having only one desire, and that the saving of men alive from sin, our success under the wise leadership available will be assured."

Rev. J. Scott Lidgett, in an article in The Methodist Times of London, discussing some proposed changes in the class-meeting in the English Wesleyan Church, says: "All are agreed that the class-meeting must be maintained and improved. It is, perhaps, the most precious, as it is certainly the most distinctive, inheritance of Methodism. It is that upon which wise and sympathetic outsiders, like the late Dr. Dale, fasten at once as an invaluable means for realizing the full spiritual fellowship of the Christian Church. It has every sign of continued vitality."

Dr. McKenzie, a Congregationalist, was recently invited to address the Boston preachers' meeting. He began by saying that it seemed strange to him that he, a Congregationalist, should be asked

to speak to Methodist ministers upon evangelism. "You have always seemed to me the best living illustration of evangelists. If you have lost the power at all, go back to your old nature, your old gospel, your fervor, your passion for souls, especially to your wonderful power of song. Be Methodists, and do not try to be anything else. Don't try to be Congregationalists."

Our old friend, Dr. S. A. Steele, writes in an exchange: "I am reading Methodist biography, and contact with the pioneers keeps my soul on fire. The troubles of Militades will not let me sleep," exclaimed Theistocles. In a far higher sense, I feel like saying the triumphs of the pioneer Methodist preacher will not let me sleep! "O, for their holy abandon of zeal for the Master; their robust faith; their dauntless courage; their fidelity to their one work; their simplicity and power. O, that the Methodist Church may be true to its mission as a great evangelistic church, and fulfil its high commission to carry the gospel to the earth's remotest bounds. Let everybody say amen!"

Temperance

Of every one hundred alcoholics attacked by pneumonia seventy die, while of every one hundred non-alcoholics so attacked only twenty-three die.

The Brahmin, Buddhist, and Mohammedan religions absolutely forbid the manufacture, sale and use of intoxicating drinks, the curse of nations and religions.

According to a lecture given by the Rev. Dr. Coffey, of Maynooth, in a County Roscommon Roman Catholic Church, there are now 26,000 licensed drinking-places in Ireland, or one for every 170 members of the population.

"I want to say right here that I've heard a good deal of talk in my time about using whiskey, and I've met a good many thousand men who bragged when they were half-loaded that they could quit at any moment, but I've never met one of these fellows who could while the whiskey held out. It's been my experience that when a fellow begins to brag that he can quit whenever he wants to, he has usually reached the point where he can't."—Old Gorgon Graham.

"The saloon-keeper and the drinker's field of operations is constantly becoming narrowed. The railroads have thrown these classes into their scrap-heaps; the old-line insurance companies demand from them extra premiums as for hazardous risks; and the gods of the benevolent societies refuse to carry them at all." The last clause of this statement from The New Voice refers to the fact that of sixty-four beneficiary societies, fifty-three are closed to the bars of the saloon-keeper, and of the remainder three classify them as "hazardous risks."

A prominent Scotch physician has pointed out how close is the relation between drink and insanity, and how, in large towns and cities, mental disease, as the result of alcoholism, is steadily on the increase. He also points out what ordinary people are likely to overlook, that brain deterioration, coming short of actual insanity, is getting very common as the result of drinking habits, only this does not strike people as forcing the case. In a positive case of insanity. Yet for one who becomes insane, one hundred suffer from brain deterioration, which in its train brings all manner of vice. The physician adds: "These facts the public should have rubbed into them by the press every week. The clergy, some people think, preach too much; but we doctors do not preach on the doctrine of physical righteousness nearly enough."

Literary Lines

The Publishers' Weekly says that the most noteworthy feature of the past year in the publishing field was the fact that more good books were printed and sold than in any other year of late.

A manuscript copy of Edgar Allan Poe's poem, "Ulalume," all in the poet's own handwriting, has just been sold at auction in New York. It brought \$1,000. Many other relics, mostly letters of the gifted writer, were disposed of at prices ranging from \$20 to \$100.

"John Knox and His Times" is the title of a booklet of 24 pages, by P. Hume Brown, recently published by Oliphant, Anderson & Ferrier, Edinburgh. It is an interesting sketch of the great reformer's life and work, and can be bought for 5 cents.

It may not be generally known that Gen. Wallace was a most painstaking writer. He wrote first on a slate, so that erasures might easily be made; then he copied from the slate on to a soft pencil on paper, and what all was to his satisfaction, he copied with ink with such perspicacity that one page of his manuscript made exactly one page of the printed book. He has been known to write but one line in a day, and then to erase it entirely within twenty-four hours. He believed that a thing that is worth doing at all is worth doing well.

Of the making of many books there is no end. It is estimated that new and original books are being issued in the United States at the rate of ten a day, or 3,650 a year, which is probably forty times as many as the most diligent reader can possibly peruse. As the world is already full of books, and as new books will probably keep on flowing in at the rate of 36,500 for every decade, it is evident that book readers in all the future must fall more and more behind the times, or else discard and ignore most of the books already issued, and be very select with reference to those to come.

General Religious News

The Methodist Times says: "Thank God, it is not now necessary to go to Wales to meet with fervor in chapels. All over England a new spirit of prayerfulness and expectation has been awakened in connection with what we call 'ordinary services,' and ministers and people are now beginning to realize that it is gloriously possible to have an outpouring of the Holy Spirit without the presence of a special missioner. We have already got the word of the spirit of prayer in many of our circuits, both in town and village."

Rev. Kerr Boyce Tupper, D.D., has an interesting article in The Northwestern Christian Advocate on "Men in the Church," in which he sounds an optimistic note as follows: "The largest congregation in the city of Boston is unquestionably that of Tremont Temple, and there the majority present are not infrequently men. One of the largest congregations in New York City is that at the Madison Square Presbyterian Church, and generally the majority present are men. The two largest congregations in the city of Brooklyn are those of the Plymouth Church, and of the Baptist Temple, and in these two congregations men quite often predominate. The largest congregation in the city of Chicago is that which gathers weekly in the Auditorium, once presided over by the scholarly Swing, and now by the eloquent Gunsaulus; and there, weekly, men in greater numbers than women, it is said, crowd every available space. Among the largest congregations in the city of Philadelphia are those of the Grace Temple, the Holy Trinity, the Second Presbyterian, and the

First Baptist Churches, and at the night services, at least, at each of these churches, it will be found that quite generally more men attend than women. It is a fallacy, therefore, that men do not go to church. Men do go to church, and in large numbers, and with sympathetic soul, when pastor and people give them something to go for—something which satisfies their highest intellectual and spiritual aspirations and needs."

A blind man in Madras, India, used to repeat some of the first chapters of St. John's Gospel. When he was asked how he had been able to learn them, he said that a little boy, who had been taught in a mission school, had read these chapters aloud to him so many times that he had learned them by heart. The little boy had finally left the village, but not one word of those precious chapters had the man forgotten.

Christian Endeavor Notes

California Endeavorers are preferring the name "social-service committee" instead of "citizenship committee," as it gives opportunities for branching out in more directions.

The Irish Endeavorer reports that Lord Curzon, viceroy of India, told a friend that he is much interested in Christian Endeavor, and feels that it has a large mission in India.

The coffee clubs, in which California Endeavorers are so much interested, now exist in San Diego, San Jose, Los Angeles, Bakersfield, Santa Clara, Gilroy, and Petaluma. That at San Jose took in for lunches sold, \$3,089 during a recent month.

No Christian Endeavor society can exist long without the support of its pastor. Secretary Hinman, of China, illustrates this neatly: "The societies are only the channels through which the enthusiastic consecration of young Christians can be made to flow, if the pastor regulates the floodgates and guards the embankments."

Prominent People

The widow of the assassinated Grand Duke Sergius will give 1,800,000 dinners to the poor of Moscow as her memorial to her husband. This will feed the poor of Moscow for six weeks, and do something both to alleviate their suffering and to lessen their hatred of the titled aristocracy.

President Roosevelt, in his inaugural address said: "Toward all other nations, large and small, our attitude must be one of cordial and sincere friendship. We must show not only in our words, but in our deeds, that we are earnestly desirous of securing their good, will by acting toward them in a spirit of just and generous recognition of all their rights. But justice and generosity in a nation, as in an individual, count most when shown not by the weak, but by the strong."

The noted hymn-writer, "Fanny Crosby," otherwise Mrs. Frances Jane Van Alstyne, was eighty-five years of age on the 24th of March. At the age of six months, but pottiles applied to her eyes during an illness, destroyed the optic nerve, and she has lived in rayless darkness ever since—a darkness, however, which has been for over threescore years illumined by a rich and vitalizing experience and by radiant inner visions of the Master and his infinite resources of grace. As the author of many hundreds of hymns, including "Safe in the Arms of Jesus," "Near the Cross," and "The Water of Life," she has done a wonderful work.

Pertinent Paragraphs

Love never gives out, the more you throw away, the more you have to give.

If I can put some touches of rosy sunset into the life of any man or woman then I feel that I have wrought with God.—George Macdonald.

If God made no response except to perfect faith, who could hope for help? He is the God of sprouting seeds and little vital beginnings.—Maltbie Davoport Babcock.

The skies are never so brilliantly blue as when they have been washed by a storm. The countenance of Jesus is never so welcome and lovable as when he breaks forth upon us—a sun of consolation and joy after trials.—T. L. Cuyler, D.D.

He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough and sense enough for what he wants us to do; if we tire ourselves or puzzle ourselves, it is our own fault.—John Ruskin.

The greatest of painters only once painted a mysteriously divine child; he couldn't have told how he did it and we can't tell why we see it to be divine. I think there are stores laid up in human nature that our understandings can make no complete inventory of.—George Eliot.

Prayer is the bow, the promise is the arrow, faith is the hand which draws the bow, and sends the arrow with the heart's message to heaven. The bow without the arrow is of no use; and the arrow without the bow is of little worth; and both without the strength of the hand to no purpose.—Salter.

We admire the green pastures of God's Word, but fall to lie down and rest our souls upon them. We are caught in the Slough of Despond, and never see the steps of promise, all ready there to guide us out. We are shut up in Doubting Castle, and the key of God's promise lies rusty and unused.—F. S. Webster.

The "simple life" is the one in which all the activities, all the aims, are directed toward one end—to the fulfilling of the will of God in ourselves, and in all that we do. To serve God, to do his will completely through this day and every one of the coming days—that is to be free indeed.—Rev. Charles Wagner.

"If you wait for happiness to come to you," said a steward observer, "you'll wait till the last train has gone, and so you'll miss your chance to reach it." The way to happiness is not travelled by sitting still. Happiness is not a passive state, but the joyous activity of the best and highest powers of the soul.

"There! she has wasted another of my precious half-hours," said a lady impatiently, returning from the parlor where she had been entertaining an unwelcome caller. "Did these waste hours?" quaintly inquired Aunt Mercy looking up from her work. "When two persons talk with each other for half an hour the time can't be utterly wasted unless they both help to do it."

Few of us have been so exceptionally unfortunate as not to find, in our own age, some experienced friend who has helped us by precious counsel, never to be forgotten. We cannot render it in kind; but perhaps in the fulness of time it may become our noblest duty to aid another as we have ourselves been aided and to transmit to him an invaluable treasure.—Phillip Gilbert Hamerton.

Interesting Facts

The aggregate annual letter and newspaper mail of the world amounts to thirty-two billion, five hundred million pieces.

Italy is indeed a country of churches. There are three hundred churches in Naples; over four hundred in Rome; and in the rest of Italy they are scattered with equal profusion.

An interesting and curious calculation is to the effect that the railways of the world, arranged in a straight line, would reach to the moon and back again to the earth. More than half of the mileage is in America.

The recent Mexican Christian Endeavor convention at the City of Mexico was attended by about five hundred delegates from all parts of the Republic. One hundred and thirty-one societies were reported, with 3,403 members.

Many curious reasons are given for absence from school. Here is one taken from The Schoolmistress. "Dear Sir,—Samuel cannot come to school this afternoon, as he has glued his head to the dresser, and we have not been able to separate him yet."

The fatal power of imagination was illustrated recently by the case of a Russian railway porter who was by accident shut up in a refrigerator car. He wrote on the wall: "I am becoming colder." "I am slowly freezing." "I am half asleep; these may be my last words." And when they took him out dead, the temperature of the car was only 56; the apparatus was out of order.

Every one knows what a Sally Lunn is, but few people have any idea how this particularly nice kind of tea-cake got its name. Sally Lunn was a Bath celebrity, who kept a cake shop which was a favorite resort of both youth and age in the old west country town. Sally originally carried out her cakes, morning and evening, in a basket with a white cover. Later on her small shop in Lilliput Alley became a favorite haunt, and Dalmer, a baker and musician, seeing that it was a very good thing, bought the business, composed a song, and set it to music. This song became so popular that dilly, barrows were used to distribute the now celebrated cakes, and Dalmer finally retired on the profits of the business.

Book Shelf

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

The Personality of God. By Lyman Abbott. "What is Worth While Series." 30 pages. Published by T. Y. Crowell & Co., New York. Price, 35c.

This is the sermon, in full, preached by Dr. Abbott at a similar time ago, which has aroused so much discussion and criticism. The author tries to show that a belief in the loving Fatherhood of God is entirely consistent with an acceptance of a thoroughly modern scientific conception of the universe. It is somewhat difficult, however, to discover exactly what Dr. Abbott does believe, as some of his statements seem slightly contradictory.

The Drink Problem. By Bishop Potter. "What is Worth While Series." Published by T. Y. Crowell & Co., New York. Price, 35c.

Very few temperance reformers take the same view of the liquor question as Bishop Potter, who gave his Episcopal blessing to a new saloon in New York, and yet he is probably sincere, although very much astray in his methods. This book is just what might be expected from his pen, and in our opinion will do little toward solving the "drink problem."

Hints for Workers.

The Busy Man

If you want to get a favor done
By some obliging friend,
And want a promise, safe and sure,
On which you may depend,
Don't go to him who always has
Much leisure time to plan,
But if you want your favor done,
Just ask the busy man.
The man with leisure never has
A moment he can spare;
He's always busy "putting off" until
His friends are in despair.
But he whose every waking hour
Is crowded full of work,
Forgets the art of wasting time—
He cannot stop to shirk;
So when you want a favor done,
And want it right away,
Go to the man who constantly
Works twenty hours a day;
He'll find a moment, sure, somewhere,
That has no other use,
And fix you with the idle man
Is framing an excuse.

—Little Workers.

Personality

Personality is more potent than words. Men and women impart ozone to the atmosphere without knowing what good they have done. They become standards of righteousness, and are all unaware that any one looks at them to gauge his own opinion or shape his own conduct. They are like regular clocks, by which the watches of the world seen to be wrong, are set right, and are kept right. To try to live the best in the hope that somehow one can put the best into the air, and get it into the life of the school and community, and have it become a part of public sentiment, that surely is noble. This is the way to live. No one ever lives in vain who so lives. Some one is helped by him.

Every Fellow Work

Don't try everything at one and the same time. Set your heart on one thing—some special work—and bend everything towards that object. When your machinery gets to running smoothly, extend your orders and take in more. Grow out of one thing into another—that's the idea. Announce the committee meeting for the purpose of organizing, and state clearly the object of the committee. Let any person who has any work to be done by that committee hand in a statement to the chairman of such committee, and let it be done without delay. Right here is the secret of success. Right here, likely, is the point of failure in your chapter. Organize—give them work—and then every fellow at it. That's the idea exactly.

Working Together

Think of the value to the worker of learning to work together. The art of living with one another is a divine art. You cannot do Christian work alone. You may study alone. You may dream or plan alone, but as soon as you really begin to work, you touch somebody else. One of the hardest things to learn is to work without friction with some one else, but when that lesson is learned you have won a victory and achieved a success which is for your own enlargement as well as for the good of the world. To be able to work with others is to communicate your powers to them and to receive from them in turn. It is to link yourself to the forces of righteousness. It means to be brought nearer to the

great heart of God. When we learn to work with others to a common end, if that service be according to the will of God, it makes one body of the Church of Christ and gives every member access to the life of the great Head.—Rev. Walter Calley.

The Saviour on the Shore

Oh! the pathos of the lives that fall, profured by these tolling men upon the lake. Out upon a troubled sea, working, it may be, deep into the night, even into the gray dawn, tolling long and catching nothing—such are some of us.

And when in some quiet mood in the late night or the early morning, a voice comes sounding across the waves, "Have ye any meat? have ye caught anything?" all we can say is, "No." Our souls are weary and hungry, and we have nothing to eat.

Now why should this be so, when all the time there is One standing upon the shore, longing to tell us where to cast our nets? We think we know well enough how to look after these nets of ours, yet we catch nothing, because we do not have a glimpse of that blessed Presence watching patiently, not far away, to attract our foolish eyes.

It is this that makes the difference between life and life. One man sees Jesus, another sees him not. Not to see him is to fail, to toil for years and catch nothing. To see him is to triumph.—John Edgar McFadyen.

This little Prayer has been sent out from Wales.

WILL YOU MAKE THIS YOUR
DAILY PRAYER

UNTIL THE ANSWER COMES

**O Lord, send a Revival and
begin in me, for Jesus' sake.**

Amen.

Promises to plead. Is. 57, 15; Ps. 138, 7.
Results to follow. Ps. 51, 10-15; Hos. 14, 4-8.

"The Cause That He Loved"

In a quiet cemetery in North Carolina, a simple stone marks the sleep of a young Confederate lieutenant. The inscription is in keeping with the simplicity of the stone and the beauty of the spot. It is only the name, "—, Lieutenant, C.S.A.—aged 19 years!" and these suggestive words, which surely bear a lesson deep within their heart: "He laid down his life for the cause that he loved!"

Many things are calling to our young men, rich visions of learning, laurel wreaths of fame, shining stores of gold. All these are proper ambitions in their place.

But, as one stands upon the crowded street corner, or in the great halls where young men gather, and notes so often the haggard, restless face of discontent or dissipation, one cannot help thinking that the young soldier found after all, the true secret of peace.

What did the Man of Sorrows mean to teach us by His words and life? He was born in a manger that he might give his followers "many mansions." He had to toil at the carpenter's bench. Yet out of that toil he gave the "heavy-laden rest," and as the direct result of his supreme act of sacrifice he was able to bequeath the most wonderful legacy ever given, Peace! And those who, like him, have given their lives gladly for a "cause that they loved" possess the same peace.—Ernest Neal Lyon.

Hymn

BY REV. T. W. GLOVER.

Infinite God, of boundless grace,
Thy precious love I often trace:
It leads me to a higher plane
Where love for Thee shall never wane.

May love divine enrich my heart
And dwell therein and not depart,
Until, like Christ, my will is given
To God who is supreme in heaven.

Thy will be done, O God above;
My heart responds to Thy sweet love.
It fills my soul with joyfulness
When I review Thy righteousness.

Come, Holy One, abide with me,
Moulding my life, that men may see
A mortal man, allied to God,
By a pure heart through Jesus' blood.

For this I pray in Jesus' name,
Strong faith I have that shall not wane,
Until I know my life is right
Before the world and in God's sight.

My faith in God shall still increase,
My love for Him shall never cease;
I will to Him obedience give,
And only for His glory live.

Hear me, O God, who art in heaven;
Thou hast to me salvation given,
Vouchsafe to me Thy helpful grace
That heaven may be my dwelling place.

Toronto, Dec. 20th, 1904.

Suggestive Sentences on Prayer

When the leader calls for sentence prayers, remember that he means one prayer from many, and not many sentences from one.

If you have never prayed aloud, and fear that words might fail you, commit to memory a Bible prayer, and use that.

Who prays aloud should remember that he is voicing the need of all present, and that all men have the same needs and the same struggles.

Pray definitely for just what is needed. Don't wonder what others will think of your prayer; it is between you and God.

Private prayers at home make good open prayers in the meeting.

If other motives fail to move you to take part, try an appeal to your combativeness; it is the devil's business to keep you still; defeat him.

Audible prayer should be audible to all in the room; it is no prayer to him for whom it is audible.—C. E. World.

Working for Recreation

When biographers or interviewers asked the late Wilson Barrett to name his recreation, "Working," was his simple answer. He was a tremendous worker with a passion for detail. This constituted his rest and pleasure. Cessation of occupation and activity is not rest, it is indolence. The best recreation is continued but varied activity.

Strong Believers

The strong believers are the great doers. The more they believe, the greater the action that will flow from it. If men do not believe in the possibility of the triumph of right, they will not fight for it. "Only so far as a man believes strongly," said Robertson of Brighton, "can he act cheerfully or do anything that is worth doing."

Practical Plans.

An Excellent Recipe

Here is a recipe for a good prayer-meeting: See that every active member takes his part in prayer, testimony, in scripture, or other recitation.

There is nothing recondite, mystical, incomprehensible about this human side of a good prayer-meeting; it is all contained in this one sentence: See that every active member takes his part sincerely and intelligently. I have added two words. I do not mean glibly, eloquently, fluently. None of these qualities are necessary. The active member may take his part haltingly, stumbingly, ungrammatically; little matter this, if he does it sincerely, intelligently, knowing and meaning what he says.

President, officers, Executive Committee, especially Prayer-meeting Committee, bend all your energies to this point, if you would have a good meeting. Enforce the pledge; live up to it yourselves; do your best to see that every active member takes his part in each meeting sincerely and intelligently; and your prayer-meeting, the furnace of your society, will warm and quicken all its activities.—Rev. F. E. Clark.

The Pastor's Place

Where should the pastor sit in the young people's meeting? Some pastors always sit in front, beside the leader, and certainly any pastor should feel free to take that position, as authority and government. In my judgment, however, it is best for the pastor to vary his position, now sitting in front, where he will exhibit his headship of the society, now sitting in the midst, where he will show himself one of the young folks, and now perhaps sitting on one of the rear seats, where he may, by his presence, check the back-seat gigglers.

How often should the pastor lead the meeting? In some societies he is asked to lead the meeting once a month, the congregation meeting being suitably assigned to him. That is too often in a large society where there are many young folks that need to be trained in the leadership of meetings; but it is none too often in the small societies.

At any rate, the pastor should lead more frequently than others, and should feel free to tell the Prayer-meeting Committee if there is any particular subject he would like to bring before the society, or any particular time when he would like to lead the meeting, giving his reasons.—Amos R. Wells.

Striking the Right Chord

The leader must be able to strike the right keynote for the meeting. If he does not, some one else may strike a false note, and the whole meeting be spoiled. Or, if the leader himself strike a few notes when it should be a high one, those that follow him will be likely to follow in the depressed key. An apologetic tone in the opening remarks of the leader, or a fault-finding one, or a flippant one, will be almost surely the cue that some others will follow. If the leader says, "This seems to be a hard topic out of which to get anything," or, "There are so few present to-night that I am afraid our meeting will be a failure," or, as I once heard a would-be humorist say, "This topic reminds me of Mr. Jones' old mule," it takes no great stretch of imagination on our part to see what way the meeting is likely to drift.

Striking the right keynote is emphasizing that phrase of the topic, and

those elements in the meeting that will be the most helpful and productive of good. The leader got at the real marrow and heart of the thing whose opening words were, "Our topic to-night is 'Dark days and how to brighten them'; we do not want to complain of our dark days, but we can all help to make this a bright meeting by giving some recipe that has helped to see the bright side of life."—Rev. John F. Cowan.

Praise Meetings

A better name would be song services. Do not forget the opening prayer and Bible lesson and the closing prayer and benediction—the League benediction. Let the time between be taken up with singing. Sing hymns from the standard hymn-book. Let the leader prepare and give short talks about the hymns selected. This will make the singing of the hymns more nearly ideal—"with the spirit and the understanding." Opportunity should be given for voluntary remarks about the hymns. Some one present, maybe, has some sweet memory thrillingly instructive, as well as beautiful, clinging about one of the hymns. Let him tell it. The talks prepared to be given may be shared by a number of the Leaguers, rather than made by the leader only. There is richness in such variety; and then the value of any meeting is proportional to the number of active participants.

Song services with the Canadian Hymnal may be made very profitable and pleasant. Where the talks about the hymns cannot be made to consist of historical and biographical notes, for want of data, they may consist of analyses of the hymns together with personal reminiscences and experience connected with their use. Let stress be laid on the meaning of the words sung. Let the younger Methodists of the twentieth century be trained, as were the older Methodists of the eighteenth century, to habitually propound to themselves, as they sing? Mr. Wesley's questions: "Do you know what you said last? Do you speak no more than you felt?" Professional or mechanical singing is hardly less deleterious to spiritual life than mechanical praying. Let us study our songs. Let us sing them understandingly. Let the Epworth Leagues take the initiative in this reform. To this end hold song services.

The Secretary's Chance

The secretary has a great many chances to brighten up the society meetings, but the most glorious chance is in the organization of the songs.

Of course there are some societies that have the president call the roll at these delightful services, and others that entrust this duty to the leader of the meeting. Something is to be said in favor of both practices. Nearly all societies, however, employ the secretary for the conduct of the roll-call.

We wonder how many of these officers have ever stopped to consider how thoroughly the success or failure of about one-fourth of the meetings of the society, and that the most important fourth, is in their hands. After the leader's introduction, if he is an average leader, the secretary has everything his own way. He should try to make his way the very best one possible?

Many secretaries become careless long before the close of their term of office, and the task through in a perfunctory manner not at all conducive to helpful impressions. We have heard the roll called with a monotony that would put to sleep the most decided victim of insomnia.

Again, the names are mumbled so that no one save their owners can recognize them, and it is a chance if they do. Again, the secretary will sit in the audience, and not facing it as he should, and at one side instead of in the center, and will call the roll in a voice suggestive of the last stages of consumption, requiring all that have not yet taken part to strain their ears to the utmost, while those whose names come early in the alphabet quite give up the idea of finding out who is speaking.

And that last remark reminds us of another common fault—for we might as well repeat the entire catalogue at once and be done with it. Why do so many secretaries invariably call the roll from A to Z? Does it never occur to them that the S's and T's, the Y's and the Z's, would sometimes like to have a hearing at the beginning instead of at the crowded end of the meetings? Why not often reverse the alphabet?

Yes, and why not often change the manner of roll-call in other ways? For instance, instead of calling "Mr. Adams, Miss Angel, Miss Annis, Mr. Armstrong," simply call "A," and let those four speak if they are present. You will sit in front, so that you can see whether any are absent or not, and you will sometimes call the society by committees, asking all the members of a committee to rise when its name is called, and take part in the order in which they stand? Why not now and then call the names by threes or fours? Why not occasionally place the roll on a blackboard, or copy it on a manila folder, giving the list to each person present, and asking them to testify in that order without a formal roll-call?—Golden Rule.

A Purpose Meeting

In a recent issue of *The Christian Herald*, Mr. Yatman, the well-known evangelist, gives a sketch of an evening which is worth trying:

"Mr. Lightheart rose and with so much power and plainness told of Daniel's purpose not to drink wine, of Paul's purpose to go to Rome, of the prodigal's purpose to return home, of God's purpose to save all who would believe, and then modestly named the purposes of his own heart—oh, they were so good!—bearing largely on a shepherd's purpose to feed and care for his flock. Then came the open meeting. There was but a moment's pause when Will Smith said he proposed hereafter to use his voice for Jesus, and sitting down at the piano he sang 'Building for Eternity.' That purpose must have been born of God for a double reason. If Will Smith could do that, everybody could do something—and they did. More than thirty spoke. One purposed to take part in the meetings, another to live nearer the Cross; a little boy said he was going to be a Bible student. Johnson, who had never united with the Church, said she was going to the next communion; then a young lady purposed to teach in the Sunday-school; to this purpose the pastor got six others to join. It made me feel like Billy Reid. Long said he purposed last week never to make public prayers. When Mr. Hunt arose and said he purposed giving up swearing, and asked them to pray for him, there was a thrill over the house. Mr. Lightheart said, 'Maybe there are some who will purpose to laugh when Mr. and turn to God this night. If there are such, will they rise and say 'I will'?' There were five—one an elder's son, two sisters, an old man and a boy. It was nine o'clock, and the meeting closed. The pastor announced there would be two Sunday-chairs next week, and we were hoping they would be full. Again, as they passed out, the little printed card was handed each person, announcing the praise service and what it would be.

Seventh International Convention of the Epworth League

- - DENVER, COL., JULY 5th to 9th, 1905 - -

The Programme

We hope to print the programme for our International Convention in full in our next number, and, therefore, need say little of it just now. It will be an evangelistic programme, which will touch many of the living topics of the hour. Some of the leading speakers from both branches of Methodism across the line, including several bishops, will be heard from, and an effort will be made to secure Rev. Mark Guy Pearse, who will visit the United States next summer. Canada will be represented by twenty-five speakers who, with one exception, have never before been on an International Convention programme. The principle acted on by the Canadian Programme Committee is to select speakers who have not previously enjoyed the honor and responsibility of representing our country on these great occasions. When the names are announced we think everybody will admit that we are sending as fine a lot of speakers as ever graced our end of the programme upon any former occasion, and there are plenty of good men left for next time, too.

Scenic Attractions

It is conceded that Colorado Springs and the Pike's Peak region, which is tributary to it, contain a greater number and variety of scenic wonders than can be found in any equal area in the world, while the fame of the almost perfect climate is heralded far and near. It is the region of perennial sunshine, dry, clear atmosphere, and cool, invigorating mountain breezes. It is just the place to tarry and recuperate one's energies after the fatigue of travel—while visits to the numerous points of scenic grandeur and marvellous formations will furnish recreation and instruction. To view the glories of the Rockies, their giant peaks, magnificent canons, beautiful resorts, and crystal streams, one must stop at Colorado Springs, from which point all places of interest may be conveniently and comfortably reached at minimum expense. Delegates to the Denver Convention can go on to Colorado Springs without extra cost.

What Will It Cost?

This is usually a very important question, although most people would rather attend a convention, which combines an attractive summer trip with religious inspiration and instruction even if it does cost more. In announcing our convention for Denver we have something unusually attractive to offer. From all points in Canada the price of return ticket to Denver will be single fare to Chicago from local point, plus one dollar, added to \$25 from Chicago. Thus the single fare from Toronto to Chicago is \$12.40; add to this one dollar, and \$25, and the total cost of return ticket from the Toronto is \$38.40.

Special cars bearing the Canadian party will leave Toronto on Monday, July 3rd, by the Canadian Pacific Railway, going to Chicago by the Wabash Railway, and from Chicago by the Northwestern and Union Pacific. Those who went to San Francisco in 1901 know what splendid accommodations and arrangements these

roads supply. Everything will be the best obtainable. No sleeping cars will be needed between Toronto and Chicago, but from Chicago, tourist sleepers will be used. The cost of each berth will be \$3.00.

As the journey is short, most delegates will travel in picnic style, so that the expense for meals will not be great. Board in Denver can be secured in private homes for \$1 per day and up.

By all means, save your money and go to Denver. For those who desire to go through to the Coast something very attractive is offered. Write about it to the Editor of this paper.

Send the Pastor

In many of our Epworth Leagues the pastor has been a factor of considerable importance in the success of the Epworth League. By his presence and helpful co-operation in the services, as well as by many wise counsels and suggestions, he has been an element of strength to the organization. When such has been the case, would it not be a most appropriate thing for the League to recognize its obligation to the pastor by raising a fund of, say \$50, and asking him to attend the International Epworth League Convention at Denver as their representative? It could be done in many places, with a small degree of effort, with enthusiastic leadership, and wouldn't the pastor appreciate it? Well, try him!

What about the preacher who has shown little interest in the League, and who has not done much to help it. Probably the same prescription would do him good. Any minister who could attend a gathering like the Denver International will be without becoming enthused over young people's work is surely a hopeless case.

We hope to hear of many Leagues taking this hint.

Canada Will Have a Big Club

The Denver Convention Committee has originated and is preparing the most unique and splendid method of entertaining and making glad the visitors to the coming Epworth League Convention that has ever been undertaken by a League convention city. The Denver Convention Committee has organized state clubs of Denver people, who came from other states, to Denver, and these clubs are preparing to greet the delegation from the old home state when they come to the convention. The delegates who come from the East and Middle West will be met by friends and fellow-citizens of their own state, will be given an opportunity to greet all and learn just who has come from their state, to attend some fine state rallies and some special entertainments prepared by these state clubs. Denver is made up largely of people from states further east of Colorado, and when the plan was announced the people took it up with enthusiasm. Over 5,000 names were handed in the first week. The membership in these clubs is not confined to Methodists or Epworthians, and the state pride and state enthusiasm is already running high. When the delegation from Illinois, from Indiana, or from Iowa, or any state fur-

ther east arrives it will be met with the "Iowa yell, the Iowa hand-shake," the Illinois greeting, or whatsoever else characterizes the state from which this delegation comes, and the visitor will be made to feel at home. So far, Illinois and Iowa clubs have the largest membership, but there are many Canadians in Denver, and delegates from the Dominion may count on being royally entertained.

Side Trips and Excursions

Arrangements of the most complete character are being made for excursions from Denver after the convention is over. These trips will vary from a ride of 120 miles through the heart of the Rockies, consuming a day's time, to a ten days' trip through Yellowstone National Park, and the cost will be from \$2 up. The advantages possessed by Denver for excursions of this kind are very wonderful, and information of the convention will be given the greatest possible inducements to avail themselves of the opportunity of seeing these marvels of nature. Those who desire full information about these trips should send a postal card to Mr. C. A. Johnson, Y.M.C.A. Building, Denver, asking for illustrated booklet.

Convention Literature

A large amount of very attractive illustrated literature concerning Denver and the coming International Convention has been issued by the enterprising western railways and Denver Committee. Those who would like to see it are requested to send in their names. A list is being formed of those who intend going to the convention, or are even "thinking about it." To all such persons will be sent the latest information entirely free. If your name has not already been forwarded send a postal card to Rev. A. C. Crews, Wesley Buildings, Toronto. Some of the Denver announcements are decidedly "cute," and will please the Juniors immensely.

Convention Meetings

Experience with tents and larger barn-like buildings, which were never intended for meetings of any kind, has shown that moderately sized structures are much more satisfactory for convention purposes. At none of our conventions were the people better pleased with the services than in Toronto in 1897, when the meetings were held in halls and churches. The same plan will be followed at Denver. The magnificent Trinity M. E. Church, the Coliseum Hall, and the Central Presbyterian Church will be the principal rallying points.

Who May Go?

Anybody and everybody who chooses may go to the Denver Convention, and yet it is a wise thing for the Leagues to appoint delegates. Every large society ought to see that at least one of its members attends this great gathering. In most cases some one could be induced to go by the League paying part of the expenses, and if the right person were chosen it would be a good investment. At any rate, talk the convention up in your societies, and find out how many think of attending.

The folder, published by the Denver and Rio Grande Railway, contains a splendid map of the city of Denver, and a map of Colorado, besides some fine illustrations. It can be had by asking for it. Send postal to S. K. Hooper, Esq., Denver, Col.

Anecdotal.

The Dog Was Not Mad

Judge Richard W. Clifford, of Chicago, is proverbial for his original humorous stories, and one of his latest is told of a corpulent German, who came rushing into the Circuit Court one morning before court was called, and said :

"I want to get varrant for a man to kill a dog."

"Well, my man, you don't come to this court to get varrant in cases of that kind. If you want the dog killed, you should go to a Police Court," said the judge.

The German started to leave, when the judge enquired in an interested manner, "Would the dog bite you?"

"Yaas, he bit me."

"Well, was the dog mad?"

"Vas de tog madt? No, I was madt."

He Heard

It is remarkable to what subterfuges a man will resort to avoid jury duty, says a writer in Leslie's Magazine for April.

Some years ago a juror came before a Supreme Court judge in Brooklyn with a certificate that he was incapacitated for jury duty by deafness. The certificate was couched in the most technical of medical phraseology, and the judge gravely read it through while the afflicted juror stood by, his hand behind his ear, in an attitude of pained attention. Finally the judge looked up and said softly: "I'm sorry for you, sir, you can go."

"Thank you," said the delighted juror, starting to leave the platform.

"Back and sit down," roared his Honor, "where you will be in readiness to act as a trial juror in this court. This certificate is a lie."

A Protective Duty

The whistling boy has been celebrated in sentimental poetry; it remained for a New Jersey farmer to clinch sentiment with a sound principle.

He wanted a boy to pick his grapes, and went among his neighbors looking for one who whistled. He found such a boy without difficulty, and sent him up the ladder with the order not to cease whistling until the last grape was picked.

Any one who has tried to whistle and eat grapes at the same time knows how little of the farmer's harvest was deflected into the boy's stomach. But the tale recalls that older one of the boy whose father sent him down cellar to draw a pitcher of cider, and ordered him to whistle while he was doing it. The whistle ceased for a time, however, and then went on again. When the boy re-appeared he was asked why he had stopped.

"Only to wet my whistle," he said.

A Frightful Accident

The Baptist Commonwealth gives the experience of a laborer on his way to work one morning:

A "through" train was about to pass a little station, where a crowd had assembled for the "way" train, due in a few minutes. A child who had strayed to the edge of the platform seemed about to lose her balance in her effort to get a good view of the on-coming engine. Just as a flash the workman jumped forward, tossed the child back to a place of safety, and was himself grazed by the cylinder, which rolled him over on the platform pretty roughly.

Several people hastened to his assist-

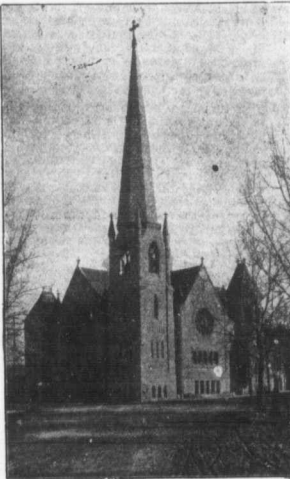
ance. But he rose uninjured, although with a face expressive of grave concern. "Just my luck!" he exclaimed, drawing a colored handkerchief, evidently containing luncheon, from his pocket and examining it ruefully.

"What is it?" inquired the onlookers. "Why, the salt and pepper's all over the rhubarb pie, and the eggs—well, I kept telling her something would happen if she didn't boll 'em harder!"

Lending His Hand

The occasions on which the absent-minded Professor Faraway was invited to speak in public were times of great anxiety to his wife.

One evening her husband was one of seven distinguished professional men who were to speak before a scientific society consisting of men from all parts of the country. As he seated himself Mrs. Faraway felt that he had fully earned the burst of applause—and then her cheeks crimsoned. "Did you see any-



TRINITY M. E. CHURCH, DENVER

Where International Convention Meetings will be held.

thing amusing about' the close of my address, my dear?" asked the professor, as they started for home. "It seemed as if I heard sounds suggestive of merriment about me."

"I don't wonder," said Mrs. Faraway, who up to that time had maintained the silence of despair, "for of all the people who applauded your address, you, with your head in the air and your chair tilted sidewise, clapped the loudest and longest!"

Too Much Repression

Bishop Foster used to tell with zest of his experience while preaching to a colored congregation in New Orleans. His hearers were disposed to be demonstrative, but he repressed them, telling them to be quiet, and listen to what he had to tell them. The moment he sat down, one of the old preachers stepped to the pulpit and whispered behind his hand: "Bishop, ef you don't let 'em go, they'll bust!"

Tact

Mr. Nolan had acquired a great reputation for tact, so that when Mr. Cassidy fell from a ladder and broke his leg it was quickly decided by all the workmen that Mr. Nolan should bear the tidings to Mrs. Cassidy.

"He broke the news gradual," said Mr. Leahy to his wife that night, "and by the time she learned the truth, she was as calm as a clock, they say. Oh, he's the great man, is Timmy Nolan!"

"How did he do it?" asked Mrs. Leahy, impatiently.

"Like this," said Mr. Nolan's admirer. "He wint to the house and rang the bell and he says: 'Thin Dinna is not dead, Mrs. Cassidy, or you'd niver be so gay lookin'."

"'Dead!' she screeches. 'Who said he was dead?'"

"'Thin it's not thrue he's near to dyin' wid the smallpox, either,' said Timmy, 'or you'd niver be lookin' so amazed."

"'Smallpox!' she cries. 'Has he got the smallpox, Timmy Nolan, and ben tuk to the hospital widout me sayin' good-bye to him?'"

"'Sure an' he has not,' said Timmy Nolan, in a comfortin' tone. 'It's only that he's broken a few bones in his leg, fallin' from a ladder and I'm sint ahead wid the news."

"'It's you that's a thrue friend, an' you've lifted a big load from me heart,' said Mrs. Cassidy, and she gave a warm shake to his hand and wint back to her washin'."

Slightly Inquisitive

It was refreshing when a young child travelling eastward from the far West held a conversation close beside me with an utterly pallid and exhausted mother, which perhaps deserves narrating more fully. I never saw a woman more utterly exhausted, while the child seemed as fresh at sunset as at dawn. It was when the through trains on the Boston and Albany still stopped at West Newton, and the conductor had just called with vigorous confidence the name of that station. After a pause, the child exclaimed as vigorously, "Mother," to which the mother responded, perhaps for the two hundredth time that day, in a feeble voice, "What, dear?" when the following conversation ensued:

"What did that man say, mother?"

"He said West Newton." A pause for reflection, then again, "Mother?"

"What?" "What did that man say West Newton for, mother?" To this the mother, with an exasperation dictated by despair, could only murmur, "I don't know." This was too well tried an evasion, and the unflinching answer came: "Don't you know what he said West Newton for, mother?" Thus demanded, came the vague answer, "I said it for the fun of it, I guess." By this time all the occupants of the car were listening breathlessly to the cross-examination. Then came the inevitable "Mother," and the more and more hopeless "What?"

"Did that man say West Newton for the fun of it, mother?" "Yes," said the poor sufferer, with an ever-increasing audience listening to her vain evasion. The child paused an atom longer; and then continued, still inexhaustible, but as if she had forced her victim into the very last corner, as she had: "What was the fun of it, mother?"

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Tootles (who has just had his photo taken): "Well, what do you think of it?" Wife: "Beautiful, dear." "I wish you would look like it sometimes."

Missionary.

Items

Our missionary at Hazelton, B.C., Rev. H. C. Wrinch, M.D., writes:

"During the summer, just before we had the hospital furnished, we were favored with a call from two distinguished visitors from Toronto. They were the Hon. Senator Cox and Mr. E. R. Wood, who were taking a trip along the coast and up the river in company with some of the Grand Trunk Pacific officials. Mr. Cox is, as you know, a member of our General Board of Missions. So he will be able to give them a report of how our work appeared to him. Both these gentlemen expressed themselves as being very pleased with what they saw and surprised that we had such a nice country away up in here."—H. C. Wrinch.

A missionary in Japan sends this message home: "Reader, do you realize that there are over 45,000 sick and wounded in the military hospitals today? That in Osaka alone they will soon number more than 10,000? That every facility is being given to Christians to work among them? In a word, that the opportunity is unique? If so, will you not help us by your prayers?"

Christians generally are slow, very slow, to comprehend the fact that the ultimate mission of Christianity in our world is that of making every disciple like his Master. The Christ-life is to become the universal life, the practical standard of holy living. Men are not to be less human, but more divine. It is a blessed thing to find some Christian in our poor world who believes in the possibility of such a future.—Bishop J. M. Thoburn.

Missionary enterprise in the Fiji Islands has been for a long time fostered by the Wesleyan Missionary Society, but is now self-supporting. Native Christians in these islands contributed last year \$25,000 for missions.

Professor George Adam Smith, who has spent a considerable time in India, pays a high tribute to the work of Christian missions in that country. He was impressed with the number and variety of imposing church buildings and Christian colleges. His attention was also arrested by the amount of personal work that was being done, and the safety with which street preaching could be carried on.

The story of Christian missions is one of thrilling interest and marvellous results. The sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever Church or ecclesiastical body, who votes his life to the service of the Master and of man, carrying the torch of truth and enlightenment, deserves the gratitude and homage of mankind. . . . May the spirit of missionary ardor and enthusiasm be kindled "to go teach all nations!" May the field never lack "a succession of heralds who shall carry on the task, the continuous proclamation of his Gospel to the end of time!"—William McKinley.

Bishop McKim, of the Protestant Episcopal Mission in Tokio, says that Christianity as an influence in Japan is fully one hundred times its statistical strength, and that this is because its fruits cannot be matched or approached by Shintoism or Buddhism.

The early disciples furnish three types of givers—Barnabas, who gave all he had; Ananias, who kept back part of the price; and Judas, who stole all there was.

The following story is told by a minister from Australia who some years ago visited Fiji. Illustrative of the family prayer habit among the converted Fijians: "I was taking tea with my missionary and his wife in the lone island of Kandavu, in the midst of ten thousand Fijians. As we were teaing the missionary said, 'That is the signal for family worship. Now listen. You will hear the drum beat.' And immediately they began to echo to each other around the shores of that southern sea. The missionary said, 'There are about 100 people on these islands, and I do not know of a single house in which there will not be family worship in the course of half an hour from this time.' Noting the incident 'The Herald and Presbyter' says: 'If there was such a family altar in every nominally Christian place of prayer ascended daily to God, would he not pour us out a blessing that there would not be room enough to receive it?' Unfortunately it is greatly to be feared that the family altar is going in many places in professedly Christian countries, is gradually disappearing.

Presbyterian missionaries report that in Japan Buddhism is studying and adapting Christian methods, forming Young Men's Associations, establishing great missions, inviting Christians and even missionaries to take their place among the lecturers to the students. The Buddhists are hoping to capture the secret of the energy and the power of Christianity. When they have found that secret they will no longer be Buddhists, but Christians.

The Congregationalist says: "It is always gratifying to see and hear Bishop Doane, whose whole life has been given to Christian propaganda in Asia, and who has been a marvellous development of the work in India and Malaysia. He has the mark of sainthood upon him, but it is the practical plerism of his life, which Lord Rosebery said Oliver Cromwell was so notable an example.

The Nashville Christian Advocate says that none of the missionaries to the Indians can speak the language of the people. That is a disgrace to missions. Any man with grit and brains can learn an Indian tongue in a year and we know how we are talking about. Canadian Methodism can beat that many times over. Indeed, it is not hard to beat zero.

Put the people in China in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts. Make them an army and let them move at the rate of 1,000 a day, week after week, and month after month, and they will not pass you in 1,000 years. Constitute them pilgrims, and let 2,000 go past every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, of the weary, pressing, throbbing throng for 500 long years.—World-Wide Missions.

A young girl, who is a scholar in Brunswick Street Sunday-school, Halifax, rather surprised Rev. Dr. Huestis recently by handing him the amount necessary to support a native worker in West China, and shortly afterward she placed her in the field for her annual subscription of three dollars to the General Missionary Fund on the collection plate. That means a good deal of sacrifice.

A Hindu trader in Kherwarra market once asked Pema, "What medicine do you put on your face to make it shine so?" Pema answered: "I do not put anything on it." "No; but what do you put on?" "Nothing. I don't put anything on it." "Yes you do. All you Christians do. I have seen it in Agra, and I've seen it in Ambedabad and Surat, and I've seen it in Bombay." Pema laughed, and his happy face shone the more as he said: "Yes, I'll tell you the medicine; it is happiness of heart."

Missionary literature is fuel, but fuel does not make fire. It feeds fire, and there would be no use in the accumulation of the most abundant missionary literature if you have no fire. But when fire is there, with this fuel you can make the fire burn with far more intensity. There ought to be education in missions from the cradle, and as the child's mind and heart are inspired with a desire for the uplifting of mankind, feed the fire with fuel appropriate to the child's measure of intelligence.—A. T. Pierson, D.D.

It is always dangerous to pray for opportunities. We have already more than we are improving, and in answers are to be in excess of our expectation. Ten years ago the church was crying for more open doors. God gave them. All doors are open now save one, and because that one remains closed, the church stands agape before all the others until that one opens—the door of her own heart to receive the pity of God for the world and the power of God for its service.—Robert E. Speer.

Andrew Fuller, when alarmed at the spiritual lethargy of his church, preached a sermon on the duty of the church to give the Gospel to the world, and as he broadened their intellectual horizon quickened their zeal, and stirred their purpose, he followed it up the following Sabbath with a sermon on the duty of the church to give the Gospel to the world; the third Sabbath the same theme was presented from his desk, and then men began to inquire, "If the Gospel can save the world, can it not save our own children, our own community?" and from that missionary sermon sprang one of the most memorable revivals in the history of any church. The Son of God fixed our eye upon that last man that we might see between us and him every other man. The church has no other purpose in existence, no other end to serve but that of giving the Gospel to the world.—Bishop E. R. Hendrix, D.D.

A private letter from Rev. A. J. Lousley, our missionary at Norway House, conveys the information that this mission has been visited by a serious epidemic of sickness. Measles, mumps, scarlet fever and diphtheria have prevailed among the Indians for some months, and many deaths have occurred. In some cases the children of whole families have been taken away. We are glad to know that the outbreak is subsiding.

An important gathering of one hundred and fifty missionaries in China was held recently, and after a careful consideration of the needs of Christian missions in the empire, it was agreed to send to all the missionary societies a request to double the number of their workers in the field by 1907. During that year the centennial of Protestant missions in China will be observed, and in no better way could the universal church honor the memory of the Lord Jesus than by doubling its force in the land opened by Robert Morrison.

YOUNG PEOPLE'S Forward Movement for Missions.

In charge of F. C. STEPHENSON, M.D., C.M.,
Missionary Vice-President Epworth League Board,
Wesley Buildings, Toronto.

Missionary Study Classes

Great numbers are sending in word that they are studying "The Heart of Japan," and are enjoying it. When you have a good thing share it with your friends.

Why should you associate others with you in your study, thus forming a study class, even if only composed of two members? Because the blessing we receive we should desire to have others receive, too, and if your study has been of benefit to you, and has enlarged your vision, it will do the same for others. Some one has said that a great part of the mission of Jesus was making men see what they had not before realized. If you succeed in interesting another in missionary study you will make his whole life richer and better and thus help Jesus fulfil His great mission.

There are just as many varieties of study classes as there are varieties of students, the class adapting itself to the limitations and possibilities of its members. The ideal study class meets at least as often as once a week, and devotes the entire evening to the subject studied. Its officers are, a leader, who has the general oversight and direction of the class; a secretary, who keeps the necessary records, reports the class to the Mission Study Department of the Forward Movement for Missions, and is a general assistant to the leader; a class artist to supervise the obtaining of maps, charts, mottoes, etc., and a librarian to take charge of reference books, magazines and papers, and make a classified scrap-book of clippings brought in by members for reference purposes.

It has a good reference library, which the members use in obtaining further light on the various phases of the work, and in looking up supplementary studies. Every member is prompt and prepared and has brought to the class some item he gleaned from his reading during the week. There is no time lost, and review questions, discussions, supplementary studies and illustrations are so used that at the close of the session

a clear concise statement of the evening's work could be given by each student—something that he will remember. Do not say that you could not conduct such a class—the necessary qualifications are consecration and enthusiasm. So many have said they would like to have a study class, but could not find a qualified leader, that this year we have prepared a booklet, "Help for Leaders," which suggests programmes in such a way that anyone who has the necessary qualifications mentioned above can become a most successful study class leader. Some say they would find a study class if they could only find time for it. One class reports that they found that to most on a separate evening means every night out for some of its members, so they meet three-quarters of an hour before the League services with most gratifying results, as every member is prompt. Of course there cannot be such thorough or exhaustive work done as when the entire evening is given up to the study, but it is sufficient to stimulate research.

Here is an item from one of their reports. "There is splendid interest shown, as nothing is passed over until thoroughly understood." In a country where, not altogether noted for its missionary zeal, the pastor has been accustomed to invite the young people to the parsonage occasionally to spend the evening. When he suggested that they form themselves into a study class to study "The Heart of Japan," they could not but agree, and now over twenty young people meet weekly to read study, and the last report reads, "The unexpected interest that some members are manifesting is quite surprising." These young people had been accustomed to think that pleasure and fun were identical, and they are learning that pleasure can be obtained in other ways. Do you know of any neighborhoods like this one? "Go thou and do likewise."

Some classes meet in the home of the members, the social element being combined with the study. Our class reports that it can only meet half an hour each week, and complains that there is too much in a chapter for this limited time. Still, they say that by every member being prompt the interest in the class and in Japan is increasing. When it is not practicable to spend a longer time than this, it is well to take only part of a chapter each time, thus making it pos-

sible to do more thorough work. One report reads, "Our study is helping us to feel for these Japanese as never before and our earnest prayer and desire is that Japan will speedily become a Christian nation." This is what a study will do; so enlarge your vision that those people and their needs become real to you, and then something will be done for them.

Here is an interesting outcome of one study class that others might copy. The leader, in reporting, says, "Last Sunday we had one of our Sunday-school pupils—a girl about ten years old—read for the school a six-minute paper she had herself prepared on the first chapter of 'The Heart of Japan.' It was good. We think we may continue by getting different ones interested."

Many Leagues are reporting that they are studying "The Heart of Japan" in their regular monthly meetings, and are finding it most interesting and helpful. We are glad to hear from such and feel sure their League will be benefited, but experience has taught that results are so much greater when the students meet weekly, even if only for a short time, that we hope many of these Leagues will try to adapt the suggestions of some of these other classes to suit their needs. Don't be discouraged if all the League doesn't agree, even if only half a dozen or less will meet weekly to study, the whole League will be benefited, the monthly meetings will be made more interesting, while to those who thus gather to study untold blessings will come.

One missionary vice-president writes: "Our Missionary Committee has become a missionary study class, and we hope to very soon have a number of the League members join us."

Here is another variety of study class. A number of students, who board at the same home, have started to study "The Heart of Japan" one evening each week after the evening meal. They do not set any definite limit to the lesson, but study as much as can be done thoroughly in a given time. Could this idea not be developed in many homes among the members of the family? The missionary study class is appreciated, and you will confer a real benefit on your neighborhood by starting one. One leader announced that a class would start on a certain evening, and so many asked to come that additional leaders had to be secured, and two other classes started.

Missionary Correspondence School

Aim. To give information about all mission fields through correspondence, Missionary Text Books and recommended Missionary Libraries.

Membership. All who are enrolled in the Forward Movement office as members of Study Classes, or as individuals reading a Missionary Text Book, and all subscribers to the *Missionary Bulletin* are members of the Correspondence School. If you are not registered, and wish to become a member, write for free enrolment card.

How the School is Conducted. Through the office of the Forward Movement questions will be answered regarding the organization of the Missionary Department, Study Classes, and courses of study. Our missionaries in China, Japan, in the Indian, French and Galician work, and among the Chinese and Japanese in British Columbia, and our Superintendents of Home Missions are our field correspondents, and are specialists in their several departments. They will answer all questions regarding their work and fields through the *Missionary Bulletin*.

Special Text Books have been prepared on World Movements, China and Japan, as follows:

- No. 1. **The Evangelization of the World.** By J. R. MOTT. Paper 35 cents. Cloth.... 1.00
No. 2. **The Heart of Sa-Chuan.** By E. W. WALLACE, B.A. Paper 35 cents. Cloth..... .50
No. 3. **The Heart of Japan.** By REV. A. P. ADDISON, B.A., B.D. Paper 35 cents. Cloth .50

Special Helps for Study Classes are supplied for each of these Text Books. Small maps of Japan and China, with our Mission Stations marked, 5 cents each. Maps—40 x 40—15 cents each.

Reference Libraries on China and Japan, and a library of twenty volumes on world-wide missions, supplied at about half publishers' prices. Special instructions given in map and chart-making. Our large selection of booklets supplied at about half price.

Address **F. C. STEPHENSON, Methodist Mission Rooms, Toronto.**

From the Field.

Debate

The Literary Committee of the Epworth League at Rat Portage gave a literary night on Monday, February 13th, when a debating team from the Baptist Young People's Society crossed swords with a team from the home society. The subject under debate was: "Resolved, that the victory of Russia will advance the cause of civilization in Korea more than the victory of Japan." The affirmative was upheld by J. R. Turnbull and John McCormick, while W. Christianson and D. B. Nighswander championed the negative. By a narrow majority the judges decided that the affirmative was handled in the stronger manner.

A Japanese Evening

On Monday evening, February 20th, the Epworth League of Holloway Street Church, Belleville, met at the kind invitation of Miss Herrington, the 2nd Vice-President, at her home for the monthly missionary meeting. The house was most tastefully decorated with festoons, Japanese lanterns, etc., and presented a very attractive appearance. The efficient President, Miss Martin, presided, and the following programme was given: Devotional exercises, a duet by the Misses McMurray, followed by a study of Japan by Miss Nellie Warden. A discussion of the various phases of the situation in Japan, in which the pastor, Rev. R. H. Leitch, Prof. Osborne, Mr. Woodley, Mr. Canniff, and Dr. Duprau took part, was very attractive.

At the close of the programme a Japanese tea was served and curios from the Orient exhibited.

The evening was much enjoyed by the Leaguers present, it being both entertaining and instructive.—Com.

Bible Character Contest

Mr. W. R. Saunders, President of the Epworth League at Dundas, sends the following account of an interesting programme recently carried out by that League:

On the evening of January 23rd the Dundas League held a Bible Character Contest. When the opening exercises were over, each member present was handed a card, down the side of which were 22 numbers, thus: 1A, 2B, 3C, 4D, 5E, 6F, 7G, 8H, 9I, 10J, 11K, 12L, 13M, 14N, 15O, 16P, 17Q, 18R, 19S, 20T, 21U, 22V. The leader then explained that he would give at least one incident in the life of some Bible characters, and ask them to tell the name of the character, the first letter of the name of the first one being A, of the second B, etc.

The following was then read slowly and distinctly: "The first was a king, who had Paul appear before him, and said to him, 'Thou art permitted to speak for thyself.' Paul then gave his experience, and the king was so impressed by what he heard that he said, 'Paul, almost thou persuadest me to be a Christian.' What was the name of the king?"

A very short pause was then given, after which others were read. Two others might be quoted as examples:

7. "A certain man, who was called of God to save his people, Israel, but who wished to test the reality of his mission in his own way, selected a fleece of wool and asked that it be wet with dew and the surrounding earth be dry. This was done. Then he asked that the fleece be dry and the surrounding ground wet with dew. This also was granted him so that he might be fully convinced that he was the man whom the Lord wanted. State who this man was."

11K. "A great man, who is referred to as the Father of the Faithful, married his second wife when he was one hundred and forty years old. Can you tell the name of the woman he married?"

Similar extracts were read referring to each of the others. The names were: Agrippa, Belshazzar, Cornelius, David, Elijah, Felix, Gideon, Haaman, Ishmael, Jonah, Keturah, Lot, Melchisedec, Nebuchadnezzar, Olophun, Peter, Quartus, Reuben, Samuel, Theophilus, Uriah, Vashti.

The cards, which had been previously marked with a red or blue cross, were then collected and redistributed for correction, the contest now appearing as the red cards against the blues. The reds won with 152 correct names, an average of 8 for each card. The blues had 141, an average of 7 correct, all except two or three of those present taking part.

At the bottom of each card was also a space in which each member was asked to write the name of his favorite character in Bible history. Paul was chosen by a large majority of those present.

Something New

Many of the vice-presidents of the Social Department have felt for some time that the usual style of social, at which we listen to a programme of greater or less merit, partake of refreshments, shake hands all round it may be,

Do not forget that the Collection for the General Epworth League Fund should be taken up in every League during the month of April. Let it be a liberal contribution in every case. Hand the amount to the pastor of the church, who will report it to the Financial Secretary at the Annual District Meeting.

and go home again, is not doing much toward making the strangers in our Leagues really acquainted.

A rather novel programme was presented at the annual social gathering of the Missionary Committee and their friends of Toronto West District, held at the home of Mr. T. H. Keough, district president. A large number of strangers were present, and speedily became acquainted, though no introductions were allowed.

First, when entering, each one was given a number and a sheet of paper, numbered up to fifty, on which he was to obtain the autograph and League of every person present. Half an hour was allowed for this, after which the papers were put away and short addresses given by Mr. Keough and Dr. Stephenson.

Two weeks before, when the invitations were sent out, each one was requested to represent a certain missionary by giving a short description in writing of his work. The station, and, if possible, the picture, but not the name of the missionary, was to be used in the description. These were pinned on below the names used earlier in the evening, fresh paper distributed, and we were ready to move about again and "guess" the names of our missionaries. Nearly an hour was allowed for this, then the papers were collected and marked, and a paper "The Heart of Japan," presented by the one having the highest number correct, Miss Strelight, of Inslington, being the winner. The Missionary Report and Missionary Bulletin were allowed for

reference, as we were taking up the whole field.

The writer was requested to send a full report to The Epworth Era. This was to include the best of the descriptions, but the article was of such length that it was decided to publish it in pad form, giving descriptions of all the officers connected with the missionary work of our church, as well as of the missionaries supported by the Forward Movement. The pad is entitled, "Who Am I; or, Missionary Impersonation," and may be obtained from F. C. Stephenson, M.D., Methodist Mission Rooms, Toronto.

A Vigorous Junior League

The Junior Epworth League at Lacombe, Alta., shows many evidences of life and vigor. Having a membership of thirty, its officers are all elected from the ranks, and each one fills the office faithfully. The youthful President conducts the meetings, while one of the members, appointed week by week, conducts the topic, and others join in its discussion.

This year a Mission Band was organized within the League, and each member of this Band (with a total membership of twenty-five) is, by self-sacrifice, pledged to contribute toward work among the children in Japan. As an illustration of the spirit that is abroad, one little girl came up to the superintendent just after New Year's Day and said: "I have just received a New Year's gift, and do you know what I am going to do with it? With one dollar I shall buy some new school books, and the other dollar I shall put into my mission box."

At the last regular meeting of the League the girls and boys had waiting a very pleasant surprise for their superintendent, the pastor, in the form of a tempting lunch, of which over thirty members and friends partook, and mingled with their regular meeting social intercourse.

Deloraine District

The third annual convention of the Leagues of the Deloraine District met at Melita this year. There was a large attendance. The Melita League, one of the most active of our Leagues, had full charge of billeting and social arrangements, and looked after the comfort of the delegates in splendid style. They served a special tea in the spacious church basement to the delegates, which was a most enjoyable affair.

The papers and discussions were splendid. A marked feature of the convention was the eagerness of the delegates to ask questions. Among the papers that brought out much discussion were 'such subjects as "Junior League Work," by Rev. Wm. Arnett; "Literary Work of the League," by E. J. Coade; "Young Man Problem," by Rev. G. J. Elliott, B.A.; "Christian Doctrine for Young People," by Rev. T. M. Talbot, Ph.D.; "Missionary Study Class," by Mrs. (Rev.) Thacker and Rev. J. A. Haw, B.A.

On Wednesday evening the convention enjoyed three splendid addresses. Rev. P. Iveson Thacker spoke on "Sunday-school Work;" Rev. J. A. Haw, B.A., on the "Forward Movement," and Rev. Wm. J. McIntyre, of Brandon, on "The Young Man Problem."

Very great interest was taken in the Mission Study Class work. A number of our Leagues studied "The Heart of China," and a number are now at work on "The Heart of Japan." This, together with Rev. J. A. Haw's missionary addresses has succeeded in awakening a great deal of missionary zeal, which bids fair to place our Leagues on a good missionary basis. One of the most pleasing features of the convention was the pass-

ing of a very strong resolution pledging the Leagues to raise \$400 for the new Chertea Hospital. We would have rejoiced to help support a missionary, but that not being possible the Leagues will throw all their labors into the hospital work.

The election of officers resulted as follows:

- Hon. Pres. Rev. Hy. Lewis, Melita.
- V. Pres. E. J. Good, Esq., Carletonvale.
- 1st Vice-Pres. Robt. Low, Melita.
- 2nd Vice-Pres. Rev. J. A. Haw, B.A., Carnduff.
- 3rd Vice-Pres., Miss McKim, Deloraine.
- 4th Vice-Pres., Mrs. (Rev.) Arnett, Alameda.
- Sec.-Treas. and Conf. Representative, Rev. P. Iveson Thacker.

To the Leagues in the Winnipeg, Port Arthur and Crystal City Districts

The Manitoba Conference League Executive at a meeting in Winnipeg, November 1st, 1904, decided that in addition to the \$500 they were raising towards the salary of Mr. Endicott, these three districts should undertake the support of Rev. J. V. Kovar, missionary to the foreigners in Winnipeg.

This will entail an increased liability of \$1,500 per year. The report of 1904 shows that the Leaguers of these districts averaged 90 cents per member for missions. Taking the number of members last reported as a basis, we will require to bring up the average to \$1.42 per member. The Leaguers of Graze, Wesley, Fort Rouge, Manitou, Killarney and Boissevain have already passed this point, and others will pass it in the year just closing.

Our surplus on May 1st, 1905, over our share of Mr. Endicott's salary, will go towards the building recently erected by the Missionary Board for Mr. Kovar's work, and in succeeding years will be devoted to his salary as far as may be necessary. Henceforth we will have two missionaries, one in China, and one in Winnipeg, but both working amongst foreigners.

Too great care cannot be taken in the matter of reporting missionary money raised by the League. In some cases, especially in Winnipeg, the amounts reported in the Epworth League schedules and in the Missionary Report do not harmonize, while the League Schedules for the district show \$913 for missions, the Missionary Report shows only \$682, exclusive of thegivings of Wesley College. All moneys raised for the Forward Movement, or "Endicott Fund," as it was once called by the students, are assessable and should be entered in the circuit schedule with the other subscriptions.

Hiram Hull.

Just a Line or Two

The members of the Fort Saskatchewan League recently enjoyed a social evening, at which Rev. R. Steinhauer delivered an address.

We are pleased to hear that the new church at Calgary is crowded every Sunday, and the Sunday-school room is frequently opened. Special facilities for looking after boys and young men have been provided in the new building, and these are being greatly enjoyed.

Friday, March 3rd, was a date long to be remembered in the history of the Truro, N.S., Pleasant Street League. On that evening the hearts of the faithful and tried were cheered by the addition of some twenty new members, the majority of whom took the Active Membership Pledge.

\$30⁰⁰ Church Money

No Investment. No Risk. Send No Money.
If you wish to raise money quickly and easily for any church purpose, send us the photographs of your church and your pastor, and we will send you a series of beautiful, custom illustrated, and in the best of platinum on trays, and send trays to you express and duty free prepaid. Everybody will buy them for their pastor, and your members will sell them at 25c each. You keep \$30 for your profit and send the balance to the church. The money is guaranteed to you in full size and name to-day. Send no money. Your workers will sell all the money in ten days, or home made if you wish. You can send us our money any time within a month. Write on a letter address of others.

New Method Co. The 200 Trays received just all to sell them. We had no trouble at all to sell them. In the last 200 were sold all to satisfy the demand; as would you. Send us your address as you wish. The money is the same as the last. See No. 600. S. FRANKS.



NEW METHOD COMPANY, (Manufacturing Plant for Church Workers,) 5526 South Park Avenue, Chicago.

During the past month the General Secretary of the Epworth League preached and lectured at Ridgeway. There is a fine League here, with an unusually energetic president.

As we go to press, the Summer School Committee of the Bay of Quinte Conference Epworth League is meeting at Trenton to arrange for the Twelve o'clock Park Summer School.

The Brunswick Street League, Halifax, held a "Robert Louis Stevenson" night on February 27th, which was of special interest, as it gave a new outlook and an impetus for literary work.

The Epworth Leagues of London, Ont., held weekly meetings, in turn, at the Aged People's Home, and the Home for Incarcerates, which are much appreciated by the inmates of these institutions.

There are few ministers who use printer's ink to better advantage than Rev. E. J. Endicott, of Simcoe. The programme for Young People's Day in the Simcoe Methodist Church, on March 19th, is a marvel of conciseness.

As a result of earnest personal work 35 new members have recently been added to the membership roll of the Mount Forest Epworth League, 17 joining as honorary members. There was a special reception on February 27th.

A Junior League has been organized in the Comber Church by the pastor, Rev. John Morrison, who looks after it personally. Meetings are held on Tuesday afternoon at 4.15, and the members are enthusiastic and attentive.

Rev. G. S. Clendinning, of Elgin, writes: "We have started a new League at Phillipsville, with thirty members, and good prospects. This is part of our contribution to the "Increase Campaign." Let us have many such reports!

The Leaguers of Kemptville and their friends turned out well to greet the General Secretary on Wednesday evening, March 15th. After the address a social half hour was spent in the school-room, with home-made candy for refreshments.

The president of the League at Sawyer-ville, Que., reports that four active and seven associate members have been added since January 1st. There is also a marked increase in attendance and interest. Eleven copies of the Epworth Era are taken where there were only two last year.

The General Secretary visited Ottawa on Sunday, March 12th, and preached in Dominion Church. On the following Monday evening he delivered an address at a mass-meeting of the Ottawa Leagues in the same church. The officers of the various societies, and pastors of the city had supper together, and this was followed by a Round Table Conference proceeding to the public service.

Rev. C. W. Watch, of Shelburne, Ont., is conducting a series of meetings under the general heading, "The Man and the Church." An address, specially suited to men, is to be given every Tuesday evening, from March 14 to May 16, by some visiting minister.

Wesley and Colborne Street churches, Brantford, have conducted very successful evangelistic services, in which the young people rendered valuable assistance. A union rally of the Brantford District was held in Colborne Street Church, on Monday evening, March 20th, at which Rev. A. C. Crews delivered an address on "Personal Service."

Bishop Vincent in Toronto

We are pleased to know that Bishop Vincent is to hold a series of services in the Metropolitan Church, Toronto, with the general topic, "Seven Days' Study in Church Life." The following is the programme:

- Annual Conferences at 3 o'clock each day are as follows:
- Wednesday, April 5th—"Chief Hindrances to Church Work."
- Thursday, April 6th—"What is Worldliness?"
- Friday, April 7th—"Family Religion."
- Monday, April 10th—"What the Laymen Expect of the Ministry."
- Tuesday, April 11th—"The Increase of Sunday-School Effectiveness."

Evening Addresses.

- 1. Tuesday, April 4th—"The Church and the Book."
 - 2. Wednesday, April 5th—"The Book and the Believer."
 - 3. Thursday, April 6th—"The Believer at Home."
 - 4. Friday, April 7th—"The Church and the Neighbor."
 - 5. Sunday, April 9th—"The Day School and the Church."
 - 6. Monday, April 10th—"The World Mission of the Church."
 - 7. Tuesday, April 11th—"The Church of To-morrow."
- We trust that our city young people will avail themselves of the opportunity of attending these services.

"In the Front Rank"

The Canadian Epworth Era, published monthly at Toronto, ranks easily in the front rank of the first-class young people's papers in this or any other country. It is beautifully illustrated and well printed. Its pages contain a perfect treasury of wholesome and entertaining reading. In the January issue, the article by Dr. A. C. Crews, the editor, on the Institution for the Blind at Brantford, Ont., is a most attractive feature.—Farmer's Advocate.

Devotional Service

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

(These topics harmonize with the chapters of our Bible Study text-book, "Studies in Apostolic Church," which is advertised in this paper.)

APRIL 16.—"CONCERN FOR CONVERTS: ITS CAUSE, COMFORT, AND COUNSEL."

(STUDY 11, APOSTOLIC CHURCH.)

1 Thess. 1, 2: 10; 3, 19; 2, 17; 4, 9: 4: 12; 5, 12: 12: 2.

Have you ever watched a vessel lying at anchor in a tidal river with her bows pointing seaward? After a brief interval you have observed the force of the incoming tide swing the vessel completely round, so that her head points in an exactly opposite direction. Not less apparent was the change among the Thessalonians when the flood-tide of the Gospel entered the city. There was a turning about on the part of many people. Conversion is a turning about—a change from sin to holiness, from unbelief to faith, from darkness to light, from Satan to God.

IDOLS DESERTED.

For generations previously the majority of the members of this church, with their forefathers, had been "walking in the vanity of their mind." Now being converted to God, they chose him as the true object of worship, and deserted their idols. Converts these days need to make the same "turning about." Any person, anything we love better than God, that is our idol,—whether it be a saint or a human being, or wealth, or an idea, or any object upon which we place our regard or affection in preference to God and divine things.

GOD SOUGHT.

These new converts not only turned from, they also turned to—that is, from idols turned to the true and living God. "The one God whom Paul preached as "the God that made the world and all things therein," the living God, having life in Himself, and "giving to all life and breath and all things"; the true God, having in Himself the truth and substance of essential deity, in direct contrast to an "idol which is nothing in the world." With sorrow as they thought of the past, and with determination as they thought of the future, and with hope, confidence and expectancy in the new power they felt within, they turned to God and made him their object of trust and service—God the Father, God the Son, God the Holy Spirit, one God.

EVIDENCE OF CONVERSION.

The evidence that these new converts had been radically changed, was not wanting. They at once began to "serve the living and true God," serve him in faithful obedience to every command, serve him in the face of opposition and persecution, with every faculty of body and soul—in life, in suffering, in death, for ever. Their new service was characterized by freedom. It was a willing, cheerful, loving service. The idolater, on the one hand, is enslaved by his possessions, and the iron bands of custom. His worship is mechanical, without heart or intelligence—a blind worshipper is he. On the other hand, the service acceptable to God is spontaneous, unrestrained, the pure outflowing of a believing and renewed heart. The new service into which these converts had entered was an ennobling service—a service that exalted and purified the character. Man becomes like the object of his worship.

PRACTICAL RESULTS.

Following further the description of new converts as given in the first chapter of Thessalonians, we are led to see some practical results following the great change in the inward life:

1. They became imitators of high models of character. "Ye became followers of us and of the Lord." The example of Christ is the absolute, all-perfect standard of moral excellence. But this does not supersede altogether the use of inferior models. The planets have their seasons to guide and instruct, as well as the sun, and we can better bear the moderated light of their borrowed splendor. The bravery of the common soldier, as well as the capacity and heroism of the most valorous, may stimulate a regiment to deeds of valor. So the apostles in their patient endurance of suffering, their zeal and blameless integrity of life, became examples for their converts to imitate; while, at the same time, they pointed to the great infallible Pattern after which the noblest life must ever be moulded.

2. These new converts also became examples to others. "So that ye are examples to all that believe." They were examples in the reality of their faith in Christ. They eagerly embraced the Word preached, believing it to be not the word of man, but of God. This gave a strong reality to their conception of the truth and powerful impulse to their active religious life. These converts were examples in their earnest spread of the Gospel. "For from you sounded out the word of the Lord." Wherever they went they made known the Gospel they had accepted. They tried to impart that which had enriched themselves, and which, in giving, left them still the richer.

SIDELIGHTS.

A living example is more potent than the most elaborate code of precepts.

A genuine reception of the truth changes a man and creates aspiration after the highest good.

Conversion is a change conscious to the individual and evident to others.

The Gospel is the divinely appointed agency in conversion, and in all future edification of the believer.

POINTS FOR THE PRESIDENT.

The new converts, what help they need!

This first chapter of First Thessalonians, from which our study is taken, gives the marks of a new convert. It should be studied carefully. In the foregoing exposition, you will find ample suggestion to reach the truth. All converts should be impressed with the necessity of beginning immediately the realization of the Gospel requirements in their own experience. Place the presentation of this topic in the care of some wise and experienced member of the League, who is realizing in his or her life the precepts to be given.

A fellowship service during the evening in which new converts, as well as others, would express their experience on the light of the topic study, would be profitable.

APRIL 23.—"THE GOSPEL ACCORDING TO PAUL."

(STUDY 12, APOSTOLIC CHURCH.)

Gal. 1, 8: 12; 2, 14-16; 3, 5-9; 4, 4-7; 5, 13-15; 6, 14, 15.

This week we study the Gospel of Christ as interpreted by the Apostle Paul. Christ's teachings in themselves, without any interpretations, are sufficient to make one wise unto salvation, but when interpreted and applied by a master mind, spirit-inspired, those teachings of the

Saviour become more luminous to many thoughtful minds. The record of the teachings of Christ should in every way be lost, they could be reconstructed in all salient features, from the writings of Paul.

1. The Gospel according to Paul presents Christ as human. Christ came, says Goltz, bringing religion into the haunts and homes and every-day life of men. For the solitude of the hermit, he substituted the labors of active benevolence; for the fears and gloom which men shrank from, he brought the light of a beautiful plea, which made every act of daily life religious. He found the domain of religion fenced off as something distinct from common duties, and he threw down the wall of separation, and consecrated the whole sweep of existence. He lived a man among men, sharing alike their joys and their sorrows, dignifying the humblest details of life by making them subordinate to the single aim of his Father's glory. Henceforth the grand way of life was inaugurated which taught that religion does not lie in selfish or morbid devotion to personal interests, whether in the desert or in the temple, but in loving work and self-sacrifice for others. Christ did not live aloof from men, but among men and for men. He brought heavenly principles, and lived them among earthly conditions. Our exemplar indeed! For what more are we called upon to do as his followers than to apply divine truth to human affairs! The purpose of Christianity is not so much to get men to heaven as to increase on earth the number of men doing heavenly things. Christ was intensely human, deeply interested in this life in all its phases, in living this life, with all its weight of responsibility, doing his Father's business.

2. The Gospel according to Paul presents Christ as self-sacrificing. The unselfishness of Christ's character is its unique charm. The altruism of the life of Christ supersedes the dreams of all human philosophy not based on his teachings. One perfect life sets aside all transitory theory. The Christ-life is self-denial throughout, and Christ himself makes the unselfish spirit the test of all healthy religious life. It is he who said, "It is more blessed to give than to receive"; who reminds us that life, like the wheat, yields fruit only by its own dying; who gave us the ideal of life in his own absolute self-forgetfulness. We feel instinctively that this Gospel of love alone is divine, and that we cannot withhold our homage from the only perfectly unselfish life ever seen on earth. Without a reproduction, partial at least, of this spirit, living for others, there can be no Christian character properly so called. To be self-centred is to be self-consumed. To be Christ-centred, the circumference of which circle embraces humanity, is to be Christ-consumed—"For to live is Christ."

3. The Gospel according to St. Paul presents Christ as sinless. The only example of sinlessness in human history is Jesus Christ. He stands magnificent in his splendid isolation—a study of what God can do with human material. Christ demands repentance for all, but never for a moment hints at any need of it for himself. With all his matchless lowliness, he advances personal claims which, in a mere man, would be the very delirium of religious pride.

4. The Gospel according to Paul presents Christ's teaching as divinely unique. Where can be found in all literature the wonderful doctrine of the new birth, as the foundation of the religious life, except in the teachings of Christ? (a) A new creation, new nature, new life (Gal. 6, 15). (b) Compare this statement of Paul with the teaching of Christ, when talking to Nicodemus, we shall find a substantial agreement. "Ye must be born again." Both passages teach the one great truth, that

to be accepted of God, man must receive the divine life—must be born from above. (b) Growth in holiness leads to perfection (Eph. 4. 13). The ideal of Christian life and character, according to Paul, is the measure of the stature of the fulness of Christ. The usual process by which this is reached is that of growth. It is generally a progressive experience, enlightening the mind in the knowledge of God's will, then the bringing of our life more and more into conformity with it. Our Saviour indicated a similar truth in the statement, "First the blade, then the ear, then the full corn in the ear." (c) The supremacy of love (1 Cor. 13. 13). Jesus said, "A new commandment give I unto you, that ye love one another." Paul said practically the same thing. The thirteenth chapter of the first Corinthians is the glorification of love as the supreme virtue. "The greatest of these is love." That must be greatest without which the other two could not be. A being who is not perfect love, says Maurice, is no object upon which faith and hope can rest, because love is the fixed eternal substance, faith and hope have substances, they cannot fail. And love is to be exemplified by the Christian now and for evermore.

POINTS FOR THE PRESIDENT.

Here is a very interesting study—the tracing of the Gospel in the writings of Paul. Of course, we should not expect anything else but a correspondence, an identity indeed. We will find at least three great comprehensive doctrines enunciated by Christ and reannounced by Paul. The doctrine of (a) Regeneration; (b) Holiness; (c) Love. Place in the hands of some capable person the duty of expanding these three great doctrines, showing the absolute necessity of every one of them in every Christian character.

APRIL 30.—"WHAT GOD HATH WROUGHT."

(The Heart of Japan. Chap. 4.)

Education is the handmaid of religion, and at the opening of the period of our Japan mission, beginning with 1883, a school was found necessary, the primary object being the training of the native ministry growing up within the church. The Japanese government encouraged the erection of properly equipped schools, and this was an advantage. The Mission Board instructed Dr. Macdonald to procure a site for the school, and Dr. Meacham was secured as the first principal. The school was a decided success. By the end of the first month after opening, there were registered twenty-eight students, and with the opening of the second school year the accommodation for the resident students was taxed to the utmost, the total enrolment being eighty resident and seventy day pupils. The Rev. R. Whittington became associate principal, with a staff of native teachers to assist, and soon the Rev. T. A. Large, B. A. was added to the staff as teacher of mathematics and natural science.

LECTURE COURSE.

The population of Tokyo during the years since the revolution, had grown from 600,000 to over 1,200,000. It had become the educational centre of the empire. Here is situated the Imperial University with its various colleges, preparatory collegiate and normal schools, schools of medicine, art, and music, and a host of private schools. In these various schools were collected thirty thousand of the brightest young men of Japan. There were at that time indications of infidel teaching, and what was to be done? Dr. Eby rendered able service in meeting the case by a series of lectures on "The Rational Basis of Christianity." The lectures were given in

English and the following week repeated in Japanese. The experiment was successful and helpful to the cause of Christ, so much so, that Dr. Eby was invited to all parts of the empire and made repeated tours of the cities where the Canadian Methodist Church had stations, holding large lecture meetings in the churches and gathering an able hearer, those classes of the people who could not easily be persuaded to attend the church.

TABERNACLE AT TOKYO.

The lectures had opened up to Dr. Eby the possibilities of work of this kind if established in a strong centre. An institutional church was much needed in the students' quarter of the city, strongly evangelistic in its tone and work. Funds were collected in Canada, under the supervision of Dr. Eby, and the cornerstone of the Central Tabernacle was laid early in 1890. After the roof had been put on it was destroyed by a fire which swept over that part of the city, but the work of rebuilding was commenced immediately, and by the end of the year the tabernacle was ready for occupancy.

JAPAN CONFERENCE.

Up to 1886 the missionaries had met informally to talk over the work, and had laid their plans as best they could, forwarding to the Board at home the result of their deliberation. At the General Conference of 1886 the Japan Council was formed, to be comprised of the foreign missionaries working in connection with our mission. A still further step was made when on June 23rd, 1888, twenty-three brethren, lay and clerical, met in Tokyo and constituted a Conference. With due formality Rev. Davidson Macdonald was elected the first president, and Rev. F. A. Cassidy and Mr. Kobayashi as joint secretaries. Since that time the Council and the Conference have existed side by side, each performing its own work.

WESTWARD.

It appeared necessary to extend the work of our missions in some direction, and it was finally decided that the west coast should be the scene of new operations for God. Rev. J. W. Saunby was placed in charge of the new movement, and Kanazawa District, including four provinces, was organized. The larger cities of these provinces were seized as the strategic points, and there a beginning was made. At the end of the year the district was able to report a membership of nineteen; many inquirers were instructed in the truth, Bible classes were well attended, and large congregations were present at all the services. Kanazawa city was the centre of the district, and at this place our missionary was fortunate in securing a most desirable property. A beautiful home, built by one of the greatest of the former feudal lords of Japan, was vacant and was secured for our work, and made headquarters.

A HEART-RENDING TRAGEDY.

The one tragedy of the work in Japan must here be recorded, as it belongs to this period of the work. On the night of April 4th, 1890, armed burglars entered the room occupied by the Rev. T. A. Large and Mrs. Large, in the Girls' School, in Tokyo. Mrs. Large awoke first. When Mr. Large awoke and found two strange men in the room, he immediately closed with them, though he was unarmed and they armed with swords. They retreated, using their swords. He followed to the hall, where he was mortally wounded. Mrs. Large in trying to protect her husband, was severely wounded in the face and the right hand.

The funeral service was held in the spacious Azabu Church, which was filled.

Most of the foreign ambassadors and the leading men of Tokyo were present. Dr. Macdonald had charge of the service. Mr. Whittington, Dr. Imbrie, and Mr. Cassidy took part. The address in English was delivered by Dr. Cochran, colleague of the deceased, who gave an outline of his brief and promising career cut off in its early morning. He bore testimony to his high standards of life and service, and the pure and unsullied character, which was rendered more attractive by his unusual social and musical gifts.

Mr. Hirawala spoke in Japanese of the character he had among his fellow-laborers, of his power of self-sacrifice, of Mrs. Large's prayers for the murderers, and of the fact that no one attributed the act to anything but the desperation of burglars, arising in no sense whatever from antipathy to foreigners or to the Christian religion. The service was most affecting. The English and Japanese were united in their feelings of grief over the loss of one, who, though but young, and but few years in active service in the mission, had endeared himself to them, and who had given such promise of success.

POINTS FOR THE PRESIDENT.

In this study of our mission work in Japan we review the events from the year 1883 to the year 1893. There are marked developments and substantial progress in these ten years. Point out how the spirit of God leads his workers to larger fields when faithful in the field already occupied. You will again need a map of Japan to note the cities and provinces referred to in the narrative. Appoint two members in advance to present the narrative as given above, and then review, by questions and answers, and use of map, the events of the period.

MAY 7.—"AN INCOMPLETE GOSPEL IN PREACHER AND PEOPLE."

(STUDY 13. APOSTOLIC CHURCH.)

Acts 18. 24; 19. 7.

The Gospel is incomplete when it begins and ends with repentance. When Paul was in Ephesus he found some disciples who had been baptized "unto John's baptism," which included repentance only. But a turning from sin to God must be followed by faith in Jesus Christ, which includes the gift of the Holy Spirit. To receive the Holy Spirit as sanctifier is not a "second blessing." The Holy Spirit as sanctifier is given when we believe on Jesus Christ for salvation. The further blessing, if such there be, is the removal of obstacles in the heart and life to the fuller sway of the power of the spirit. If one is a believer, what he should pray for is not a baptism of the Holy Spirit, which he has already received upon faith in Christ, but for help to cease resisting the complete dominion of the Spirit in his soul. This is Methodist teaching and is both satisfying to the reason and comforting to the enlightened conscience. "Ah," but some one says, "Paul's words to the disciples at Ephesus are: 'Have ye received the Holy Ghost since ye believed?' Yes, but the revised text puts it, 'Did ye receive the Holy Ghost when ye believed?'" So the Gospel to be complete must include the reception of the Holy Spirit at conversion and his complete domination afterwards. Let us study how Jesus revealed this truth to his disciples when he was with them on earth: The Holy Spirit as Teacher and Paraclete of believers: Jesus had to depart but he promised to send his spirit in place of his own immediate presence. "I will not leave you orphans," he had said. "You shall not be left without a Comforter to encounter what lies before

you." Ye who have companied with me through evil and good report, in dangers, toil and weariness, who have brought me the burden of your cares, confided to me your difficulties, turn to me in all your sorrows till my presence has become indispensable to you—do not want a counsellor, a guide, an advocate. The Paraclete, which is the Holy Ghost, shall come and lead you to higher attainments than those you have yet reached. He shall not only call to remembrance all things which I have spoken unto you, but shall teach you all things that ye should understand which have been revealed.

2. The Holy Spirit is the teacher of the faithful. He is the Divine Teacher of the Church. "He shall teach you all things, and bring all things to your remembrance." Those to whom the words were first spoken needed such a promise. For nearly three years they had been in the company of Christ, i. e., they had been learning of him "in whom are hid all the treasures of wisdom and knowledge." They had had a training such as no university now can give to ministers of the Word. And how did they profit by this training? Alas! not as they should or might have done. Had not the Lord, after his resurrection, to speak to some of them, look and show the ground to believe all that the prophets had spoken? (Luke 24. 25). And did they not show on the very eve of his ascension how far they were from fully apprehending his teaching? (Acts 1. 6-8).

But see the same men after the Pentecostal outpouring of the Spirit. A mighty change has taken place in them. A flood of light seemed to have been poured on the sacred page and the sayings of Jesus. What was dark and mysterious before was now bright as noon-day. Before, the lowly life of the shameful cross, had been stumbling-blocks to them. But after Pentecost the true meaning of that humiliation—humbled that men might be exalted—was clearly seen. The cross, instead of being a portent of shame, was seen to be a symbol of Christ's glory, and the result of this divine teaching was as Christ foretold, a mouth and wisdom in the day of trial which all their adversaries could not gainsay. (Luke 21. 15).

3. The Holy Spirit still exercises the same enlightening influence in the hearts of believers. Those not taught of him, and who, therefore, cannot "discern" divine truth, see no beauty in the Gospel, are not influenced by its promises or threatenings. And although they may admire the Saviour as a great moral teacher, will see no beauty in him as the Redeemer of men, they do not, cannot understand spiritual religion; its source and manifestations seem to them too vague and uncertain to merit their deepest regard. How different the aspect those things wear to those who have been taught of the Spirit! Invisible and spiritual things become to them the highest realities. Their lives are thenceforth not governed by the seen and temporal, but by the unseen and eternal. This divine teacher makes even the simple wise, by revealing to them the will of heaven.

4. The Holy Spirit was to teach and bring to the remembrance of the disciples all things which Jesus had spoken to them. They had not fully understood all Christ's teaching. Sometimes it seemed to them he spoke in enigmas. But after his resurrection and the descent of the Spirit, sayings that had appeared dark and obscure became luminous (Luke 24. 8; Acts 11. 16). The Heavenly Sower had scattered the seeds of divine truth into hearts prepared to receive it, but there was needed the outpouring of the Spirit, with heavenly influence, the dews and rains of grace, to awaken it to life, to cause it to spring forth and bloom into fuller fruitfulness. And a test of any teaching, professing to be divine will

be its accordance or non-accordance with the great principles of truth revealed in the teaching of Christ and amplified in the apostolic writings.

5. The Holy Spirit's power as a teacher is not confined to the past. It is a present reality. It is known in some measure by every one progressing in the narrow way. Not all at once, as a rule, does the full day of the Spirit's enlightening power illuminate the soul. Here, as in all God's works, there is a wise progression. The plants of grace are not ephemeral gourds, but palms and cedars. At the beginning of their course believers feel that to know God's will and to serve him aright is a task beyond their own powers. They feel the need of the Spirit's help and teaching. But day by day as they look more earnestly into the divine oracles, and use with diligence the means of grace, what was dark will become light, "the crooked straight, and the rough places plain."

POINTS FOR THE PRESIDENT.

Here we have a study of the Holy Spirit as an essential part of the complete Gospel. Give it a very careful review. Our young people should be rooted and grounded in the word. Place this topic in the care of the Christian Endeavor Committee, and give them instruction to make the very best arrangement possible for its presentation.

[MAY 14.—"SOME EVILS IN THE CHURCH—ANCIENT AND MODERN."

(STUDY 14. APOSTOLIC CHURCH.)

1 Cor. 3. 1-9; 5. 9-13; 6. 5-7; 8. 9-13.

There have always been evils in the Christian Church—no, not in the Christian Church as a divine institution ideally considered—but evils in some of the so-called members of the Christian Church. Some take upon them the yoke and responsibilities of church membership, and fail to manifest them, and hence evils arise. There was an unfaithful disciple among the original twelve, and it would be safe to say that there has been no considerable band of Christian disciples since that time among whom there was not one or more who lived below his privileges, and sooner or later brought evil or error into the church. Such is human nature when without the complete sway of the Holy Spirit.

EVILS IN CHRISTIAN CHURCH.

What were the evils existing in the church at Corinth of which the apostle complains? It is important to know them, for they reappear in these modern times, and Paul's warnings are thus timely and applicable.

1. It is an evil to remain a babe in Christ. (1 Cor. 3. 1, 2). With Paul "a babe" is never a word of praise. He hurries his converts forward to perfection—to the adult manhood, to the harmonious development of every power, to ripeness of character without any touch of weakness or decay, to mature and zealous and efficient service for God. There is necessarily a period of babyhood in Christ, but to remain in that period is a sad reflection on the maturity of the possessor of the divine life, is like a full-grown man still learning to walk, and lisping the language of the infant. There are so many "babes" in the church to-day that the condition of things is a source of serious weakness and counter-tide to progress.

2. It is an evil that envy, strife, and division are found in the church (1 Cor. 3. 3). The claim of the church is that it should be kept pure; the claim of the Head of the church is that all dead or

unworthy members be cut off; but the interests of the converted soul demand that the membership once admitted shall be tenderly dealt with and rated at its most favorable value. Envy, strife, and division, unfortunately existed, but Paul will concede to them a place in the church if it be only as babes, and will exhort them accordingly to better things than these. Envy, strife, division should not exist in the Church of Christ. Their very existence proves the non-existence of the truth in the power of the Spirit. The dominant principle of Christianity is love, and the things to which the apostle refers simply cannot occur where Christian love has its sway. Read the Sermon on the Mount, Christ's proclamation of the principles of his kingdom, and see where envy, strife and division will come in! But what disgrace, what loss of influence, what positive failure of the power of the church because these things do exist! Let them out, and all such, by "the explosive power of a new affection."

3. It is an evil not to draw a sharp distinction between the church and the world. (1 Cor. 5. 9-13). The church and the world are not only "called," but "called out" from the world, as the word for church, ecclesia, in the New Testament indicates. There is a complaint, rightly founded in many cases, that the world is making successful encroachments on the church. Evangelistic force and spiritual power are not what they once were in many churches. The spirit of formality is gaining ground apace. Let our young people stem the tide, intelligently understand the distinction between the "within" and the "without" in regard to religion, and prove a powerful factor in removing this threatening evil worldliness within the pale of the church.

4. It is an evil when litigation is necessary among members of the church. (1 Cor. 6. 5-7). Litigation means disagreement and disagreement means lack of pliability. "Let your moderation be known unto all men," means let your pliability be known into all men. The spirit of give-in, the spirit of compromise, the willingness to sacrifice rather than bring disgrace on the cause, should be manifested among disciples of the Nazarene. If difference of opinion should arise, as it often will, difference, which among men of the world would lead to the courts of law, then there should be sufficient confidence among the Christian brotherhood to adjust the case without appeal to litigation. Justice is not absent from the vocabulary of the true Christian.

5. It is an evil when members of the church engage in habits or activities which to them may be apparently harmless, but which will lead members less strong than they into ways of sin. (1 Cor. 8. 9-13). How the apostle's warning as given in these verses of Corinthians needs to be taken to heart! How many a weak brother perishes through the liberty taken by some "advanced" disciple! "Am I my brother's keeper," can be answered in only one way. "You are!" and you should order your life with that great principle in view.

POINTS FOR THE PRESIDENT.

We have discussed five evils that existed in the church in Paul's day, and which just as really exist to-day. Appoint five members of the League each to give three or four minutes talk or paper on one of these evils. Show how the youth of the church should be alert to expose these errors and not quietly submit to their existence and extension. By the way, could not you, Mr. President, give some ways and means by which this could be done and thus help the meeting to be practical and forceful.

Sunday School

The Supplemental Course

Mr. W. H. Parr, one of our most prominent Sunday-school workers in Winnipeg, writes in his of the Supplemental Lesson Course, in a personal letter to the Editor: "The Supplemental Lesson system forms an excellent basis for grading, which is much needed in all schools. Until our schools and teachers become awakened to the intrinsic merits of the system, the ten minute extra (excepting for the Supplemental Course) may possibly prevent its general adoption, but it ought to be introduced, even if it is necessary to reduce the time allotted for the International Lesson."

A Missionary Sunday-school

The "Ex-Home" Methodist Sunday-school, of St. George's, Bermuda, has on its roll forty-five scholars, eighteen in the Home Department, eight on the Cradle Roll, and eleven officers and teachers. This school gives \$40 to missions, which is almost \$1 per scholar. On the back of the annual report we find this statement:

WHAT WE GIVE TO MISSIONS.

1. The collection on Mission Sunday, the last in each month (excepting March 26th, June 25th, and September 24th).
 2. One-tenth of all funds raised by special effort.
 3. Mite-box offerings, opened on Review Sunday.
 4. Juvenile offerings, collected by card at Christmas.
 5. Annual missionary collection (December 31st).
- N.B.—This year we are endeavoring to raise £10, toward the support of Rev. A. C. Borden, M.A., B.D., missionary at Kofu, Japan.

OUR SPECIAL COLLECTIONS.

- When? What for?
- March 26th—British and Foreign Bible Society.
 - June 25th—Educational and Supernumerary Funds.
 - September 24th—Sunday-school Aid and Extension Fund.
 - December 31st—Missions. (Annual collection.)

If all our schools would follow a definite plan of this kind, the missionary gifts of our schools might be wonderfully increased.

Secrets of Success

Mr. John R. Pepper, who wrote the "Model Superintendent" first in his own career and then in book form, has entered upon his twenty-fifth year as superintendent of the First Church Sunday-school, Memphis, Tenn. In some reflections on this quarter of a century of Sunday-school work, published in the organ of the First Church School, he lets out some of the secrets of what is a truly wonderful success. They are as follows:

BOTTOM ROCKS.

Whatever temporary or permanent methods may have been used in our school, they have always clustered around four cardinal points, and any one of them might at any time have been classified without difficulty: Interesting, Instructive, Devotional, Aggressive, and Progressive.

Interesting—In its simplest analysis means variety. We have endeavored to secure that in our opening, closing, and

in fact, all of the exercises of the school. So far as this writer can recall, he does not remember that he has ever opened and closed the school in exactly the same way any two Sundays in all the nearly twenty-five years of his service.

Instructive—Points to our teachers' meetings, normal classes, and preparation to teach so as to commend our school work to the respect of our scholars, their parents and friends, trying to do genuinely good school work as well as religious work.

Devotional—Tells of our teachers' prayer-meeting held just before school for over twenty years; also real thought about prayer in the school session, and our class devotions, making earnest prayer a real part of the exercises of the day; not falling into set forms, but always mentioning the particular details of the day and season, urging over that teachers pray for scholars by name and individually daily, so that they may be brought to Jesus our Saviour.

Aggressive and Progressive—Holding out to the old plans that have been found good, reaching out for new ideas that may prove better. Endeavoring to use the same enterprise and skill in the Master's service—yea, even more, if possible, than in any secular business with which any of us may be connected. Hence our fine corps of active business men in superintendents of departments, librarians and secretaries, all of whom study their work and try to prove more and more efficient in it, and thus make better contribution to large results.

Advantages of Grading

A judicious system of grading ought to help the teacher as well as the pupil. The school implies three factors—teacher, pupil and subject to be taught. The teacher must know his subject and pupil, and know how to present the subject. In a graded school the teacher becomes experienced and skilled in dealing with children of a particular age, and will know her class better than the teacher who has a class permanently from youth to adult age. After two or three terms, she will know more of her class in a month than the permanent teacher, who never taught such a class before, would have learned in a year. She becomes a specialist in her particular class work. Her personal influence over the child is not spread over so long a period, but it is more effective while it lasts and reaches a much wider circle of children. Whatever adds to the efficiency of the teacher is of inestimable value to the pupil. The more skillful the teacher, and the more perfect training she is capable of giving her pupils, the shorter distance will they wander from the way they should go. By a system of this kind, the pupil also has the advantage of coming under the influence of several, and so his aid and inspiration not obtained from one may be received from another.—Principal Roberts, Rat Portage, Ont.

Strategic Value of the Sunday-school

Rev. W. R. McIntosh, of Elora, has a strong article in The Presbyterian on "Recruiting the Young," in which he makes the following plea for the Sunday-school:

"The strategic value of the Sunday-school demands that we shall strengthen it at every conceivable point. Presbyteries ought to run a live wire over every school and reach every teaching staff with help and inspiration. Ministers should always be present in their schools in influence, if not in person, and give themselves especially to reinforcing the dynamics of the school by a careful selecting and training of the teachers. Superintendents should give themselves

right up to this work among the young, sacrificing even the church itself if necessary in its interests. Teachers should remember that they are the key, the last link. If they fail, everything falls. It is theirs to aid every child directly to decision for Christ and the church, and many will never hear the Christian invitation except from their lips. Let the church herself make the recruiting of the young her chief concern. There is great need for extension here and there are many open doors. In one way or another, only in some way, let the church lay her hand upon her young people. Organize them, utilize them, individualize them. Make apostles and prophets of them if possible, if not teachers, workers of social miracles, helps, governments, diversities of tongues. Push forward extensively and intensively, multiplying the number of recruits and increasing their spiritual life and power. These young people are wanted not alone as substitute worshippers and workers of to-morrow, out to add brightness and warmth, freshness and inspiration to the work and the worship of to-day. Blessed is that church that hath its garner full of them."

Winning the Child

In the Sunday-school the matter of commencing a Christian life may be taken up with emphasis and joy. Prayer having been offered and some good hymns sung, the pastor presents the matter of using a Christian and having a church member. He asks teachers and others what their personal experience has been—at what age they became followers of Jesus, and when they joined the church. Here is an old man who says that he is now seventy-four years of age and that he has been both a Christian and a church-member since he was fourteen years old. That just goes home to the hearts of class No. 10—boys of fourteen years of age. So on it goes. Then the pastor sums it all up and gathers the results. Perhaps he uses cards. I have used one with the happiest of results. Here is my card:

I desire to be a Christian.
I wish to join the pastor's class.

Scholar

Teacher

Father or mother consenting
.....

This card has many advantages. It is very simple. It gives a child a chance to commit himself in a quiet way to Christ. But it postpones the matter of church membership. It requires the fellowship of the child and the pastor, and gives the opportunity for the questions that even a child desires to ask. It also involves the parent and the teacher in a covenant, and it gives the pastor the pledged co-operation of the home, in cases where parents are not church-members this is invaluable, and is a wide-open door for the pastor into that home. I have had many such cards in my possession.—Stuart M. Campbell, D.D., in Interior.

Practical Methods

We shall be glad to hear from Sunday-school workers in regard to practical methods of work, which they have found to be successful. Of course, as our space is limited, contributions to this page must necessarily be brief, but they are more likely to be read on this account. If your school has any plans which are out of the ordinary, tell the readers of The Era about them.

Junior Department

Conducted by REV. S. T. BARTLETT, Colborne, Ont., Vice-President in charge of the Junior League section of General Sunday-School and Epworth League Board. He invites correspondence from all Junior League workers to add interest to this Department of the Era.

The Union Jack

It's only a small piece of bunting,
It's only an old colored rag;
Yet thousands have died for its honor,
And shed their best blood for the flag.

It's charged with the cross of St. Andrew,
Which, of old, Scotland's heroes had led;
It carries the cross of St. Patrick,
For which Ireland's bravest have bled.

Joined with these is our old English ensign,
St. George's red cross on white field;
Round which from King Richard to Wolsey,
Britons conquer or die, but ne'er yield.

It flutters triumphant o'er ocean,
As free as the wind and the waves;
And bondsmen from shackles unloosed,
'Neath its shadows no longer are slaves.

It floats o'er Cyprus and Malta,
O'er Canada, the Indies, Hong Kong,
And Britons, wherever their flag's flying,
Claim the rights which to Britons belong.

We hoist it to show our devotion,
To our Queen, to our country and laws;
It's the outward and visible emblem
Of advancement and liberty's cause.

You may say it's an old bit of bunting;
You may call it an old colored rag;
But freedom has made it majestic,
And time has ennobled the flag.

—Anon.

Oakville Junior League

Miss Sumner, superintendent of Oakville Junior League, reports a very successful season in the work of the League. What the League is doing for the Juniors of Oakville is told in the short, crisp statements given by some of the Oakville members at the regular meeting of February 5th, when the question of the topic, "What I Owe to the Junior League" was answered. Here are a few of them: "It has taught me to love and serve the Lord." "It has helped me read my Bible." "It has shown me how to live nearer to God." "It has made my life a pleasure." "It has given me a better knowledge of God's Word." "When I was sick, they came and saw me and that did me good." "The Junior League has done more for me than I can tell, so I shall have to do better every day and help to make the Junior League prosperous." "The Junior League has helped me to be good." Surely with such bright testimonials as these, and they might be repeated all over Canada, our League is worth a place in the active working forces of the Church. Miss Sumner makes a plea for "more sympathy" towards the Junior League workers that is much to the point, for many pastors and teachers have not yet appreciated the good that is possible in this agency among the children. Give it a chance. Put yourself in its way, not to hinder, but to help. "Feed my lambs." We shall be pleased to receive short accounts of the work from anyone at any time. We are in receipt occasionally of requests for helps in the formation of Junior Leagues. Copies of the Constitution, pledge cards, topic cards, the Junior League Hand-book, and all

supplies, are to be obtained of the Book Room. Send to Dr. Briggs for such, not to Mr. Bartlett.

Weekly Topics

HOME MISSIONARY MEETING.

Mon., April 10.—The poor and the stranger. Lev. 19. 9, 10.
Tue., April 11.—Love thy neighbor. Lev. 19. 18.
Wed., April 12.—Oppress not the stranger. Ex. 23. 9.
Thur., April 13.—Love the stranger. Deut. 10. 17-19.
Fri., April 14.—"If thy brother be poor." Lev. 25. 35, 36.
Sat., April 15.—"Teach the strangers." Josh. 8. 34, 35.
Sun., April 16.—Topic: The strangers in our land. Lev. 19. 33, 34.

We can hardly take up a daily newspaper, and here we are told of many new arrivals into Canada. Most of these people come from the Old World and are going into the New Great West to settle. A visitor in Winnipeg, the "Gate of the West," will be very much impressed with the strange looking people he meets. They are of many nationalities. At the "All Peoples' Mission" in Winnipeg it is a common thing for people of a dozen different languages to be gathered together at the one service. Many of these people are ignorant of the Word of Life, and if allowed to settle in our country without being reached with the Gospel, will be a curse rather than a blessing in a few years. Hence, the duty of the Church is clear. They must be looked after right from the start. As soon as they arrive among us, and before they settle, they must be made to feel that this is a Christian country, and that as good citizens of Canada it is required of them that they honor our God and His word. They are "strangers" in more ways than one. Not only have they come from a foreign land, but their habits are not always what we want to have practised or taught in this land. So they need to be taught of Christ and His kingdom. Who is to do this but the missionaries? They are surely needed in the new settlements of the West as much as in any foreign land, for if these people be neglected they will make this land like their own, and another generation will be born to be a damage instead of a help to our country. Already our Missionary Society has special missionaries among these "strangers." More are needed. They will likely come by thousands in the next few years, and the work must be undertaken speedily. The command of God says so. The need of protecting our land from the customs that are unchristian says so, and we must not lose interest in these people in the glamor of the work in far distant lands. (Let the superintendent take the General Missionary Report for the past year and from its condensed reports of missions in the North-West arrange a programme of information for the League. Or, if you have a copy of the Missionary Bulletin you will find such letters as Dr. Lawford among the Galicians useful detailed items call for more room than we have at our disposal here. Show the distinction between the different classes of the missionary work, e.g., Foreign, Indian, French, Chinese on Pacific Coast, etc., and give the Juniors some intelligent idea of the scope of operations. Thus you will enlist their sympathy and support for the cause in years to come, when they will perhaps have more extensive means with which to support the work. But strive for the Forward Movement Band in your League now. If you cannot get all you would wish, get all you can, and keep going ahead.)

HOLY DAYS AND HOLIDAYS.

(Easter Meeting.)

Mon., April 17.—Feasts of the Lord. Lev. 23. 1-4.
Tue., April 18.—The Sabbath of Rest. Ex. 31. 15.
Wed., April 19.—The Passover. Ex. 12. 1-14.
Thur., April 20.—The Day of Atonement. Lev. 23. 26-28.
Fri., April 21.—The Feast of Tabernacles. Lev. 23. 33-44.
Sat., April 22.—The Day of Pentecost. Acts 2. 1-5.
Sun., April 23.—Topic: Holy Days and Holidays.—Lev. 23. 1-6, 39-44; John 7. 8-14.

To the average boy or girl attending school, and indeed, to many older persons of the holiday thought of Easter is that of a school or college will be at home "for Easter." And in some cases it is doubtless true that the Sunday morning Easter eggs are of greater moment than the Sunday morning Easter sermon. Let it be our aim to emphasize the true meaning of Easter. It is above all the great Christian Festival. On its teaching the whole Christian system is based. Its central truth is resurrection. The crucifixion of the Lord Jesus Christ, followed by His resurrection from the grave, were the greatest themes of the apostles in their preaching. Everything was based on these two vital facts. Easter is essential ever be the most prominent doctrines in the Christian Church. Easter is essentially a holy day, and must not be let degenerate into a common holiday. Its season is one of richest joy, and this joy must not be supplanted with mere fun. To truly celebrate Easter we need both knowledge and faith. A faith that is well grounded on an intelligent knowledge of the truths of the Scriptures concerning the mission of Christ to earth. Review the great facts of the Passion Week. Recall the supper, instituted to supersede the Passover, visit Gethsemane, Calvary the sepulchre. Read the story of the first Easter morning, with its glad message, "the Lord is risen indeed." Memorize the five different appearances of Christ to His disciples on that day, viz., to Mary, to the other women, to Peter, to the two disciples on the way to Emmaus, and to the apostles when gathered together at night. Show the children that the resurrection of Christ is one of the best established facts in history, and that of the most gladsome truths for a happy human experience. So shall Easter be well kept, a holy day unto God in praise for His Son. Not only is Easter a glad-some festival because of the resurrection of the Lord; but it is a reminder of our own future. Without the facts of Easter we should be without hope. Have Paul's glorious argument, 1 Cor. 15, read in your meeting. We are assured of our own immortality by His triumph over death and the grave. Teach the children not to dread death, but to rejoice in their possible triumph over it by the power of Christ. Easter is not only a celebration of what has been; but it is a prophecy of what is to be. We shall live in Him forever if we are true to His Word here, and when our mortal bodies are laid away in the grave all our friends say we are dead, we shall live forever in Him who is the Resurrection and the Life.

Christ
thus
Risen
In
Strength
Triumphant.

ABOUT GRUMBING.

Mon., April 24.—Complaining to Moses.
Ex. 14. 11-14.
Tues., April 25.—Complaining of thirst.
Ex. 15. 23-27.
Wed., April 26.—Murmuring in the wilderness. Ex. 16. 2-8.
Thur., April 27.—Neither murmur ye. 1 Cor. 10. 10.
Fri., April 28.—Without murmuring. Phil. 2. 14, 15.
Sat., April 29.—Be ye thankful. Col. 3. 14, 15.
Sun., April 30.—Topic: What God thinks about grumbling. Num. 11. 1-10.

Go right at the root of this common trouble. Why do people "grumble"? Is it not because they are not sufficiently thankful for the common mercies of daily life? A dissatisfied mind is generally the result of an unthankful heart. We are all apt to make our blessings as small as possible and our troubles as large as we can. It was so with the Israelites in the wilderness with whom the story deals. It is so yet. What is the cure for this spirit, then? Is it not an appreciation of daily blessings. (Let some one sing, "Count your blessings.") Truly it will surprise us what the Lord has done when we count them up. Indeed, we cannot do so. They are more than the hairs of our head. What God thinks about grumbling! What can any right thinking person think of it but that it is a very bad habit? What good does grumbling do? Suppose the day is rainy, the dinner late, the roads bad, etc., what relief will come from this time, and sooner, by being cheerful over it, the clouds will disperse and the day will be bright. It is easy to say, "Don't grumble," but I expect some one will say it is "easier said than done." Why? Grumbling is a habit. We need not form it if we are careful. It will soon be just as easy to smile as to frown if we get ourselves used to doing it; but the trouble is we don't want to smile. We really feel blue and take pleasure in making other people miserable too often. Children are very apt to do this in the home. There is no place in the world where grumbling is so common, and there is no other place where cheerfulness is so much needed. Especially here should we all join together in making life happy. The habit once formed is certainly hard to break, therefore, do not form it. Look on the bright side. If the Israelites had been true to God and to their real situation they would have seen how much reason they had to give thanks and how little for complaining; but from one to another the spirit of mistrust and rebellion spread and the whole multitude sinned in their ingratitude. That is the way still. Grumbling is very "catching." One starts it and soon many are at it. But so also is cheerfulness "catching." Smile and see how many will smile back at you. Frown and you will get a frown in return generally. Paul learned to be "content." That means to take what we have, be thankful it is no worse, and make the best of it. Suppose your clothes are not as elegant as some one else's. What if you were to take a house as another? You may not get a carriage or servants! What then? These things in themselves do not bring happiness. "A contented mind is a continual feast." Remember that. There are many wrinkles on many brows that ought not to be there. Many people's mouths turn down at the corners that ought to turn up. Mind yours. Keep your brow smooth, let the corners of your mouth turn up, and above all strive to maintain a thankful heart in your breast at all times. So you will never learn to be a "grumbler."

GIANTS AND GRASSHOPPERS.

Mon., May 1.—The messengers sent out. Num. 13. 1-3.
Tues., May 2.—The marching orders. Num. 13. 17-20.
Wed., May 3.—On the march. Num. 13. 21, 22.
Thur., May 4.—A bunch of grapes. Num. 13. 23-25.
Fri., May 5.—A discouraging report. Num. 13. 26-29.
Sat., May 6.—Be of good cheer. Psa. 27. 14.
Sun., May 7.—Topic: Giants and grasshoppers. Num. 13. 30-33.

The Israelites were within sight of Canaan. Their desert march was over. They might have gone ahead and been out of their difficulty. But they did not. Why? Get that point clear first. They did not, simply because they distrusted God. The spies had been sent out. They made their report. There were giants in the land. They were afraid. They would not go ahead because they did not trust God to give them the strength to overcome their enemies. It is so easy to magnify troubles that we do see and so easy to belittle help that we do not see. That was the way with them. They could see the giants. They could not see God. But for all that they should have known better than to be afraid. Why had God brought them to Kadesh? It was for the very purpose to show them the way into the Land of Promise. But they drew back in cowardice. Explain the difference between prudence and cowardice. It is never wise to rush into difficulty; but it is never wise to shrink from it when it is the way of duty. A prudent person is one who seeks to make provision for whatever may be ahead; but a coward is one who says weakly, "I can't." That is what the Israelites said. They were sadly afraid, "badly scared." See the spirit of Caleb and of Joshua. They did not deny the existence of enemies; but they did deny that they were strong enough to defeat the people of God if these would only enter into the land promised them so long before. It is not wise to shut our eyes to difficulty; but it is a sign of weakness to run away from it. The bravest are those who, though they know there are foes in the way, never turn back, but push right on. And it is this spirit that God honors. What the Israelites missed by their cowardice! For over thirty-seven years they have to toil on in the wilderness because they failed to take advantage of this present opportunity. If we run away from duty to-day we are only bringing suffering and sorrow on ourselves to-morrow, and for many years to come. The one great lesson for us all is to have a brave confidence in God and an unflinching face to the foes. This lesson is very entertaining just as a story; but we must not let the opportunity for improving the meanest pass by. We are to-day pilgrims through earth to heaven. There are giants in the way. And they are many. Name some of them. The giant of ill-temper, pride, anger, malice, evil-speaking, lying, lust, strong drink, Sabbath-breaking, etc.—a whole legion of them. What are we before so many? In our own strength we are but grasshoppers indeed. But with the great and loving God to help us we can become "more than conquerors." What shall we do? Trust Him to help us and then do our very best every time we have to fight. No hero is ever made by shirking duty. It is in doing it and often against odds that we are made strong and by this we shall be crowned at last. "If God be for us, he is more than all that can be against us." Have all your members memorize that beautiful verse to encourage them in every fight against sin. (Isa. 50. 7.)

The Sunshine Trust

I wish I knewed
Whah de sunshine growed
I'd pack my clothes an' stah't
An' settle down
When de place was foun'
An' never mo' depah't.

Dis stinny way
I'm day to day
Of passin' sunshine out
Has stirred my soul
Beyond control
An' filled my heah't wif doubt.

If I could speak
About a week
Like Congress folks I know,
I bet I'd bust
Dat sunshine trust
An' gib us folks a show!

—Washington Star.

"Billy's Outside, Mum"

In one of the districts of B—, a town missionary and his wife were in their home just preparing for supper. It was a boisterous night, the wind was howling and the door in their little cottage, which opened into their sitting-room, was shaking. The husband said to his wife, "Who is it knocking?" "Why, no one," said the wife; "it is the wind shaking the door." But in another minute or two the knock came louder; then said the husband, "I said so." The wife went and opened the door, and found a poor little ragged fellow standing outside, cold and wet. "Well, my boy, what do you want?" "Please, mum," said the lad, "I'm so starved; could you give me 'sum'at?" "Come in, lad," said the woman, and she sat him before the fire whilst she hurried to make him some bread and milk. In a few minutes she placed it before him. "Now, boy, eat it up, and get warm." But he looked dejected. "Why don't you eat it?" "Please, mum, Billy's outside." "Who is Billy?" "Please, mum, Billy's my little brother." "Do you see what he meant? He was enjoying the warmth, comfort, and now going to enjoy his food, but the thought of his own brother in the cold and wet took all the relish away from him. There are thousands around us who are our brothers, our neighbors; let us not pass them by, but seek to bring them cheer and salvation.

"I wish my little boy would try to be good all the time," said Bobby's mamma, as she was rocking the little fellow to sleep. "I do," replied Bobby. "But I don't think I am big enough to do very well at it yet."

At a school examination the inspector asked a boy why the earth turned round the sun on its own axis. The boy answered, with great promptitude, "Because it doesn't want to get roasted too much on one side."—Tid-Bits.

"Ah," said one little girl to another, "my ma gives me a penny every morning for taking a spoonful of cod-liver oil." "And what do you buy with the penny?" eagerly asked the second girl, in a tone not devoid of envy. "Oh," was the reply, "I do not spend it at all; mamma puts it away for me every day to buy more cod-liver oil with!"—New Idea.

Sadie was eleven and Alice was seven. At lunch Sadie said to Alice, "If I God be for us, he is more than all that can be against us." Have all your members memorize that beautiful verse to encourage them in every fight against sin. (Isa. 50. 7.)

Smiles

Pat: "Sure, I'd lay down me loife for ye, Norah." Norah: "But would ye lay down a carpet for me, Patrick?"

Man (in a hurry): "I'll give you five dollars to get me to the station in three minutes." Cabman (with provoking slowness): "Well, sorr, you might bribe me, but you can't bribe that horse."

The Professor: "Humph! Dear me! I gave that young man two courses on the cultivation of the memory and he's gone away and forgotten to pay me, and I can't for the life of me remember the fellow's name."

Mother: "Were you good at the party?" Six-Year-Old: "Yes." Mother: "You didn't ask twice for anything at the table?" Six-Year-Old: "No, I didn't. I asked once, and they didn't help me; so I helped myself."

Little Dot (to her doll): "Now remember, Dollie, the sun is to make us warm and the rain is to make things grow and the thunder is to—I guess that's to scare little children into the house so they won't get their feet wet."

A man dropped his wig on the street and a boy who was following close behind the loser, picked it up and handed it to him. "Thanks, my boy," said the owner of the wig, "you are the first genuine hair restorer I have ever seen."

A little six-year-old boy was taken on a journey from England to India, and in India the brightness of the moon seems specially to have struck the little fellow. He wrote home to his aunt: "Here we have a larger moon, and we keep it better polished."

"Ah, doctor, glad to meet you," said Mr. Forsyte. "I wish you'd drop around to the house at about nine this evening." "None of the children sick, I hope?" "No, but they will be when they get back from their grandmother's. They're there for supper."

A certain colored "professor" presented himself not long ago for examination for a teacher's license. It was in one of the rural districts. The first question in arithmetic was: "How many kinds of fractions are there?" The "professor" replied in writing, as follows: "There is two kinds of fractions—one above the line and one below."

A Frenchman was teaching in a large school where he had a reputation for making some queer mistakes. One day he had a class that was rather disorderly. What with the heat and troublesome boys he was very snappish. Having punished several boys and sent one to the bottom of the form, he at last shouted out in passion: "Ze whole class go to ze bottom."

In an address at a church congress several years ago, Dean Hole, speaking of long written sermons, told the story of the visiting curate, preaching at a neighboring church, who apologized to the clerk for preaching so short a sermon, the reason being that a dog got into his study and tore out several leaves. Whereupon the clerk gazed wistfully upon the minister, and asked, "Do you think you could spare our parson a pup?"

A school teacher having instructed a pupil to purchase a grammar, the next day received a note worded thus, from the child's mother: "I do not desire for Lulu shall engage in grammar, as I prefer her to engage in useful studies and can learn her how to spoke and write properly myself. I have went through two grammars and I can't say as they did me no good. I prefer her engage in German and drawing and vocal music on the piano."

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