

The CANADIAN Epworth Era

Immortality Brought to Light.

HOPE of immortality never painted a rainbow of promise on pagan tears. It never engraved a motto of hope on a pagan tombstone. There are isolated verses in the Old Testament which indicate that occasional prophets of Israel, in moments of supreme inspiration, experienced a momentary hope respecting the future; but these isolated utterances are like gleams of sunshine breaking through a tempestuous sky, while the wind still sweeps through the skeleton trees, and the rain still falls in dreary torrents. There is not a patch of blue sky—no, not even in the Psalms of sanguine David, or the vision of inspired Isaiah. Christ's resurrection brought life and immortality to light. It converted the fabric of a dream into a historic reality; it transformed a despairing hope into a calm assurance. To the believer in Christ's resurrection, immortality is no longer a hope. He looks in through the open door and sees the world of light beyond. Once every voyager on the unknown sea was a Columbus, setting sail for he knew not what. Now every Christian voyager is an emigrant starting out for an Eldorado; knowing that it exists, only not knowing what wealth of possibilities it contains. "For now is Christ risen, and become the first fruits of them that slept."—*Lyman Abbott, D.D.*

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Exhibit A.

"Try our own hair tonic?" asked the bald barber. "We guarantee it to sprout hair on the barest head."

"Why don't you use it on your own?" asked the customer, thinking to baffle his tormentor.

"Because," whispered the barber confidentially, "they won't let me. They make me leave my hair off so as to be the 'before using' exhibit. My brother, he's the 'after using.' He's out just now, but you ought to see his hair!"—Judge.

She Had Experience.

Penelope—"Charley called last night." Justine—"That's twice in a week, isn't it?" "Yes." "I suppose he'll come three times in the next week." "That's what my brother says." "And five times the next?" "That's what my sister says." "And six times the next?" "That's what auntie says." "And seven times the next?" "That's what papa says." "And then what?" "Then we'll get married; that's what everybody says." "And then what?" "Then I shan't see him any more of an evening; that's what mamma says."

What Ailed Him.

Dr. J. L. Hill, a well-known trustee of the United Society of Christian Endeavor, tells of two lunatics on their way to the asylum falling into conversation.

"What are you crazy about?" the first one asked.

"Well," was the reply, "I went crazy brooding over my losses. What's the trouble with you?"

"Oh, I was a deacon in the church, and I went crazy over the Christian Endeavor Society. I am afraid it will ruin the church."

"Why, man alive! you're not crazy," said the first; "you're a fool."

Keeps Young.

There is nothing that that cheery old gentleman, the Pope, enjoys more than hugging himself on the fact that he is a youth in all but years. Recently a favorite cardinal was dining with him, and after the removal of the dessert the guest drew from his pocket a dissertation on St. Peter, and proceeded to read, but stuck fast at an ill-written word. The Pope insisted on his handing him the manuscript, and deciphered it at once, smilingly remarking, "You see, my dear friend, you ought always to carry specs at your age. Do buy a pair. For myself, I rarely need them." The cardinal is sixty, the Pope well over eighty.

Josh Billings's Estimate of a Weak Man.

"A weak man," says Josh Billings, "wants just about as much watching as a bad man, and has dun just about as much damage in the world."

"He iz everybody's friend, and therefore he iz no one's; and what he iz agoin' tew do nex' iz az unknown tew him as to others."

"He ain't got enny more backbone than an angleworm haz, and wiggles in and wiggles out ov everything."

"He wil talk to-day like a wize man, and to-morrow like a phool, on the same subject."

"He always sez 'yes,' when he should say 'no,' and staggers thru life like a drunken man."

"Heaven save us from the weak man, whose deceptions have no fraud in them, and whose friendships are the wust designs he can hav on us."

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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, APRIL, 1903.

No. 4.

Easter Dawn.

Tune: *He Leadeth Me.*

Rejoice! for lo! the conquered grave
Attests Immanuel's power to save.

His Hand the rule of Chaos broke;
Of Him the prophets clearly spoke,
Foretold His reign from shore to shore;
He reigneth now and evermore.

Vast victories past and vast to come,
Of all our Life and Light the sum,
His Wisdom dazzles every age;
An Easter gloom were sacrilege;
Time's current gleams in all its waves,
But only Christ has light that saves.

On wheels above all heavens He rides,
Yet in the contrite heart abides.

High Easter dawn His Cross illumines,
Our Ruler there our guilt assuages;
This holy hour the tomb makes bright,
Its darkness now alluring light.

—Joseph Cook.

Date of Easter.—It is a movable feast, to be celebrated on the Sunday following the full moon which falls next after March 21. The earliest possible day that it can be celebrated is March 22, and the latest date April 25.

Easter Observances.—The custom of sending presents of eggs at Easter is a very primitive one. From the earliest ages eggs have been regarded not only as the type, but as the origin of life. It was, therefore, natural that at this season of the year, when Christ's resurrection life was commemorated, our fathers should have embodied that idea in the sending of presents of eggs to their friends.

A Beautiful Custom.—In Moscow, as the bell of Ivan the Great tolls the hour of midnight, and the Resurrection morn is ushered in, every man, woman and child lights a candle, and each greets his neighbor with the words, "CHRIST is risen," and receives the response, "He is risen, indeed." This is the *Good News*, and also the *old, old story!* Believe it! Accept it! Tell it! Live it! Sometimes one salutes his neighbor, "The Lord hath risen indeed." And the neighbor responds, "And hath appeared unto Simon."

Egg Rolling.—Easter Monday in Washington is a holiday, and from nine o'clock until sundown the grounds of the White House are thronged with thousands of children intent on egg-rolling, for which the steep slopes of the White House grounds are admirably suited. The President and his wife always look on, and with the bands playing and the

immense throng of spectators, it makes the day one long looked forward to by the children of Washington. All kinds and colors of eggs are used.

An Easter Prayer.—O Lord, our Redeemer, we rejoice to-day that thou hast all power in heaven and on earth. Once thou didst humble thyself and become obedient unto death, even the death of the cross, but now thou art exalted to the throne. Thy sceptre of righteousness holds sway over all worlds. Thou art the Prince of Life. Open our eyes to behold thy glory, to understand thy power, to take in thy love. In thee may we conquer sin, and sorrow, and death. By thy grace may we overcome the world, the flesh, and the Devil. In thy strength may we do our work, and in thy tenderness and mercy may we find comfort and help when we come to die.

Meaning of Easter.—What does Easter mean to you? I sincerely hope something more than millinery, music and menus. Not that there is harm in these if set in right relation to holy things, but one shudders in dismay over the broad application of the word. It is attached to nearly everything in the animal, vegetable, and mineral kingdom; to fish, flesh, and fowl. I read the other day a list of "Easter Delicacies," "Egg Salad, Eggs à la Crème," etc. One hears much of Easter parties and Easter plays, but how little of Easter preparation! Are you rejoicing that CHRIST has triumphed over Death and opened the way for you to enter the Perfect Land, the Land of Peace, Light, Love, Liberty and Joy?—*Dr. J. M. Buckley.*

Comfort at Easter.—Upon the tomb's dark walls bereavement reads: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." How beautiful do these words make graves appear! Mother, father, could all the floral charms of nature add such a glory to the little mound? Mourning children, could garlands of lilies and roses so beautify the resting-place of sainted mother as these heavenly words of hope and promise? To-day, why should we seek the living among the dead? Our vanished loved ones are not in the dust of our cemeteries. They walk with God in white. As shone the angel faces and the angel robes, so shine their faces and their white-robed forms in light. We walk alone for a while. There are empty places in home and church; but there are empty chairs and empty arms; but there is a light still burning where they were; a light in the mourning mother's arms, a strange, sweet light

in the home; something like a glory in the very air, as though angels had swept past on gleaming wings and left a train of light from earth to heaven. Oh, seek ye the living among the living! Lift up your sad faces toward the light, toward the smiles that are falling from heaven, and let this Easter time be full of faith, hope and praise.—*Rev. F. M. Bristol, D.D.*

A Proof of Greatness.—Christ's resurrection is a proof of His own personal greatness. Paul teaches that by it He was declared to be "the Son of God with power." During His earthly ministry Jesus was constantly intimating wonderful things concerning Himself, assuming the loftiest prerogatives and exciting the highest expectations. He claimed to be one with the Father; "to be both the Light and Life" of men; He declared that no human soul could approach the Father save through Him; that He had come to found a heavenly kingdom, and that He was older than Abraham, and in Himself superior to the Law and the Prophets. But the climax of all these sublime representations, or, rather, their humiliating anticlimax, was the Cross and the Sepulchre. In contempt of Him and His Sepulchre, they nailed Him to the tree, and wrote over Him the derisive words: "Jesus of Nazareth, King of the Jews." Thus abruptly is His career brought to an end. The lips that spoke such commanding words are rudely silenced, the hands that should have executed His mighty promises are mockingly bound, and the life that antedated the career of Abraham is violently terminated, and a tomb swallows up and covers with shame and ignominy the huge pretensions which at one time threatened to compel the allegiance of all Palestine. As we mark this inconclusive and inconsequential ending of a career so wonderfully benign and so wonderfully imposing, we cannot but feel that something is wrong. Either the close is wrong—or it is shockingly, outrageously wrong—or it is itself wrong in inception and conduct from first to last. Which! The answer breaks upon us in the triumphant strains of His resurrection. He reversed the decision of His judges, vindicated His wretched adversaries, indicated His essential glory, smote the realms of wickedness with consternation, and filled the courts of heaven with joy.—*Dr. Lorimer.*

Changes All Things.—"Risen"—that one word, if we hold it fast, changes all things, conquers death, dries tears, calms grief, widens our outlook, and makes earth the nursery and heaven the home.—*Alexander McClaren.*

Our Convention City.

BY REV. EUGENE ALLEN.

THE City of Detroit was founded by Cadillac, and his followers, in the year 1701, and is the oldest city on the chain of Great Lakes. It is situated on Detroit River—*de troit* being French for strait—eighteen miles above its entrance into Lake Erie. It has a population of over 350,000, many of the descendants of the early French settlers being residents to-day. With the possible excep-



CADILLAC SQUARE, DETROIT.

Showing the City Hall on the left and the Majestic Building on the right.

tion of Washington, D.C., Detroit is the handsomest city in the United States. Its streets and avenues are broad and well shaded, a large percentage of the people own their homes, and the homes of Detroit are famous for their hospitality. When we get annexation with Canada, or at least free trade, our business interests will be surpassed by few in the world. As it is, Detroit has the largest pharmaceutical laboratory, the largest stove factories, largest seed-house, and largest varnish factory in the world. There are seventy-six public schools, and one hundred private schools, eighty newspapers and periodicals, a public library with 155,000 volumes. We have two hundred church societies with all denominations. We have thirty-seven hospitals and asylums. There is a total park acreage of 1,139, boulevard mileage eleven. Detroit has more tonnage on its river than any other port in the world—nearly the whole tonnage of the lakes passing through our river. We have 206 miles of double tracked, electrically equipped street railway and suburban roads, aggregating nearly 1,000 miles. Detroit is especially fine for people who wish to take a vacation and find genuine recreation. Our suburban roads will carry one twenty-six miles north into the country of small lakes, where there is good fishing or good boating. Round trip 50c. Or, if one choose, he may go to Buffalo and return for \$2.50, to Cleveland and return for \$2.00, to Put-in-Bay and return, 175 miles, for 50c., Bois Blanc Park, 35c. All-day ride on the river 10c. Good music on the boats, and the very best people in the city as patrons. Last year the excursion steamers carried in the neighborhood of seven million passengers, and no accident.

The Methodism of Detroit is well organized. We have sixteen churches and seven missions, with a membership of over 6,000. Of course the Epworth League is possessed of a chapter in every church, and we have an efficient City Union. The Methodist clergy and laymen have also organized a Methodist Union, which handles the important matters connected with our denomination, such as missions, church extension, etc.

Our visitors at the Convention will be met at depots and wharfs by steering committees, who will see that they are gotten to their headquarters. If the visitors care to ride around the city, sight-seeing, they can do so at 5c. the trip, with uni-

versal transfers—round trip 10c. The United Railway runs a tourist car—the "Yolande"—with proper attendants, on a two-hour trip, taking in all points of interest, for 25c.

The Light Guard Armory, where some of the meetings will be held, will seat 4,000, the Central M. E. Church, 1,500; the Simpson M. E. Church, 1,000; the Fort Street Presbyterian Church, 1,200, and a tent to be erected from 3,000 to 5,000. There will be plenty of room. All will find a welcome.

Detroit, Mich.

The Detroit Convention.

BY THE EDITOR.

IN a little book, published for the purpose of advertising the attractions of Detroit, the claim is made in bold type that "Detroit is the Convention City of the World."

On a trip across the ocean I met with a gentleman from Boston who thought that there was no place in existence to be compared with his own city. When asked what he thought of London, England, he immediately replied: "Next to Boston, I think it is the greatest place I ever visited."

In like manner we Canadians are prepared to admit that, "next to Toronto, Detroit is the finest place for a convention in the world." Its location is ideal, and it presents a list of summer attractions that can be equaled by few cities. One of the principal advantages, as far as Ontario is concerned, is that Detroit can be reached with comparatively small expense. It is right at our door, and if we do not attend the Convention in large numbers it will be simply inexcusable. Those who have not taken part in one of these great gatherings can have no idea of the interest and enthusiasm that are generated by the coming together of great multitudes of Christian people.

There are two features of special interest, the international and the interdenominational. In an article, in this issue, on the attractions of Detroit, Rev. Eugene Allen, who is Chairman of the Press Committee for the Convention, refers to the question of annexation. It is just as well for our American friends to know that there is not the slightest sentiment in this country in favor of political union with the United States. We are anxious, however, to be exceedingly friendly with our brethren across the line, and welcome every opportunity to fraternize. It is certainly delightful to see the British and American flags draped together in loving proximity, and the expressions of good-will that are heard go far toward cementing the ties of brotherhood between the two coun-



LIGHT GUARD ARMORY.

One of the Convention Halls.

tries. Then there are three branches of the Methodist family represented, and the Christian fellowship enjoyed is by no means the least pleasant part of the occasion.

The programme of our Detroit Convention, it is expected, will be a spiritual stimulus, bearing as it does upon personal

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devotion and aggressive Christian work. The Convention watchwords, "Waiting, witnessing, working," touch the vital subjects which have so much to do in determining the success of the League and Church.

Vacillation.

BY REV. J. K. PATTERSON.

DECISION is the basis of character. The power to promptly and firmly choose aright is the guarantee of moral safety. Trite, but true, is the old proverb, "The man who hesitates is lost." He who would respect himself, or be respected by others, must save himself from the habit

of vacillation, is left to ache again some other day. The fear of failure and consequent humiliation, "puzzles the will," as when the poet Campbell toyed with subjects which he feared he could not treat successfully. Timid persons shrink from acting on their own initiative, and hesitate until they become, for better or worse, the tools of bolder spirits.

Undue modesty is another source of inconstant conduct. Good natured, pliable men, not wishing to give offence, steer a very erratic course when they try to please a multitude of warring counsellors. The accommodating yokel, who tried to please everybody, and who pleased nobody, and lost the ass in the attempt, is the stock illustration of the dangers of too readily accepting gratuitous advice.

Thoughtless haste makes for vacillation. Heady men embark on enterprises without due consideration. They do not count the cost, or consider whether they are adapted to the business proposed. As a result, they are always abandoning one plan or calling or task for another. The habit grows on them, until they are fairly represented by one of Owen Meredith's characters:

"With irresolute finger, he knocked at each one
Of the doorways of life, but alighted at none;
His course, by each star that crossed it, was set;
And whatever he did, he was sure to regret."

II. THERAPEUTICS.

A sure cure for vacillation is found in the maxim, "Be bold, be bold, be not too bold."

1. Take time to consider. It will be time well spent; it will save time and trouble later. Think well of what you propose to do. Scrutinize the matter from every side. Gather all the data available. Take counsel of competent advisers. The benefit of such a course is that it will save you from paralyzing misgivings when your conduct is challenged by critics.

2. When a/1 the data bearing on the case is in, make your decision. Be sure to reach a conclusion. You will, sometimes, make mistakes, but that is inevitable. Reach your conclusion as soon as possible, for there is a point where prudent deliberation ends and fatal hesitation begins. Even when the right course is not absolutely sure, it is better to do what seems best than to spend time dawdling. Moreover, there are objections to everything. As Dr. Johnson said, "there are objections to a plenum and objections to a vacuum,

of vacillation. Mr. Pliable, bending before every breeze that blows, is, of all men, most miserable and despised.
How may the waverer become constant?

I. DIAGNOSIS.

In examining the vacillating man we sometimes discover a morbid conscience. The habit of introspection has been allowed to run to excess, with damaging results. Every proposed action passes under searching review. If the action in itself is harmless, the motive behind it is examined. If the motive is found pure the probable consequences, immediate or remote, are canvassed. Conscience is goaded into a state of abnormal activity with the result that Milton's "Strong Siding Champion" becomes an erratic tyrant. Moral bewilderment and incoherent conduct follow.

Close allied to morbid conscientiousness, as a factor in producing vacillation, is a form of mental acuteness. This is the danger in the case of those men who can always see both sides of a question. According to Macaulay, Lord Halifax had a mind so keen and judicial that its strength became its weakness. He would draw up a plan; then, he would criticise it; then, he would reply to the reply; and, afterwards, sur-rejoice upon the rejoinder. Like delicate scales that are long in reaching a balance, his mind sea-sawed between conflicting opinions, until the time for action was past. In like manner, in the case of the vacillating man, "enterprises, of great pith and moment, are sickled o'er with a pale cast of thought, and lose the name of action."

Men waver for want of courage. A jumping toothache starts the sufferer towards the dentist's office, but the fear of pain turns him into the drug store, where he gets temporary relief; and the offending molar, which ought to be, and must

yet one or the other must be true." But while it is true that any proposal is open to objection, it is equally true that a decision must be made. Whatever is done, or if nothing is done, the responsibility for that something or nothing is upon you

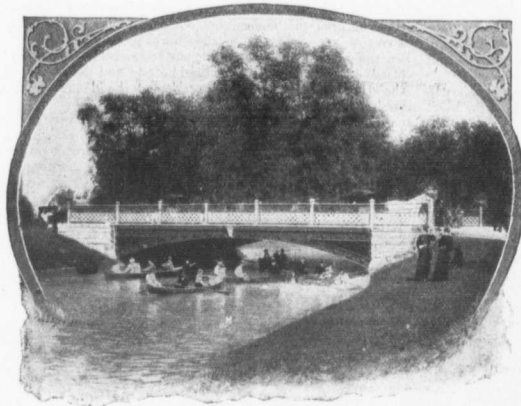


WAYNE COUNTY BUILDING, DETROIT.



THE HURLBUT MEMORIAL GATE, DETROIT.

3. Having reached a decision, make haste to carry it out. "The flighty purpose never is o'ertook except the deed go with it." Begin now. Break soil at once. Daniel purposed in his heart that he would not defile himself. Straightway, he announced his intentions to the Prince of the Eunuchs.



CENTRAL BR. GE. BELLE ISLE PARK.

A resolution left in abeyance may weaken; bold committal cuts off cowardly retreat.

4. Pursue your course with persistent courage. Some may laugh, some sneer, some will express their sorrow. Well meaning friends will gravely point out your folly. Let none of these things move you. The time for discussion is past. The hour for action is here. Assert yourself. Yield not to persuasion. Quail not before silent contempt. Brave open opposition. Show men, if needs be, that in you the scornful world has met its match. Steer your course in the teeth of every wind that blows. Remember these words of Mark Antony: "It is not necessary that I should live; but it is necessary that I should go to Rome." And these of Martin Luther: "Here I stand, I can do naught else. God help me. Amen."

Grand Valley, Ont.

Not a Dead Christ.

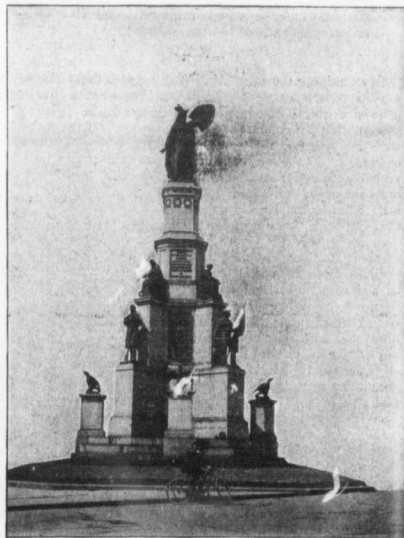
BY REV. H. S. DOUGALL, M.A., B.D.

NEAR Washington, the Capital of the American Republic, has been completed a monastery, the only one of its kind on this western continent. The friars will perform their solemn ceremonies far underground in a desolate ghost-realm of subterranean caverns underlying the foundations of the great above-ground edifice. Here in the damp atmosphere and blackness of surrounding catacombs and tombs and sepulchres will be heard the dismal echoes of the almost continual masses. Here will be found in every detail of dimension and decoration an exact counterpart of the Stable of Bethlehem, where Jesus was born. In the hollow, hewn out of the living rock, on a parcel of hay, is a little image of the Babe with a splinter of wood in its head, reputed to be from the original cradle. Here is the reproduction of the Holy Sepulchre where the body of Christ is said to have rested. Here is an imitation of the house where the Angel of the Annunciation broke the marvellous news to the gentle virgin. Here are the tombs, damp and dark, in which the first disciples were laid away. And here do the pale-faced friars, groping in semi-darkness, live and worship amidst the things dead and gone. Striving back through the centuries and across seas and continents to the time and place of Jesus! What black distortion of heaven-lit truths! Could the lips of some marble Christ from some dim shrine speak for the living Saviour, I think He would cry:

Out! out of this into the sunshine! I made you men, not moles. I am not dead. I am not buried. I am alive and for ever-

more. You have not to go back to me. I have come down to you. Have you forgotten the promise, "Lo, I am with you all the days, even unto the end of the ages." Up, into the sunlight which I have made for you. Off with thy black cowl and thy harsh rope and put on garments beautiful and warm. Hail that throng hurrying from the great church doors. Tell them I am alive and forever more. That I fill this world as a man's soul fills his body. That I will go home and abide with them if they will abide with me. That I will come in and sup with them if they will undo the door. Each heart may be my temple and I shall live therein. Tell them that my teachings stand true and good for to-day as nineteen hundred years ago. What boots it if you bow at my shrine and pay your vows and yet obey me not. Have I not said, "If ye love me keep my commandments"?

"Ah," thinks one reader, "pity the poor Catholic." Very true, pity him. But what of the thousands hurrying from Protestant churches who leave the Christ behind them, who think of Him, if they think at all, as one who lived centuries ago, and in lands distant! How few are continually conscious that we live in His presence unremittently, in a sense more full than ever courtier in the presence of his sovereign! Too few, we fear, but the number of those who think of Christ as now and here is increasing. If the spirit of the Christian Church in this age may be by one phrase distinguished from some preceding ages that phrase is "A living Christ," an overshadowing never-absent Jesus whom we serve and whom we love. We are escaping the worship of creeds—the idolizing of denominations and adoration of the Book. We are surely becoming conscious of the Christ. This explains the marvellous avidity with which all



THE SOLDIERS' MONUMENT, DETROIT.

English Christendom reads the simple books of Mr. Sheldon. They put into expression and illustration the thought now swelling like yeast in Christian hearts, "Christianity is personal allegiance to the living Christ."
Merriton, Ont.

Moral Prudence and Commercial Success.

BY A PASTOR.

"WHAT harm is there in it?" says the young man, as he puts up five or ten dollars on the races. "Whose business is it?" inquires the youthful speculator, as he risks a week's wages in a bucket shop. "May a man not do as he likes with his own?" demands the jolly good fellow,



FIRST PRESBYTERIAN CHURCH, DETROIT.

as he squanders a few quarters at the bar or at the pool table. An answer to the questions is found in a letter which the writer once received.

John Blank had obtained a responsible position with a great financial corporation. As his position gave him the handling of much money, the corporation, properly, required him to furnish security. Accordingly, he applied to a guarantee company for bonds, and referred them to the writer. In due course a letter came to hand, asking for a candid and confidential answer to a long list of questions, touching the applicant's character and antecedents. Among these questions, four struck us as fit for sub-headings in a sermon on the text: "Is the young man . . . safe?" Here is the substance of them: "Does he bet?" "Does he speculate in stocks?" "Does he play pool?" "Does he live within his income?" Coming from a preacher, these words might seem commonplace and trite. But how full of significance do they become when put by a guarantee company, which, virtually, holds in its hands the future of each applicant for its bonds. Fortunately, we were able to answer these and all other questions satisfactorily. But, as we indited our replies and sealed the letter, it came to us that there is a close connection between moral prudence and commercial success.

Plain Talk From a Judge.

SEVERAL lads, who had previously been reading sensational books of adventure, were arrested recently at the Halton County Court House of being implicated in the robbery of the Acton post office. His Honor, Judge Gorham, decided to give the boys another chance, and let them go on suspended sentence. Before doing so, he gave them the following sensible advice, which boys everywhere would do well to heed:

"I suppose you boys know what I mean when I talk about 'the law.' You understand now that it lies with me to send you to the Penitentiary at Kingston, or to send you to the Central Prison, or to the Reformatory, for long years, and none of the Jesse James books you ever read can give you an idea of the life you would live in one of those places. The writers of those books leave that part of the story out.

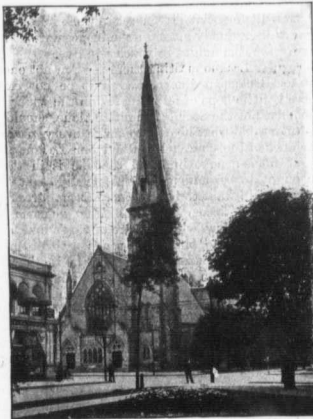
You have all your life before you, and for an offence of this kind you may be sentenced to spend that life locked up in penitentiary. I sincerely hope you realize that if I sentence you at all I cannot do it for a less period than three years,

three long years. I tell you the days and nights would hang heavily on your hands and you would wish you were back in Acton. In penitentiary you would hear the clang and jar of iron doors and the rattle and clank of iron chains. You would see great big burly jailers and armed guards, whose instructions are to shoot down any man who attempts to run away. If not obedient to the rules of the prison you would be liable to be stripped and lashed, or to be shut up in a dark cell and kept there on bread and water for days.

Now, I do not want to send you boys to any such place, because I think there is something in you—something in you that deserves just one more chance. I never saw a boy yet who, when he was in trouble, did not beg for just one more chance. I am going to give you that chance, and let you go back to Acton on what we call suspended sentence. I will tell you what a suspended sentence is. Someone will go good for your behaviour as we call it, and the eye of every constable will be watching you, all the magistrates will be watching you; your conduct from time to time will be reported upon. If you ever come before a magistrate, or come before a judge, again, the fact that you have been here, in this court, standing where you are, will be brought up against you. More than that, if you do not behave yourselves up in Acton, I can send for you and sentence you, and I will have no hesitation in doing it, if it is ever reported to me that you are misbehaving yourselves. I shall make it my business to enquire if you are behaving yourselves, and if I find that you are not, you will be whisked down to Milton and you won't go home again for some time. I cannot make it plainer. You are old enough to understand what I am saying.

There is a tendency among boys to make a hero of a boy who has come through an experience such as you boys are coming through, but you are not heroes. You stand there in the sense of criminals, upon whom the sentence of the court may be passed at any time, and if you find any person encouraging you to do anything that is wrong under the impression that you are heroes, just bear in mind that heroism of that kind may lodge you in the penitentiary."

In referring to the importance of having the Bible read in the Public Schools of the United States, *Leslie's Weekly* says: "There is nothing that the American people stand so much in need of today as they do of a larger measure of genuine spirituality, a deep and abiding religious faith in the shaping of character and the control of conduct. No greater calamity could possibly happen to the American nation than the casting out of the Bible from the life and



CENTRAL M. E. CHURCH, DETROIT.

thought of the American people. We can more safely disregard both the Declaration of Independence and the Federal Constitution than we can the teachings of this book, which is more valuable than either of them as a charter of human liberty.

Message of the Easter-tide.

Last spring
I laid a bulb beneath the cold, brown earth,
And waited for its Easter blossoming.
Sometimes when storms raged fiercely all about
My anxious heart was given over to doubt;
I thought my tender bulb must surely die
Ere winter with its bitter storms passed by.

But lo,
I found to-day upon a tender stalk
A stately lily, white as drifted snow,
A sunbeam nestling in its heart of gold—
A thing of beauty and of grace untold,
And like a dream of incense, rich and rare,
It sends its fragrance stealing through the air.

And so
The tender Father sends the Easter joy
To hearts that faint when storms of sorrow blow,
And white-winged Hope points from the buried dead,
To where the stately lily lifts its head,
Breathing the message of the Easter-tide:
"The Lord is risen that was crucified."

Dear heart,
The Lord of all the lilies loveth thee,
And grieves to see thee mourn and sit apart,
Beyond earth's tears and storms and midnight gloom,
In joy unspeakable thy loved ones bloom;
They sing the message of the Easter-tide:
"The Lord is risen that was crucified."

—Edith Virginia Bradd, in *Presbyterian Messenger*.

The Epworth League as a Social Factor in the Community.

BY MR. A. E. BUTCHART.

NO League can take its proper social place in the community unless its members have been consecrated to the Master's service, unless the spirit of the Master has been implanted in every heart, and the great responsibility is felt by each that he has a work to do which no other person can do as well as he, and which he can do only as he trusts in his Leader for strength and wisdom.

As a little heaven placed in the centre of a measure of meal will gradually work its way out until the whole is leavened, so a little social leaven set to work in the home or the League will gradually extend its influence until it touches every part of the community in which you live.

In the regular League meeting there is often not enough of the truly social element shown, and if it be not exercised there, there is little hope of its being felt in the wider sphere. Every member, not the Social Committee alone, should feel it to be his duty to do what he can to make every person who enters the door of the church to attend our League services perfectly at home; make him feel that he is in the place where he ought to be, and make it so pleasant that it is the place where he will want to be. A mere formal greeting and handshake will not accomplish this. The welcome should come from a heart aglow with the fire of God's love, and the handshake should be the kind that sends a thrill through a man's whole being, and make him feel that he is adopted into the family. The person will come again, and he will bring others with him, and thus an influence is set in motion in the community which is ever widening and increasing in power. I once heard a gentleman, who is now Principal of one of Toronto's public schools, say he would never forget the row of young people who stood near the door of the Walkerton Methodist Church, and shook hands with him on the occasion of his first visit to a League service in that town. Years had rolled away when I heard him make the statement, but the reason given him at that service was one of the pleasant memories of his life. The social League is the League which attracts those who want social life—and that includes nearly everybody—and if they do not find this under good surroundings they will seek for it in the gilded hotel or other questionable places, with all their allurements and temptations to drag them down to ruin. The League, which is making its meet-

ings sociable and homelike enough to induce outsiders to come in, is doing a work, the value of which will never be known until the last great day.

Then let the leaven work out into the other church services. There is too much deadness and formality about our sociability (or lack of it) in church. We neglect to speak to strangers for fear of what they will think about it, or because, forsooth, we have not been formally introduced. We reason that it is some other person's place to speak to them, and the duty is neglected. The stranger wanders off to some other church, or somewhere else where he can get a welcome, and be made to feel that someone has an interest in him, and our opportunity for influencing him is gone. Speak kindly to him if you are anywhere near, loan him your hymn book, shake his hand as if you meant it, inquire courteously about his place of residence and put the pastor on his track. Give him a hearty invitation to the League and other church services and you have done that which may be his salvation. If you have a home, don't be slow about asking him to spend an hour or take a meal with you. Most young people away from home are homesick, and they must either have some home life or get something else to take its place. Many a young man, who has just been on the verge of Sabbath desecration and the violation of the vows made to his mother before he left the old home, has been saved by a kindly invitation. Boarding-houses and hotels are good things, in their place, but to the young person who has been accustomed to a home, they are poor substitutes. There is an atmosphere about the home, however humble it may be, which is just what is needed to cure that homesick feeling. He does not want something to eat—he probably has better fare than you have—but he does want that undefinable something which there always is about a real home.

While speaking of the home, there is another topic I should like to touch upon—the house social. We are social beings. Some of us get just as many opportunities of spending an evening socially as we desire, but there are large numbers of young people who are seldom, if ever, asked out to spend an evening in a home. It may be that their own home life contains very little of the real home element, and as they have social longings they are often ready to go to places of questionable repute and to engage in amusements, which, to say the least, are not uplifting in their tendency. Here is an opening for the League as a whole to drive out the questionable by supplying something better. House socials once a month, or even oftener, during the long winter evenings are very helpful, as I know from experience. Get some of the members of the church, who have good homes, to open their doors to the League for a social evening. There will be little difficulty experienced in securing all the homes necessary. Appoint a good live committee to look after all the arrangements, provide entertainment in the form of games, music, etc., and save the lady who provides the home any extra trouble. Have for refreshments coffee, bread and butter, and, if desired, one kind of cake. Have this part of the programme as simple as possible. Break up at eleven o'clock with the singing of some familiar hymn, and every person will be able to get home in time to have their proper rest. Break up all cliques—let the object be to give the best time possible to those who do not ordinarily have a good time. If the League is too large to have all the members and adherents go out on an evening, divide them up according to the initials of their surnames or Christian names. Thus all whose surnames began with any letter from A to K might attend one evening, etc. A thorough trial, extending over two seasons, convinced the writer that the plan was a profitable one.

The leaven of social cheer should work its way into our business life, and here it is the influence of the individual which must be noticed. As we come in touch with others in business they should know by our business dealings as well as by our faces that we have been with Jesus, and have learnt of Him. The business man who wins greatest success, other things being equal, is the whole-hearted, sociable fellow, who gives you a genial smile and a hearty greeting. There is nothing truer than that "A Merry Heart doeth good like a Medicine." Many a man labouring under a heavy load of business trouble has been helped by the cordial greeting of a fellow business man, who has carried the gospel of good cheer into his dealings with others. There is no leaguer but comes into contact with many others in the ordinary affairs of his business, whatever it may be. Many of these are persons

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who do not profess Christianity, and their contact with an Epworth Leaguer in business should give them a better conception of what Christianity really is. Even the youngest leaguer can make all the world around him full of sunshine by kindly acts, sunny smiles, and pleasant words. He who goes out among men with a glad heart and a cheerful face is a true servant of Him who went about doing good.

Teeswater, Ont.

Paul's Church.

BY REV. G. G. HUNTABLE.

ONE of the earliest of my reminiscences of life in the Bahama Islands is a little building known by the name of "Paul's Church." That building had a thrilling history. Let me in a few words give the story. When that mighty man of God, George Whitfield, was preaching in America, a poor African slave of the name of Paul was converted under his ministry, and filled with the Holy Ghost. After the War of Independence Paul's master (a U. E. Loyalist) would not remain under the Washington regime. He went over to Nassau and took his slaves with him. When Paul arrived there he found himself in sad circumstances. There was no regard for God's Sabbath. Every

New Church in Japan.

WE have pleasure in publishing an excellent picture of our new church in Shizuoka, Japan. The building erected some years ago by Amasa Wood, Esq., was sold to the Japanese Government, as the site was needed for an official residence. A sufficient amount was obtained for the property to erect this handsome new church, and leave a surplus of some \$300.

The missionary at this place is Rev. Robert Emberson, B.A., who is supported by the Napanee, Tamworth, Madoc, Lindsay and Cannington Districts of the Bay of Quinte Conference.

Canned Goods vs. Fresh.

BY REV. E. E. MARSHALL, B.A.

CUT the can carefully at the thin end and serve hot or cold" are the printed directions sometimes found on canned foods. The arrangement is very convenient, but now and again we rebel and long for fruit that we have picked fresh from the tree where it has been growing, and not from a can, where it has been packed. Some one has called this the "Canned Food Age." We have had the Stone age, and the Bronze age, and the Iron age and the other ages, and we are not altogether clear that all the advantages

are with this advanced age. In one particular at any rate the former days were better than these, for with all their disadvantages and inconveniences their tendency was to develop the greatest degree of initiative and individuality. With the modern facilities for acquiring information and learning methods, we are apt to allow our thinking to be done for us by proxy, and to blindly follow the machine made methods laid down for us by committees and conventions.

Why do certain League officers fail in the discharge of their duties, certain departments languish, while others thrive; certain Leagues decay and die while less favored ones live on and flourish? Scores of answers, any one of which might be correct, could be given, but we now wish to emphasize one of the most frequent causes of decline and death.

Because of the lack of individuality, the slavish dependence upon public opinion, the contentment to jog along in ruts. We highly prize the counsel given to us by experts, the wide experience and balanced judgment of our General Secretary, the rich profusion of rich ideas that reach us through the columns of the EPWORTH ERA, and yet those whom we look to as our guides and authorities would be the first to protest

and tell us that we must not be bound by any method; that local conditions must qualify all rules; that principles are of primary importance and rules of secondary value; that there must be freedom of thought and elasticity of method. A forward movement in the country cannot wisely be modelled on some forward movement of the city. Fellow Leaguers, while we ought and must respect the ideas and suggestions of others, if we would obtain the best results let us learn to respect and honor those plans born of ourselves. I am persuaded that where a League has the form of life without its power, if each officer will consent to use canned goods only when fresh fruit is out of the question, very soon there will come back life and power and aggressiveness and multiplied usefulness and blessing to the Church and the community.

Woodstock, Ont.

Not what men do, but what they love to do, reveals their true character. The hand is no safe index to the heart. The Pharisee's hand scattered money freely; his heart loved silver. Judas kissed his Lord, but his heart was the heart of a traitor. A truth loving man is better than a truthful man. An honesty-loving man is better than an honest man. Love of truth is truth. Love of honesty is honesty. Not the life, but the heart, is the man.—*Zion's Herald*.



METHODIST CHURCH, SHIZUOKA, JAPAN.

species of vice and dissipation in abundance. His heart was stirred within him, and he began in his simple way to speak to his fellow-negroes of their sins and of their Saviour. God gave power and effect to his word. A hundred of the poor blacks were converted, and with the true instinct of an early Methodist, Paul arranged them in classes. A congregation of three hundred gathered every Sunday afternoon under the shade of the magnificent tamarind tree. They needed a place of worship, but could not subscribe for a church. They had no money, and their time from sunrise to sunset belonged to Massa. In the emergency they set to work in the bright and beautiful moonlight nights, and built the church, which is now known as Paul's Church, a solid stone structure 60x40, with sittings for three hundred people. That was the first Methodist church ever erected in the Bahama Islands. It was put up without any subscription list, built exclusively by slaves, by moonlight. Such were the strange conditions under which Methodism opened her commission in that Colony. When the light of eternity shall be flung over the events of time it will be seen that Paul's Church was the birthplace of many and many a soul.

The work I have just described was accomplished by Paul and his fellow-slaves, before any white man ever went near them, or any Missionary Society ever took any notice of them.

Montreal, Que.

A Mother's Love.

BY HUGILL BARR.

IN the early days of last summer a mother had her two little tots sent to Hurp's Hospital, Detroit, for treatment. They were sweet, lovely babies, but unfortunately both were stricken with fever. Upon their arrival at the hospital they were taken by the nurse and put in little cots in the fever ward. The mother kissed her little pets good-bye and sorrowfully turned away. Towards evening she returned, her great mother heart yearning to see her babes again, and meeting the nurse she made known her request, which was firmly though kindly denied, the nurse meanwhile giving her every assurance that the little sufferers were being well cared for. With the deep yearning of heart still unsatisfied the mother turned away, her tears of bitter disappointment falling upon the massive stone steps that led down toward the street. Morning came after a sleepless night of heartache and painful anxiety, and once more she went to the hospital to see her treasures, and once more she received the same courteous but firm denial. Weeping, she went out and walked around the building to the part where the fever ward was located, and seeing an iron ladder leading up the side of the building she began to climb step after step until she reached the window, then she stopped and gazed from her cot to the sweet faces of her two little fever stricken babes. Brushing her tears away she took a long look, then slowly descended, her mother heart appeared a little by even a look. It is only one more instance of the devotion of true motherhood.

Hensall, Ont.

The Danger of the Veneer.

BY REV. C. W. WATCH.

IT is said that if you send an old copper coal scuttle to Birmingham with a gold sovereign they will manufacture for you a service of gold plate. This is called Brummagim gold. But the home is just as well off with not too much of Brummagim gold. Veneering is a science, a valuable one in its place. It is not necessary now to purchase the solid mahogany or the walnut or the sterling silver, so perfectly is the veneering done in woodwork and silver plating that almost everything can be made beautiful and luxury purchased by successful veneering. This may be an advantage to many, and not a sin to any, if a wrong is not committed by the trade-mark, or the guarantee. Thus far no injury would be done, but unfortunately now the superficial is almost everywhere to the front. In our schools, too often, cramming takes the place of educating. The reaching of the goal, the reaching of it in a hurry, is the desired thing. In reading we are voracious and sensitive to the pleasant; if the author interests us, and is not too persistent in his purpose or plot, we will scan his pages. We must be interested. The preacher must interest us, almost to amusement, to be popular. In travel, it is easier to remember the pastimes of ship-board, and the guests and peculiarities of the hotels than the historic and national landmarks which really make travel the greatest auxiliary university of the world. In social life and character the unsocial and perfunctory calls and receptions are pronounced colleges of the unreal.

"Study to be what you seem to be," is a good motto. To be true we must cultivate seriousness in our thoughts and acts and companionships, this alone will give value to our character. The golden candlestick, for the tabernacle, was not Brummagim gold. It was beaten gold, beaten to the very shaft—gold pure throughout. Many a young preacher has been counselled to prepare "beaten oil for the sanctuary." The sermon that helps must have heart in it; it can still be interesting, but it must be more than the interest of the veneering, especially when the veneer is badly patched or joined. At Delhi, India, there is an ancient column which is believed by the Hindus to have its roots in the centre of the earth, but some recent digging about it has shown the foundation to be only twenty inches below the surface. It is unfortunate that too much of our work is so near the surface, and too many of our characters have nothing to commend them but the veneer. A man's life is of far more value than a pot of varnish, even though the varnish may make rotten wood look new and beautiful. The estimate of real worth is

not in the varnish, but in the solid oak. The man, to be a man, must be something in himself; it were contemptible to be only valued for his clothes. It is an old story that the house without a foundation makes an unsafe home in the day of the wild storm. It is equally true that the character of a man is only sound when it is based on eternal principles rather than upon present fashions.

Shelburne, Ont.

Union of the Churches.

BY MR. LOCKBURN B. SCOTT,

Secretary of the Montreal Conference Epworth League.

CHURCH Union is resolving itself into a question of plain business economies; for in the minds of the majority of the younger members of such churches as the Presbyterian, Congregational and Methodist there are no doctrinal distinctions. The controversies which kept our fathers apart are practically unknown to us, inasmuch as we hold to modified interpretations of the issues which agitated them as a matter of fact, to-day almost the only differences are simply questions of modes of church government, which could readily be harmonized.

From the standpoint of stewards of God, are we doing wisely, or even rightly, in maintaining separate organizations? My own answer is an emphatic negative. The evil is not so glaring in the centres of population, but take almost any village or rural section in Eastern Canada, and it will be found that there are from three to seven small churches, where from one to three would amply accommodate the combined congregations were denominational barriers removed. If such a

The Sixth International Convention

Of the Epworth League will be held in the City of Detroit, beginning Thursday, July 16th, at 2 p.m., and closing on the following Sunday evening.

union were effected it would result in a better paid, therefore more efficient ministry, and a large surplus for aggressive missionary effort without necessitating an increase of the present generous givings of our people. A much wiser distribution of men and money would be possible, inevitably resulting in increased prosperity to our churches and in immeasurable benefit to the cause of Christ. Apart from the very important financial problem, few of our people realize to what an extent denominational differences have hindered the spread of Christianity. Among enlightened people of our own race, who may be supposed to know something of the reasons which formerly existed for separate organizations, it is no uncommon thing to find that the division of Protestantism is a stumbling block preventing the acceptance of its tenets. Is it any wonder that thoughtful men outside the pale of Christendom hesitate about accepting a faith upon which its own advocates appear to disagree? Now that there is substantial unity of belief between the leading churches, it would seem a wise move on the part of level-headed men in both the pulpit and the pew to get together and adjust the few minor matters that keep up the walls of denominational division, that no longer may discredit be cast upon our claim to recognize and proclaim "One Lord, one faith, one baptism, one God and Father of all." The growing popularity of this view is evinced by the recent action of the General Conference, the governing body of the Methodist Church, and the Presbyterian General Assembly, in appointing large and influential committees to consider means to this end. If the laymen of the churches interested would assert their undoubted right to direct the temporal policy of the Church, the desired result would be quickly achieved.

Ottawa, Ont.

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What the Preachers are Saying

BRIEF
EXTRACTS
FROM
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Our Stewardship.

The word steward literally means a sty ward, one whose duty is to defend the sty in which swine and other domestic animals are kept, and to see that they are properly fed and cared for.

The safety of the steward, and of the occupants of the sty, depends upon each keeping his own place. If the occupant of the sty breaks out and wanders away, he gets lost, and if the steward breaks into the sty and tries to live on what he finds in the trough, he begins a process of degeneration which ends in ruin.

That is to say, when a man ceases to be a steward, and begins to live simply for what he can get rather than for what he can give, he ceases to be a man and becomes a domestic animal.—*Rev. Dr. Gifford, Clinton.*

A Condition of Success.

It is impossible to labor successfully for men unless we are endowed with the power to love them. Anyone can love agreeable people, but to love people that are disagreeable and unkind, that is the difficulty. To do this is to have "the mind of Christ," and without that we cannot do our work efficiently. To love one's enemies; to love man as man apart from personal relationships; to love the one who has insulted and injured us, is to have the spirit of the Master, and Christian workers should tarry in prayer until they get this power—the power to unselfishly love the souls of men. An old legend says that, as Jesus walked from the sepulchre on that first Easter morn, sweet scented flowers sprang up in the path behind Him, giving cheer to all who passed by. Only a legend, but wherever His foot has fallen or the story of His love has been told in the past centuries, flowers of thoughtfulness, and kindness, and love have sprung up, blessing and cheering humanity. We are His witness. We represent Him. Let us not fail to fulfil our mission, and repeat His love to love among men, even though it may be feeble. Selfishness scatters no flowers, and brings no gladness into the lives of others. To love as He loved; to live as He lived; to serve as He served, will be to bring sweetness and blessing wherever we go.—*Rev. J. H. Haslewood, Hamilton.*

Lessons from Noah.

His life was not a product, a reflex of the age. His was the most corrupt age of the world's history, so depraved and vicious that God despaired of ever reforming or saving it. Yet right in the midst of the unbelief and corruption and violence, Noah openly and actively lived a life unsurpassed by any in the brightest age—a life "just, perfect and upright, and walked with God." How his life puts our excuses to shame! In the presence of this man we blush for every excuse we have ever offered for our wrongdoing. He stood out in utmost relief and contrast to his surroundings. What was possible to him is possible to you. Though your labor be in the midst of fellow-workmen whose speech is a continuous flow of blasphemy and obscenity, even there, God can keep your soul pure and sweet, and your life strong and upright.

If the "just and perfect" life of this man was not the product of the age in which he lived, what then was the secret or source of his pure, strong life? It is important—vital—to know this, for by the same source and means exactly, and by these only, are we in our age, or in any age, able to live a similar life. Note that his name is engrossed amongst the worthies of the eleventh chapter of Hebrews. We read: "By faith Abel—by faith Enoch—by faith Noah—by faith Abraham—by faith Moses"—by faith all the long bright list of godly heroes "wrought righteousness, obtained promises, out of weakness were made strong." He lived as "seeing Him who is invisible," held converse and had a living union with God. Only by daily seeing God's face and possessing a clear consciousness of His abiding, all-helpful

presence can we stand in hard places, or stand at all. To keep the evil world at bay we must have God near by, to keep sin out we must have God within.

But there is another vital secret of his godly, triumphant life, namely, the fact that he was a living witness for God, an active worker, "a preacher of righteousness," as Peter tells us. Not a preacher in any churchly sense; his carpenter's bench was his pulpit, his leather apron, his gown, his congregation was his spectators and fellow-citizens, his ordination the promptings of the Spirit. He spoke as a man to a man, as a friend to a friend. Now this is the point—*he lived not a passive life, not a secluded life, but an open, active, aggressive life. A man on the defensive is weak, if held there is defeated, so God puts us on the aggressive, gives us a command, a work to do, a mission. Let not the Christian young man wait to be asked if he is a Christian, but let him declare the fact; not wait for the gibe and banter of his companions but openly, aggressively invite them to church, to League, to Christ. He will not only take all the wind out of their sails and make it easier for God and righteousness, Jesus Christ forbids our living a negative, passive life. He commands positive, aggressive action. And only thus can we, like this man of old, save ourselves from the vices of the age, and only thus can we fulfil our great life mission. Union and co-operation with God, faith and action are the keywords of the Christian life.*—*Rev. I. B. Wallwin, B.A., Seaforth.*

The Epworth Leaguer as a Citizen.

We are living in the days of a new civilization and new social problems which must be solved—"To save society from misery it must be saved from sin." Christianity puts the key in our hands.

Religion is intensely practical. Jesus said, "I must be about my Father's business," so we find the Christ obeying his parents, putting conscience into the carpenter shop. His religion was not too good to be used week days. Our goal as Epworth Leaguers is to go out into the world as citizens and make our presence felt in the marts of commerce and trade, in the kitchen and drawing room, by applying the principles of our League in making a better world. Our lives touch other lives, so we must adjust ourselves in the highest interests of society. Who cares for the sick? Why the Oddfellows. Who takes care of the poor? The City Council. Who seeks out the erring? The police. What is our duty as Christians and Leaguers? Fraternity is a Christian doctrine, but we must put it in force—united action on the part of the Church would shake the kingdom of hell on earth to its very centre. We must make our influence felt in such a way that corporations and even politics will knock at the door of the Church, and enquire, "What do you want?" To carry religion into every avenue of life and do the work Jesus wants you to do, and be electric in your example, you will need a courage that will reach a heroic boldness in the name of the Lord Jesus, and thus become educators and heralds of a better age.—*Rev. R. D. Hamilton, London.*

"Thy Kingdom Come."

The Kingdom is coming every day. The kingdoms of this world are surely, though slowly, becoming the kingdoms of our God and of His Christ. This world belongs to God; it is a redeemed world. The time draws near when on the bells of the horses and over the doorway to the legislature, at the entrance way to the schools, the banks and the places of commerce, as well as the temple, will be inscribed the words: "Holy unto the Lord." And in the establishment of that kingdom here we must have much to do with it. It will not and cannot be accomplished without our co-operation. The indifference shown by many to the great temporal interests of men here cannot be justified or excused. It is hard to understand the indifference and inconsistency of many who on the 4th of December last prayed: "Thy kingdom come," and then either refused or neglected to vote against the traffic which more than anything else stands in the way of the kingdom's progress. There is often too much ground for the charge that some Christians are "too other-worldly." When a man was asked by Mr. Moody to assist in some great enterprise, he replied: "My citizenship is in heaven." Mr. Moody said: "Better bring it down to earth for the next sixty days at least."—*Rev. S. J. Allen, London.*

Anecdotal.

A Bad Sign.

An amusing story, which may or may not be entirely true, is told of a short-sighted but energetic member of the Russian secret police, by the *Youth's Companion*:

He was walking through a little-frequented street of St. Petersburg one night when he spied, high up on a lamp-post, a placard.

"Aha!" he said to himself, scenting mischief on the instant and alert for action, "that's one of those incendiary notices about his majesty the Czar! It must come down at once!"

With some difficulty, being of a stout build, he succeeded in climbing the post and dislodging the placard. He bore it to the ground, and there peering at it by the light of the lamp, he read two Russian words, the English equivalent for which is the well-known legend, "Wet Paint."

A Message from the White House.

That good Danish reporter, Jacob Riis, who has done so much to help the poor children of New York cities, is a great admirer of President Roosevelt. Just before Christmas he was entertained at breakfast at the White House. In conversation at the table Mr. Riis said that his mother, eighty years old, living in Ribe, Denmark, was ill, and that illness at her age might prove to be of the most serious nature. Without waiting until the meal was over the President wrote this cablegram:

WHITE HOUSE,
WASHINGTON, Dec. 20, 1902.

Mrs. Riis, Ribe, Denmark:
Your son is breakfasting with us. We send our loving sympathy.

THEODORE AND EDITH ROOSEVELT.

Mr. Riis, referring to this incident, said:

"I do not believe I shall be called back to Denmark very soon now. They have a very great opinion of the United States and of its present head over there, and when that dear old mother of mine gets that cablegram from the President of the United States I expect she will get right out of bed cured, and live at least ten years longer." This hope was not realized, as the good old lady died a short time ago.

Abstainers Get Better Wages.

It was said of Mr. Andrew Carnegie that he had added ten per cent. to the wages of his employees on his Scottish estate on condition that they became total abstainers.

A temperance writer, desiring to secure a personal expression from Mr. Carnegie as to his attitude in this respect, sent him a letter asking if he would kindly advise him as to the truth of the above statement, and also inform him what measure of success had followed this policy.

The reply has just lately been received, and is as follows:

"Men are not required to be total abstainers, but all who are can obtain from me a gift equal to ten per cent. of their wages, with my best wishes, upon stating that they have abstained for a year. I consider total abstainers worth ten per cent. more than others, especially if coachmen, yachtmen, or men in charge of machinery. Indeed, I prefer them for all situations.—A. C."

Why She Came Back.

The late Alice Freeman Palmer once sought to help an unfortunate family in the North End of Boston by sending them to a farm. The next summer, passing through that part of the country, she remembered the family and inquired about them, but they had gone and the farmer could tell her nothing except that they had left early in the spring.

Knowing something of the ways of these people by previous experience, Mrs. Palmer concluded that the best place to look for them was near their former wretched home; and sure enough, after no long hunt she found them living under conditions quite as bad as before, at no great distance from the place they had first left.

"Why did you come away from the farm?" she asked upon entering.

"Oh, I don't know," was the noncommittal reply of the woman.

"Did you not have enough to eat there?"

"Oh, yes," she said.

"And were they not kind to you?"

"Yes, indeed; they were very good!"

"Then why have you come back to this wretched home with your children?"

"Well," said the woman after a pause, "I'll tell you, if ye cares to know. I came away because I likes folks better than stumps."

"I Likes Your Voice."

Just as love, rather than money, often imparts value to a gift, so sincere admiration awkwardly expressed may be sweeter than beautifully phrased conventional compliments.

A well-known soprano treasures as a pleasant memory the words of a poor old woman.

"I had sung two solos at the evening service of a fashionable church, after which I boarded a car," she says.

"The old woman, whose clothes indicated great poverty, got in and sat down beside me, her face fairly shining with pleasure as she recognized me.

"'Lady, I want to tell you how I likes your voice,' she exclaimed, in rather broken English. 'It goes right in my heart, and makes me so happy, just as if I'd heard the angels sing. I thanks you.'"

"Of course, I thanked her, but the funny part was that when the conductor came for our fares the old lady counted out ten pennies before I could pass over my nickel.

"'Two! two!' she said to him, as she nodded to me. 'I wants to, lady, for I likes your voice so much; I likes your voice!'

Supposing.

The case was against one of the colored citizens for trespassing. He was evidently unpopular in his small community, especially with the feminine portion of it, and was accredited with doing many unneighborly acts "jes' foh meanness." There were a number of his acquaintances in the court-room, and they were only too willing to testify, but the exact facts in regard to the matter in hand were difficult to obtain. Aunt Dinah was one of the witnesses.

"Yessah, Jedge, I see data Ephum goin' 'cross the yard jes' when it's gettin' dark, an' 'sposin' he's goin' to steal chickens—"

"Don't tell what you suppose: tell what you know," interposed the magistrate.

"Well, I ain't knowin' ef he's got pison foh de dawg, or ef he's stealin' chickens, but bein' it's Ephum, it's foh some meanness, an' I's 'sposin'—"

Again the magistrate interposed, and Aunt Dinah waxed indignant.

"Den we all might as well go home, Jedge, kase ef we can't tell what we s'pose 'bout Ephum's meanness dere ain't nuffin' else to tell. Ef folks didn't keep s'posin' t'ings 'bout each odder, ye wouldn't hab no mo' cases in de worl'."

Sure enough! How much quarreling, contention, bitterness, and unhappiness would come to an end if only people would stop "supposing" evil!

Impromptu Relief Committee.

The other day, when a horse drawing a cartful of coal got stalled on West Street, the public was promptly on hand with advice.

"Put on the whip!" shouted the driver of an express waggon.

"Take him by the head!" shouted a truckman.

"If that was my hoss," said a man with a bundle of clothes under his arm, "I'd tie a cloth over his eyes. I've seen it done a hundred of times, and it makes 'em pull their best."

"Don't believe it," said a man with a cane. "I've owned horses all my life, and I've had some bad ones among them. The only thing to do is to blow into his right ear."

"You mean the left," said a small man with a very thin voice.

"No, I don't! I mean the right ear. I've tried it often enough, I guess."

A crowd of fifty people had gathered, and now the driver got down and looked the ground over. One wheel was down in a rut. He stood looking at it, his hand on the horse's hip, and everybody around tendering him advice, when a couple of sailors came along, and one of them called out:

"Aye! mate, but here's a craft on a reef."

"Over with her, then."

Both seized the wheel for a lift, the driver clucked for the horse to go ahead, and away went the load as easy as you please. They were the only two of the whole crowd who had not advised the driver how to do it.—*New York Sun.*

Quiet Hour.

At Shrine of Yesterdays.

BY MISS IDELL ROGERS.

Upon the day's fair threshold bid us pause,

To kindle faith and hope in sacred spots,
Post marked with footsteps not our own;
As oft in yesterdays upon the King's
highway,

Another walked with us and turned
Our steps into His paths.

For shaken faith He gave sweet child-
like trust.

For hopes and loves, laid low among the
dead,
His peace and joy.

Upon the day's fair threshold bid us
pause,

To pray for strength to steadily pursue
The things that matter most, that
unashamed

We'd bring to His pure gaze.

So that in serving we may keep
Fit hearts for His most holy sight.

Upon the day's fair threshold bid us
pause,

To kindle faith at shrine of yesterdays.
With eyes strained toward the distances,
With souls well knit and courage strong,
Some day we'll find the Grail,
And feel in sluggish vein the throbbing
blood

That once, afar on Juda's plain,
Enchained the one God-man to boundless
love and sacrifice;

And find our heaven in blissful joy
Of service, limitless and free.

Cobourg, Ont.

The Nightingale of Hope.

Bear in mind that your happiness or
your misery is very much of your own
making. You cannot create spiritual sun-
light any more than you can create the
morning star; but you can put your soul
where Christ is shining. Keep a clean
conscience. Keep a good stock of God's
promises within reach. Keep a night-
ingale of hope in your soul that can sing
away the dark hours when they do come.
—T. L. Cuyler.

To Conquer Worrying.

Consider what must be involved in the
truth that God is infinite and that you
are a part of His plan.

Memorize some of the Scripture pro-
mises and recall them when the tempta-
tion to worry returns.

Cultivate a spirit of gratitude for daily
mercies.

Realize worrying is an enemy which
destroys your happiness.

Realize that it can be cured by per-
sistent effort.

Attack it definitely, as something to
be overcome.

Realize that it has never done, and
never can do, the least good. It wastes
vitality and impairs the mental faculties.

Help and comfort your neighbor.

Forgive your enemies and conquer
your aversions.

The world is what we make it. For-
ward, then! Forward in the power of
faith, forward in the power of truth,
forward in the power of friendship,
forward in the power of freedom, forward
in the power of hope, forward in the
power of God!—Bishop Vincent.

Remember Jesus Christ.

I think very many times of the one I
love best. When in the night I awake,
my first thought is of her; and when
early in the morning the sunrise comes
stealing into the room, my first thought
is of her, and constantly through the day
my mind goes out to her. I think of all
the sweet things she has said, of all the
sweet and loving things she has done,
and I do remember her. I wish I might
as often, and as well, remember Jesus
Christ. Dear friends, let us begin it now.
To-night when you lie down to sleep, try
to bring back some scene or word from
Jesus' life, and think of Him; and if in
the darkness you awake, remember Him,
and to-morrow morning, when the sun-
rise softly comes, remember Him. Let
us begin now remembering Jesus Christ.
—Robert Speer.

Easter tide.

No day in all the calendars of Time
is more fraught with blissful meaning
than the glad Easter Day. It comes
at a season, too, when everything in the
world about us seems to emphasize and
confirm its blessed teachings. The cold
and dreariness and desolation of winter
is passing away. The resurrection angel
is passing over the fields and through
the valleys, along the hillsides and over
the mountains, and there is a stirring in
the earth beneath our feet. There is a
new life pulsating everywhere. The
skies have taken on a kindlier and softer
light in place of their dull gray clouds.
The very air grows musical with almost
forgotten notes of the song birds and
with the cheerful hum of insect life.
There is a new warmth in the chilly air
and in the cold, insensate earth. The
grave is giving up its dead. The flowers
are pushing up through the cold ground,
giving their beauty to our eyes and their
fragrance to the air about us. Life is
everywhere being evolved out of death.
The rosy dawn of a new life is proclaim-
ing on every side the presence of the
Easter tide.

Dear Christian soul, bent and burdened,
perhaps, beneath the weight of many
years, full of hard conflicts and crowded
with sorrows, take up once more your
harp, though all its strings may be
broken but a single one, and strike it
anew on this glad day and sing again
triumphantly, Christ is risen from the
dead! Christ is risen, as He said! He
who was dead is alive, and liveth and
reigneth for evermore! What is the
whole Gospel but a Gospel of resurrec-
tion—a resurrection from sin to
righteousness, from death to life! It
comes to the soul with a voice like that
which the south wind whispers into the
ear of Nature, and lo, all its pulses begin
to beat anew! The tide of life swells
again with a fuller and swifter and
healthier flow—and that which was dead

again pulsates with life. Christ, the
mighty Lord of life and glory, victor
over sin and death and hell, rose from
the dead, that they who follow in His
life and way shall be no less conquerors
with Him over all their foes.

The Man, the Christ, that slept within
the tomb,

Is now upon the universal throne.

In Bethlehem's crowded inn there was
no room

For him—yet he is God the Lord,
alone,

And he was dead and is alive again,
And he to all eternity shall reign.

—Christian Work.

The Supply Will Not Fail.

If Jesus was like us in human infirmi-
ties, we can be like Him in spiritual
strength, for we have the same resour-
ces at command. We may have to sit beside
Cherith, thirsty and alone, while visible
supplies of earth dry up before our eyes.
We may share in some Zarephath of a
common sorrow, the little store of com-
fort left with those in whom the same
afflictions are accomplished, and prove
through any circumstance, as did Elijah,
that when one source of sustenance dis-
appears the Lord will open up another,
and no needed supply over which He
watches can utterly waste or fail.—
Selected.

They Do Not Pay.

Liquid air was hailed a few years ago
as the coming agent of power. It was to
do wonders, and so it can. But a one-
horsepower engine working for an hour
can make only enough liquid air to run a
one horsepower engine one minute, and
so the air has not yet displaced steam
and electricity, nor is it likely to do so.
This reminds us of some of these new
kinds of religion which spring into being
every little while. They make great pro-
mise, but when they are tried by men
with aching hearts they consume the life
of man in a vain effort to generate
spiritual power.—Selected.

Happy in Trouble.

The story was told some time ago of a
young man to whom financial reverses
had come, followed by loss of parents by
death, and then a sickness which left
him, for a time at least, helpless and
crippled. A friend one day asked him
how he felt, and he answered, "Bigger
than anything that can happen to me."
And there he lay, tremendous in his
faith, happy even in his pain and in his
sorrow, full of trust in the God whom he
served.—Lutheran Observer.

We cannot do our duty to any one
without love. We cannot keep His
commandments without doing our duty
to men. But when we learn to love and
obey the promptings of love in our human
relations we find that "His command-
ments are not grievous" any more. The
spirit in us is in sympathy with the spirit
in Him, and we are the children of our
Father which is in heaven.

Hints for Workers.

Only.

- Only a tiny candle
Lit by Him,
Not lost though He has many
Lamps to trim.
- Only an earthen vessel
Used to-day,
Although in the Master's pathway
Gold ones lay.
- Only a cup of water
Given in love;
But the Saviour saw and owned it
From above.
- Only the world's derision
Meekly borne,
Yet He notes the word, the action,
Done in scorn.
- Only a little service
By the way;
He'll reward the smallest effort
"In that day."
- Only following Jesus
To the end;
And then His promised glory
He will send.
—*The Christian.*

Good Advice.—Speaking to the graduating class of Hampton Institute, Dr. Hamilton W. Mabie said: "Whatever conscience you have, put it into your work. Think of your work, not for the wage, but as an expression of your character—of yourself. Skill in work is righteousness in the ends of your fingers. Honesty and interest and enthusiasm can't be paid for. That is what is wanted by man and God."

The Influence of a Look.—Disappointment, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill-temper,—gloominess, touchiness, discontent, irritability,—do we not know how catching these are!—*Frances Ridley Havergal.*

Not by Waiting.—"All things come round to him who waits—especially if he gets tired of waiting and goes after them," remarks a paraphraser. There are some things that one must needs wait for, that no human touch or effort can hasten, but they are very few. What we call waiting is too often mere idleness, an indolent desire for things which we are not sufficiently in earnest diligently to seek. "I've never been very successful, yet," said a complacent dawdler. "I'm waiting for my time to come." "Well, all the time there is, is right round you now,

and if any of it is yours, you'd better step right out and claim it," was the pointed, though laughing, reply. The time round us is full of opportunity, of work, of promise, but our share of them is not to be waited for, but industriously sought and claimed.—*Forward.*

Not To-morrow. But To-day.

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are to play it, and now is our time. This we know: It is a part of action, not of whining. It is a part of love, not of cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other source of life leads towards decay and waste.—*David Star Jordan.*

How to Please Others.—There is little gain in trying to please people. There is always a gain in trying to please God. If God and people cannot be pleased at the same time, our course is plain. Entirely apart from duty to God, the world recognizes that the man whose first business is pleasing people is pretty sure to fail. "He tried to please every one," was the comment on a business man's line of action, "and he pleased no one." The man who pleases most people is likely to be, not the man who lives for that alone, but the man who maps out a wise, clear-headed policy, and follows it through, no matter what his friends and neighbors may think. Pleasing others may be a pleasurable incident

in our work for God and for men; but when we make it our goal, that moment it becomes a will-o-the-wisp.—*Sunday-School Times.*

The Best Pay.—The best pay for hard work is—more work. It is the greatest tribute to a man's worth in this world to have his hands crowded full of service, with calls coming from every side to greater effort. That man is a happy man who has enough work before him to fill a hundred hands if he had them to use. The greatest tribute to Jesus in His ministry was the statement that He was so busy He had no time to eat. Of course He did eat, and took time to eat; but the fact that He had so much to do that His hours for rest and recuperation were entrenched upon, was a tribute to His worth to the world. It surely can be no credit to a man to have idle time upon his hands—all things being equal. There may be times when it may be the will of God that a man should have nothing to do—I am not so sure about it, however. But he surely meets the expectation of the Great Worker, who said, "My Father worketh hitherto and I work," when he keeps busy as long as the world needs workers. Surely this is not a foolish cry against a season of rest and recreation for every laborer in the world's great field; true vacation seasons are not long enough; but there is a difference between having idle time on your hands, and getting away from the rush and whirl in order to come back into larger and better service. The best pay for the true worker is—more work. There is resting by-and-by.—*Baptist Union.*

Prominent League Workers.

MR. GEORGE WARD.



THE subject of this sketch was born at Brackley, Northamptonshire, England, in the year 1860. He has been very actively engaged in Sunday-school work for the last twenty-two years. At the age of 26 Mr. Ward came to Canada, and after a few months in Montreal moved to Toronto,

where for over twelve years he was a prominent Sunday-school and Epworth League worker.

During this time he filled such positions as Superintendent of the Centennial Methodist Church Sunday-school, and President of the Epworth League of the same church.

In 1898, Mr. Ward moved west to Vancouver, B.C., where he now lives. Ever since his residence in the Terminal City he has been very prominently identified with the Methodist Church, both old Homer Street, and now Wesley Church. At present he occupies the position of Superintendent of the Home Department, a work which he himself founded in connection with Wesley Church, and has carried on so successfully that at the present time there is in that department of the Sunday-school an enrolled membership of 50.

There are few men whom the term "brother" better fits than the President of the British Columbia Sunday-school and Epworth League Convention; he is genial, affectionate, unselfish, just such a man as one likes to meet; his smile is a welcome and a word of cheer.

At the last Convention of the British Columbia Conference, Brother Ward was elected First Vice-President, but on the removal of the President, Mr. F. S. Green, to Manitoba, he was called to assume the position of President.

Practical Plans.

Birthday Party.

The League of St. James Church, Montreal, recently held a Birthday Party. The invitations were sent out in the following unique form :

The Epworth Leaguers of St. James—

Are holding a Birthday Party:—
To Friends, both young and old,
Is given an invitation hereby.

At eight o'clock, upon March two,
The programme will commence,
And at that time we'll look for you,—
The fun will be immense.

Songs will be sung, both bright and new,
And others will recite ;
"Our elephant," too, will be on view,
A truly wondrous sight.

For you to fill, we send a sack,
(A cent each year you're old);
When you arrive, please give it back,
Your age shall ne'er be told.

If all we did your very best,
A happy time there'll be ;
Your presence there, is the request,
Of St. James E. L. C. E.

The President.

(1) The President should study until he understands the Constitution and By-laws of the League. (2) He should keep by him, and master it, Dr. Neely's little hand-book of rules of order and parliamentary law. (3) He should begin all meetings on time. (4) He should have a schedule of each meeting, and run it on time. (5) He must remember that the League made him, not he the League, and must avoid everything that looks like bossism or dictatorial bearing. (6) He must treat everyone with courtesy. We cannot insist too earnestly on this, for politeness in the chair is one of its most admired graces, and, like oil on machinery, makes everything run easy.

The Reading Circle.

The fact that the Reading Circle may become an important factor of the social life of rural communities has been abundantly demonstrated in at least one instance. The small village of Meadowvale is situated on the River Credit, and is one of the appointments of the old historic Streetsville Circuit, on which field a senior and a junior pastor work together. Surrounded by a well-to-do farming community, there is connected with the Methodist church, which is the only church in the village, a good constituency of very intelligent young people, practically all of whom are identified with the thriving Epworth League of the church. Among these a Reading Circle was started nearly two years ago, as an experiment, and proved such a success that the suggestion to start another this last season met with approval on all sides. Some fifteen sets of the Epworth League Reading Course were procured and a very happy plan of conducting the meetings was hit upon. For the first half hour each evening the junior pastor was

to take up two chapters of the "Young People's Wesley" and conduct this study throughout the entire season. Concurrently with this the other two books were to be taken up; first, "Nature's Miracles," five chapters each evening for the first half of the season; then "A Help for the Common Day," five chapters each evening for the latter half of the season, by which arrangement the studies were all completed at the same time. For the study of these last two books each evening five different members took a chapter each, and a very judicious programme committee, who arranged for each meeting, was able to make splendid use of this opportunity to induce timid ones to take part, and thus prepare them for further service in the regular meetings of the League. The meetings were held bi-monthly in a different home each evening, and the attendance frequently exceeded thirty in number. The Circle has taken its place as the centre of the social intercourse of the entire community, and as a means of intellectual and spiritual culture it exerts an influence that promises to be very far-reaching.

For the Literature Committee.

One of the helpful incidents which has been going round contains a suggestion for the alert committeemen in our young people's societies. Suppose the plan be tried ?

"What do you do with all the old papers and magazines you don't want?" asked a young lady of an older one.

"Oh, I keep a barrel in the wood-house for such things. The girls use some of them to start the fires, and to rub off the stoves, but when they accumulate too fast I have Pat make a bonfire in the back yard."

"I wish you would let me ransack that barrel in the woodshed."

Her friend laughed.

"You are welcome to do so," she said, "Go and help yourself, and if you find any treasures, you will—"

"Pass them on," said the young lady, smiling.

She found "treasures," even more than she had expected. There were magazines, illustrated papers, good religious papers, and children's publications. The young lady sifted everything in the barrel. She was obliged to go home after her small brother to help carry the treasures. He was delighted to come to the rescue with his little cart, especially as he received five shining, new coppers for his assistance.

"What are you going to do with all these books and papers, Marion?" he asked.

"Pass them on to those who haven't any."

"Oh, let me have that pretty little picture-book for Jim Stone, won't you, Marion?" he asked, eagerly.

"Who is Jim Stone?"

"Oh, he's a boy lives over in the alley; he broke his leg. I've been to see Jim, Marion, and he's so poor. He gets lonesome, he says. Can't he have this book?"

"Why, yes, of course he can," was the ready answer.

"Oh, if you could have seen the joy that little book, with gaily-colored pic-

tures and bright stories, carried to the small, sick boy, you, too, would have called it a "treasure." Before the day closed Marion had distributed all of the literature rescued from the barrel.

The children's periodicals went to the Children's Hospital, making many a weary heart glad, and causing many little pale faces to glow.

President and Pastor.

The President ought to consult frequently and freely with the pastor. A cordial relation between the League President and the pastor is essential to the best results. As the pastor is the head of the League, he ought to be consulted on all that concerns its work, and his approval ought to be given to all its plans. The President must work under the pastor, and in harmony with him. The right kind of a pastor will be only too glad to welcome the intelligent co-operation of the League, and the right kind of a League President will let the pastor feel that he is a safe lieutenant, who can be trusted in the important position he occupies. Nothing will promote this mutual confidence and reliance more than frequent conferences for consultation about the League and its interests.

League Time Table.

The League of Yonge Street Church, Toronto, announce one of their regular meetings in railroad style, as follows:

YONGE ST. METHODIST CHURCH.

TIME TABLE OF E. L. OF C. E.

Monday Evening Meeting, Feb. 2nd, 1903.

8.00 P. M. TO 9.00 P. M.

STATIONS.	TIME
SING SONG STATION	Arrive 8.00
.....	Leave 8.12
In charge of Conductor F. Davis.	
DEVOTIONAL STATION	Arrive 8.14
.....	Leave 8.30
In charge of Conductor F. Spencer.	
ADDRESS STATION	Arrive 8.30
.....	Leave 8.45
In charge of Conductor Blackstock.	
PERSONAL TESTIMONY STATION	Arrive 8.45
.....	Leave 8.57
In charge of Conductor G. H. Wood.	
CLOSING STATION (end of line) ..	Arrive 9.00

INFORMATION FOR TRAVELLERS.

If not on time, come any way; get on at any station.

Bring all your friends, if room not large enough, extra accommodation will be provided.

Everybody who can sing, and those who cannot sing, be ready at first station.

The train will be in charge of reliable conductors, who will do their part, if you do yours, to make the trip enjoyable and profitable.

Do not mistake the train. "Witnessing for Christ" is the name, and will be prominent before you all the evening.

NOTE.—No stop-overs or delays are wanted on the Testimony Branch; if there is any sign of friction or stop, give out a hymn, and keep the train moving forward.

The train will be accompanied by Officials of the C. E. Department, who will look after the interests of their patrons.

REMEMBER—It is your line, and you are needed to complete the running of it.

"FOR CHRIST AND THE CHURCH."

THE CANADIAN EPWORTH ERA

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

PUBLISHED MONTHLY AT TORONTO, ONT.

REV. A. C. CREWS, - - Editor.
REV. WILLIAM BRIGGS, Publisher.

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COMMUNICATIONS for this paper, News Items, etc., should be addressed to the Editor, REV. A. C. CREWS, Wesley Buildings, Toronto.

Editorial.

Wanted a Political Conscience.

The story goes that an immigrant applied to an American judge for naturalization papers. On being asked why he desired citizenship, the man promptly replied: "Because, then, I can sell my vote." Time was when the probable comment of the average Canadian would be, "Yes, that's the way in the States." Unhappily the time for such self-satisfied chuckling is past. The disgusting details of election trials and protests, served up, *ad nauseam*, in the daily press, have stopped our mouths, and filled our faces with shame.

Those in a position to know, tell us that the virus of corruption has penetrated our body politic to a surprising and alarming extent. We are assured, on excellent authority, that in one of our small cities, there are three hundred voters who are known to be ready to sell their votes at two dollars apiece. Think of the awful temptation to which such a condition of affairs would expose a politician, in a closely fought election. In not a few constituencies far less than three hundred voters can decide the contest for or against either side. It is humiliating to think that the return of a parliamentary candidate may hinge upon the hired support of men whose civic conscience is dead; who are lost to shame and honor; and who regard the franchise not as a sacred trust, but as a source of revenue. Shame on that democracy whose politicians depend for victory not on the exposition of their principles, but on the distribution of their campaign funds! When our legislature is made up of men sent there, not by virtue of ballots honestly marked, and counted, but by virtue of hoozie, judiciously placed, then Ichabod will be written on its doors.

Of course, it is easy to say "These things ought not so to be." But how shall the evil be cured? We have no patent method to offer. One thing, however, is clear, the crying need of the hour is high political ideals, enforced and supported by a sensitive and enlightened political conscience. With this in view there are some things the pulpit, the press and the school ought to set themselves to teach, viz.: that the ballot is a trust, not a right; that the party's shame is the partisan's shame, that he who sells his vote betrays his country, so far as he, by that act, can do so, and differs in degree, not in kind, from Arnold or Iscariot; that it is as wicked to lie about a political opponent as to lie about a friend; that to cheat in a political campaign is as contemptible as to cheat in a game of ping pong; that every

leader or candidate who encourages or tolerates corruption is an enemy of the public virtue and ought to be instantly retired to swift oblivion, "leaving behind him horrible dispraise."

[Since the above was written, startling charges of political corruption have been made upon the floor of the Ontario Legislature. Until these are investigated it would be out of place to express any opinion, but we are glad to note that there is an evident intention to make the investigation a thorough and impartial one. Nothing less will satisfy the people of this Province. Let the guilty parties be punished, no matter what the position they may occupy, will be the general verdict of the country.]

Spiteful Talking.

A COMMON excuse of thoughtless or spiteful talkers, who walk rough shod over sensitive hearts, is, "it is no worse to say it than to feel it." Let us see. When you hold your peace, no matter what your feelings, your meanness injures but yourself. No feelings are hurt, no resentment is aroused. But, when you "say it," you grieve your friends, and, possibly lose their friendship. Worse, you intensify the feeling you have expressed. Had you kept silent it would have died; but now, by your words, you have aroused it to newness of life. And, since you have said the nasty thing, it behoves you to make it good. Wherefore, you will soon find yourself looking for evidence to confirm it. Already you have hurt your self-respect: hence your eager haste to explain that speech is worse than feeling. Already there is a rift in the lute of friendship; for nobody wishes to be at the mercy of a caustic tongue; and it is well if the hasty, ill-considered word does not lead to painful estrangement.

REV. DR. PALMORE, Editor of the St. Louis *Christian Advocate*, who has travelled almost all over the world, says that Toronto is the most delightful city he knows of in which to spend a few weeks in summer.

✠

THE *Epworth Herald* has asked its readers to express their opinion as to the advisability of constituting a Missionary Department in the League of the M. E. Church. In this country, where we have had such a department for twelve years, there would be but one voice. We simply could not get along without the Missionary Department.

✠

THE "Block System" is professedly in use on most railways, but as a matter of fact there is scarcely a railway company anywhere that rigidly adheres to it. Some of the rules of the Methodist Church are not very strictly observed either, and there are important features of the Epworth League constitution that some local societies entirely ignore.

✠

It is too often taken for granted that it is impossible for a successful revival to be conducted without the help of an evangelist. Several of our churches in Toronto, during the past winter, have proved that this is not true. St. Paul's church has had a series of special services under the direction of the pastor, which resulted in one hundred and twenty conversions. The pastor of Westmoreland Avenue church and his faithful people have had the joy of an ingathering equally as large, and a gracious outpouring of the Spirit has been experienced by the Parkdale church, resulting in a number of accessions. Of course conditions differ in various places, but we are pleased to see that the old-fashioned revival is not altogether a thing of the past.

WATCHWORDS

FOR THE INTERNATIONAL EPWORTH
LEAGUE CONVENTION AT DETROIT

WAITING WITNESSING WORKING

"Tarry ye."

"Ye shall be witnesses."

"Created unto good works."

It is gratifying to note that the Post Office Department at Washington is rigorously ruling against every paper and magazine offering prize contests for the entertainment and encouragement of its readers. Most of these schemes are gambling, pure and simple, but are presented in attractive forms to entrap the unwary. A paper that cannot live without running a lottery had better die.

✕

OUR news columns, this month, show that there is considerable activity in League circles in the far east and west. Reports of successful Conventions come from both Manitoba and Newfoundland. We are pleased to note that places which a short time ago, thought it an impossibility to hold an Epworth League Convention are now swinging into line and completing organizations that are doing as good work as those in Ontario.

✕

STEAMSHIP companies continue to increase the size and speed of their vessels, until the public wonder what the limit will be. The Cunard Co., aided by the British Government, propose to place in the Atlantic service two ships 750 feet long, with a speed of 25 knots per hour, right across the ocean, through all kinds of weather. The builders will have a hard task to realize this, but nothing is too difficult when the interests of commerce are concerned.

✕

THE West is getting its innings sure enough as far as great religious assemblies are concerned. The summer before last our Epworth League Convention was held in San Francisco. During the month of May of this year, the Presbyterian Assembly will be held in Los Angeles, and it has been decided that the General Conference of the M. E. Church will go to the same city in May 1904. Our own General Conference is invited to Vancouver for its next session.

✕

MR. CARNEGIE continues to give away large sums of money for libraries. It is about the only form of benevolence that appeals to him. It is a pity that he could not be interested in better homes for the poorer people in the cities. What good are great libraries to people who are living in wretchedness and want? We do not blame any city or town for accepting Mr. Carnegie's money for library purposes, but in most cases these could be easily provided by the people who want them.

✕

THE highest mountain in the world is Mount Everest, of the Himalayan range. It is the ambition of mountain climbers to scale its peak, which towers 29,000 feet, but the highest point which man has so far climbed is 23,080 feet. It is estimated that it will take several years, and the expenditure of probably \$50,000, to accomplish the task, and it is not stated what practical good will result from the achievement. The energy, enterprise and enthusiasm of men in undertaking worldly enterprises puts to shame the apathy of the Church in seeking to reach higher spiritual altitudes, and in planting the standard of the cross in the lonely outposts.

We may anticipate the programme of our Detroit Convention sufficiently to say that Bishops Hoss and Galloway, of the M. E. Church South, will be there, and a number of the very best speakers of the M. E. Church. Canada has always been complimented on the calibre of the men which it has sent to these international gatherings. This year our friends across the line will observe that we have a lot of fine speakers whose names have never before figured on an international programme.

✕

THE prevalence of profanity is becoming positively alarming. It seems impossible to get away from it, no matter where one may go. Even when, in the privacy of our own homes, we open the latest book, we are almost sure to have profanity thrust upon us. Some of the best books are sadly marred and made unsuitable for Sunday school libraries or even for use in the home by profane expressions. Let us give the authors and editors to understand that this sort of thing is repugnant to respectable people.

✕

THE Postmaster-General gets great credit for reducing the rate of postage on letters, and more recently for making it possible to send newspapers to England for the same price as in Canada, but this good work is to a very large extent offset by the action of the Department in doubling the postage on books. To thus place an embargo on the dissemination of knowledge is a great mistake for a young country like this. Every possible means should be provided by which it will be easy for the people to buy good books.

✕

THE other day we met on the street car, a city pastor who has recently taken in a large number of young people into the church. He has organized them into a "Probationers' Class," meeting them once a week for instruction and testimony. In order to shepherd the flock, they have been divided into companies of twelve, with a leader over each, whose special business it will be to look up absentees, and encourage the new members in every way possible. Something of this kind is absolutely necessary if the results of revival work are to be permanent.

✕

VERY few people understand the extent to which a preacher is affected by the attitude of his congregation. It is simply impossible for any man to be at his best in a church where the people sit like a lot of graven images, or in attitudes of listlessness or indifference. The *Western Christian Advocate* pleads for a revival of the "Amen Corner" as a cure for "the apathetic frigidity which has come in the present day to put Methodism in the straight jacket of oppressive formality." Certainly an occasional "amen" from the heart would be better than cold indifference, but usually the "amen" business is run by cranks, and the whole thing becomes mechanical. There are many other better ways of helping the preacher than this. The kindling eye, the attentive and sympathetic attitude will count for much more.

Methodist Chat.

The M. E. Church and the M. E. Church, South, now have a joint publishing house in China, and will soon have a joint hymn-book for all the world, and a joint company for insuring all church property.

The Michigan Christian Advocate thinks that the connexionalism of the Methodist Churches accounts for the fact that they have had a much greater success of the Twentieth Century funds than other denominations.

The Mission Fund of the Methodist Episcopal Church for the ensuing year is \$1,245,000, to be distributed as follows: \$668,000 for foreign missions, \$494,000 for domestic, and the remainder for administration. This is an increase of fifteen per cent. over the appropriation of last year.

In commenting on the completion of the Twentieth Century Fund, twenty million dollars by the M. E. Church of the United States, The Presbyterian Banner says: "We doubted the success of the enterprise when it was started, but we shall not soon again doubt anything that the Methodists say they are going to do."

It is reported that the Methodists of Philadelphia are back of a scheme to publish a new paper, the Penn Square Gazette—which shall have no Sunday edition, no sporting news, no advertisements on the editorial pages, no objectionable advertisements. Capital stock to the amount of \$600,000 has been put upon the market.

Rev. T. G. Williams, D.D., and Rev. J. W. Graham, B.A., who have both worked so heroically for the relief of St. James Church, Montreal, are to be congratulated upon the success which has attended their efforts. It is to be hoped that the church will now be placed upon such a sound financial basis that no more appeals will have to be made.

Prominent People.

Bishop Hartzell has recently been in Washington, and has two protracted interviews with the President concerning affairs in Africa. The daily press reports extensively his views as to progress in Liberia and the needs of that country.

Rev. R. J. Campbell, of Brighton, who, after conducting the famous mid-day service at the Temple Church, London, with such success, has been called to succeed Dr. Parker, is said to have always been weak in body, but is a man of the finest mental fibre.

A report is current in the papers to the effect that Mr. Ira D. Sankey is stricken with blindness. Reporters calling at the home were refused all information, which is taken as an evidence that there is some truth in the report. Mr. Sankey is sixty-three years old.

The Luther League of America, embracing the Young People's Societies of the Lutheran Church, have elected a general secretary, who will give his entire time to the work of organizing and encouraging societies. Rev. Luther M. Kuhns, of Omaha, Neb., is the new secretary.

The writer of a Chicago letter in the Christian Intelligencer says: "Dr. John Potts has also lectured with great acceptance at the Bible Institute. The one Scriptural exposition we there heard from his lips and the warm feeling displayed by the students toward him gave evidence that he is a sound, safe, and inspiring leader and teacher. His doctrine of the Holy Spirit and his caution against fads and 'the arithmetic of prophecy' and his commendation of Moody for leaving his premillennial views out of his sermons and addresses in evangelistic tours were very wise and timely."

Doctor Van Dyke wrote a beautiful prayer for a magazine, and when he received a cheque for it, this eminent writer returned the cheque, declining to take money for "saying his prayers." The publisher then sent the money to a home for crippled children, and thus the prayer carried a blessing.

Rev. Dr. Campbell Morgan closed a series of revival meetings in St. Louis, during which he proposed that a large stadium be erected for a six months' evangelistic campaign during the Louisiana Purchase Exposition. Subscriptions amounting to \$100,000 have been pledged, and it is proposed to erect a structure capable of seating 5,000 people.

President Roosevelt's scholarly attainments were in evidence recently when he was called upon at the White House by three distinguished Germans from Baltimore—Congressmen Schirm and Wachter and Mr. Louis Michel, editor of Der Deutsch Amerikaner. To the surprise of his visitors the President responded in German, and immediately plunged into an animated discussion of German writers and of the masterpieces of German literature.

Interesting Facts.

Canada leads the procession of the countries of the world in the percentage of her trade increases during 1902. Japan comes next.

English bequests to charities during 1902 amounted to \$22,500,000. The largest bequest was by W. R. Sutton, of \$7,500,000, for the establishment of model dwellings.

Plans for the gradual reconstruction of original Chautauque, near Jamestown, N.Y., have been accepted. The cost will be \$3,000,000. Four new buildings are to be begun this season.

Sir Thomas Lipton positively refuses to race his yacht on Sunday, and although he is one of the largest employers of labor in the world, keeps all his establishments tightly closed on the Lord's Day. The Workingmen's Association of England have highly commended him therefore.

The tour of the leading cities of the United States recently made by a quartette of the officers of the United Society of Christian Endeavor, headed by Doctor Clark, has been most gratifying, and some five or six thousand dollars have been pledged for the world-wide work of Christian Endeavor.

In one of the large mercantile establishments in Bristol, England, there is held each workday morning of the year a half-hour religious service, conducted by the proprietor of the establishment, at which from 1,400 to 1,500 are present. No less than ten other smaller meetings are held simultaneously in other parts of the works.

Pertinent Paragraphs.

Carlyle: "Nothing is so terrible as active ignorance."

Do not let the good things of life rob you of the best things.—Maltbie D. Babcock.

Set no standard for others—they may live nearer to the light they have received than you do.

One student, enamored with the study of ontology, said: "I tell you, utterance is a fine thing." "Yes," responded his comrade, "but it is finer to have something to utter."

President Roosevelt gives a wise piece of advice when he says: "If a man stumbles, help him; if he lies down, let him alone. You can't help him by carrying him, and you only impair your own usefulness."

"We hear much about 'the higher life.' The best prescription for obtaining it is to use our knees for prayer, our eyes for watchfulness, our noses for liberal giving, our tongues for kindness, and our hands and feet in hard work doing Christ's will.—Rev. Madison Peters.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt creep in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense.—Emerson.

You must not amuse yourself with going from side to side, when duty calls you straight on; nor make difficulties, when the real thing is to get over them. Let your heart be full of courage and then say: "I shall succeed. Not I, but the grace of God which is with me."—Francis de Sales.

The Deadly Cigarette.

South Boston, Mass., is vigorously prosecuting tobacco dealers who sell cigarettes to boys under eighteen years of age.

By simply posting grade records in rooms where there were boy cigarette fiends, cigarette smoking has been practically wiped out from the Crawfordville, Ind., schools.

A banker wanting a new cashier wrote to a business friend thus: We want a man free from the drink habit, but more than that, if he rolls a cigarette he need not waste the stamp in writing us.

The Dominion W.C.T.U. should be supported in the crusade they are carrying on against the manufacture and sale of cigarettes. Nothing less than the prohibition of the manufacture and sale of cigarettes will prevent them from going into the hands of boys.

Professor Seaver, director of physical culture at Yale University, says that only about 5 per cent. of the highest scholarship men at Yale use tobacco and whenever it is desired to secure the highest possible physical and mental working ability, for example, in athletic sports, tobacco is one of the first things forbidden.

Governor Bliss, of Michigan, in his inaugural message to the legislature, said: "Firmly believing that the growing use of cigarettes is a menace to the youth of Michigan, I call the attention of the legislature to the evil and advise the most stringent legislation possible, in order that the sale of cigarettes may be discouraged, if not prohibited."

Smiles.

Tom—"Do you think your cousin Julia would marry me if I asked her?"

Jack—"Well, I have always considered her a sensible sort of girl—still, she might."

The pessimist: "The longer I live in the world, the worse it seems to get."

The optimist: "Oh, well, don't let a little thing like that worry you. Perhaps it will be better after you get out of it."

"That's the second time I've heard you use the phrase 'aching void.' I wish you would tell me how a void can ache."

"Well, not to speak of a hollow tooth, don't you sometimes have the headache?"

Not long ago a colored sportsman at Washington hired a spirited pacer for an afternoon's ride. He had not gone far, when he was unhorsed without ceremony. A friend witnessing the catastrophe inquired: "What did you come down so quick for?"

"What did I come down so quick for?" Did you see anything up dar in de air for me to hold on to?"

Sunday School

Pastors' Institute.

The Provincial Sabbath-school Association of Ontario proposes to hold a "Pastors' Institute" during the autumn of this year, in Toronto, for the special purpose of interesting and instructing the theological students in the principles and practice of Sunday-school teaching. An effort will be made to secure the co-operation of the various colleges in carrying out the plan. This strikes us as one of the best things that could possibly be done to advance Sunday-school work. The pastor of every church should have some practical knowledge of how to conduct a Normal class, and how best to combine the various features of the modern school. If this Institute does no more than simply turn the attention of the colleges to the importance of this work, it will not be in vain.

A Standing Committee.

One action of the General Conference in reference to Sunday-school work will have a far-reaching influence for good if it is faithfully followed up. It provided for the Conference Sunday-school Committee to be a Standing Committee, continuing its work during the whole year.

In the past the Sunday-school Committee of the Annual Conference has simply held a meeting or two during the Conference session, and prepared a report which has usually been put through hastily, with scarcely any consideration, toward the end of the Conference. By the new legislation this committee has the power to exercise general oversight of Sunday-school work throughout the Conference, and to promote it in every way possible. The Nova Scotia and New Brunswick Conferences have already had the plan in operation, and pronounce it a great success.

What He Appreciated Most.

During a recent visit to St. Louis, we were told of a very wealthy man who is president of the street-car system, president of a large departmental store company, and director in a number of important commercial institutions, and is also active as a Sunday-school worker. Not long ago he was asked the question: "Which of the positions that you occupy do you prize most?"

Without a moment's hesitation he replied, "The morning Sunday-school, of which I have the honor to be superintendent."

This gentleman had the right idea of Sunday-school work. He regarded his place as one of dignity and privilege. It is possible to talk too much of the responsibility of being a superintendent or teacher, and thus become discouraged. Let us look on the other side, and think of the glorious opportunities which the Sunday-school affords for doing good.

School of Methods for Sunday-school Workers.

At a joint committee meeting held at Sackville, N.B., March 10th, and composed of prominent Sunday-school workers from the Nova Scotia and New Brunswick and P. E. Island Conferences, with representatives from Mt. Allison University, it was unanimously decided to organize a School of Methods for Sunday-school workers, to be held at Mt. Allison University, July 14th to 24th, 1903.

Correspondence has been opened with

some of the best known Sunday-school experts on the continent, and successful workers in the Maritime Provinces will be engaged to assist.

An attractive and helpful course of study is being arranged. The practical needs of Sunday-school workers will receive careful attention; methods of teaching will be considered; lessons for the year will be studied, and live discussions will take place at different times. The committee is sparing no pains to make it a real school for real students.

Part of each day will be given up to recreation, including games on the campus, receptions, and excursions, thus combining pleasure and earnest study. Mount Allison is an ideal place for a grand Methodist gathering of Sunday-school workers. Ten days of college life; residence and board in college halls; and the advantages of the Library, the Museum, and the Art Gallery, will combine to make this one of the most successful summer schools for Sunday-school workers ever held in Canada.

Morning Glories.

(A little Chat with Teachers.)

BY REV. W. G. CLARKE.

The true teacher recognizes the fact that the mind of the scholar is not a blank sheet of paper, or an empty set of shelves upon which facts, as kitchen crockery are to be arranged and arrayed. The mental nature of a child is a living plant. To cultivate, water and lead up the living plant to its full height and bloom and fruitage is the joy of the faithful teacher.

Last moving year I found coming up in my garden some plants, which I recognized as a favorite flower, the Morning Glory. There were about a dozen of them coming up beside the kitchen wall, and among weeds. I bought a hoe and dug up the weeds that had made such a bad way. I stirred up the hard earth about the roots of the little things, and morning by morning I watered them. A neighbor's appreciative lens, with an eye to business, also took very kindly to the work. However, I persevered. One after another the morning glories put out their little arms to be helped up. I gave them supports and fastened them step by step, until they grew as high as I could reach on the kitchen wall. Some would take hold of their own accord; others I lifted them and tied them around the upward tending supports. It was slow work. Patiently I weeded and watered, and watched and tended them, and stoned away the neighbor's hesitations. Sometimes a sturdy climber would seem to grow tired, and its head drooped to one side. Then I would lift it up and wrap it about its support, and again start it heavenward. One morning, to my great joy, I beheld two or three beautiful flowers, as if watching for my coming. Morning by morning more and more bloom appeared. And still they clambered heavenward, putting out hundreds of tendrils waving and nodding in the breeze, and tied them upward until they covered the weather-beaten kitchen wall with foliage and beauty. Hundreds of perfect flowers in a blaze of beauty greeted my delighted gaze, and rewarded me manifold for my carefulness and toil.

Those little plants, struggling up through weeds beside my kitchen wall, are the mental natures that sit before you, Sunday-school teacher, Sabbath by Sabbath. Your work is to recognize those upward aspirations that as yet are very small. Shall they struggle on among the weeds, never rising higher than their associations? I found a little morning glory doing that. It had come up apart and unnoticed, in the while, among grass and weeds. One morning, I saw it at my feet in the grass,—two little azure bios-

soms, as sweet as though their velvety forms had been dipped in the cerulean depths above. I stooped and raised its dwarfed length in air, and thought how many other children of the morning skies there are, stunted, imperfect and uninspiring, meant for the heavenward path, but bound to earth and clinging to unworthy weeds and courses.

Or shall you root out those weeds and stir them into activity, and water and guide those young aspirations upward to their full stature, until they lay hold upon heaven itself? To do this you will find it necessary oftentimes to get on higher ground yourself. I had reached up as high as I could along the wall, but they grew and grew until my height was insufficient. I took a ladder and climbed higher myself, and fastened the supports to the very roof. Thither they clambered also, and revelled in glorious exuberance. So, if you bring your scholars up into the fulness of salvation, you must needs find higher standing ground yourself.

The Word of God alone places within your reach the ideal life and support upon which those young lives can climb upward to the skies. That model life you must know and study. Jesus is the way. They are to be taught to grow up unto Him who is our head in all things, even Jesus. Teach them to climb. Stir their conscience; inspire their hearts.

"Entice them to the skies,
And lead the way."

Little Britain, Ont.

Baseball vs. Sunday-school.

The Boys' Friend, Indianapolis, discusses "Baseball vs. the Sunday-school." It asks the question, "Have you heard of an assembly of baseball players discussing the problem, 'How to win and hold the boys to baseball playing?'" The thing is never discussed, because baseball rarely ever fails to hold the crowd. But the game could be conducted so that they would not stay to see it. An ignorant umpire, timid batters, poor pitchers, no snap in running bases, would make them scatter in disgust.

Therefore is the conclusion, as we interpret it, if you would hold the boys in the Sunday-school, select an umpire—who game—we should say, the way to run a Sunday-school. Begin the game—school, of course, was in mind—on time, without waiting for any members of the team—school, we hasten to say. Let each batsman—teacher; dear! dear!—be courageous enough to tackle any question that is put over the plate. When he hits good and squarely, then is his chance to make a home run, and every boy appreciates that. Don't stay too long on one base. Get around to the home plate before the school is over. Let snap, vim, pluck and earnestness characterize your teaching, and you can hold your class, though they be seated on "bleachers" or a rail fence.

Personal Influence.

We read recently of a Sunday-school teacher who had to deal with bad boys. It was his method to make them his comrades. He hunted and fished with them, he shared with them their daily burdens as far as possible, and was one of their number on the baseball and tennis ground. He was their confidante, and won their confidence as a friend; he was a living illustration to them of Christian manhood and brotherhood. Then, at an opportune time, he pointed them to the Lamb of God that taketh away the sin of the world. No wonder that such a teacher left his impress for good upon the young manhood of his community.

Missionary.

The Forward Movement Leader.

Many of our readers will be pleased to see on this page the general face of Dr. F. C. Stephenson, the enthusiastic leader of the "Young People's Forward Movement for Missions." He is greatly beloved by the young people of Canadian Methodism, and everybody admits that much of the success that has attended our missionary work has been due to his untiring efforts.

Dr. Stephenson has exceptional business ability, and had he decided to pursue a commercial career he would, no doubt, become one of our merchant princes. But God called him from a life of worldly ambition to lay his talents upon the altar of His service. He soon found himself looking to the foreign mission field, and with that in view attended Albert College, Belleville, until his matriculation, when he went to the Trinity Medical College, Toronto, to equip himself with the training necessary for a medical missionary.

Our first introduction to F. C. Stephenson was at the Cobourg District convention in 1895, when he introduced the subject of missionary responsibility by asking:—

"How much do the young people of this district give for missions?"

"Sixty dollars was the amount given last year," was the response of the Secretary.

"We ought to be ashamed of such a showing," said Stephenson. "It ought to have been \$600."

Plans were immediately laid for "A Forward Movement." Missionary literature was scattered all over the district. Campaigners were sent out, and as a result the givings of the Cobourg District increased in one year from \$60 to nearly \$400.

This example was contagious. The fire of missionary zeal spread to other districts, and has gone on increasing until nearly every district in Ontario is organized for the support of a missionary abroad.

For the past six years Dr. Stephenson has been giving his whole attention to this work under the direction of our General Mission Board. He now has an office in Wesley Buildings, immediately adjoining the central office of the Epworth League. He consults frequently with the General Secretary of Missions and with the General Secretary of the Epworth League concerning his department, and his relations with these officers is of the most pleasant character. His presence at conventions is always an inspiration, and the influence for good is made permanent by the dissemination of missionary information. The doctor rarely speaks but he sells books before he is through. Much of his work is done by means of private conversations with delegates during intermissions at conventions, on the trains and everywhere that an opportunity presents. A large correspondence is conducted from his office.

Perhaps the most valuable work Dr. Stephenson has done has been organizing the summer school for the study of the Bible and missions, which has been so successfully conducted at Victoria College, Toronto, for the past two summers. It has proved so inspiring that a number of similar gatherings will be held in different parts of the Dominion during the coming summer, while the original school in Toronto, it is expected, will be "better than ever."

Mrs. Stephenson is equally interested in missions, and has proved a worthy assistant to her husband in this work. Their

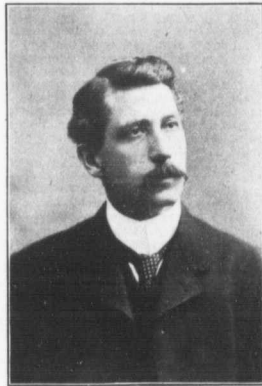
home is a rallying point for mission workers, and most of the missionaries at home on furlough are here entertained. The Toronto Young People's Union hold all their business meetings at 81 Czar street. Mrs. Stephenson is at present giving most of her time to office work, and also attends a number of conventions and schools. We are sorry that we have not been able to secure her photograph to accompany that of the doctor.

Mission Work in the West.

INTERVIEW WITH REV. OLIVER DARWIN.

Rev. Oliver Darwin, one of our missionary superintendents in the North-West, called on The Era during the past month. In a very interesting conversation he gave some information about his work in the west, which we think our readers ought to have.

We are delighted to know, from him, that there is quite a revival of interest in the Epworth League throughout the Manitoba and N. W. Conference. A number of splendid conventions have been held, and quite an effort is being made in the direction of organizing new Leagues. A number of new Sunday-



DR. F. C. STEPHENSON.

schools have also been started, but in many places there is difficulty in securing suitable persons to act as superintendents and teachers. Under such circumstances, he strongly advises the preachers to get the children together and to take hold of the work themselves, even though they may not be able to do as much for the older people.

CLOSED THE MEETING TOO QUICK.

At the convention in Moose Jaw the missionary interest was wonderful, and when it was proposed for the district to support a home missionary, there was quite a ready response. After the session was over, a delegate met Mr. Darwin and said: "You closed that meeting too quick."

"Why?" asked the missionary superintendent. "Because I wanted to give \$25 to help support that missionary," was the reply.

"Well, that can be easily remedied," said Mr. Darwin, "and I will certainly give you the chance."

When the convention re-assembled, the generous contribution was announced. Immediately another delegate arose and said:

"The Lord has been very good to me and I want to make some recognition of

His kindness. I would like to give \$100 for this purpose."

Just at this juncture, several persons were noticed to be conversing together near the door, evidently about an important matter. In a moment or two the result of their deliberations was announced by one of their number, who said: "There are eight of us here from one appointment, and we would like to support a missionary among ourselves." Of course this was hailed with delight, and more than one delegate said, "Praise the Lord."

"THE SECRET OF THE WHOLE BUSINESS."

These eight delegates came from a small county appointment, connected with a circuit which three years ago raised \$600 for all purposes. This year this circuit is paying its pastor \$850. It has built a church costing \$3,000, and dedicated it free of debt. They have also erected a comfortable parsonage, and raised \$400 for missions. This is an illustration of how quickly the condition in the North-West develop into self-sustaining circuits, and become liberal contributors to the missionary fund.

"The secret of the whole business in this case," said Mr. Darwin, "is one earnest and devoted Epworth Leaguer, whose heart is full of missionary zeal."

SAME OLD FIVE DOLLAR BILL.

Of course there are some places that are "somewhat backward in coming forward," and it is the superintendent's business to stir such quarterly boards up to a sense of their duty.

At a point where the church had been organized for fifteen years, Mr. Darwin, in addressing the board, instituted some comparisons between the condition of affairs fifteen years ago and now.

"How did you go to church fifteen years ago?" said he.

"Why, we hitched up the horses to the stone boat, and took the family over in rough and ready style."

"How do you go now?" was the next question.

"We go with comfortable cutters and sleighs."

"How is that?"

"Because we are better off, and can afford it."

"How about your givings to carry on the church?" was a question which made some of them squirm.

"Well," said one man, "The fact is we have not advanced very much in that respect. To be thoroughly candid, I give the same old five dollar bill that I used to do fifteen years ago."

As a result of the conversation, a movement was inaugurated to make the cause in that society self-supporting.

This instance illustrates the case of a great many people who give the same amount year after year without any regard whatever to their improved circumstances.

THOUGHT HE MADE A MISTAKE.

Many of the farmers out west are, however, contributing to God's cause in a way that is unknown among the farmers of Ontario. One young man began farming four years ago, and gave \$5 to missions the first year. The second year he gave \$15, and increased the contribution to \$25 the third year. The fourth year he surprised his pastor by subscribing \$150 for missions. The pastor thought that he had surely made a mistake, and personally interviewed him.

"No," said he, "there is no mistake. The Lord has done a great deal for me, and I want to lay upon His altar some expression of my gratitude. I am looking forward to the time when I shall be able to support a missionary myself."

FIFTEEN DOLLARS FOR TOBACCO.

At one place, in conversing with the officials, Mr. Darwin said: "I notice that

a good many of you smoke. How much does it cost you each year for tobacco?"

"After a little figuring they came to the conclusion that \$15 would be about the average."

"How many of you give \$15 per year to the church?" was then asked, and followed by another: "Don't you think that your religion is worth as much to you as your tobacco?"

"I will give such good-natured and pointed appeals are responded to quite heartily."

The prospect for the work in the west is quite bright, the principal difficulty being to obtain men to supply the work.

An Important Meeting.

Most important meeting of representatives from the Presbyterian and Methodist Churches in Canada, was held in Toronto during the past month. All the missionary superintendents of the two churches were present, and a very earnest discussion took place on the management of the work, so that overlapping in small places might not occur.

"Did you accomplish anything by the Conference?" was a question asked of one of our men who was present.

"Yes," said he, "I think we did. We have come to an understanding that the attitude of the two churches toward one another is one of friendliness and co-operation, rather than of rivalry. The missionary superintendents have the endorsement of the highest church officials to a policy of this kind, and will no doubt use their best judgment in avoiding friction on the field."

We sincerely hope that Presbyterian and Methodist workers will be distributed and applied in the great west as to produce the best results for the kingdom of Christ. There is no necessity for both churches to be planted in every little hamlet between Toronto and Vancouver.

National Religion.

It is a matter of note that the heathen religions most in danger by the aggressions of Christianity are attempting the adaptation of themselves to changed public sentiment or the incorporation into their practices and teaching of Christian principles. This remained for a young graduate of Madras, in India, to voice the conviction which must come to many of the inadequacy of such half-way measures. In the course of his remarkable lectures on the possibility of a universal religion, though himself not a Christian, he asserted that only the religion of Christ meets all the conditions of a truly universal religion.

Tales of China.

Before Wesley Church League, Winnipeg, on February 16th, Mrs. Johnston, a returned Chinese missionary, gave an interesting lecture on China. Mrs. Johnston is familiar to Winnipeg audiences, and her descriptions of life in the Celestial Kingdom, and the horrors of the Boxer massacre as related in her peculiarly graphic style, are always interesting and entertaining. Mr. and Mrs. Johnston labored in China for a year and a half, and then had a very narrow escape and a thrilling experience during the Boxer rebellion. As illustrative of the intense hatred that must have characterized the Boxers, she cited the case of Mr. Pigot, for whom a ransom of \$25,000 was offered by people in England, and whose Chinese fortune was to no avail, and Mr. Pigot was killed by the sword with the rest. This was at the Lo Wen Fon mission, where the greatest massacre occurred, and nearly 400 missionaries were killed by the sword, and a number of these were headed by one stroke of the sword. Even yet the consuls permit none but male

missionaries to enter this province of Shan Lo. Mrs. Johnston told of the curse of opium, the torture to people of heathen doctors, also of girls foot-binding, and of little children being cast over the walls to starve and die. During the evening Mrs. Johnston, who lectured dressed in a gorgeous Chinese robe, sang a couple of hymns in Chinese, assisted by her two children. The basement was crowded, and the meeting of an intensely interesting and helpful. At the close of the meeting a number of subscriptions were received for the Endicott Fund.

Summer Schools.

The Summer-school held by the Ridgewood District last summer, at Elgin, Erie, was so instructive and inspiring that it has been decided to hold a similar gathering at the same place this year. The date selected is July 11 to 16. A note from the district president states that the prospects are good for largely increased attendance. The committee is composed of Revs. J. W. Baird, E. J. Powell, W. J. Ashton, and J. W. Hibbert.

The Brighton District Epworth Leagues propose to hold a summer-school, similar to the Toronto school of last summer, at Twelve o'Clock Point, from June 16th to 15th. The Campbellford, Belleville and Napanee Districts have officially endorsed the school, and will send classes. Two from each district form the Union Executive, and the president and 2nd vice-president of the Brighton District are a sub-committee to arrange programme. It is hoped that the Pleton, Madoc, and Tamworth Districts will also co-operate, thus forming an association of all the districts in the eastern part of the Bay Conference. These districts are united in the support of three missionaries, and a great impetus will be given to the Forward Movement by the school. We hope to have an illustrated article in our next issue. Further information may be obtained by writing to Rev. S. F. Dixon, Wooler.

Claims of British Columbia.

Rev. J. H. White, Superintendent of Missions in British Columbia, preached in Toronto on Sunday, March 15th, in Elm Street Church, and in Queen Street Church in the evening, and addressed the Central Church Epworth League on Monday evening. On Sunday, the 22nd, he preached in Norfolk Street Church, Guelph, in the morning, and addressed the Sunday-school and Bible class in Paisley Street Church in the afternoon. It is needless to say that the claims of British Columbia were clearly and enthusiastically set forth. Our people were much encouraged by the report of the work already done, and doubtless it will be followed by greater efforts in the future to meet the increasing demand for missionary work.

A Tamil Tract.

A Tamil tract has been circulated up to our very church doors. Among other things it said: "Hindoo! Awake, or you are lost! How many thousands of thousands have these missionaries turned to Christianity! On how many more have they cast their nets? If we sleep as heretofore, in a short time they will turn us to Christianity, and our temples will be changed into churches. Is there no learned Pundit to be secured for money who will crush the Christians? . . . How long will water remain in a reservoir which continually lets out, but receives none in? Let all the people join as one man to banish Christianity from our land."—Jacob Chamberlain, M.D., D.D., Missionary to India.

Nuggets.

A recent census gives China a population of four hundred and twenty-six million. This means nearly six times as many persons as there are in the United States, crowded into a region less than half as large.

Dr. Thomas Coke proposed to go to India to establish a Wesleyan mission there. "You are too old," declared a friend. "No," answered the grand old hero; "I am now dead to Europe, but alive for India."

"There is no authority for foreign missions which will convince one who is not a follower of Jesus the Christ that it is his duty to further the cause." (Rev. Paul de Schweinitz.) But he who is a follower of Jesus Christ needs no other authority than his Lord's command—*Outlook*.

If all the people of China were drawn up in single file and were to march past one at the rate of three miles an hour, it would take the procession thirty-four years to pass. By that time there would be another generation living; so the line would never end.

The remarkable demand for Scriptures in China, noted in the July number of *The Reporter*, has continued, and the total issues from our Shanghai depot for the half year ending June 30, 1902, were no less than 570,179 volumes, of which 10,600 were complete Bibles, and 28,900 were New Testaments.

In China there are 1,746 walled cities. In only about 247 of these, missionaries are at work, leaving 1,500 unoccupied, and in only 88 villages and unwalled towns have mission stations been established. This statement is a loud call for more missionaries from Christian lands. What are these among so many?

On a recent Sunday China dedicated a memorial arch at Peking to Baron Von Ketteler, the German Ambassador who was killed by the Boxers. "This monument," said the representative of the Chinese government, "is to be a warning to the people, a sign of the friendly relations between our two countries, and a symbol of peace."

In China a man is required to mourn three years for the death of his father, one hundred days for the death of his mother, and not at all for the death of his wife. Indeed, a Chinaman would feel disgraced if he showed any sorrow on account of the death of his wife. This tells our own story of life in a heathen country with a civilization several thousand years old.

A magnificent work has been accomplished by Robert College, in Constantinople. It was erected under the direction of Cyrus Hamlin, at a cost of \$300,000. It is located in one of the most important centres of influence in the Old World. Its teaching is based on the Bible and on the perfect freedom of the conscience. It has its graduates in the army, on the civil lists, in schools, in business, in the professions, in banks and on newspapers, showing that they occupy positions of influence throughout the country.

The noblest thing in the world is Christian character. It is not a product of race, but of grace. It is not a result of good blood, but of divine blood. Mission work is productive of magnificent character wherever it is sought. Ever since the wild man of Gadar was clothed and put in his right mind by coming in contact with Jesus, man everywhere has been transformed by the same power, until the world has been constrained to say, "Behold what God hath wrought." This is a realm where mathematics play no part. No earthly standards can measure results in this sphere.

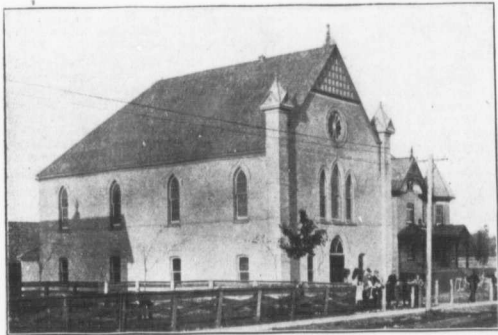
From the Field.

The League at Cargill.

The Cargill League was launched one year ago, in the midst of a great deal of opposition, but through the untiring efforts of the pastor, Rev. M. C. Peart, and his wife, together with the staunch stand taken by the members, we are enabled to step on the threshold of the second year prosperous and progressive.

The Methodist Church was opened in October last, being the first church in Cargill. In it we have a commodious lecture-room, which has been the scene of very profitable and interesting meetings, and, best of all, our consecration meetings are most enjoyed. Mr. T. Grant Collins, of Chesley, who is working up the district on the Forward Movement for Missions, paid our League a visit on March 4. The result was that twenty-two pledged themselves on the pray, study, give plan.

On the evening of March 6th a debate was held. "Resolved, that England will sink into decay as the nations of antiquity have done." Of course, Old England's honor was sustained. We look forward to a year of great spiritual growth and power.—Com.



METHODIST CHURCH, CARGILL, ONT.

Mid-Winter Rally.

The Montreal District Epworth leaguers held their second annual mid-winter rally on Monday evening, February 23rd, in St. James' Methodist Church lecture-room. The various Methodist Young People's Societies of the city and district were liberally represented, and the gathering was an enthusiastic one.

In the absence of Rev. Dr. Williams, the chair was taken by Rev. Melvin Taylor, and Rev. C. A. Sykes led in opening prayer. A young men's vocal trio from Mount Royal Avenue Church contributed a very pleasing selection, and after the society roll call, Mr. Gettling, from East End Society, gave a violin solo.

The address of the evening was then given by Rev. W. R. Young, D.D., of St. Thomas, Ont., on the subject, "Looking Both Ways." The speaker contrasted the former lack of missionary zeal among Christians, and the difficulties experienced by Carey, Livingstone and other pioneers in the missionary field, with the present facilities for doing effective missionary work, and the growth of the Forward Movement for Missions, both among the Christian students and the Young People's Societies. He advocated a more whole-souled devotion to missionary interests, and more thorough, effective effort along missionary lines.

At the close of the address, a hearty vote of thanks was tendered Dr. Young. Miss Griffiths, of Douglas Church, sang "Now the Day is Over," after which closing exercises were led by Rev. D. Winter.

London District.

Miss Rosa Friend, secretary of the London District League, sends the following interesting items of news:

The members of the District Executive are endeavoring to visit the various Leagues by the end of April. Meetings this year are conducted under the auspices of the Christian Endeavor Department. The officers have felt the up-lift, and hope the Leagues visited have been profited. The attendance throughout has been encouraging.

Miss Rice, the missionary vice-president, arranged a conference in the Wellington Street Church, Monday, March 9th. A goodly number of the 3rd vice-presidents accepted the invitation. The session opened at 3 o'clock, at which the work of the department was discussed.

J. R. Mott's work, "Evangelization of the World," was the subject taken by Rev. A. W. Budd. Many things he touched upon were fully discussed by the visitors. Rev. J. C. Coulter conducted a conference on the difficulties of the work. Many re-

A District Letter.

Miss Lizzie Smith, secretary of the Cannington District League, is sending a District League letter to Rev. R. Emberson, their representative in Japan. Each League in the district has been asked to write a letter and send to Miss Smith, who will forward them to Japan. Each letter is to be written on paper of the same width. They will be pasted together, and mailed in the form of a roll. No doubt Mr. Emberson will be glad to hear from the societies that are supporting him.

Brotherhood Banquet.

The Editor of this paper was a guest at a very enjoyable banquet of the Brotherhood of St. Paul, Toronto Junction, on March 13th, which was attended by about sixty young men.

When Rev. T. E. E. Shore became pastor of this church, about nine months ago, he found very few young men in the Epworth League. Believing that interest would be increased by dividing the Society into two sections, he organized the young ladies into "The Amos and Guild of the Epworth League," and the young men into the "Brotherhood of St. Paul." The two societies meet each week separately, and once a month have a union meeting. The experiment has worked splendidly, and has resulted in about 40 young men becoming members of the Brotherhood.

The banquet was the first public function held by the young men, and was a great success. Quite a number of the young men made excellent speeches.

The pastor, Mr. Shore, takes great interest in the young people and is very popular with them.

Edmonton District.

The Methodist ministers of the southern half of Edmonton District met in convention in Olds on February 23rd. Rev. T. C. Buchanan, president of Conference, and chairman of the district, was present and presided. Special attention was given to Epworth League and Sunday-school work. The possibility of uniting the Epworth League and general prayer-meeting forces in such a way as to be mutually beneficial to old and young, and of increasing interest to all, has been practically demonstrated by Rev. J. H. Poole, of Red Deer, and his suggestions as to the means of attaining this desirable end were timely and helpful. Such officers are appointed, and committees formed as the local conditions demand. The regular League topic card is used. The pastor takes a subject at least once a month, which enables him to keep in touch with the young people, as well as preserving the character of the general prayer meeting. Other meetings are provided for by the president and committees. Nothing is allowed to interfere with the weekly devotional service. If a social or literary meeting is held, some other night is chosen. It was also pointed out that the League is doing, and may do, much by way of meeting the much-felt need of furnishing our people in the outlying districts with profitable entertainment. Such organization is made as circumstances require, and the object of the League must never be lost sight of, and the literary and social must be means to this end. The conditions of success are a working brain, an active body, and a sympathetic heart.

The Sunday-school question was introduced by Rev. G. W. Johnston, of Innisfail. Emphasis was laid on the pre-eminent importance of winning the children, and in the discussion which followed two practical suggestions were made, first that the pastor should emphasize the responsibility of the parents for the child life and conduct, and secondly, that the pastor should, so far as possible, meet the children in classes for instruction and

ceived help along this line. At the close of the session the visitors were entertained by the local society to tea. After a social hour the evening session was called to order by the district president, Mr. Nicholson. Rev. R. D. Hamilton, pastor, gave a short address. During the evening musical numbers were rendered by the Misses Fowler, Friend, Mills, and Mr. C. Turner; Rev. C. E. Harton, of Toronto, gave a rousing missionary address, speaking of his three years' work in Northern Ontario; also touched on the work of our representative in the foreign land, Rev. C. E. Hartwell. Mr. Harton is not a stranger, he having laid the foundation of the Forward Movement in our district. We are glad to welcome him again. This quarter we have paid \$225 on salary and \$150 for the press work in China.

Fine Increase at Paris.

At the last Consecration Meeting of the League twenty-six (26) persons were enrolled as active members of the League. A thoroughly bright and profitable meeting was that of our social evening. The theme of the evening, "Our Earthly and our Heavenly Homes" was developed in song and music, together with an excellent paper by one of the members, "The Influences of the Home."

counsel at least monthly, but oftener if practicable. The young people's forward movement for missions was given due attention, and this work will be pushed as rapidly as the growing and consequently changing conditions of the Church will permit. Twenty fields are included in the southern half of Edmonton District, and we are hoping that in the near future Leaguers will be established on them all, and doing good work. Rev. Allan C. Farrell, of Penhold, was appointed as district campaigner. All correspondence as to the local work should be sent to his address.

A. C. F.

Convention at Moose Jaw.

A Sunday-school and Epworth League convention, which brought together over a hundred delegates, was held at Moose Jaw, N.W.T. The attendance, enthusiasm and practical results exceeded the expectations of the most sanguine. The energetic superintendent of missions, Rev. O. Darwin, was present, and took charge.

The first paper was read by Miss Glassford, on "Spiritual Life in the League." Other topics presented were: "Intellectual Life in the League," by Rev. W. S. Reid, B.A.; "Music in the League," by Miss Macklin; "Social Life in the League," by Mrs. J. E. Hopkins; "A Model League Executive," by Rev. H. McConnell, B.A.

The Forward Movement for Missions was dealt with by Rev. J. A. Doyle. At the mass meeting in the evening, Rev. M. M. Bennett spoke on the "Methodism of To-morrow."

Rev. C. R. Sing spoke on "Country, Citizenship, and Church." The closing address was given by Rev. R. Milliken.

Sunday-school work was taken up on the second day, when Mrs. J. A. Doyle spoke on "Primary Work." Miss Effie De Long read a paper on "The Junior League;" Rev. R. Milliken discussed "Boys' Brigades."

The Country Sunday-school was the title of a paper by Mr. Charles Shepherd; Mr. Vincent Young dealt with "Lesson Preparation," and Rev. James Haskin spoke on "Leading Children to Christ."

United Forward Effort.

A union meeting of the Epworth League Executives of the Campbellford and Brighton Districts was held in Campbellford, February 23rd, 1903, for the purpose of considering the matter of united effort in forward movement missionary work.

Rev. H. W. Foley, Missionary Vice-President of Campbellford District, reported that there would be raised on this district for Forward Movement, about \$300, and Miss Wilson, from Brighton, stated that it was expected Brighton District would raise between now and May 15th, about \$200 for the same purpose.

It was then unanimously resolved that Brighton and Campbellford Districts unite for the support of a missionary. The matter of the selection of a field was next considered, and it was moved by Rev. H. W. Foley, seconded by Mrs. S. F. Dixon, and unanimously resolved, that the Union Executives of the Brighton and Campbellford Districts elect a man who is not a new missionary, who is not now in the field, be sent as soon as possible to work among the Galicians or other foreigners in our own North-West, to be supported by our two districts together, and that until such a man is found, that the Forward Movement meetings of our districts go to the support of Dr. Lawford, now in the Galician work, after May 15th next, and that the Forward Movement moneys to our credit previous to this date be given to aid the printing press work in West China.

Resolved, that the secretary of this meeting supply the missionary vice-presi-

dents of each of the districts concerned with a copy of the proceedings of this meeting, and that they be requested to convey the same to the missionary vice-president of each League on their respective district, and urge their hearty cooperation in extending our missionary work.

Resolved, that Rev. H. W. Foley correspond with missionary authorities with a view to carrying out the wish of the districts in this matter.

It was recommended that the two districts invite representatives from each other to attend their respective convention.

The matter of holding a summer school at Twelve o'Clock Point was discussed, and the meeting heartily endorsed the project.

Evening in Ireland.

The Epworth League's social evening with Ireland, at Simcoe, on Monday evening, was one of the pleasantest and most enjoyable affairs of the season. It was held in the Sunday-school auditorium, which was appropriately decorated for the occasion with green and white bunting and Irish flags. One of the adornments was a picture of Lord Roberts, framed in Irish flags, lately sent from Cork, shamrock plants here and there, and the whole very tastefully arranged.

Mr. A. J. Donly was the chairman of the evening.

The following programme was fully and admirably carried out:

Instrumental duet, Misses Park.

Refreshments.

Tour through Ireland in ten minutes, by Miss Georgie Nelles.

Instrumental duet, Misses Park.

"My Wild Irish Rose," Misses Perry.

Recitation, "Rory O'More," Miss Helen Murdoch.

Solo, "I'm Off to Philadelphia in the Morning," Mr. H. Paulin.

Harmony duet—The Misses Youmans.

"Dear Little Shamrock," Miss B. Johnson.

Reading—"Oh, the Shamrock," Rev. R. J. Elliott.

Instrumental solo—"The Harp that once through Tara's Halls," Miss Bessie Austin.

Solo—"Remember, Boy, You're Irish," Mr. R. McIntosh.

Solo—"Killarney," Miss Murdoch.

The National Anthem.

The evening was one of genuine social enjoyment and fully appreciated by the large number present. It was highly creditable to the social committee of the League and to all who aided in making it a success.

Era Social Evening.

The corresponding secretary of the League at Little Britain writes: It would have been a source of encouragement to you if you had been at our League service a few evenings ago, to have heard how well The Epworth Era was spoken of.

Through the kindness of Mr. and Mrs. Mark Wickett the members (or regular attendants) of the Epworth League of the Methodist Church at Little Britain were invited to spend the evening of March 4th at their home. It being the evening of the regular service, the Social Committee, who had charge of the meeting, had prepared an excellent programme.

"An Evening with the Epworth Era." The President took the chair, and after two leading in prayer, proceeded with the programme. Short speeches were given on "General Outlook of the Paper," "Editorials," "Practical Hints," "Anecdotal," "Misses Perry," "The Book Shelf," "Prayer Meeting Topics, etc. Quartettes and solos were also rendered, after which a social time was spent, refreshments were served, ice cream being provided for all by the

host and hostess. Meanwhile a number were busy canvassing for The Epworth Era, the result of which seven new subscriptions are now added to our list. After rendering a vote of thanks to Mr. and Mrs. Wickett for their kindness and hospitality, and singing "God Save the King," the leaguers dispersed to their homes, considering it an evening well spent.

Deloraine District Convention.

The first convention of Epworth League and Sunday-school workers of the Deloraine District was held in Melita, February 10th, 11th and 12th. The address of welcome was given by Rev. Henry Lewis. Mr. Lewis' long experience in the North-West and his well-known sympathy with League and Sunday-school work eminently fit him for the management of a forward movement in all departments of Epworth League and Sunday-school work in the district. Rev. J. A. Haw, of Carnduff, followed with a reply to the address of welcome, and spoke of the practical value of ideals and aspirations.

Rev. Hiram Hull, of Arden, president of the Conference Epworth League, in the absence of Mr. Dempsey, of Deloraine, also spoke in reply to the address of welcome. Mr. Hull discussed the very important question as to why many more young people are not members of Christ's Church. Rev. Geo. Elliott, of Pierson, read a splendid paper on the "Social Aspect of League Work," in which very helpful suggestions were given as to how the social features of League work might be promoted without harmful excesses.

The Relation of the Sunday-school to the Epworth League" was discussed by Rev. Mr. Lewis, in the absence of Mr. Maise, of Pierson. Rev. J. G. Elliott, of Oxbow, assisted in the discussion of this subject. Hitherto the problem of serious magnitude had been how to retain the children in the Church, when they had graduated from the Sunday-school. The general opinion was that the value of the Junior Society had been very much underestimated, and that a Junior League must be organized in connection with every congregation in the district, where practicable.

The next paper read was by Miss E. Disney, on the "Importance of Junior League Work." Miss Disney showed exceptional insight into child nature, and fitness for Junior Epworth League work. Mrs. Harvey Lewis added much to the value of the discussion which followed. Every leaguer present must have been very much impressed with the importance of Junior League work, and will doubtless give tangible proof of it when the returns are tabulated at the end of the year. An open session of the convention was held Wednesday evening, presided over by Rev. Henry Lewis, president.

Rev. O. Darwin, superintendent of missions, gave an address on "The Relation of the Young People to the Church and Methodism in the West." Mr. Darwin spoke with his usual power and effectiveness. His presence and words gave cheerful impulse to all the meetings of the convention.

Rev. T. J. Johnston, of Deloraine, spoke of "Our Pledge and What it Implicates." This was not a subject in itself calculated to arouse very much enthusiasm, but in Mr. Johnston's treatment it was most interesting. The speaker put an analysis of the pledge on the blackboard, and drew attention to the scriptural and moral grounds for every duty specified. Rev. Hiram Hull, of Arden, president of the Conference Epworth League, spoke on the "Forward Movement for Missions," a subject Mr. Hull has been concerned with for some time. Mr. Hull is a man of wide knowledge, is well qualified to discuss. He reviewed the fundamental principles of the forward movement, considered the duty of all leaguers in relation to this

movement, and concluded with a fervent appeal in behalf of foreign missions.

Rev. J. G. Elliott, of Oxbow, with the assistance of the blackboard, gave a very interesting and helpful Bible study on St. Paul's Epistle to the Colossians. This was followed by a round table discussion on the work of the District League, led by Mr. A. E. Kemp, of Melita. A number of questions were asked affecting District League work, and were discussed by those competent to answer or referred to literature where the required information might be found.

Before the convention disbanded, a very important resolution was unanimously passed, crystallizing in substantial form the concerted purpose of all leaguers in convention assembled to devote themselves to the extension of missions in the North-West. The resolution is as follows:

"Recognizing the value of co-operating in the support of some particular work in the extension of missions; resolved, that the Leagues of the Deloraine District unite in pledging the support of a home missionary within the bounds of the Conference."

The following is a list of the officers of the Deloraine District League:

Honorary President, Rev. A. Andrews, Chairman of District.

President, Rev. Henry Lewis, Melita, Man.

1st Vice-Pres., Miss Leeson, Alameda, Assa.

2nd Vice-Pres., Rev. J. A. Haw, Carnduff, Assa.

3rd Vice-Pres., Miss Laird, Deloraine, Man.

4th Vice-Pres., Rev. H. J. Galley, Carlevalle, Assa.

5th Vice-Pres., Mrs. (Rev.) G. J. Elliott, Oxbow, Assa.

Secretary, Mr. A. E. Kemp, Melita, Man. Representative to Conference, Rev. T. J. Johnston, Deloraine, Man. J. A. H.

Convention at Carnduff.

On Monday, March 2nd, the West End of the Deloraine District held a very successful Epworth League Convention at Carnduff, Assa. There were present representatives from Carlevalle, Carnduff, Florence and Oxbow. Rev. G. J. Elliott, B.A., of Oxbow, acted as chairman, and called on the Rev. O. Darwin, superintendent of missions, to address the leaguers on the claims of our Home Mission work. At the convention held at Melita the leaguers of the district resolved to support a home missionary, and in order that the Leagues in the vicinity of Carnduff might be canvassed by the superintendent of missions himself, the convention was arranged. Mr. Darwin's address can scarcely fail to bring forth abundant fruit in increased missionary zeal and giveings among the Leagues represented.

After Mr. Darwin's address, a very helpful discussion followed on some of the really practical questions that came up in connection with League work. An incident of the convention was the farewell address by Mr. Morley Thornton, an Epworth Leaguer, and a member of the choir at Carnduff, who leaves for Oxbow. An address was read and tendered him, which was accompanied by a travelling case and Bible. Mr. Thornton suitably and feelingly responded.

Students' Reception.

The Portage la Prairie (Man.) League gave an "At Home" to the Normalites of the town on Monday evening, the 16th of February. An hour was spent in social intercourse, a bright programme rendered, and after a few helpful words from Inspector McGuire and Rev. Mr. Stacey, the company adjourned to their homes, having spent a very helpful and pleasant evening. B. W. A.

Newfoundland Convention.

Not often is it that The Era hears from us, nor is it often that we hold conventions; but now that we have done so, we urge our readers to know a little about it.

The convention was held in the three large churches at St. John's, and was largely attended at each of the three sessions. The programme was carefully prepared, and all the arrangements in connection with it were satisfactorily carried out. The weather was exceptionally fine, and tended to materially facilitate the efforts of the committee. A pleasing feature of the convention was the reports, as read at the first meeting, at George Street Church. And yet another feature of equal interest to the leaguers was a letter read by the Rev. L. Curtis, Minister of Education, from Rev. A. G. Crews. Mr. Crews was our guest some three years ago, and his letter was quite an inspiration to us, and more especially so, as it was read from the same spot at which he spoke when addressing our city leaguers.

Of the different important items of the programme, the addresses were not the least. Such topics as "What should the Church expect from the League?" and then, in turn, "What should the League expect from the Church?" were abundantly interesting, and gave ample opportunity to the speakers to make their claim on behalf of either side. From the League, the Church expected loyalty and cheerfulness, while from the Church the League expected sympathy in her efforts and a place in the prayers of the Church.

One speaker referred to the League in the following words: He said he wished to crystallize it as follows: The League is the last-born child of the Church, therefore, an up-to-date agency of Christian endeavor; an organization of energetic action; the fragrant flower of Christian youth; the ripened bud of consecrated Methodism; the pastor's right-hand auxiliary.

Topics such as: The League, its Aims and Methods; the League and Social Reform; the League and Missions; the League and Evangelistic Work, and the Need of Consecration, were all ably dealt with, and the remarks of the speakers attentively listened to. The entire spirit that pervaded the meetings of the convention was pre-eminently one of consecration, and all seemed the better of having met as co-workers in the Master's cause.

We do not know when we may hold another convention, but it is to be hoped that due time will be given, so that among the names of those taking part that of the leaguers' guardian, Rev. A. C. Crews, will be foremost. Isaac C. Morris.

Convention and Winter School at Ridgeway.

The annual Epworth League convention of Welland District was held in the Ridgeway Methodist Church, Monday, February 16th, followed by a winter school for the study of missions, which continued until Friday evening.

Inspirations for better work were received from the addresses of Rev. John McDougall, Rev. E. R. Steinhauer and wife, and Mrs. F. C. Stephenson. All who listened felt themselves highly privileged. The singing by the missionaries was much enjoyed.

Rev. W. B. Smith, of Fonthill, each afternoon at 2 o'clock, conducted a Bible study on the Epistle to the Romans. These studies were helpful and instructive.

Rev. H. H. Honey, B.A., of Bridgeburg, gave two interesting addresses on our missionary text-book, "The Evangelization of the World in This Generation."

One interesting feature of the programme was a question contest, based on the Annual Missionary Report, and conducted by Mrs. Stephenson. The large audience appeared to enjoy the predic-

ment in which the ministers and delegates were placed, and were apparently as well pleased with the errors as with the correct answers. Rev. W. D. Masson triumphed over all, and won the victory for his side.

The attendance of delegates was not as large as might have been desired, but the Spirit which was apparent in all the sessions made up for any other lack. At a testimony meeting on Friday afternoon almost every one expressed themselves as having been greatly benefited by their attendance at the school, and were determined to return to their homes and work for the missionary cause in a more intelligent manner than they had ever done before.

Rev. Sinclair, of Toronto, took charge of the Missionary Literature Department, and appeared to be making sales. He believes there is nothing that will increase missionary giveings like an intelligent knowledge of the life and work of the missionary, which is received from reading missionary literature.

District officers for 1903:

Honorary Pres., Rev. G. E. Calvart, Welland.

President, Rev. A. R. Robb, South Cayuga.

1st Vice-Pres., Hettie S. Box, Ridgeway.

2nd Vice-Pres., Pearl Madden, Fonthill.

3rd Vice-Pres., Rev. C. Deacon, Pt. Colborne.

4th Vice-Pres., Mr. William H. Leppert, Fenwick.

5th Vice-Pres., Maude Bell, Bridgeburg.

Secretary Treas., Kate Drake, Dunnville.

Brandon District Convention

"A heroic feast." "The best I ever attended." "One of the most unique in the history of conventions." These were some of the expressions that came from the lips of the delegates at the close of the first Brandon District Epworth League Convention, which was held in the Sunday-school room of the Central Methodist Church on Tuesday, March 10th. The district was well represented and was certainly most inspiring to both pastors and leaguers. Its influence should be strongly felt throughout the district.

The chair was occupied by Rev. W. H. Emsley, Chairman of the District.

Rev. John Lewis, of Bradwardine, was the first speaker, who, in a most able and thoughtful way, opened up the subject, "Pastors and Leagues." Mr. Lewis spoke of the strained relationship that sometimes unfortunately exists between pastors and Leagues, and said that pastors who do not fulfil their duties to the Leagues should be disciplined. He also strongly urged the Leagues to be sympathetic and helpful to pastors. Both pastors and Leagues should follow the motto: "Look up, Lift up."

Rev. T. Ferrier, of Brandon, presented the subject, "Systematic Beneficence." He said, first practice, then teach. Pray your way and pay your way go together. He believed in giving the simple word of God in this subject, and proceeded to give Bible teaching along these lines. Mr. Ferrier told of a church at Lumsden, Assa., which, with all its furniture and belongings, was paid for before its dedication and said that if we would look we would find many such and the desert would blossom as the rose. Discussion following was led by Mrs. Locke, of Viridian.

Rev. Hiram Hull, B.A., President of the Conference, gave the next address. Mr. Hull laid before the convention the work of the Forward Movement, emphasizing the importance of missionary literature.

The afternoon session opened at 1.45, and the deep interest that had been felt in the morning session was sustained throughout the afternoon. It was so filled

with good things that everyone present felt "It is good for us to be here."

The two speakers of the afternoon were Rev. Jno. Laycock, who dealt with the subject, "The League as a Spiritual Force," and Rev. F. W. Locke presenting the subject, "Triple Sanctification" (body, soul, and spirit). These subjects were ably and eloquently dealt with.

During the afternoon the District was organized. The following are the district officers:

Honorary Pres., Rev. W. H. Emsley, Brandon.

President, W. R. Thornton, Brandon.

1st Vice-Pres., Dr. Little, Griswold.

2nd Vice-Pres., Rev. John Lewis, Bradwardine.

3rd Vice-Pres., Rev. T. W. Locke, Virden.

4th Vice-Pres., Mrs. (Dr.) Talbot, Griswold.

5th Vice-Pres., Miss C. Eason, Forest.

Sec.-Treas., G. A. Maybee, Brandon.

Dist. Representative on Conference Executive, Rev. R. E. McCullough, B.A.

Before the convention closed, the executive met and decided to hold an annual convention, and after discussing the missionary power of the district, decided to campaign with a view to raising enough missionary money to warrant the request of a missionary for the district.

A large number of Brandon friends gathered for the evening session. The chair was taken by Mr. Thornton, the newly elected president. The Rev. R. E. Eason, who was to have spoken on the subject: "Evangelism in the League," was unable to be present on account of ill-health. But Mr. Eason forwarded his paper, which was read by Rev. R. E. McCullough. Mr. Hull, the speaker of the evening, then followed with a very forcible address on "The League as a Missionary Force." The Brandon District seems to be fully alive to this great work, and much is hoped for from the able staff of officers.

The delegates went home from the convention feeling that there is much to be done, and that it will be the sober, every-day work that will count.

R. E. Mc.

Strathroy District Convention.

The ninth Annual Convention of the Strathroy District Epworth League and Sunday-schools was held in the Methodist Church, Kerwood, on Tuesday and Wednesday, March 10th and 11th. The attendance at all sessions was very good, notwithstanding the bad weather.

At the afternoon session on Tuesday two addresses were given on Loyalty, "Loyalty to the Sunday-school," by Rev. Wm. Pomeroy, of Arlona, and "Loyalty to our League," by Miss A. Nicholson, Strathroy. Very profitable discussions followed each.

In the evening, after a song service led by Mr. Ferguson, Strathroy, an address on the Epworth League was delivered by Rev. A. K. Birks, of London, followed by Rev. Jas. Livingston, of Petrolia, who addressed the Convention on "Loyalty to our Country." Both talks were very earnest and helpful.

The Wednesday morning session was devoted to Sunday-school work. Mrs. Peter Jones, of Oil City, read a very helpful paper on "Primary Work," which was followed by a short discussion.

Rev. Dr. Gundy then conducted a Convention Bible Class, teaching the lesson of March 1st, which was beautifully illustrated on the blackboard by Mr. G. M. Haldane, superintendent of the Methodist S. S. Strathroy, who afterward gave a very practical talk on "Blackboard Illustration and Sunday-school Attendance."

Mrs. Charles Potter, of Watford, spoke on work of "Home Department and

Cradle Roll," after which a helpful discussion followed.

On Wednesday afternoon an interesting paper on "Home Missions" was read by Miss Stewart, of Melbourne, and a Round Table Conference was conducted by Rev. L. W. Reid, of Kerwood, on "Features for Programmes." Some specimen programmes were brought in by delegates, and an interesting discussion took place. The evening and closing session was having Dr. F. C. Stephenson present at all sessions. On Wednesday afternoon he gave an inspiring talk on "Our China Missions," which was listened to by all with rapt attention and benefit.

The evening and closing session was addressed on "Temperance," by Rev. A. H. McTavish, of Warwick, and again on "Missions," by Dr. Stephenson, who thrilled his hearers with accounts of the needs of the "stranger within our gates," and helped us to feel keenly our duty with regard to mission work in the North-West. With that session closed one of the best conventions ever held on the District. The following are the officers for the year:

Hon. President, Rev. J. R. Gundy, D.D., Strathroy.

President, Mr. W. Ferguson, Strathroy.

1st Vice-Pres., Mr. W. Hindson, Watford.

2nd Vice-Pres., Rev. H. J. Uren, Adelaide.

3rd Vice-Pres., Dr. Calder, Petrolia.

4th Vice-Pres., Miss A. Richardson, Kerwood.

5th Vice-Pres., Mrs. P. W. Jones, Oil City.

Conference Representative, Rev. L. W. Reid, Kerwood.

Sec.-Treas., Miss C. Holmes, Strathroy.

Move Forward.

The honor of holding the first Conference Epworth League Convention in Canada belongs to British Columbia. The organization has been kept up until the present time, with increasing interest and success. We are glad to learn from the secretary, Rev. B. Newton Powell, that arrangements are now being made for the convention to be held in May, at New Westminster. Mr. Powell sends the motto: "Move Forward," as expounded in Hymn 425 of the Canadian Hymnal, and asks that all the Leagues and Sunday-schools of British Columbia accept the motto with the kind wishes of the president of the Conference League, Mr. George Ward, whose face appears on another page of this issue.

; Circuit Convention.

The Epworth Leagues of the Ellenville Circuit held their annual Circuit Convention on Feb. 26th. The two sessions were very largely attended. The topics in the afternoon were very much appreciated and discussed. In the evening two very able and interesting addresses were delivered by Rev. Dr. Hannon, chairman of the District, and Rev. Melott, president of District Convention. We find that these conventions are a great benefit to the Leagues of this circuit.

Doing Splendid Work.

Kerfoot, Man.—Under the thoughtful and earnest direction of the president, Miss Moffatt, the League is doing a splendid work in this section of the country. They are keeping prominently before them the work of missions, and a growing number are becoming more intelligently interested in the work. One of the Conference Executive visited them on Tuesday, the 17th, and gave an address on "Methods of Work." B. W. A.

League Buttons.

The Book Room has a supply of attractive Epworth League buttons, which will be sold for ten cents each, or \$1.00 per dozen. Send ten cents for a sample to the Methodist Book Room, 29-33 Richmond St. West, Toronto.

Just a Line or Two.

A new League has been organized at the Bethel appointment, Sturgeon Circuit, Alta.

A new League has been started at Brighton, on the Weymouth Mission, Digby Co., N.S.

At the Epworth League convention held at Melita 30 new subscriptions to the Era were received.

Wesley Church League, Winnipeg, raised \$20 for missions last year, but expects to reach \$100 this year.

A new League has been organized at Port Robinson, with six active and twenty-four associate members.

The live missionary president of the Douglas League has succeeded in starting a missionary library. A start is made with some half dozen of the best missionary books.

The Young People's Society of the Cambridge Street Church, Lindsay, by a unanimous vote has decided to become an Epworth League. A good order has been received for Epworth League literature.

Rev. E. E. Marshall, of the Dundas Street Church, Woodstock, has just finished a series of sermons on "The Ten Commandments," and is now engaged on a series on "New Testament Conversions." The people will thus get the law and the Gospel.

The Leagues on the Griswold and Alexander Circuits are at work. The pastor will be assisted in special evangelistic services by his Leagues. Let more of our Leagues feel that this is the privilege of leaguers, and one of the best ways of carrying out our motto.

Ancient Correspondence Again.

We have received a note from a correspondent referring to our paragraph in last month's Era on "Ancient Correspondence." He thinks our remarks on the new item which appeared four months after the event occurred as uncalled for, as it was only one of a half dozen of new items extending over a greater part of the year. Our correspondent thinks that "if news should be reported immediately, correspondents would have to be at it continually, and it would look as if they were desirous of calling special attention to themselves or their circuit, whereas a neatly condensed paragraph once in a while containing several pithy items is in some respects far more desirable."

The Canadian Pacific Railway intends to make special arrangements for the comfort and convenience of delegates attending the Detroit Epworth League International Convention next July. Single fare will be granted from all points in Ontario and Quebec, and where the regular accommodation is not sufficient, special trains will be run. Mr. J. A. Nettman, Passenger Agent, cor. King and Yonge Streets, will be glad to give full information to all who desire it.

Devotional Service

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

APRIL 12.—"CHRIST'S TEACHING ABOUT THE RESURRECTION."

John 11:25-27, 40-44.

(EASTER MEETING.)

HOME READINGS.

Mon., Apr. 6. Old resurrection truths. . . Ps. 49: 13-15
Tues., Apr. 7. The Jews Faith. . . Dan. 12: 1-3
Wed., Apr. 8. Denied by the Sadducees. Matt. 22: 23-33
Thurs., Apr. 9. A real resurrection. . . 1 Cor. 15: 20-28
Fri., Apr. 10. Preached by Peter. . . Acts 4: 1-13
Sat., Apr. 11. The blessedness of it. . . Rev. 20: 1-6

Christmas celebrates the Incarnation, Easter commemorates the Resurrection of Jesus Christ. They are both most memorable events in the Christian's calendar. Had it not been for the incarnation, there would have been no life and death. Had there been no life and death, there would have been no resurrection. And had there been no resurrection, the fabric of Christianity would have been without foundation. Creation was marvellous, incarnation, mysterious; life, death, and resurrection, wonderful beyond the power of the finite mind to understand and the human heart to appreciate.

"Twas great to speak a world from naught,
'Twas greater to redeem."

The events of Christmas time are great in marking a visible stage in the divine plan for the redemption of man. The transactions of Easter-tide are perhaps greater to human view in manifesting the infinite love of God by the death and resurrection of His Son, thus making it possible for men to rise from the death of sin to the life of righteousness.

JESUS AND LAZARUS.

What sublime words are those spoken by the Saviour to Martha, and to the world of humanity, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." (John 11, 25.) Not only did the Saviour himself rise from the dead, but he is the true resurrection to all who believe in him. Possessing him by faith as Saviour and Teacher and Lord, one rises from death to God and conscience and truth, into the life of intimate union with the Father, through the Son, by the Holy Spirit, and unto the performance of good works, inward and outward, acceptable to God, and profitable to self and humanity. This is a resurrection indeed. But these words mean more—they mean that the grave shall not hold the believer; there is no real death to him. "Who-soever liveth and believeth in me, shall never die." With the glorified body, the believer shall rise like his risen Lord into the realities of the heavenly place. Great it must be, for "it hath not entered into the heart of man the things that God hath prepared for them that love him."

EASTER THOUGHTS.

1. The Resurrection is the chief doctrine of the Christian faith. If Christ had not risen from the dead, there would be no Christianity; our faith would be in vain, our hope void, the whole Gospel of no effect. The resurrection of Christ is the basis of all that we have and hope and love as believers. Especially have we in it the assurance of the hope of eternal life, because thereby all fear of death is vanished, and future life and blessedness have become a reality in Christ Jesus. Christ is our head, and as such has overcome sin and death, and through him we partake of the victory. He has conquered our enemies in order to show us how to conquer them, and to give us the power for the conquest. All true Christians triumph with Christ in his glorious resurrection, even as all the inhabitants of a country participate in the fruits and

glories of the triumphs of its distinguished military heroes—only in a higher and grander sense.

2. The Resurrection is the source of salvation. (John 5, 21.) Jesus is our life. He declares that he is the Lord, and we are his creatures. Our physical life is from him. But not only this. Our spiritual life is from him—"Ye must be born from above." And Jesus is our life, because he is the living Christ, and not the dead Jesus. He is the Risen One who ever liveth.

3. The Resurrection is the source of peace. Jesus Christ even on the day of his resurrection appeared to his followers in order to make them partakers of his peace. (John 20, 19.) And peace is the sum of spiritual blessings that man receives and experiences. There is something especially blessed in this resurrection peace, and at Easter-tide we should think about it in order to enliven and increase our desire to possess our Saviour's legacy. In regard to this peace as the fruit of Christ's resurrection, consider three things.

(a) This peace cannot be found by our own reason. Reason is not the faculty by which it is obtained. Thomas is a melancholy example of this (John 20, 25). He demanded to see first in order to believe, and by using reason instead of faith, he missed the Easter message of peace. Christ is received as the Saviour by faith, and his peace is granted to the believer by faith, although in both cases reason has its peace. Still the heart remains in its unrest and dejection when reason alone is exercised.

(b) How Jesus imparts his peace. He conveyed it to the assembled disciples with his greeting; and the disciples on their part received it through belief in Christ as the risen Saviour, if they received it at the time. In due time Christ ordained these disciples to his ministry in order that they might preach the gospel of peace. And through all the centuries since, God's Word and God's servants have proclaimed in Christ's stead the peace of the Resurrection, on conditions of repentance toward God and faith in our Lord Jesus Christ. Oh, how the heart aches for rest, how the soul longs for spiritual peace. May the Saviour's peace come to you this Easter-tide!

(c) Peace is accompanied by a true spiritual life. In the case of Thomas, he confessed Jesus as Lord and God (John 20, 28); and by this confession, he acknowledged and accepted God as the Source of his spiritual life and—his God to save him, his Lord to rule over him, and the One Personality as the shrine of his worshipful homage. In other words, Christ became the object of his trust and service, his holiness characterized his conduct, and the Saviour's peace was his present possession.

4. The Resurrection is the source of joy. The experience of the Christian should be one of joy in resurrection reflection. Christ came to make this sad world glad. It was said of him, The Lord has anointed me to preach good tidings, to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness. What was it that made the disciples glad on Resurrection Day? It was not riches; they were poor men, most of them. It was not friends, for their friends, for the few of the despised Nazarene had few friends in those stormy times. It was not their righteousness. How unfaithful they had been! They had all forsaken him. One had denied him. They were cast down. No thoughts of their own goodness made them glad. Nor were the disciples joyous because they saw Jesus with the bodily eyes. Many have felt the same joy who never looked upon the Saviour with human sight. No, the cause of the disciples' joy was the presence of their Lord in which they had spiritual participation. They began to see that his work was finished. They understood that Jesus was

their living head. They rejoiced, for they had got a sight of Jesus as an ever-living Saviour. "Because I live, ye shall live also." Now a personal question: From what does your chief joy flow? From riches, friends, business, pleasure? Your hope is vain. You haven't yet known the Easter message. Get a spiritual sight of the Lord Jesus as the crucified and risen Saviour personally appropriated for your salvation, and a joy will be yours that will evermore abide.

EASTER REFLECTIONS.

One of the most severe yet healthful tests of a man's religion is this: Does he fear death?

If death is a gloomy thought to you, it is because heaven is an unreal place to you, and Christ an unreal friend.

You have lost a day in time when you have made no preparation for eternity.

The most important fact about a man is the fact he is least likely to think about—that he is to live forever. Grief over death is often a veiled complaint against God (v. 21). Let us learn to trust God in death as well as in life. It is not that Christ gives a resurrection; he is the resurrection (v. 25). Whoever has him has the resurrection.

If to believe in Christ is life, not to believe in him is death (v. 26). Belief, then, is a matter of life and death.

If we should actually see a Lazarus raised from the dead, would our faith in the resurrection be stronger? Then we do not actually believe this account.

If you were going to Germany next year would you not be studying the German language? Learn the language of heaven.

If some one should give you a charm that would remove whatever physical ill or mental worry is troubling you, and make you a very beautiful, fortunate and happy, would you not gladly accept it? That charm is heaven.

POINTS FOR THE PRESIDENT.

Make much of Easter. Decorate your League room with lilies and other flowers. There are four great thoughts regarding the resurrection in the foregoing exposition. Appoint four persons a week in advance to develop them. Have bright, joyous Easter music. But how can one be joyous at Easter without the possession of the one who gives Easter its meaning—the living Christ?

APRIL 19.—"THE SACRED SABBATH."

Matt. 12: 1-13.

HOME READINGS.

Mon., Apr. 13. Why instituted. . . Gen. 2: 1-3
Tues., Apr. 14. Shows God's goodness. . . Ex. 2: 1-3
Wed., Apr. 15. Why of heaven. . . Heb. 4: 1-9
Thurs., Apr. 16. How Jesus kept it. . . Luke 4: 16-19
Fri., Apr. 17. The law of heaven. . . 1 Cor. 9: 13-18
Sat., Apr. 18. In the early church. . . Acts 20: 1-12

The law of the Sabbath was not simply a Jewish law. It antedates Sinai by at least twenty-five centuries. With the other nine commands spoken at Sinai it was written on tables of stone, to indicate its lasting authority. The Jewish ceremonial law was written on parchment, and soon vanished away. By the moral law abides permanently as the material on which it was written typifies. The Sabbath law is as much in vogue to-day as it ever was.

USES OF THE DAY.

The Sabbath has four great uses. It is a time for physical repose, for mental recreation, for spiritual gain, and for united worship of God, our father in heaven. The Sabbath was made. It is not a human contrivance, but a divine provision for a real need of man's nature. One life calls for it. It is an opportunity for the consideration of the

more important side of life—the life eternal.

The family has opportunities of social joys not always possible during the week. One of the highest privileges of the day, though sadly neglected in our time, is the consideration of religious things in the circle of the family. The form of this privilege may change. Where it is used to take the form of learning and repeating scripture, now it may well be an intelligent and discreet discussion of the sermon, or of the International Lesson, or of the topic for the young people's meeting. Or it may include reading aloud by some member of the family from a book of lofty religious feeling. There are many ways of helpfully using the Sabbath's spiritual privileges in the home.

The Sabbath was made for a blessing; a physical, mental and spiritual stimulus. We are not to be crushed under the weight of its formality, but to find new strength in its power. It should be the brightest and most delightful day of the week. He who says "I freed myself" has not yet discovered the wealth which is freely offered to all who will employ it as the "Pearl of Days."

A RELIGIOUS REMINDER.

The Sabbath, continues a writer, is a spiritual object lesson to the world. It is a constant recurring reminder that there is a law of God, and that keeping or breaking it is not a matter of indifference.

If we need the Sabbath so much, why is it not safe to leave its observance to our good judgment? Why should it have been necessary to command the doing of something which is so plainly a gain to us? The answer is in a single word—selfishness. Man's greed and ambition close his eyes to the consequence of a violated Sabbath, and he denies its privileges to himself. He is not concerned about consequences which are indirect, and whose coming is delayed. Sin keeps no Sabbaths. And the selfishness which robs a man of his own Sabbath will not permit him to concede the Sabbath rest to others.

SABBATH LAW NEEDED.

There are four proofs of the need of a Sabbath law to protect men from the selfish greed or thoughtlessness of their fellows. One or more of them threaten the Sabbath in every part of the land. They are Sunday business, Sunday revelry, Sunday travel and the Sunday newspaper. The last named, although not legally published on Sunday in our country, yet finds its way into the homes of the homes of Canada for Sabbath reading. We have an excellent Sabbath law in Canada, capable of improvement, it is true, but designed to suppress much of the Sabbath breaking that prevails. Our Methodist young people should become familiar with that law and through the weight of their increasing influence in favor of its enforcement. There is a Lord's Day Alliance in Canada, whose purpose is to preserve the Lord's Day from the encroachments of secular pursuits, and to maintain it as a rest day for the people. This Alliance is worthy of all praise and support, and our Epworth Leaguers would be doing the religious as well as the patriotic thing by aiding the Alliance in its great and noble work.

Whatever makes the Sabbath less of blessing than God intended it to be, is wrong. Whatever drags the day away from its high level as a holy day to the low plane of a holiday, is robbery against us all, for the Sabbath was made for man.

The Sabbath, after the week's toil, after the darkness and weariness of Saturday night, dawns on a new world, bright with the promise of rest and freedom, peace

and joy. So it may be a type of that heavenly rest, the Sabbath of the upper world, which also was made for man.

WHAT TO DO ON SUNDAY.

Peloubet makes some worthy suggestions concerning what to do on Sunday. He says:—

There is no record of Jesus doing a single secular work on the Sabbath. The eating and drinking necessary for existence of course, were performed by him. But his works on the Sabbath were works of mercy, of religion, of teaching, of helping men. And these are our Sabbath works. There is no shadow of excuse in Christ's conduct or teaching for a Sabbath spent in worldly pleasures and recreations. Of the forty-six miracles recorded as performed by Jesus, seven were miracles of mercy on the Sabbath.

The Sabbath is earthly rest to give opportunity for heavenly activities, as worship, fellowship with God, study of his will, feeding on heavenly food, works of mercy and kindness. The "thou shalt nots" of the fourth commandment are a fence around the Sabbath garden, to keep out worldly cares and labors, and the crowd of pressing daily duties, as a fence keeps out of the garden the cattle and beasts that would destroy its fruits and flowers. The fence is for the sake of the garden. It produces no fruits, it makes no flowers grow. And it is folly to spend all our time ornamenting the fence while we neglect the fruits and flowers for which the garden exists. The fence leaves a free field for the cultivation of all the fruits of the spirit and the graces of heaven.

PERTINENT QUESTIONS.

We have come across the following pertinent questions concerning Lord's Day observance. We would suggest that they be given out a week in advance—one to each of eight Leaguers, with the request that intelligent answers be given at the meeting when this topic is under discussion.

Who is to decide for me the right and wrong uses of the day of rest?

What is a good answer to the statement that one can worship God just as well at home or in the fields or woods as at church?

What is the advantage of public assembly for worship?

What are the common ways of violating the Sabbath law in our community?

What can we do to make the Lord's Day more generally and sincerely honored?

Is there any danger of filling the day so full of public exercises as to leave no time for rest and private devotion?

What is the test of things lawful to be done on the day of rest?

What is the chief penalty of Sabbath desecration?

WHAT THE LORD SAYS.

It is important to know what the Lord says in regard to the Lord's Day. Let the Leaguers come prepared to read these five passages in good, firm voice, at a proper stage of the meeting:—

The Sabbath holy.—Gen. 2: 3; Exod. 20: 8; Lev. 23: 3.

The gain of Sabbath keeping.—Isa. 58: 13-14.

The Sabbath law enforced.—Neh. 13: 15-22.

The Sabbath desecrated.—Ezek. 22: 8; Amos 8: 5.

Right uses of the Sabbath.—Psa. 118: 24; Matt. 12: 10; Mark 6: 2; Luke 4: 16: 31: 13-17.

POINTS FOR THE PRESIDENT.

What forms of Sabbath desecration prevail in your community? Expose them and urge means of prevention. Let the Leaguers bear upon the thoughts of the topic—thanksgiving for the benefits of

the Lord's Day; confession of failure to fully use the privileges of the day; petition for help to keep the Sabbath Day, and to exert all proper effort to maintain it in the land. Carefully prepare your programme before the meeting, making it varied and full of interest and helpfulness. Useful suggestions will be found in the foregoing.

APRIL 26—"MISSIONARY: THE FIRST CHRISTIAN CENTURY AND THE TWENTIETH."

Acts 2: 41-47; Acts 5: 14; Acts 26: 16-23; Heb. 13: 20-23; Rom. 8: 14.

HOME READINGS.

Mon., Apr. 20. God in the Northland.—Ps. 147: 16, 17
Tues., Apr. 21. The snow covers His will.—Job. 37: 6-10
Wed., Apr. 22. The North people His.—Ps. 95: 7, 8; 100: 3
Thurs., Apr. 23. Good king of the earth.—Ps. 103: 18-22
Fri., Apr. 24. Sun of the sinless.—Ps. 84: 11, 12
Sat., Apr. 25. Salvation for all.—Rom. 10: 11-15

The age of the Apostles was pre-eminently a missionary age. The first generation of Christians, from 30 A.D. to 70 A.D., did more to accomplish the evangelization of the accessible world than has any succeeding generation. The Acts of the Apostles contains the principal record of this achievement, giving in bold outline the progress of the Christianity from its beginnings at Jerusalem to its establishment at Rome. This narrative is most instructive and inspiring in what it teaches concerning world-wide evangelization.

THE ROMAN EMPIRE.

The Roman Empire was the field of the operations of the first generation of Christian workers. It extended a distance of 3,000 miles from east to west, and had a population of about one hundred millions of people. The moral and religious condition of this vast host was most distressing. Half the population were slaves, society was demoralized, and the worst forms of vice and pollution were frightfully prevalent. Into such a society the early Christians went forth to proclaim the Gospel.

EARLY PREACHING.

The first generation of Christians accomplished wonders toward the evangelization of the world in their day.

Peter's sermon on the Day of Pentecost sent the Gospel to widely separated parts of the empire. (Acts 2: 9-11.) The persecution in connection with Stephen scattered the disciples abroad in Judea and Samaria, where they carried on an active evangelic campaign. Then we have a record of the preaching of Philip, Peter and John, and of the fact that the disciples travelled to Phoenicia, Antioch, Damascus and Cyprus, preaching Christ. Then came the commission of Paul, the great Apostle, to the Gentiles, and his missionary career, which continues for ever to the present, which included three extensive missionary tours, covering a number of the provinces of the empire. He evangelized the four provinces, Galatea, Asia, Macedonia and Achaia, in all of which he established churches, which continued to send out light for centuries.

THE RESULTS.

The work thus carried on was both great and thorough. After Peter's sermon on the Day of Pentecost about three thousand souls were converted. And during the period after, "the Lord added to them day by day those that were being saved." Peter's sermon in Solomon's porch resulted in many conversions, the number of the men being about five thousand. As a result of the later work of the Apostles, multitudes of both men and women were added to the church. After the period of persecution follow-

ing the death of Stephen. "the church throughout all Judea and Galilee and Samaria had peace. . . and was multiplied." In Pisdian Antioch, when Paul and Barnabas visited there on their first missionary journey, "the word of the Lord was spread abroad throughout all the regions of the land." In Ephesus, Berea, Corinth, Ephesus and other places, as Paul pursued his missionary labors, multitudes were saved. And Paul speaks in one of his letters of the Gospel, "which was preached in all creation under heaven." So we may infer not only that Christianity had spread rapidly and widely diffused, but also that it had won a great many adherents. Among these converts were not only the people of inferior rank, but many who came from the upper and middle classes, showing the comprehensive scope of the work and influence of the early Gospel. These great results are most remarkable when we consider that at the time of the ascension of Christ the whole number of believers did not exceed a few hundred, and that the early church had to contend with practically every difficulty which confronts the church to-day.

DIFFICULTIES IN THE WAY.
The social obstacles in the way of the spread of the Christian faith were great. Whoever became a Christian had to renounce not alone his early training, but usually also father and mother, brothers and sisters, friends and relatives, place and employment. Superstition still exercised great power over the minds of the people, and was a strong barrier to the Gospel message. Judaism, with its rites and ceremonies and its intense caste feeling, was also a hindrance. In many respects the most serious difficulty was the opposition of the Government. Christians were often persecuted by the police authority, as threatening the peace of the community.

SECRET OF PROGRESS.

What was the secret of early Christians' efforts to evangelize the world? In the first place, the leader of the church seemed to have had the definite aim to get the Gospel preached as widely as possible within their day. Not only the Apostles, but Christians of all classes recognized their responsibility for the extension of Christ's Kingdom. The Apostles welcomed all as helpers, whether laymen or ministers, men or women. The whole church was filled with enthusiasm for the work. It became the duty of a new convert to diffuse among his friends the blessing which he had received. Thus the duty of spreading the Gospel was not the burden of the leaders of the church alone, but of every disciple who felt its power. Every disciple was an ambassador within the sphere of his daily calling. It was probably through this quiet hand-to-hand work that Paul accomplished most, and not through public preaching.

Then, too, these early Christians kept pressing into unevangelized regions. The church had an ambition to preach the Gospel in the whole world. Laying hold of the cities first as centres of evangelistic toil and effort, operations were carried into the outlying districts, and thus the good news of salvation spread. Results were carefully conserved. Converts were baptized and organized into churches, and thus the work was made permanent. Men of strong qualifications were selected to do the work of extending the kingdom—men with ample mental equipment, large faith in God, prayerfulness and dependence on the Holy Spirit. Prayer held an eminent place as a force to be used in the work of evangelization. Pentecost was ushered in by prayer. Workers were appointed only after prayer. When they were sent forth the church assembled for special prayer. The omnipotent force of prayer was em-

ployed as the great means of accomplishing God's work in the Apostolic age. The Spirit of God guided the work and governed and energized the entire missionary enterprise of the church. In his might the Gospel message was carried throughout the vast Empire of Rome and even in the regions beyond.

THE TWENTIETH CENTURY.

What can the church of to-day learn from the achievements of the church of the first century? The balance of advantage is with us. The opening of all lands to the moral force of Christendom in our time give a majestic opportunity for the spread of Gospel truth. Yet the achievements of the Apostolic church were not so much to external conditions as to the equipment of the workers and their conception of their work. And in these essential respects we may be like the Christians of those days. What power did they use that we cannot use? The Gospel is the same. The Word of God is still quick and powerful. The power of prayer has not been diminished. Man is still the weak instrument whom God uses, and the Holy Spirit is still the inexhaustible source of power. Why should not the Christian church of to-day go up and possess the land? Christians at home, Christians abroad, Christians everywhere, the order is: "Forward, march!"

POINTS FOR THE PRESIDENT.

Put this meeting in the hands of the Missionary Committee, and let them prepare with care and faithfulness an interesting and impressive missionary programme. Give due attention to the important facts in the foregoing exposition, keeping up the striking similarity between the first and the twentieth century in relation to Christian effort and privilege.

MAY 3.—"WHAT DOES THE PARABLE OF THE PRODIGAL SON TEACH US?"

Luke 15: 11-32.

HOME READINGS.

- Mon., Apr. 27. The far country. Rom. 1: 21-25
- Tues., Apr. 28. A sensible decision. Rom. 3: 29-41
- Wed., Apr. 29. A penitent prayer. Luke 18: 13, 14
- Thurs., Apr. 30. Our Father's remembrance. Isa. 49: 14-16
- Fri., May 1. His promise to receive. Jas. 4: 7-10
- Sat., May 2. Rejoicing over the found. Luke 15: 7-9

The parable of the Prodigal Son, or better, the parable of the Good Father, is one of the most familiar and famous of all the parables uttered by the Great Teacher. In it we are taught five great doctrines of the Christian religion—not as a treatise on systematic theology would unfold them, but insist with life and pervaded with human interest. The characters stand out in the various scenes of the divine drama with such distinctness, and yet with such naturalness of association, that one is impressed while one reads with a reality nothing short of real life itself. Many a wandering soul, no doubt, has been led back home to the Good Father's heart in truthful obedience, filial loyalty and joyful salvation, as the love of God, expressed in this narrative, has dawned upon his mind.

FIVE GREAT DOCTRINES.

The parable as it passes from scene to scene teaches five great doctrines of Christianity—fundamental doctrines, without which there can be no understanding of the teachings of Jesus Christ.

1. As we see the boy leave home—a father's love, a son's duty, a brother's obligation, and gathering all together, go into a far country (vs. 11-13), we have a picture of sin, the evil tendency of human nature unchecked, leading a soul from God into selfishness and disobedience and riotous living.

2. As we observe the lad in the far-off country, without money, without food, without friends, abandoned to a most wretched existence (vs. 14-16), we have the picture of punishment for sin—a real fact in the moral world, and as such an inference from his sad condition as a teaching of divine retribution.

3. When he comes to himself—for all this time he was not his true self—and expresses his doleful regrets at his condition, and the abundance of his father's house (vs. 17-19), we notice repentance in his soul. God is not wrong, convicted of conscience by the Holy Spirit, he thinks upon his ways and tunes his thoughts homeward.

4. He not only regrets the past, feels sorry for his waywardness, but he turns from it, and, summoning all his manhood, he gives expression to the resolution of his best self: "I will arise and go to my father" (vs. 20-21). And he carries out his determination. What use would it have been if he had not? This was his conversion, including his confession and plea for forgiveness.

5. His father receives him with open arms to his heart and to his home. Indeed, the father was looking eagerly for his long-lost boy before he appeared. Great joy characterized the restoration to favor (vs. 22-24). This was justification, including forgiveness and acceptance. Thus God shows his love for men, willing that none should perish but that all should come unto him and live.

THE NARRATIVE EXPLAINED.

It is of great moment spiritually that the parable be rightly understood. The prodigal is a portrait of sinful humanity, on whose tragic history all should look with sympathy, terror and horror, and sympathy, because he is akin to us; with terror, because we perceive the same natural tendencies in us as in him, and with hope because of the possibilities of return and amendment of character and conduct. Here is the explanation:—

The God is the father, man is the son. The rule is the voice of conscience and of revealed truth. The desire to escape from his control is wholly unjustifiable. It is the desire to put sinful pleasure in the place of duty, to shake off the obedience which man owes to his Creator, and to defy all prohibitions that debar our taking those things that gratify the senses, whether they be right or wrong. Subjection to the will of God is the condition of our being and happiness; ruin and desolation follow upon a rejection of this condition. The fall of the younger son dates from the moment when he separated his interests from the interests of his father—when he resolved to be led by his own will and judgment, apart from the righteous claims which his father had upon him. His sin began here, and not when, in a far country, he went on his substance in riotous living. This far-country dissipation was the result of the self-will which led him to shake off his father's mild and legitimate authority.

THE RIGHT STATE OF MIND.

There are many kinds of experience that lead to a change of conduct. It may be poverty, hunger, friendlessness, as in the case of the prodigal. It may be a severe illness, a sad bereavement, an unexpected calamity, a word of warning, the discovery that an evil habit has taken strong hold on us. The prodigal had the right state of mind, for he assumed the entire responsibility for his sin, and desired to be subject to righteous authority in the future.

1. The returning prodigal in his penitence complains of no one but himself. He says nothing about his evil companions, nothing against the citizen who left him to feed on husks, nothing of his false friends who deserted him. He says that

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he himself is unworthy, that he himself has sinned. An outsider might say that he was weak, and had been led into sin by companions more hardened and corrupt than himself. But that is nothing to the sorrowful prodigal. He knows that he was led because he was willing to go, and he does not cast a stone at his associates, because he knows that he was as morally guilty as any of them. This is a mark of true penitence. When all has been said the fact remains that the sinner is responsible for his guilt, and his only resource is to make the manly, the true confession, "I have sinned; I am unworthy; Lord, have mercy upon me." The returning prodigal desires to be subject to authority in the future. He prays that the past may be forgiven, not that he may be at liberty to enter upon another course of wrong-doing, but that he may be obedient to his father's will. The prodigal has left his father's house in rebellion; he now desires to return in loyalty and submission—"Make me as one of thy hired servants." Redemption must begin in subjection, and in the recovery of the sense of fatherhood and authority. The lost son began by claiming his rights. He is found upon the ruins of them. He is lost by leaving his father, when his father's rule was just and paternal; he is found by returning to his father, and desiring that his authority may be absolute, as over a hired stranger. By all these marks—by humbly confessing our guilt, by feeling shame on account of it, and by sincerely desiring to be ruled and controlled by the will of God—do we show true penitence and submission, and these will avail to open to us our father's house and our father's heart.

POINTS FOR THE PRESIDENT.

A Suggested Programme.

- Song service.
- Prayer by leader or pastor.
- Hymn.
- Scripture lessons, read by six members—the home readings as above.
- Hymn.
- Topic Scripture read in concert.
- The topic presented: The Teachings of the Parable.
- Thoughts on the topic by those present.
- The prayer service.
- Christian testimony and invitation.
- Hymn.
- League benediction.
- Five minutes' social intercourse, welcoming strangers, cultivating sociability.
- And all this in one hour.

MAY 10.—"WHAT DOES THE STORY OF ZACCHAEUS TEACH US?"

Luke 19: 1-10.

HOME READINGS.

- Mon., May 4. Seeking Christ earnestly. Matt. 20: 29-34
- Tue., May 5. Grains of mustard seed. Ps. 63: 9-10
- Wed., May 6. Joy in obeying. Ps. 100: 1, 2, 4, 5
- Thurs., May 7. The chief of sinners. 1 Tim. 1: 15-17
- Fri., May 8. Sons of Abraham. John 8: 38-50
- Sat., May 9. Physician to the sick. Mark 2: 13-17

The visit of Jesus to Jericho, described in this narrative, was his last. It was but a few days before Calvary. The near approach of the great tragedy, as well as the tension of purpose which marked our Lord in these last days, make the delay and effort to win Zacchaeus the more remarkable. He was the last convert, so far as we know, before the events of the cross.

A LOOK AT THE MAN.

Zacchaeus was a Jew who had taken service with Rome. His office showed that he cared more for gain than for honor or duty. A Jew publican was classed with thieves, and regarded as an agent of the enemy and hated accordingly. This harsh judgment was no doubt generally deserved. But in Zacchaeus, buried below greed and dishonesty and animosity,

was a little seed, the nature of which was powerful, and would ere long assert itself. It was a seed of the Kingdom of Heaven. The fame of Jesus as the friend of publicans had probably reached the ears of Zacchaeus and has aroused his interest. He makes up his mind that see Jesus he will. He does see him, and that was the greatest blessing that comes to any man who came to him, for "this day is salvation come to this house."

LESSONS TO LEARN.

Lesson 1.—Zacchaeus teaches the lesson that salvation is worth earnest search. "And he sought to see Jesus, who he was" (v. 2). He showed his earnestness by his determination to see Jesus, even at the expense of being undignified enough to climb a tree to accomplish his object. But a dignified purpose will make an apparently undignified act a credit to any man. He displayed his earnestness in three other ways: (1) By receiving Jesus with gladness to his house; (2) by his honest confession, and (3) by his promise of amendment.

And all this in the face of great hindrances. What were they? (a) Riches.—He was a rich man, and his riches had been obtained by fraud and extortion. Why should he be willing to give up the means of his enrichment? To follow Christ meant to give up his fraud, and hence the source of much of his wealth.

(b) Associations.—He had companions like himself—boon companions, whose friendship he no doubt much enjoyed, and who would be a help to him in the accumulation of riches. Shall he separate himself from them? Shall he by so doing, confess that he has been guilty all these years?

(c) Public Opinion.—This was against him. He was by his occupation or by the way he used his occupation, a religious outcast. Nothing good was expected of him. Brand a man with an evil fame and he will soon become what men say he is. It required a mighty effort for Zacchaeus to rise above what people thought of him.

(d) His Stature.—He has a physical hindrance. He was short, and the crowd was great. "I might as well go home seeking the man when he comes. What's the use of seeing him, anyway?" So might this publican have said. But he did not, or, if he did, he changed his mind; the happy thought of climbing the sycamore occurred to him, and up he went. But he had long been accustomed to ridicule, and did not mind a jeer or two when he had a great end in view. So this man was earnest in his desire to see and know Jesus, and he overcame all obstacles to accomplish his noble purpose. The fact is, that in all walks of life difficulties are soon thick, and perhaps thicker on the road to Christ. But they can be overcome, and nothing need keep the sight of Jesus from a soul that is earnest in wishing it.

Lesson 2.—Zacchaeus was a courageous man. "And Zacchaeus stood and said" (v. 8). Those are great words. Before the crowd gathered in his house at the feast he stands and speaks out his desire for religious light. He had the courage of his convictions. It is of value to a man to declare openly his intention to lead a better life. He deepens his desire and strengthens his determination. Moreover, it leads him to meet the expectations of those who hear his declaration. It takes courage to do this; but there is no nobility without courage. The one who has not boldness enough to openly be obeyed by word or deed in resolution to become a follower of Christ is not worthy of him.

Lesson 3.—Zacchaeus wished to make

things right so far as he could. He thus showed the sincerity and depth of his repentance. "If I have taken anything from any man by false accusation, I restore him fourfold." These words convey the idea of restitution. If he has wronged a man he will make it right as far as lies in his power. This Christ expects of every man who comes to him for salvation. If a man has harmed another, slandered another, injured another, in any way wronged another—that he must make right if possible, and as far as possible, before he can expect God's pardon in grace and be accepted into the spiritual family of the faithful. Lesson 4.—All this meant self-surrender to Christ on the part of Zacchaeus. And there is no salvation without self-surrender. Sin and self capitulates, and Christ takes possession of the soul. Note the progress towards this self-surrender—

- (a) An awakened conscience.
- (b) Longing for a better life.
- (c) Possibility of a new life.
- (d) The Saviour's gracious invitation.

Lesson 5.—Zacchaeus accepted Christ as his Saviour, teacher and Lord. He became a Christian man with all the deep significance and far-reaching implications of the term. "What a change in this man! Once a fraudulent, extortionate publican, unscrupulous and sinful, now a humble follower of Jesus Christ, with new love, new motives, new possibilities. Can it be possible that this abandoned publican with all his hindrances became a Christian, and that young people, who read this, with all their advantages are still in spiritual darkness? O Christ, that some would accept thee as they ponder this thy visit to the home of Zacchaeus.

BY WAY OF ILLUSTRATION.

A Washington scientist is to erect a laboratory for the manufacture of diamonds by crystallizing pure mineral carbon with an electrical current of enormous power. The inventor declares that by his process he will eventually produce diamonds surpassing the Koh-i-noor in size, color and purity, only a few days being required to turn carbon into diamonds. Whether this be possible or not, there is no doubt that fact that Christ can, out of the raw material of weak and fallen human nature, produce a brilliant and beautiful diamond of Christian character not equalled by the result of any earth-born process known in the history of the human race.

FROM ANOTHER ANGLE.

The greatest—and most dangerous—power given man is the power to shut Christ out of his heart and home.

Why do men find it so easy to confess their sins before the mighty God, and so hard to confess them before petty men?

If Christ was willing to shock men for the sake of Zacchaeus, Zacchaeus was willing to shock men for the sake of Christ. One's hindrances may become his great gains, just as Zacchaeus in the tree was taller than any of his six-foot friends below (v. 4).

Zacchaeus' "profession of faith" was a confession of wrong-doing. The two are very close together (v. 8). Christ came to seek and save the lost (v. 10). Well for you, if you understand that he came to seek and to save—you.

POINTS FOR THE PRESIDENT.

There are five lessons from the topic narrative given in the foregoing article. Appoint five persons a week in advance, each to enlarge upon one lesson, occupying not longer than four minutes each. This meeting should be evangelistic, as the topic shows how a soul passed from darkness to light. Have all present passed through a similar experience? Select invitation hymns, have earnest prayer and endeavor to lead some to Christ for the blessing that Zacchaeus obtained.

Junior Department

All communications for this Department should be directed to REV. S. BARTLETT, Box 716, Niagara, Ontario. He invites the co-operation of all junior workers in making these pages both bright and profitable.

Bobby Jones and I.

"When I was little," said Bobby Jones.
 "When you were what?" said I.
 "When I was little," he boy replied.
 With a flash in his bright blue eye.

"Why, didn't you know I was little once?"
 Said Bobby Jones to me,
 "The littlest, teeniest little tot
 That ever a man did see."

And I never confided to Bobby Jones,
 And I hope he never was told,
 That he at that time was tiny still—
 He was only five years old.

And I would say to all parents who
 Are blessed with boys like him,
 If they, tho' small, think they're great
 And tall,
 Just humor them in that whim.
 —George V. Drake, in Harper's Bazaar.

Prize Bible Questions.

Note:—This is necessarily written early in March so as to have the "Era" printed for April in good time, so we cannot give the final quarterly report until our next paper. We have a lot of answers to examine, yet wonder why there are not more. If every junior superintendent were as earnest as the superintendent of Oban League there would be hundreds of replies from diligent young searchers of God's word all over Canada. She is five miles away from a postoffice, and what that means in the winter many of us know. Her juniors do not see the "Era" save through her, yet she has written out a copy for each one of her members. Many creditable answers have come to Mr. Bartlett, and we could not think of closing the competition without giving the Oban juniors a fair opportunity of sending their replies. Even if they cannot be in by the 15th, Miss King, the superintendent in question, wrote on February 19th telling of the interest the juniors were taking in it, and, referring to one little girl, says:—"She got so interested in this matter that she forgot everything else for two days." Well done, Oban! Who says the Bible is a dull book, or studying it is drudgery? What a country League is doing, surely our more favored Leagues may do. Wake up! Let the villages, towns and cities all take part. We would sooner have hundreds of answers than scores. Send them in!

Our exercise this month is

ABOUT BAKING.

1. To what did St. Paul compare old leaven?
2. What prisoner was supplied daily with a piece of bread out of the baker's street in Jerusalem?
3. When an offering of fine flour and oil, baked in a frying-pan, was brought to the priests of Israel, what were they told to do with a part of it?
4. What did the prophet mean who said: "The day cometh that shall burn as an oven"?
5. What tribe was compared to a cake not turned?
6. For whom did a poor widow at one time, and at another time an angel, bake a cake?
7. Christ compares the Kingdom of Heaven to leaven; mention the two chief points of likeness.
8. Twelve fresh cakes were offered every Sabbath in the tabernacle; what was put on each? What lesson may we draw from this?

(Write out the answers neatly and send to Mr. Bartlett, Napanee, as soon as possible, by the 20th of April, at latest. If not already told, give your age. Prizes in books will be given to the best two winners who answer the April, May and June questions.)

We would like all our readers to learn and remember this:—

—GEORGIA MAXIM.

Don't be discouraged—keep a tryin',
 An' you will get your wish;
 Sometimes the very shortest line
 Pulls up the biggest fish.

Weekly Topic Studies

April 19.—How the Resurrection is like Spring. 1 Cor. 15: 35-44.

Every season of the year is a parable containing lessons of God's goodness, and showing forth his power. The spring is especially attractive. The tight grip of the Frost King is relaxed, and Nature is released into life and beauty. The winter speaks of apparent death. The leaves have all fallen, the trees are bare, the flowers are faded and gone, and the grass is brown and dead. And Jesus died. The light of his life seemed to be put out in the darkness of death and in the cold, dread sepulchre his body was laid away. And so we die! Summer lies away, bleak winter comes on, and in the course of life's passing seasons we all, one by one, pass away. The autumn, with its falling leaves and dying flowers, would be a sad season indeed if there was no promise of a coming springtime. The night of the crucifixion was a sad and cheerless one to the disciples of Christ. But he had said, "the third day he shall rise again." And he did. Our death-day would be a very sad one if he had not risen. His resurrection from the dead is an assurance to us that we, too, shall rise. As the spring teaches us of renewing life in all nature about us, the resurrection of Christ tells us of life eternal. (1) So the resurrection is like spring in reminding us that our Lord is our life. "I am the resurrection and the life."

"Life from the dead is in that word,
 'Tis immortality."

God delights in life. "I am come that ye may have life, and that ye may have it more abundantly." One of the ultimate purposes of God is that death shall be destroyed. . . . (2) This spring-time of life shows the mighty power of God. Every sunbeam that melts the ice, every raindrop that helps the snow to thaw is a thing of might. Silently the sun shines, softly the spring showers fall; but grim old winter is forced to quit his hold of the earth and retire defeated. . . . As in nature, so in spiritual things. . . .

The power of God was shown in the resurrection of our Saviour, and shall be in ours. Now, in defeating sin in us, so that we "be risen with Christ" unto a holy life, and, by-and-by, when we come forth from the graves in which our bodies are to live forever with him in glory, the power of the God of all grace is wonderfully seen. . . . (3) Springtime life is very beautiful. So with the resurrection. "The beauty of the Lord" is "the beauty of holiness," and who would appear with him in glory, we shall "shine by-forever and ever." Every opening bud, every expanding leaf or flower, every growing blade of grass in springtime is beautiful after the bleak and barren winter has gone.

"To every purer eye
 Th' informing Author in His work appears;

Chief, lovely spring, in thee, and thy soft
 The smiling God is seen."

How beautiful was the appearance of our Lord after his resurrection. . . . And in the glad and happy paradise to which we may go through him, no sin, sickness, disease, accident or death can disfigure any of the glorious works of God. All is beauty there.

So let us remember these three great truths: Let us remember, "so shall Easter Sunday bring us hope and gladness as we think of the Lord's victory over death and the grave, and of our coming conquest in his name at last and forever.

April 19.—How to spend the Lord's Day. Ex.—20: 8-11; Lu. 4: 15, 16.

After reading the prescribed scripture lessons, turn to Mark 1st chap., and study how our Lord spent one Sabbath Day. His way of spending it is surely a safe pattern for us. Commence at v. 21 and study to the 34th verse. (1) Part of this day our Lord spent in worship. . . . He entered into the synagogue. . . . This was the Jewish place of weekly worship. So we should all go to church on the Lord's own day. (2) Another thing our Lord did follows: He "taught." That is a poorly spent Sabbath if we fail to learn more of the truth. So it is right to go to Sunday-school or to junior League to teach and learn God's word. (3) Our Lord cast out evil. (See vs. 23-27.) So it is right for us to do good to the sick on Sunday. (4) Part of this day our Lord spent in help at home. (See vs. 29-31.) The "house of life and intercourse. Let Sunday be a home day, not one for visiting. Spend a good part of it with your own family. (5) Our Lord spent part of this day in rest. During the latter part of the day he was doubtless resting. (6) The good and personal benefits conferred. (See vs. 32-34.)

(Let some bright junior recite "At even e'er the sun was set"—hymn No. 353 in our Canadian Hymnal). From this example of Christ we are safe in keeping our Sabbath.

- I.—By abstaining from
- (1) Sinful thoughts, words and conduct.
 - (2) Idleness and sloth.
 - (3) Pleasure for its own sake, especially visiting.

- II.—By performing
- (1) The duties of the sanctuary.
 - (2) Family worship and intercourse.
 - (3) Works of necessity and mercy.

- III.—We should keep the Sabbath
- (1) In the spirit of reverent worship.
 - (2) With gratitude to the creator and redeemer.
 - (3) In joyous anticipation of heaven—the eternal Sabbath.

Make a summary such as is here suggested, the close of your study. "How to spend the Lord's Day."

- Loving worship.
 Ordinary work postponed.
 Reading God's Word.
 Do good to the sick and poor.
 Sanctuary and Sunday-school.

- Delight in prayer.
 Assist to make home happy.
 Young people's meeting never forgotten.

In this way we may make our earthly Sabbath a blessing, and prepare for God's eternal day in glory everlasting.

April 26.—What we can learn from the rain. Gen. 9: 13-15; Matt. 5: 44, 45.

"April showers!" They are full of lessons for us. Here are some thoughts to work out, e.g.:

- (1) The rain is God's gift. (Ps. 147: 8, is one of many texts to illustrate this. Find others.)
- (2) God sends the rain for blessing.

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Many passages speak of the rain making the grass grow for the cattle, seed grow for man, etc. (Isa. 55; 10, etc.) Let us not forget as the people did in Jeremiah's time. (Jer. 5: 26.)

(1) Without the rain the earth is unfruitful. (Jer. 14: 4; Amos 4: 7; Zec. 14: 7, 8, etc.) So without God's grace in our hearts the seed of the kingdom (the word of God) cannot grow, and we are unfruitful like the dry and barren ground.

(2) "I will pour down rain, I will flood upon the dry ground" is God's promise. (Ezra 1: 11.) "Dry" means thirsty. We read of "a thirsty land" in Ps. 63: 1, and the Psalmist says his soul is thirsty for God. To all such God gives the rain (his grace), and they grow and become lovely. (Are we thirsty?)

(3) Look now at the rain in itself:—
(a) It is clean. So should we be—pure, sparkling, bright.

(b) Every raindrop is small in itself alone; but each one has its place in a shower. Every boy or girl alone is a small unit, but as many "little drops" make "a mighty ocean," so many children united for Jesus become powerful and useful.

(c) Every raindrop helps to make the earth beautiful and the crops abundant. "The showers that water the earth" make the pastures green, the harvests plentiful, and provide abundantly for all God's creatures. So every child Christian is to be useful for God and help make the earth a holy and beautiful place.

Questions for home study by the Juniors. (Quote passages.)

1. When was rain withheld because of sin?

2. What does Lev. 26: 4 teach?

3. What may we learn from Deut. 11: 14?

4. What is likened to the rain in Deut. 32: 2?

5. When was rain sent in answer to prayer?

6. What N.T. writer tells about this remarkable rainfall in answer to prayer?

7. What does II. Sam. 23: 4 say comes after rain?

8. What does God's word say shall be rained upon the wicked? (Ps. 11: —?)

9. What prophet says God will rain righteousness upon the Godly?

10. Find two places in the last book of the N.T. where a rainbow is mentioned.

11. Where (besides in our lesson text) does Jesus speak about rain?

12. Where in Acts is the rain spoken of as a "witness" of God's faithfulness?

13. When did St. Paul suffer because of a heavy and cold rainstorm?

14. Where in Hebrews is the rain referred to as coming on the earth as a blessing from God?

15. What lessons are we taught in Zec. 10: 1?

May 3.—Abram's obedience and mine. Gen. 12: 1-9.

This is a beautiful and easy lesson to prepare in study and teach in League meeting. Let someone tell the story of the less. text, and then deal with such questions as these:—Who was Abram? Where did he live? Did he know God? Did God speak to him? What was God's message? Did Abram believe God? How did he show his faith? Did he leave his home? Why? Where did he go? Did God promise him anything? Did Abram doubt God's word? Who went with Abram? Who was Lot? How old was Abram at this time? When Abram came to Moreh what did God show him? What did he promise him? What did Abram do?

So the narrative should be made clear. Then the N. T. application. "Abram believed God, and it was counted unto him for righteousness." (See also Heb. 11: 8-10.) Abram's obedience

was one of implicit faith, and a year ago we analyzed faith as follows (apply and illustrate these points):

Find.
Ask.
Incline.
Take.
Hold.

"Find" the will of God, "ask" his guidance and help, "incline" your heart to obey him, "take" him at his word, "hold fast his promises." This is what Abram did, and our faith must be of the same practical nature. We have Abram's God as ours, and he is ever faithful and true, and will not fail us.

May 10.—Bible lessons from trees. Ps. 104: 16, 17; Jer. 17: 7, 8.

This is the same topic as we studied July 6th, 1902. We reprint part of our Epw. notes in June, 1902, issue. "Have your juniors, as far as they are able, prepare a list of the various trees mentioned by name in the Bible, and give honorable mention to the ones who show the best results. For example: "The almond tree is mentioned three times. Find the references." "The almond tree is named twice. Where?" "Who refers to the green bay tree, and why?" "Find as many passages as you can telling about cedar trees."

What O.T. prophet speaks of oaks and elms?" "Tell something about the Bible says about the fig tree." "The fir tree is named more than twelve times in the O.T. See how many of these places you can find." "Who rested under a juniper tree, by lying down and having a sleep?" "Who heard a rustling in the tops of the mulberry trees?" "What prophet used the myrtle tree as an emblem of fruitfulness?"

Find any references you can to the "oak," "oil trees," "olive trees," "palm," "pines," "apples," "ycamane," "sycamore," "terebinth trees," "willows." Here are upwards of twenty different kinds of trees. "They all speak of the variety that is in God's world, and from their association, with the incidents recorded, teach great spiritual lessons." The cedar is so-called from its firmness, the palm is the emblem of usefulness, and in Song. Sol. 2: 3, the apple is given a first place among trees. Whatever kind of tree you describe, teach the following easy yet essential lessons:—

1. Every tree must have roots. Without good root growth the tree would soon die. The roots not only feed the tree, but make it firm. Most of the tree is out of sight below the ground. So with every Christian. His first growth must be downward. Without a good grip on the truth we are easily blown over when temptations and trials come. (See Mark 4: 17.) (2) "The trees of the Lord are full of sap." Psalm 104: 16.) The sap gives life to the whole tree. By it the leaves expand, the twigs grow, and the whole body of the tree is fed. This reference reminds us that we as Christians need life within us. The sap is not seen, but without it neither leaf or fruit would be seen. God's grace is within us, but its evidence is given in the fruits of righteousness. (3) "Every tree is known by his own fruit." (Luke 6: 43.) So with Christians. We "bear fruit," and Christ's desire is that we bear much of it. (John 15: 8.) Trees may be beautiful; but beauty and fruit united are the best proof of value. God does not want us for ornament only, but also for use. (4) Trees grow fruit. (Lut. 13: 19.) So it grew and waxed a great tree.") So juniors do not become matured men and women Christians all at once. They grow. Cared for, nourished and trained, they become strong as the years go by.

... We are either, growing straight,

tall, beautiful and useful, like the palm (Ps. 92: 12) or crooked, perverse, and evil, like the trees mentioned in Jude, 12th verse. (5) Fruitless trees are cut down (Matt. 7: 19). So if we are worthless because our lives are barren, we may expect ruin at last. Let us all seek to be everything that the Lord asks of us in this life, and in the world to come we shall have everlasting joy and blessing.

We recently attended a children's meeting, conducted by Evangelists Kennedy and Whyte. The former gave a very interesting address on the Bible, using the word as an acrostic, and enlarging on the points represented as follows:—

Buy.
Investigate.
Believe.
Love.
Employ.

He showed that the Bible as a book is so cheap that nowadays there is no reason why every person may not have one of their own. The book is to be studied. To "investigate" means "to dig," as one boy said. "Search the scriptures."

We are to "believe," i.e., "to think it true." Every boy or girl should learn to "love" the Bible for its own sake, and then "employ" (use) it in the work of Jesus Christ. The address was freely illustrated by anecdote and parable, and we are assured that such clear-cut truths are understood and will "stick." Junior workers in League or Sunday-school cannot too frequently adopt such methods of address. Evangelist Moule gives a similar talk, using the acrostic thus:—

Blessed.
Invitation.
Bringing.
Life.
Everlasting.

Juniors easily remember such outlines, and they cannot but produce lasting good if wisely used by devoted teachers.

Durham Junior League.

The Secretary of the Durham Junior League writes: "The last monthly meeting was held Monday, March 9th. It took the form of a pleasant evening with parents and friends of the Juniors. Upwards of ninety members were present. Mr. J. A. Glass gave numerous selections on his gramophone. It was unanimously voted that the collection should be used to help lift off the church debt. The collection amounted to \$5.30. A Cradle Roll Department in connection with the Junior League was instituted in the month of January last under the control of Mrs. Benton, and we have now upwards of twenty members enrolled in it. This feature of our work finds ready welcome in the homes into which it is introduced."

Helping the Minister.

"One thing helped me very much while I was helping to-day," said a clergyman.

"What was that?" inquired a friend.
"It was the attention of a little girl, who kept her eyes fixed on me; and seemed to hear and understand every word I said. She was a great help to me."

"Think of that, little one, and when you go to church, fix your eyes on the minister, and try to understand what he says, for he is speaking to you as well as to grown-up people. He is talking about the Lord Jesus, who loves the little ones."

"O, pa," exclaimed little Johnny, the first time he saw a trout, "it's got the mealies, ain't it?"

