

THE CANADIAN  
**Epworth Era**



A MONTREAL CARTER

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

### Dewey's Brief Note

When Dewey's squadron needed coal, the Admiral purchased a large amount of it without consulting the department. The New York Observer publishes the correspondence that ensued:

Navy Department, Washington, D.C.  
To Dewey, Manila: Why did you buy so much coal? Bradford.

Flagship Olympia, Manila.

To Bradford, Chief Bureau Equipment, Washington: To burn. Dewey.

### Reason for Thankfulness

Two little children obtained permission from their parents to visit a Catholic hospital. As a Sister of Mercy was taking the girls through one of the corridors, she said to her visitors, "And to what church do you belong?" The girl answered, saying that she belonged to the Catholic Church. The Sister, placing her hand upon the little one's head, said, "Thank God for that." Then turning to the companion, she said, "And to what church do you belong, my child?" The prompt response was, "I am a Methodist, and thank God for that."

### Why He Liked the Old Minister

When the Rev. Mr. Bell had been translated from his English country parish to a church in a large city, a friend of his, visiting the old parish, asked the beadle how he liked the new minister.

"Oh," said the beadle, "he's a very good man, but I would rather have Mr. Bell."

"Indeed!" said the visitor. "I suppose he was a better preacher?"

"No; we've a good enough preacher now."

"Was it the prayer of Mr. Bell, or his reading, or what was it you preferred him for?"

"Weel, sir," said the beadle, "if you maun ken the reason, Mr. Bell's auld clothes fitted me best!"

### A Voice-tuner Needed

The Youth's Companion gives this suggestive story of a lady whose voice needed tuning:

A piano tuner employed by a city firm was sent to a certain suburb to tune a piano. He found the instrument in good condition, and not in the least need of attention.

A few days later the firm received a letter from the owner of the piano, a lady of musical intuition, stating that the piano had not been properly tuned, it was no better than before.

After receiving a reprimand from his employer, the hapless tuner made another trip to the suburbs and again tested every note, only to find, as before, no fault with the instrument. This time he told the lady so.

"Yes," she said, "it does seem all right, doesn't it, when you play it?" But as soon as I begin to sing it gets all out of tune again."

### A Thrilling Fact

"Suppose," said the wise orator—"though 'tis a thought stupendous—

Suppose a baby one year old, with arms of the tremendous length of ninety-three odd million miles, Should, in a freak of fun, Reach up and touch the sun? That child would be

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Years old,

I'm told,

Before it learned

Its hand was burned!"

—Jane Ellis Joy, in St. Nicholas.



**Ho! for the Spring!** Get your Bicycle in order, and be sure the Tires are **Dunlop Detachable Bicycle Tires.** The Bicycle never was anything but Dunlop Tires were invented, and it is not anything new without them.

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Jewetta, No. 1	.....	45.00
Empire	.....	40.00
Remington, No. 2	.....	65.00
Yosts, No. 1	.....	70.00
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# THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. VII

TORONTO, MARCH, 1905

No 3

**Trees for the West.**—During the past season 1,800,000 trees have been supplied by the Forestry Branch of the Dominion Department of the Interior to 1,030 settlers on our Western prairies. This is in pursuance of a plan to encourage tree-planting on the plains, so that the settler may have trees on his farm, both to afford shelter and in time even provide a certain amount of timber for his use. The trees are supplied by the Department according to the advice of an expert who has inspected the land. The settler is also advised as to the best way to plant and care for the trees. The trees belong to the farmer, but must not be cut without the consent of the Department.



**Progress in Winnipeg.**—Winnipeg is making wonderful progress. It is claimed that more building was done there last summer than in the city of New York. "Do you see those breaks there upon the walls of those blocks, where the lines of new brick set in?" said a gentleman to a stranger as they stood in the heart of the business section admiring the fine wholesale buildings. "All over the wholesale district, sir," he added, "you will find those lines. They tell you what Winnipeg is doing. They are the marks of our progress. There is scarcely a building that does not have them. They show how rapidly our business is pushing upward, and there is hardly an establishment that will not soon have to add still other stories or build over."



**About Japan.**—Bishop Galloway has been writing letters from Japan to the secular papers of the things which he has seen in Japan. During his visit to Hiroshima, where all battalions rendezvous and ship for Korea and Manchuria, he was impressed by the difference between Oriental and Western soldiers. The Japanese were so quiet and so well disciplined that a stranger walking the streets or sitting in a foreigner's house would never suspect that a great war is in progress. In the hospitals the soldiers never take an anesthetic. With stoical face and never a murmur of pain, they submit to the surgeon's knife, and the American visitor says he never saw a scowl on a single face or heard a complaining word. He found the hospitals in charge of most skillful surgeons and equipped with every appliance for healing. Hundreds of wounded arrive by a single ship and are placed in the wards of these hospitals, which have accommodations for seventy-five thousand, while the convalescents are hurried away by train loads to make room for those com-

ing from the front. Bishop Galloway confirms the accounts of Japanese heroism and patriotism, and visited one wounded young officer who was a devoted Christian.



**Appreciated England.**—Here is what the late Senator Hoar, of Massachusetts, not many years ago, said about "Old England": "I have visited Europe six times. On each occasion I devoted the largest part of my time to Great Britain. The desire to see England again has increased with every visit. Certainly there is nothing like England, and there never has been anything like England in the world. Her wonderful history, her wonderful literature, the beauty of her architecture, the historic and poetic associations which cluster about every street and river, mountain and valley, her vigorous life, the sweetness and beauty of her women, her superb manhood of her men, her navy, her gracious hospitality, her courage and her lofty pride, make up a combination never equalled in the world."



**Faithful Preaching.**—In a recent interview, Gipsy Smith, the celebrated evangelist, speaks hopefully of the religious outlook. When asked to account for the revival spirit that is in the air everywhere, he said: "For a long time, there has been a good deal of faithful ministry and faithful preaching going on in our midst. I have had a fair chance of judging, for I have seen many changes since I became an evangelist, but I have never found in my life so much faithful preaching and honest desire to see the Church of God revived, on the part of ministers, as at the present time. It is only fair to those who do the work on the spot to say that for it is they who make it possible for us evangelists to come in and do the reaping. That means that faithful preaching in the pulpit has made people think in the pew, and caused people to pray."



**Emotionalism.**—A frequent objection to the revival spirit that is just now so evident in many places is the element of emotionalism in it. "Oh, I do not believe in your revivals, for they introduce emotion. What we want in religion is calmness and steadiness. Emotion is too uncertain, too evanescent." True enough there may be an excess of emotion in anything, but it is just as true that there is no great life without the emotional element in it. Love is the master quality of human hearts, and love is not logic, but emotion. The home

founded upon love will be a far happier home, and a far wiser home, than one based upon cool logic. Emotion is a conspicuous quality of life, and yet, strangely enough, often the very people who say "religion is life" admit no place for feeling in religion. There have been, we all know, religious appeals marked by excessive emotion, but to ignore the legitimate place of the appeal to feeling is as wrong as to put too great emphasis there. There are very few communities that would not be benefited by an epidemic of passionate devotion to Jesus Christ and His Gospel.



**Manly Words.**—Governor J. Frank Hanly, of Indiana, was certainly true to his Methodist principles in that section of his inaugural address which dealt with the saloon. He spoke in uncompromising language, and with no evident fear of the liquor power, in these words: "The saloon becomes an example of lawbreaking in almost every community, and the object-lesson is offered to many of those who are ready pupils in crime. The saloon thereby becomes in thousands of instances an institution from which are quickly graduated those whose names crowd the dockets of our criminal courts. Nor has the saloon hesitated to inject itself with increasing aggressiveness into political affairs, and the growing participation of the saloon and the evident results of this activity in primaries and elections is a feature of our politics which challenges attention."



**Wagner and Roosevelt.**—Pastor Wagner, "the minister of Paris," who recently visited America, is preparing a book on his experiences, which will appear in monthly instalments in *McClure's* and the *Ladies Home Journal*. He was interviewed by the *British Weekly*, and speaks in this generous fashion of President Roosevelt, who certainly treated the author and traveller very hospitably. Mr. Wagner said: "I was delighted with the simplicity and brotherliness of the President, and could gather, from our intimate talk, that he is a man of deep religious feeling. 'Mr. Wagner,' he said, 'I am a convinced member of my own religious body, and earnestly desire its success, but I am a member also of the universal Church, which embraces all Christians.' He expressed himself with an almost passionate earnestness in favor of peace, and hoped that he might see the day when Britain, America, France, and Germany would form a league of international amity."

## Experiences in the Lumber Woods

### As a Teamster and as a Preacher

BY REV. H. S. LOVERING

THE great army to our pine woods is yearly recruited by hundreds of Ontario boys. When but seventeen years of age it was my lot to put on the armor of the lumber woods and become one of these recruits. My work was to drive a team on "the draw" at one of the camps in the wilds of Muskoka.

It was in this camp that I received my first lessons away from home in the great school of life, and these lessons, especially during my first week of camp life, will be ever memorable to me.

In order that the reader may more fully enter into the experience I am about to relate, it will be well to make a close scrutiny of some good photo of a lumber camp taken in mid-winter.

My arrival in camp was in the dusk of an evening early in January, after having driven thirty miles, mostly through the forest, from my home on a farm in the settlement. After stabilizing my horses I called at the foreman's office to report

heard from the foreman that another man had arrived from the settlement who would share my bed with me. This man was deeper far into the ways of camp life than I was, and after considering the location of my place of rest, the thickness of the covering and the chi'iness of the atmosphere, he left, and managed somehow before bedtime to prevail upon the sympathies of the men and find a place to sleep elsewhere. I kept on some of my clothing that night, and though a little cold I did not suffer much.

The next day what the shanty men call a "Muskoka thaw" set in. It got some degrees below zero with a cutting wind from the north. My second night in camp, when nine o'clock, the hour for retiring, came, I took off my coat and went to bed. Before the end of the week I was sleeping in the same garb that was serving during the day to shield me from the bitter wind. On the evening of the fourth day I got to camp rather early, and thought to improve the time by calling on the foreman to see if he could let me have another blanket. I



A SCENE IN THE CANADIAN WOODS

myself and ask where I would sleep. I found the foreman in; he usually gets to camp each evening a short time before the men. He came with me to the men's sleeping camps to search out a bunk. The two camps in which the men slept here at this time accommodating about sixty men, and all the bunks but one were occupied. This was located in the north corner of the smaller and less comfortable of the two camps. The foreman consigned this bed to me; beds in a lumber camp are two stories high: mine was on the lower flat. In making my bed, my first work was to get an armful of hay from the stable, and spread it over the enclosure of floor in the corner to serve as mattress, then I returned to the office and got two pairs of blankets—all they could spare, I was told. These I spread over the hay, and placed the large cotton bag containing my wardrobe at the head of my bed to serve as a pillow. Lumbermen make their own beds, and of course the mattress doesn't need to be made more than once or twice during the winter. Later in the evening I

had contracted a severe cold and would much rather have been at home than where I was. The foreman listened to my story of death of bed covering, affected health, and excessive ventilation; listened with much forbearance and then said, "See here, young man, you're bed is as good as mine. You're a little fresh. I have no blanket for you." I went out and over to the little sleeping camp then vacant of all but me; for the others were not yet in. If I ever had any doubts about a boy facing a cold world when he left home they were all gone then.

But lumber camps are not uncomfortable generally, and are being improved each year. Before winter was over I got a warmer bed. The battle I fought to stay and do the work I had been sent to do has been of inestimable worth to me.

Let no one think that life in a lumber camp is dull. It is filled with excitement and thrilling interest. When we get used to the work time goes by very quickly. I am sure our Epworth Leaguers would enjoy a visit to the camp and pine

woods where I got my initiation in the lumbering industry, and will ask them to accompany me while in fancy we pay such a visit. Let us begin by breakfasting with the men in the commodious cook camp. Here two long tables are spread with as well cooked and substantial a meal as will be served in a first-class hotel. The men eat very heartily; they are strong, healthy young fellows with appetites known only to



CORNER IN SLEEP-CAMP

Showing boys mending boots, etc., others playing cards in an upper bunk, and one reading by the light of his lantern.

men who work among pine. The meal is taken in silence save for the rattle of knives and forks, for in this dining hall it is not etiquette to talk while at the table. After breakfast the men retire to the bunk camp and indulge for a few minutes in "a smoke."

Very soon they are all astir, the foreman has shouted his "Hurrah, boys," and they file out through the door ready for another day of toil. Long before daylight, and while our friends in the city and country are still fast asleep we are on the trail through the sombre forest to the scene of the day's work. The trail is well beaten, for sixty men and twenty horses pass over it night and morning. It winds through deep ravines and over steep bluffs. As we pass along, we hear re-echoing through the otherwise calm stillness the sharp cracking of the frost at work among the trees. When the place where work begins is reached the first rays of dawn are appearing, and now in the dim light we watch the loaders break loose part of the great pile of logs that have been frozen together, placed seven or eight tier deep upon the roadway. With aid of axe and cant-hook, five or six of the top logs are broken away together, and fall with a loud crash to the skids beneath. When a large load of these logs have been rolled upon the sleigh they are bound on with chains. It does not take a large load of logs to weigh two or three tons, and I am safe in saying that some loads weigh seven or eight tons.

We must watch the horses as they set them to move the load away from the roadway to the main road a few rods out. They are a fine team; there are few poor horses in the lumber woods. Every sinew in their great bodies is strained, as bending almost to the snow beneath they slowly move their mighty burden toward the drawroad before them. We doubt if they will manage it. The iron shoeing of the sleigh grates upon a stone and the load now scarcely moves. The teamster, standing upright upon the load with a firm grip of the lines, sees that danger of getting his team stuck and their honor impugned is very apparent. He is proud of his horses and will avert

this danger if possible. To do this he must stimulate his team to reserve no effort in the struggle. A shout, bearing with it a meaning known only to the horses, breaks from him; with a last splendid effort they succeed in pulling the load off the stone and placing it on the hard ice-covered drawroad where it is safe from further trouble.

We will now visit the lake where the logs are dumped about a mile distant; we must remember that we are in the region of Muskoka's beautiful lakes, and the one we are to see nestles amid slopes and cliffs, all clothed with the primeval forests of pine. We reach the lake just as the sun is rising over the tops of the dense dark forest on the opposite shore. The snow-covered bosom of the lake sparkles in the cold, bright, morning air; look where we will along the shore and only trees are visible, their dark sombre hue forming a pretty contrast to the snow-mantled lake.

We are roused from contemplation of this beautiful scene by the sound of falling trees back from the shore. A short distance from where we came on to the ice we notice a team coming down the slope, and on moving nearer find that they are "sloping in" freshly cut logs; following them back up the trail we come to the gang who are felling trees. The chopper has put in his niche, and the two sawyers are now hard at work cutting into the opposite side of a great pine. It has braved the storms of centuries, but this morning must bow its proud crest to the will of the advance guard of the army of lumbermen. When the saw reaches a few inches from the axeman's niche the remaining timber begins to break. The sawyers yell, "Look out below," and dash back out of danger's way. The tree crastes through the tops of its mates, breaking off the smaller trees on its way down.

It is now cut into logs of the required length, while two "swampers" make a road by cutting down the small trees and removing the brush. We may spend some time watching the road repairers or "gipers" smoothing the rough places on the drawroad, and the road cutters or "beavers" making roads to the skidways.

At about half-past ten o'clock a loud call of "Dinner!" rings through the bush. The chore boy has come with a hot dinner of pork and beans. All of the men in the near vicinity congregate at a central point where one of the "gipers," despatched to the woods some time before, has prepared a large pail of tea over a hot fire of dry pine wood. Besides pork and beans, cakes of many different kinds are in evidence, also



AMID THE SNOW

a brand of the choicest molasses. Each man takes a tin plate and helps himself to a dinner as large as his appetite. They sit down around the fire on improvised seats formed of dry logs. Good-natured repartee is indulged in, and unless the weather is bad a pleasant hour is spent.

When the required number of trips have been made, and five o'clock has come, the men leave for the camp. Supper is over for all before seven o'clock. Then the teamsters look

after the horses, the rest of the gang get axes ground and cant-hooks ready for next day's work. Nine o'clock is religiously observed in all camps as the hour for retiring, and from that until three or four in the morning the flight of time is swift indeed to the tired-out lumbermen, unless it may be to the one who lies awake compelled to listen to a chorus of half a dozen snoring sleepers.

In the camp in which I worked, Saturday night was usually



A LOG JAM

devoted to singing, dancing and various kinds of entertainment. The dance indulged in was not "round" or "square," and could not be said to take any one form or shape. It was called a "stag dance" and the name is quite appropriate. Sundays were spent in strolling through the woods and visiting other camps.

I would like to tell of my conversion and call to preach the Gospel, but must not trespass upon too much of the Editor's space, and will give a brief account of my experience as a missionary among the lumbermen.

Three years ago last fall I offered myself for mission work in the Toronto Conference. I was sent to Dorset, Muskoka, to look after the interest of our cause in that village, and to preach in six neighboring lumber camps, which formed a circuit of fifty miles in extent. I had a stock of two sermons which I had used once or twice before. The men in the camps received me very kindly with the exception of one gang

who had the idea that I had come for money, but before spring this gang were most quiet and willing listeners. We generally had singing in our services which was heartily entered into.

I have gone into the sleeping apartments of a camp at eight o'clock in the evening on a week night, and finding some of the men lying on their bunks fast asleep, rather than ask them to awaken, have begun the service, and one by one they would quietly take their place in the row that was formed along the benches and on the ledge of the top rows of bunks.

Clouds of tobacco smoke, great rows of wet socks and different kinds of footwear all serve to hide the congregation from the preacher when the bunk camp is used as a church.

I think the atmosphere would be a great change for one who had been used to a modern city church, but notwithstanding this I have seen a gang of shanty men as reverent amid these surroundings as the most devoted could wish. During the winter I held some thirty services in all, and though I do not know that any of the lumbermen experienced conversion, I felt as I clasped their toil-worn hands night after night at the close of the services, that they were looking

toward the Christ who had been uplifted, and hope that sometime, somewhere, they will be drawn to Him.

Canada's army of the lumber woods will be sending the ring of their axes through our vast forests of the East and West for generations to come. I trust that in the days that lie before us the time will come when a meeting house will be an essential at each lumber camp.

There is a field of great usefulness among our lumber camps of to-day for tactful men, who have a call to the work of preaching Christ, and it is the Church's duty to do more for these worthy sons of toil in the future than has been done in the past.

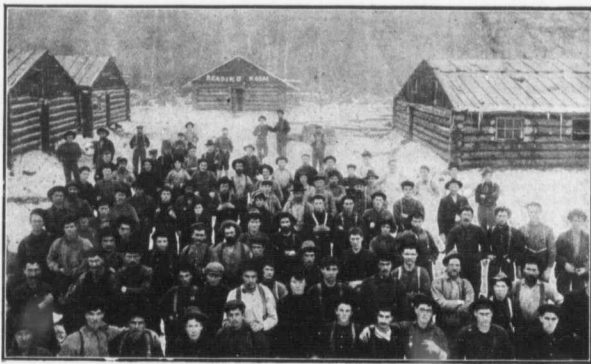
Richard's Landing, Ont.

## The Lumber-jack

BY REV. JAMES ALLEN, M.A.

THE work of the lumber-jack requires great skill. A man must be able to ride any kind of a log in water, to propel it by jumping upon it and by rolling it with his feet—to pry and pole and drive other logs while he maintains his footing upon his unsteady craft—to ride a log in rapids where the loss of balance means not only a ducking in ice-water, but a blow from some following battering-ram that weighs a ton—to pry at the key log of a jam, and, since a log when it begins to fall, falls instantly through anything in its way, he must be ready with animal swiftness to jump, or dive even, out of danger at the last second. Cool judgment, keen insight, steadiness of nerve, strength and swift accuracy of movement are needed by these men more than by the soldier on the battle-field. An instant's hesitation or failure of nerve often means accident or death. They match themselves against the forces of nature, and in the gasping tug and heave for supremacy between the man and the wilderness, they face death a dozen times a day. The death and accident rate is as high among these men as it is in the British army, including times of war.

And yet we are doing nothing for them. When some of our missionaries are able to snatch a little time from the regular work of their missions, occasional services are sometimes given to some of the camps in their vicinity. During the last two years a missionary who has been supported by the liberality of a friend of mine, has devoted part of his time to this work. But as a Church we have made no organized effort to supply their pressing need. There are



LOVELAND & STONE'S CAMP, No. 1  
Showing Reading Room in background.

thousands of men in Ontario who have never seen the face of a Protestant religious teacher in their camps.

Can we wonder that in the loneliness, the monotony, the absence of the refining influences of home and the restraining influences of religion, these men should sometimes break away and conduct themselves like the crew of a man-of-war when

it is paid off after a long voyage! The earnings of a whole winter's hard work often go in two or three weeks' wild riot—in liquor and lust.

“We drank and danced the livelong night,  
With fights between the dancing.”

These lines from one of their popular songs indicate the nature of their relaxation, and you will observe that fighting is an essential part of it.

In their work, or their pleasure, personal danger is never



INTERIOR READING ROOM

lacking. They settle their difficulties with nature's weapons, without calling in the police. If the difficulty is with a rival camp, they “clean it out,” or as sometimes happens, are cleaned out—if with their own company, they take the buildings apart and throw the head men in the river.

When the Lake Superior Power Company suspended payment hundreds of men were in Sault Ste. Marie without their wages. There was loud grumbling and loud dissatisfaction, but nothing more until the woodsmen came. Then there was prompt action. It was the woodsmen who mobbed the officers, and wrecked the offices, and caused the Riot Act to be read, and the soldiers to be sent in hot haste from Toronto. And while I yield to no man in admiration for the valor of our soldiers, yet they had nothing to do with establishing peace. It was the satisfying assurance that they would receive their pay—not the presence of armed men—that quelled the riot, for your typical shantyman is afraid of nothing human. To quote a description which is not exaggerated: “His muscles are hardened, his eye is steady and sure, his courage is undaunted, his movements are as quick and accurate as a panther's, and when these men fight, they fight with the lightning tirelessness of wildcats.”

The pleasures of many of these men are debasing, most debasing; but while the riot is excessive in degree, it is only occasional in recurrence, and does not strain the character beyond the point of recovery. And the work is not degrading, it is corrective. It tends to the development of moral strength and muscular well-being. The woodsman could never be a model for the artist who painted “the man with the hoe.” The constant element of personal danger in his life of alternate work and riot tends to develop battle courage, an adventurous spirit, indomitable steadfastness. These qualities form the basis of his character; without such qualities he could not do the work or live the life.

These are the men for whom we are doing nothing. We send missionaries to the Indians of the Pacific coast, whose duty it is to follow the bands when they leave their villages to work in the canneries. This should be done, but while it is our duty to do this, is it right to neglect the fifty thousand men in our own province, whose work lies outside the permanent settlements?

We talk about the neglected heathen and represent their condition by a section of the map that is painted in deepest black. We have neglected heathen amongst us—a black, black blot should be painted on the map of Ontario showing within its boundaries fifty thousand men.

Toronto, Ont.

## Reading Camps

**I**N this number, Rev. H. S. Lovering gives us a graphic account of life in a lumber camp, his information being gleaned from actual experience. It will be seen that the life of the lumberman is not a bed of roses, and opportunities for mental and moral improvement are not numerous. During recent years, however, something has been done to help these men by the Canadian Reading Camp Association, which has organized a number of reading rooms and schools in the larger camps, with fine results. The Ontario Department of Education has assisted the work of the Association by initiating a system of camp libraries and giving a small grant for the maintenance of reading camp instructors. It has also, for several years, sent representatives from the School of Mines and the School of Practical Science, to visit the mining camps during the summer months to give a series of lectures and practical demonstrations in mineralogy, etc., to the men actually engaged in the mining industry.

Reading Rooms and Tents have been established, provided with papers, magazines and games. They are well patronized by the men, and much appreciated. These places are also used to some extent for holding religious services, but the churches have not done much toward supplying the spiritual needs of the lumber-jack, as will be seen by Rev. Mr. Allen's article in another column. Sunday, in many of the camps, is simply a holiday because there is no opportunity to attend a religious service. Sundays and rainy days, when men are off work, are dreary times, if there is nothing to engage attention, and it is not strange that gambling, drinking, etc., are indulged in. The best possible way to oppose these evils is to provide something healthy and elevating in the way of religious inspiration, recreation and improvement.

At one of Gypsy Smith's meetings, in England, a young man gave himself to Christ, some time before had purchased a cycle on the instalment system. He took away the machine, but only paid a few amounts. The day after his conversion he went off to the man from whom he had the cycle, and told him he had brought it back because he did not see his way to pay anything further, and he felt it would not be honest to keep it any longer. The man said, “What has made you bring it back now?” “Oh!” said the newly converted man, “I have been to hear Gipsy Smith, and he told us it was not enough to go to church, to sing hymns, and say a few prayers, but that being a Christian meant doing right, being honest and true, and so I cannot keep your cycle without paying for it.” The merchant thought, as he looked at the bicycle, of the brave words of the young man who had just left him. He tried hard to shake them off, but they had come



LUMBERMEN LISTENING TO A LECTURE

to stay. All day he was bothered, till at last he said, “I will go and hear this Gipsy for myself.” He came, and the Word convinced him of sin, and that night, or soon after, he was converted. He at once sent for the young man, and said, “It is my turn now; I am converted. I, too, must do right. I cannot keep the instalment you paid me. I have the machine back and it is as good as new. Here is your money, for I cannot keep what is not mine by right. They rejoiced in their new-found joy together, giving glory to God for saving them by His grace.”

## Out-Door Sports in Montreal

BY THE EDITOR

**A** WEEK in Montreal in mid-winter is by no means an unpleasant experience, although the city is seen at its best in summer when the trees of its many squares and parks are in leaf, and when there is activity along the river. But there is a charm about the winter scenes which is unique. In very few places does the Snow King reign so supremely as in Montreal. During January and February "the beautiful" accumulates to such an extent that it is practically impossible to remove it from the streets, and scenes like the one shown in our illustration are not infrequent.

It is cold, of course, but the people seem to enjoy it as there is an exhilaration in the clear snappy weather that is undoubtedly good for the health.

There is probably no city in the world where out-door sports are indulged in during the winter to a greater extent than in Montreal. The young people have a jolly time with skating, snowshoeing, tobogganing, etc., and very likely do not find the season any too long. There are many snowshoe clubs, which provide delightful outings for their members. The Y.M.C.A., for instance, pays special attention to this recreation, when the snow is deep. Fifty or more sturdy young fellows will assemble in Dominion Square, in front of their splendid building, and off they go up the mountain side, for a tramp of about a dozen miles. They do not keep

to the beaten tracks by any means, but frequently strike out over the deep snow, and the harder the going is the better they seem to like it. It is difficult for one who has never tried it to understand what fun there can be in dragging those heavy snowshoes around for a whole evening. The devotees of the sport, however, declare that it is glorious exercise.

Hockey is a popular game in Montreal, and there are several clubs that are regarded as in the first rank. When a big contest is on the fun is fast and furious. The spectator is puzzled to know why one-half of the players at least are not killed or disabled, so rough does the play appear to be. The boys seem to enjoy it though, and serious accidents are not very frequent.

Personally I do not think that hockey is a game to be encouraged except as a pastime among school boys. The element of professionalism enters into the games, and the young men who take part are often subjected to temptations, besides giving too much attention to the sport.

As a healthful exercise, plain skating is an ideal out-door recreation for young folks, if it is not carried to excess, and proper care exercised in regard to companionship. It becomes an evil when several nights a week are taken up to a late hour in this way.

Tobogganing is, however, the sport *par excellence* of Montreal, for in scarcely any other place are there such facilities for enjoying this exhilarating pastime. The mountain side provides a natural toboggan which, with comparatively small expense, has been fitted up with a slide, probably superior to any in the world. The distance is about three quarters of a mile, and the trip is made in about a minute. When half-way down the speed is more than a mile a minute. There are six tracks, side by side, so built that it is practically impossible for the toboggan to get out of the channel provided for it. There is consequently little danger so long as the passenger clings fast to his vehicle. Sometimes six toboggans will start from the summit, side by side, and then ensues a

jolly race to see which load will reach the bottom first. Occasionally they will keep pretty well together during the whole distance, but the one that is heaviest laden usually gets there first.

The Montreal toboggan slide on a clear winter evening is an attractive scene. It is an interesting sight to see the crowds



THE Y. M. C. A. SNOW-SHOE CLUB ON A JAUNT

of young folks, in their bright-colored dresses of red, white and blue, flashing down the slide with merry shouts of glee, and then slowly toiling up the incline for another spin. What the participants probably regard as the "only drawback" is really the best part of the programme, and that is the walk back. This healthful exercise in the outdoors is what brings the roses to the cheeks and tones up the whole system.

Would my young friends believe it? I was offered a ride down the slide, and declined it. The speed seemed to me to be a little too rapid, although the liability to accident is not



THE BOYS ENJOY A SNOW-SHOE TRAMP

great, as the track is straight and great care is exercised not to allow the toboggans to follow one another closely.

The young people seem to enjoy the recreation immensely, although some of them spend too much time in the indulgence. "Just one ride more" is occasionally heard, when the cry should be "Homeward bound." It is like everything else, to get the best out of it moderation should be observed.



# Methodist Pioneers

BY REV. JOHN MORRISON

It was a sunny October afternoon when I was spinning merrily along the Talbot Road in Elgin County. A small but well-filled cemetery on a wayside knoll, many of the tombstones being moss-grown with age, was sufficient enticement to lure me from my steed of rubber and steel, and an hour in "God's acre" passed all too quickly by.

Froude, the eminent historian, said: "We read the past by the light of the present, and forms vary as the shadows fall, or as the point of vision alters"—and so, from my visit in the present, I have been led to dig out a sketch of the past as touching the pioneers of Methodism.

Near the south-east corner of the cemetery are two graves covered with lilac bushes, which in the spring must shed their fragrance on the air, even as the deep spiritual fragrance of the lives of those whose bodies lie below, was shed over the old-time circuits and camp-meetings of early Upper Canada Methodism. From my note book I reproduce the inscription (*verbatim*): "In memory of Lovina, wife of Rev. Caleb Burdick, who died in peace, March 14, 1843, in the 57 year of her age."

The name of Lovina Burdick links us to the foundation laying of Methodism in the west, she having been converted in the first quarterly meeting held at Long Point by Rev. Darius Dunham, whose name is inseparably connected with our early history.

On the other stone is carved: "In memory of Rev. Caleb Burdick, who died July 2, 1858, Æ. 72 ys, 10m & 24 dys."

Caleb Burdick was born in Boston, Mass., in 1786, and came to Canada when twenty years of age, then returned to his native land, entered Cambridge, Mass., as a medical student, and received his M.D. degree when twenty-three, came back to Canada, settled on the farm on Talbot Road, on the corner of which he is buried, and there for many years, both before entering the ministry and after his retirement, practised medicine. He also lived for short periods of time in his early Canadian life at Long Point and also in Oxford near the present town of Beachville, where he was married to Lavina Teeple (the "o" in the name upon the tombstone being a mistake of the stone-cutter), daughter of Peter Teeple, Esq.

On June 4th, 1812, by a vote of seventy-nine to forty-nine, the United States House of Representatives passed a bill declaring war against Great Britain. On the 18th this bill received the signature of President Madison, who on the following day issued a proclamation declaring war. Caleb Burdick was quick to respond to the call of his adopted country, served all through the war and fought in its principal battles, including the sanguinary conflict of Lundy's Lane. A severe illness prevented his presence at Queenston Heights. He was attached to the commissariat department of the provincial forces.

The Genesee Conference, of which Canada formed a part, met on Canadian soil, July 20th, 1820, in a meeting house erected after the war, in 1816 or '17, not far from the famous battle-ground of Lundy's Lane. Bishop George was the presiding officer, and about one hundred preachers were present. A score or more of candidates presented themselves for ordination, and received this solemn rite at the hands of Bishop George, among the number being Caleb Burdick.

Drs. Filmore and Chamberlain say: "Men kneeled together that day to receive the ministerial orders, who had been ranged in hostile ranks against each other but six years ago. At the close of the service they were to be seen locked in each other's arms, shedding tears of fond affection."

As the number attending the Conference and ordination



A BIG JOB IN SHOVELLING

service on that Sabbath was too great to be accommodated in the church, that impressive service was held in the grove near by, where the thunderous music of Niagara's mighty cataract made yet more impressive the solemn service.

Caleb Burdick was a Boanerges in the pulpit, and was in great demand for camp meetings and protracted meetings, even after retiring, which he did at a somewhat early time, residing then upon his farm and following again the practice of medicine.

We found some, who are now old, who tell with a flash of kindly recollection of the dear saintly old man, who doctored



TOBOGGAN SLIDE, MONTREAL

them when they were children. He was a large man, standing six feet, one and a half inches high, and in his prime weighing upwards of 250 pounds. He died of apoplexy, following a day spent superintending work upon the road of which he was that year pathmaster.

I climbed the fence, and crossing the field, walked around

the old house, his former home, still standing and in a fair state of preservation. Would that I had had a kodak that I might have taken a picture of it to accompany this sketch.

Twice married, he was the father of eight daughters and three sons, the youngest son Caleb alone surviving, his daughter being an active worker in the Epworth League in Aylmer where the family reside. The ordination parchment, yellow with age, and with the signature of Bishop George, they consider one of their precious heirlooms.

Many a man has been monumented in granite or bronze in national valhallas, who did less for his country than this godly man and patriot whose dust sleeps beneath a modest marble slab in this country cemetery.

I resumed my journey, believing the truthfulness of the words of Goldwin Smith, "The true history of our country is written upon the moss-covered tombstones of the country cemeteries."

Comber, Essex Co., Ont.

brooke Street, is one of a fine group connected with McGill University. It is given up entirely to the lady students, and is beautifully furnished throughout. In front of this structure there is a fine statue of Queen Victoria, designed by the Princess Louise.

In other parts of the city the name "Royal Victoria" will be seen in every direction. There are the "Royal Victoria Stables," the "Royal Victoria Laundry," the "Royal Victoria Candy Store," etc.

Montreal is a magnificent city, which is growing larger and more beautiful every year.

### Not Afraid to Play Fair

**I**t was just before a great football game between two Western universities. On one of the teams was a famous full-back who had been kicking phenomenal goals from the field all fall. Just before entering the game the trainer of



VICTORIA SQUARE, MONTREAL

### Royal Victoria.

**V**ICTORIA seems to be a favorite name in Montreal. Judging from the frequency with which it is encountered by the visitor, he would conclude that the people are intensely loyal, especially as the name "Victoria" is usually connected with the word "Royal."

First, there is the Victoria Square, which is located almost in the heart of the business section of the city. We have pleasure in giving our readers as fine a picture of this magnificent little park as was ever photographed. It is surrounded by flourishing commercial establishments and stately churches which add to its impressiveness.

The Royal Victoria Hospital is a splendid group of buildings in solid stone, erected just at the foot of the mountain. Here, on a "visiting afternoon," may be seen scores of people of all ranks and conditions, who come to see their sick friends. The long wards of the hospital are marvellously clean and well kept, and the whole management of the institution seems to be the perfection of organization. It is undoubtedly the largest and most complete hospital in Canada.

The Royal Victoria College, an imposing building on Sher-

brooke Street, is one of a fine group connected with McGill University. It is given up entirely to the lady students, and is beautifully furnished throughout. In front of this structure there is a fine statue of Queen Victoria, designed by the Princess Louise.

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Just before a great football game between two Western universities. On one of the teams was a famous full-back who had been kicking phenomenal goals from the field all fall. Just before entering the game the trainer of

the team called the men together and told them that the first thing to do was to hurt the famous kicker and put him out of the game. A moment of silence followed this announcement. Then one of the best players spoke up and said, "Well, if those are to be the tactics, you can count me out." There was another pause and then one by one three more men spoke up slowly and said they could be counted out, too.

This was a little too much, and the tactics were changed and the game was not begun with the intention of brutally and unfairly disabling the best player on the opposing team. There are two different kinds of athletics, honorable and dishonorable. And there are two different sorts of players, gentlemen and the other kind. The gentlemen were not such cowards as to be willing to disable a good player maliciously at the outset of the game in order to win. They would rather have lost like men than have won by knavery.

Gentlemen usually have the courage of their courtesy. The trainer was a formidable authority, but one gentleman met him squarely and three others came to his support. How the game came out no one now cares. But many rejoice that some students with fair hearts had a chance to show other students what it is to be men.—Forward.

# The Christian Young Man

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

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

## II. The Young Man in the Home

**C**ULTIVATE home ties. Father and mother are sacred names, and should ever be held in reverence; and when old age and infirmity steal over our dear ones, nature and grace alike demand that the youthful vigor of the child should become a prop for the weakness of the parent. Never forget the old folks. A little thing may mean much to them; some little remembrance, a Christmas gift, or a birthday token, may carry sunlight into shadowed lives.

But duty to parents does not confine itself to the old age of father and mother. We owe these duties from our birth. One common mistake of youth, made possible by over-fond parents, is to imagine that fathers and mothers were made for the convenience of youth. Sometimes a loving father is subjected to treatment that would not be accorded a servant, and many a doting mother is but a weary slave. True manhood begins in boyhood, its essence is thoughtful and loving unselfishness, home is its divinely chosen training school, and its surest test is its treatment of parents. The young man may become the pride of the home and its trustiest help, or he may become a cipher or even a minus quantity, worse than nothing and less than nobody. Be true to home. Be at your best in your father's house; and keep your kindest words, your most graceful courtesies, for mother and sisters.

The home is the place for human sunlight. The atmosphere should be electric with happiness. The best story, the profoundest thought, the cheeriest smile, are none too good for the home. Here is a chance for unselfishness to bloom and true love to thrive.

Here are those who will always think us great and good; who magnify every virtue and ignore or palliate every fault; who have unbounded faith in our untried abilities; who have so identified themselves with us, that for all time to come, our friends are their friends and our enemies their enemies. The world may come to honor us for our greatness and love us for our goodness, but here we find honor and love that do not wait till we have earned them.

The home has a first claim upon your love. In this life you will find no purer love than that of home. Slight it not, but prize it as a gift of God. The home has a claim upon your time. Lodge and club, social gatherings, church meetings and business clamor for your evenings, and many Christian young men are so busy that there is scarcely an evening for the home. Surely this is not fair or wise. By and by, and all too soon, the old home will be broken up, never to be repaired in time, and tears of unavailing regret will be a poor atonement for present neglect.

The home has a claim upon your income. Just what that claim is, heart and conscience must decide. There are young men and women to-day whose hopes for a home of their own are indefinitely, perhaps forever, postponed, simply because they are the sole or chief support of an aged father or mother. All honor to these silent, patient, unselfish cross-bearers of to-day. Do not be ashamed of your home folks. Perhaps father never had much schooling, perhaps mother's hands were too busy for her to do much reading, perhaps poverty was too close to the door to allow them to mingle much in cultured circles, and, it may be, you have felt ashamed of

father's ungrammatical diction and mother's homely manners; but remember, it was father's honest toil and mother's unselfish devotion that made you what you are; remember, that if father lacks education he never lacked manhood, and if mother's manners lack a little polish, her heart is pure gold. Such men and such women have been the salvation of our race. Stainless honesty, rugged sincerity, sturdy common sense, heart-felt pity, and all the old-fashioned virtues that make home a heaven, were theirs; and, if ever you meet man or woman, high or low, too good for your father or mother they are not fit associates for you. Never be ashamed of the cradle that rocked you, or the hearth that warmed you—above all, of the love that adores you.

If there is light in your religion, let it shine in the home. If you can sing for Christ, sing the Gospel to the home. There is room for preaching in the home, not in lengthy discourse of artificial jargon, but naturally, simply, lovingly. Your best religion is none too good for the home.

Let your light so shine before the home folks, that they may see your good works, and glorify your Father who is in heaven.

JOHN RUSKIN, in counting up the blessings of his childhood, reckoned these three for first good: Peace—he had been taught the meaning of peace in thought, act and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glare in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience—he obeyed a



DOWN HILL ON A TOBOGGAN

a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith—nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.—*Hurlbut.*

OUR duty is not dependent upon our dispositions. We may feel cross, but that does not relieve us from the duty of being kind and acting courteously. We may feel weak but we must be strong.

## The Great Welsh Revival

**I**NTEREST in the Welsh revival increases rather than declines. Every issue of *The British Weekly* has a page of matter touching the great awakening. From its pages we cull the following incidents and testimonies.

### Impromptu Prayer Meeting.

An impromptu prayer meeting was held at the Carnarvon railway station a day or two ago. The Rev. Mr. Jenkins, of New Quay, and two of the lady missionaries of the revival, were passing through, and, at the request of one of the railway officials, they willingly spent half an hour in praise with some thirty or forty railway men who were congregated in a waiting-room.

### Quaint and Queer.

The prayers are full of colloquial quaintness, the direct speech of the heart. And they are vibrant with a personal note; as this petition of a young man for his brother will illustrate: "Dear Lord, remember Meirion my brother, far off in America, a prodigal lad. Jesus Christ died to save Meirion; say that to him to-night. America is very great, but every corner of it is known to Thee; and Thou knowest where Meirion is trying to hide from Thy presence."

### In Railway Carriage and Quarry.

A strange place wherein to hold a prayer meeting is certainly a railway carriage, yet this is what took place on the railway near Carnarvon the other day. In the quarry at Llanberis and Nantlee Vale, prayer meetings are held daily by the men during the dinner hour. There was a time when the quarrymen could not get their dinner over soon enough to play cards, but now they want to finish their dinner as quickly as possible in order to participate in the prayer meetings.

### Compelling Them to Come In.

Among all the memorable scenes of this movement, none was more so than at Cardiff. The special service was being conducted at Tabernacle, which is within access of many a thoroughfare of drunkenness and vice. Those who had felt the power themselves adopted Gipsy Smith's plan, went out and "compelled" them to come in—drunken, stained, vice-bound. There were scenes of horror; the very blackness of the pit could at times be felt; but the Saviour's band of seekers had found an unflinching source of courage; they stood to it bravely, hour after hour, rescuing, pleading, praying, soothing, exhorting and practised help being given by members of the Salvation Army. Congratulations came and went, as hour after hour passed; many remained to pray and to be prayed for, and these were led to the refuge of kindly homes; others rushed back into the inferno from which they had had a

chance of deliverance. Something of the character of that "moving picture" meeting, and its cosmopolitan aspects, where we read that among those who took part in pleading on behalf of Christ, mention is made of a Jewess, a negro, a Canadian sailor and a Spaniard, with a Norwegian for his interpreter.

### Students Stirred.

At Bala College, the students had an afternoon meeting for themselves, or a joint one with the young people of the town; in the evenings, at seven, the students—seventy or more in number—form a procession and march through the streets singing, many of the friends from the churches joining with them; and subsequently they assemble in one of the chapels, where the more public meeting has been arranged for. The meeting on Thursday evening (the last which I attended) impresses one by its deep stillness—one should like to say its beautiful, spiritual stillness. Speaking generally, very few addresses are given in these meetings, only a few earnest words of appeal to any who may be halting to decide in favor of an open confession of Christ. The silence is broken by prayer, or a solo, or by the recital of a verse of Scripture, or perhaps by a few words of experience; and there is besides, of course, the congregational singing of hymns. These meetings close a little before ten, and the common feeling is that, though you may wish to leave earlier, it is most difficult to do so. An after meeting is usually held.

### A New Kind of Good Times.

A young man had come home for his holidays from one of the mining valleys of Glamorganshire. He had been home before, as many boon companions pleasantly remembered. They were expecting a good time on the old lines. But what change had passed over him? His first evening was not spent in the village inn, but in the village chapel. Nor will that first evening be ever forgotten. He was but illiterate at the best, and his lips had grown unfamiliar with prayer. But he prayed as no one there had heard anyone before. At first there was much curiosity; and among those who had not been at the meeting, the news was received as the news of Saul by the disciples at Jerusalem. Such a ringleader of drink and dissipation could not have been so suddenly changed. But his new life had made him patient and forgiving. He not only prayed and told his tale at meeting every evening—prayed for his companions one by one—but also went to search them out. On a small scale, Evan Roberts had come to this secluded northern village. When I reached there last Friday, there was scarcely an unconverted hearer to be found all through those valleys. Between him, and the young people already equipped by their three weeks of prayer, and the

ministers—young also—the cleanings were few. When two old men remained that evening to give themselves to Christ, with one or two more from a distance, the tale of the winning of souls in that district was all but completed. His old companions had had a good time on new lines.

### Roberts, Smith and Stead.

In an isolated colliery village named Marly, the different denominations have large chapels and in a flourishing condition. For a month before the arrival of Roberts on December 11th, the whole village was ablaze with the revival fire, and from 400 to 500 conversions had taken place, including footballers, gamblers, and a great number regarded as hopeless drunkards. The scenes at Marly during the month were beyond all power of description. However, Evan Roberts appeared on the date mentioned. And just mark, here is Gipsy Smith on the spot, to judge for himself of the revival. The well-known evangelist sang, "I need Thee, O! I need Thee," most pathetically, and expressed his praise of the revival in the highest terms. Who is that gentleman over there? No one but W. T. Stead, the editor of the *Review of Reviews*. He is delighted with the meetings, and by this time his opinions on the point are well known through the press.

### Evans Roberts as a Leader.

The evening service at Ebenezer (Cong.), was a never-to-be-forgotten one. Every corner is filled, and the audience is at least a 1,000; and three other chapels are packed at the same time. Now fancy Evan Roberts, a young man twenty-six years of age, facing this audience. He has only an ordinary education, has not a melodious voice, has but very few strains of oratory, and is far from aiming at creating any sensation. When an ebullition of emotion is manifested, he does not take the least advantage of that, and keeps his mental and emotional equilibrium perfectly balanced in the greatest excitement. This meeting, however, is the greatest test on him in the whole series. But he is a complete master of his position. At the end, an infidel was discovered in the audience, but did not wish to own that publicly. This was communicated to the revivalist by a young man who spoke to the infidel in the seat. In an instant Roberts was on his feet, and asked the atheist to stand up to express his unbelief in God's existence. For some time he refused, but Roberts in a firm manner, and in the best feeling, insisted that he should. At last he reluctantly got up and said, "I believe in my heart there is no God." In a moment, a voice from the gallery shouted, "out with him," and there were scores ready to obey the voice; but no sooner had the words dropped from the lips of those on the gallery, than the revivalist said in a firm, loving voice, "No, let us pray for him." In less than a minute more than thirty were on their knees on behalf of the poor atheist. This was the most dramatic scene that I have ever witnessed in a place of worship. A young man followed the denier of God, and he promised, with tears in his

eyes, to take the Bible with him to bed that night to try and get the light. In another ten minutes two other incidents similar to this occurred, with regard to the deity of Christ and the Atonement. These were cogently dealt with in less than five minutes by the young revivalist in such a Christian spirit that I shall never forget it. When these oppositions began to pour in, a number of us ministers were trembling, but seeing them disposed of in such a masterly way, we "praised God from whom all blessings flow."

#### Wholesome Mysticism.

While it may not be wise to multiply instances of visions and voices, the movement can never be rightly interpreted or justly set forth, unless these are recognized. One instance will typify the rest. In Merionethshire, a young man who had been brought up in a religious home, had fallen through drink. On the Sunday evening when he returned to his chapel and to his Saviour, he explained why. During the preceding week he had heard a voice distinctly calling him by name—"Stephen, go to chapel three times next Sunday." It was unmistakably to him—the voice of the mother who had prayed much for him, and who was now dead. He mentioned it to his companions, and naturally, they laughed at it. But he obeyed and went, and was brought to Christ.

#### Ethical Results.

The movement not only captivates the most intelligent people, and converts publicans, gamblers, the vilest sinners, infidels, and agnostics, but it settles old disputes that ministers, lawyers, and magistrates have failed to do anything with. In several places former enemies have been seen rushing across chapels, not only to shake hands, but to embrace each other lovingly, and proclaiming peace for evermore. Further it has been the means of clearing hundreds of pounds of old debts, when the shopkeepers had long given up the hope of ever receiving a penny of them. One grocer in the Garw Valley received £40 of such debt last week, and I could mention scores of other instances. In fact, the moral consciousness of South Wales has been aroused to its deepest regions by it, and the awakening has been so thorough and overwhelming, that those who have felt it, obey gladly the dictates of conscience, and put their convictions into practice at once.

#### An Answer to Prayer.

Especially and most of all must the element of prayer be singled out as a characteristic of the revival. Anyone and everyone will say that there is that in the prayers which compels him to believe that those who offer them are in deadly earnest; that pride, self-righteousness, self-importance are not visible, that, except in a few cases, overmastering emotion does not account for them, that something has come which has moved, as I have said, the depths of men's souls, and destroyed indifference and artificiality.

And is this revival, in all that it has of good—and such good has not been seen for many years in Wales—a thing to be

wondered at? Good people had long been praying for it. One is as certain that it would have come in some form as he is that God hears prayer. When he makes His people persist in prayer the matter is settled.

#### Of the Abundance of the Heart the Mouth Speaketh.

One young person got up in the gallery and asked the congregation to pray for a certain man who had told him in the quarry the previous day that there was no God. "How do you know there is a God?" asked the sceptic. "How do you know you have a mother?" "Well, other people have told me, and when I came to know anything at all, I came to know that she was my mother because of what she was doing for me and giving me." "Right, my friend," said I, "that is just where I am with God now. Others have told me that He was keeping me, but now I know it for certain myself. I know that He loves me, even me." Another got up quite excitedly, saying, "I want to praise Jesus Christ. For twenty years I have served the devil most faithfully. You all know that I used to be one of the 'roughs' of Talsarn, but, thank God, I am a changed man." Then another: "Only one enemy I have now—Satan, and I mean to be his enemy as long as I live." One gentleman from America said: "About three weeks ago I heard that the revival was spreading in South Wales, and I prayed that it would reach North Wales before I arrived. The day I arrived at Talsara I was awestruck to find a chapel open at three o'clock and full of men and women praying and singing. The revival of '59 came to Wales from America; now pray God that this will visit us."

#### "How Sweet the Name of Jesus Sounds."

"I am finding out that this revival has added something undefinable to the ordinary human voice, not there usually. Such union of awe and affection, and tender rapture there was in the singing that morning I had never felt before—I thought how much music was in the name *Jesus*, as the voice lingered over it in the refrain; and His smile!—all its graciousness came home, for the first time it seemed, in all its redeeming wonder. Nothing mattered in the world except this—"Pass me not, O gentle Saviour." Scarcely had the sound of "pass me by" gently died away, before another prayer was on its wing. For a moment there was a misgiving; it sounded too whole-hearted—shall I say? He seemed to ask too easily for such grace of life as to be able himself to ask the world in the very words of Christ: "Which of you convinceth me of sin?" It was part of the deep ethical note of this revival. Suddenly the voice changed into that key of sorrowing, rapturous love, as he went on brokenly to say—"No one can say Thou art not kind. I know better. What was I before Thou didst take me up! There is no one anywhere as kind, as gentle as an old wanderer as I was—no one anywhere like Jesus Christ. Help me never to dishonor Thy Name." And once more that woman's chastened voice led us in another well-known, exquisitely

harmonious hymn, of which this is a translation *pour servir*:

"Lord, in every wish and motion,  
Let my soul be sacrificed;  
In my weary, striving spirit  
Let the strength of Heaven abide:  
Keep me always,  
Lest I wander from Thy side."

And so prayer and hymn followed and mingled, without a single halt or jar. It was as if an Invisible Harper had the string of each soul ready to his finger, awakening the finest music at his touch, and then fading again to hushed experience. Anything more orderly, more harmonious than this uncondemned meeting I can scarcely conceive."

#### Remarkable Scene in a Coal Mine.

Rev. P. Collier, of Pontypridd, writes: "While in the Mid Glamorgan district, at the invitation of the manager of the Coegnant pit, I descended the pit at six o'clock the other morning. Reaching the bottom, I walked along the 'partings' till I reached the 'Baltic' seam, where a number of colliers had assembled. Presently the numbers increased, till over three hundred men, each with his safety lamp, were gathered in a strange crowd. Some were seated on the floor; others knelt, and numbers were standing. One of the number struck up 'Diolch Iddo' (Thanks be to Him); this was taken up by the others, and repeated again and again. An old collier jumped up, and told in Welsh how after five unsuccessful attempts to get a fellow-workman to give his heart to God, he had at the sixth attempt, the previous night, triumphed. 'Diolch Iddo' again rang through the gallerie. Two men prayed simultaneously, one in English and one in Welsh. Before they had finished, from the far end of the seam came the strains, in a rich bass voice, of 'Guide me, O Thou Great Jehovah.' In a moment everybody present was singing that beautiful hymn. Never did it sound so impressive as deep down in the bowels of the earth that morning. A dozen colliers of all ages testified at once, and prayer followed prayer in quick succession, when in a truly 'enriching gloom' the men sang 'Lead, Kindly Light,' many of them swinging their lamps; one marvelled at this great change that had come over these men whose usual occupation before starting work was singing comic songs and indulging in coarse jest and vulgarity. The ponies walking between the curved lines of their way to the workings seemed amazed at the strange sounds and scenes. A brief address in Welsh was delivered by one of the men, who appeal-d for those who were on their way to glory to show lamps. Hundreds were hoisted aloft, and a few remained on the ground. The owners of the latter were immediately objects of pity and prayer. All went on their knees and sang 'For you I am praying,' and as it was time to commence work, the Benediction was pronounced, the men marching to their work singing 'Thou art the Life Line.' Mr. David Davis, the manager of this pit, told me he had not heard one of the men swear for over three weeks—a remarkable thing indeed. This scene is only one, typical of many that are daily taking place in South Wales coal mines, and at which many men are being converted."

## Quiet Hour.

### The Life that Counts

BY THE REV. R. O. ARMSTRONG.

The friends of King David said, "Thou art worth ten thousand of us." Why is it that some men are worth so much more than others? Why is it that some lives count for so much? Undoubtedly, there is a cause for it.

Some men aim high to begin with. They set a high ideal of life before them. Circumstances and environment instead of being masters of such men are their servants. They keep their possibilities before them more than present appearances. The present really contains the seed of the future ideal. They live to grow and attain and thus their life becomes not only worth while but intensely interesting.

Christianity sets a high and true ideal before us as nothing else does or can. That ideal is the character of Christ. "We shall be like Him." That becomes possible because Christianity vitalizes and inspires us. All other ideals are but vanity compared with this.

The life that counts makes much of Jesus Christ. He is the great character of human history; and, what is better than that, is the ever present Christ, the eternal contemporary of man. He is even nearer to us now than He was to His disciples. We need to cultivate His presence, believe in Him, and by spiritual fellowship drink of His blood and eat of His flesh. Thus strength will be imparted to us, divine energy flow through us and moral courage characterize our actions. The men of worth dwell with Wisdom.

Personality means very little apart from literature. So the life that counts makes much of the Bible. The positive influences of that Book are tremendous. It converts the soul, makes wise the simple, rejoices the heart, enlightens the eyes, and warns us of danger. What bars our progress? Difficulties. The Bible teaches us how to overcome difficulties. It creates a taste for good literature and gives us a standard by which to test all our reading. Books will live, and justify their claim to be literature in so far as they harmonize with the principles of the Revealed Word. Some "good books" contain so much chaff that the world has not room enough to keep them around for the sake of the grain or two of wheat in them.

Good habits help make a life strong. "The Simple Life," through the influence of Wagner, has become a watchword with many. Let us stand by it. Our modern life cannot afford to neglect the "old fashioned" customs of steady, patient labor, mixed with sufficient sound and refreshing sleep. We must shun narcotics and alcoholics, irregular hours and excesses of pleasure. Habits of Sabbath-keeping, and church attendance, studying, praying and giving are the invariable attendants of the world's greatest men.

"Thou art worth ten thousand of us." We read about this same man that he was a man after God's own heart, and although he did wrong, yet repented and sought forgiveness and cleansing. He

loved the sanctuary, honored God and was one of the world's greatest kings. True worth does not come by chance or luck. It is the certain effect of simple causes.

Emerson, Man.

### "A Bit of Gold"

A public man whose influence has been powerful for good in this country said lately: "My father was an uneducated, hard-working farmer. Yet some of his methods of training his children showed a keen insight and rare wisdom. He had the habit, for instance, of telling us as we ate our breakfast any story of kindness or courage, or self-sacrifice which he had heard or read the day before; or failing these, he would repeat a noble thought tersely expressed, saying: "There's a bit of gold, boys, to carry with you."

This man, therefore, impressed upon his boys that their thoughts should not be base metals, and it would be impossible to measure the influence which such ideas have in elevating the daily current of life. With great thoughts as these ringing in their ears and minds it would be hard to give themselves up to trivial or mean things.

### Open the Windows

A busy mother upon whom much of the actual labor of the household devolved, regretted that so little time was given to search in books for great thoughts to widen her own and her children's minds. But she said: "I try to bring into our family life the high, liberal charity taught by Christ. I try, too, to keep my children's attention fixed upon some subject outside of their own lives." There are many homes in which some idea like this is at work, lightening and uplifting the whole family life. There are others in which the members of a family resemble parts of a machine at work. They earn money, they eat, and sleep; but the life, the ennobling principle, is lacking. However young or old the reader of these lines may be, he can do his part towards bringing the sunshine of a broader life into the home. Open the windows. Take the lives, the work, the thoughts of your brother-man into your own, and you will be able to serve better Him who is their Father and yours.

### Coin of the Heart

Some men and women are as uneasy under a debt of gratitude as under a money obligation. They seem to keep a debit and credit account of all kindnesses done them that the sun may not go down upon a benefit unreturned. Far more tactful is it to make immediate payment in thanks alone and await a favorable opportunity to return the courtesy. "Kind words are fairy gold" and the coin of the heart. It is well to keep a supply of this currency on hand. A basket of fresh peas from a neighbor's garden may be sent back later in the form of a plate of fresh cookies, and a favor received thus unostentatiously

balanced with a favor bestowed, but the first payment should be in coin of the heart; sometimes it is the only return that can ever be made. In the manner of saying "thank you" lies its value. Thanks should be clear through understanding and emphatic through sincerity; radiant, but never effusive. A child truly pleased gives recompense by his quick, indrawn breath and appreciative "O!" As the thanks should be said, so should they be received; never with a brusque, "Don't mention it," but as royal payment for the favor rendered.—*The Congregationalist.*

### Work Worth Doing.

Henry Van Dyke has said, "The fountain of cheerfulness has a blessing in its cool, clear depths which may draw us all, young or old, to seek it; and no one has truly found it who is not willing and glad, so far as power is given to show others the way thither and to share its delights." One day at lunch we were talking about things in general, when the conversation took a turn and a young woman remarked that she was going to leave the firm in which she was employed because it wasn't worth while working there for the money she was receiving. What a conception of life that young woman had! If the current is going our way it will be easy to reach our destination; if it is flowing in the other direction it will be much harder. But in either case we shall reach the haven where we would be if we are willing to pay the price of work, courage and persistence. Some tasks may be plain and lowly, others more difficult and lofty, but the paths of joyful work and willing sacrifice are filled with busy people who deem their work worth doing and find a way of bettering their skill.

### The Master's Touch

She was the mother of a large family, and, being in plain circumstances, was required to do her own work. Sometimes, in the multitude of her tasks and cares, she lost the sweetness of her peace, and, like Martha, became troubled or worried with much serving. One morning she had been unusually hurried, and things had not gone smoothly. She had breakfast to get for her family, her husband to care for as he hastened away early to his work, and her children to make ready for school. There were other household duties which filled the poor, weak woman's hands, until her strength was well-nigh utterly exhausted. And she had not gone through it all that morning in a sweet, peaceful way. She had allowed herself to lose her patience, and to grow fretful, vexed and unhappy. She had spoken quick, hasty, petulant words to her husband and her children. Her heart had been in a fever of irritation and disquiet all the morning.

When the children were gone, and the pressing tasks were finished, and the house was all quiet, the tired woman crept upstairs to her own room. She was greatly discouraged. She felt that her morning had been a most unsatisfactory one; that she had sadly failed in her

duty; that she had grieved her Master by her want of patience and gentleness and had hurt her children's lives by her fretfulness and her ill-tempered words. Shutting her door, she took up her Bible and read the story of the healing of the sick woman: "He touched her hand, and the fever left her; and she arose, and ministered unto them."

"Ah!" she said, "if I could have had that touch before I began my morning's work, the fever would have left me, and I should then have been prepared to minister sweetly and peacefully to my family." She had learned that she needed the touch of Christ to make her helpful for beautiful and gentle service.—*Helpful Thoughts.*

### A Great Motive

How would it do for the young people of the Methodist Church to determine this year to "do all to the glory of God?" That is a great motive to have back of all the ambitions and achievements of life. Many things that are only relatively important, but which have thrust themselves to the front, would have to give place to other and more worthy things if that motive were the controlling element in one's life.

And why should not the purpose to do all to the glory of God be paramount in the heart and life? Is there any element or occasion or service that cannot conform to the requirements of this controlling motive?

Every expression of the life that is under the direction of God's wisdom should be for the glory of God. It is a confession of failure to do anything that is not for His glory; an acknowledgment that we have broken away from Divine control and are endeavoring to operate the life after our own devices. As long as God is the dominating force in a life, His glory will be the chief purpose of it; but when the things of the world life succeed in securing supremacy, baser purposes exercise a controlling influence upon it.

Do all to the glory of God. Let that be the inspiring word that will cheer and spur the life to the highest and best achievement this year—and always. This will mean that things ordinary—even common—will be glorified by your relation to them. Horace Bushnell says with earnest entreaty: "Do not despise common occasions—God has not planned the world badly. Christ did not want higher occasions than the Father gave Him. The grand maxim of His mission was that the humblest spheres give the greatest weight and dignity to principles. He was the good carpenter saving the world." Jesus was a carpenter for the glory of God—and the Saviour of men as well. He sanctified the humble occupation of His earthly father by making it yield its measure of honor to His heavenly Father.

The ordinary duties of every life have great possibilities in them. They may be made to contribute to the glory of God, but they do this only when they are performed in the right spirit for the highest purposes. No life need be poor, commonplace, empty, or a failure. To have God in the life makes it rich, gives

it dignity, fills it with noble service, and crowns it with enduring success.

Let God enter into your life and hold it in complete subjection to His will, in order that He may be able through you to will and to do of His good pleasure; and then you will find it easy, natural, satisfying and blessed to "do all to the glory of God."—*Dr. Herben, in Zion's Herald.*

### Money Not Happiness

"Clara," asked a lady of an old school friend whom she was visiting, "how is your husband getting on?" "Miserably," answered the wife. "Why, how is that? Isn't he making a lot of money?" "O, yes," answered the wife, "John is making a lot of money. Some people call him rich, but I call him poor. When we began life, we read together; we had our church; we had our social hours with friends. Now John has sold himself to work. He has no evenings. He has no Sundays. He puts everything back into his business and puts all of himself into it, and is a perfect slave." Every day we need to remind ourselves, that the real joys of life are in the things that money cannot buy; that the rich and the poor are all alike in the essential possibilities of their lives.

### Peace and Power

Of these two words, Peace and Power, we hardly know which is rightfully cause and which effect, so closely is the one the complement of the other, but it is true that our outside usefulness must come from an overflowing life within. We cannot mortgage to-morrow's strength for to-day's needs, and get it back in time to pay. We can do no great act of helpfulness when our spirits are in the dust of weariness and discouragement. We cannot pour from empty pitchers or give from empty coffers. We must be in abundant possession of the larger life, or it will not be from us that the world will catch its inspiration, yet it is true we have the divine resources at our command, for have not the children rights in whatever the Father can bestow!

### The Circle on the Door

It is said that, one day, Michelangelo, the great Italian artist, went to call upon a friend, and finding him away from home, took a bit of chalk and drew a circle on the door. When the owner of the house returned and saw what had been done, he said: "Michelangelo has been here. No other man in Florence could have drawn so perfect a circle as that."

Genius and life-long training were proclaimed by that simple chalk mark on the door. It required but a moment to draw the circle, yet there was such character, such perfection, such reflected personality in the sign that the artist's friend could not for a moment question whose hand had drawn it.

It often happens that personal character attains such consistency, such distinctiveness, such moral quality, that it

is easily recognizable even in the least act that a person performs. The mere giving of a cup of water to one who is thirsty partakes of the spirit and quality that made Michelangelo's chalk circle on the door inimitable and unmistakable. There is something subtle and indescribable, but wonderfully beautiful and touching, about the way character imparts itself to the most commonplace words and actions. The way one shakes hands with you; and the way he says, "Good-morning;" the way he smiles—even these slightest, commonest acts are often full of an unnamable spirit, a loveliness, a graciousness, a tenderness and sympathy and cheer, for which the heart of the recipient is warmer and happier and better all day long. It is the overflowing of the life into the deed, the sweet, mysterious interpenetration of everyday experience and the human heart.

How glad and proud each one of us would be of the power to express genius in the simple, momentary deeds and words of life! But why should we not be equally proud and glad of the power to utter character, unconsciously and inevitably, in whatsoever we say or do—the power to draw always the perfect circle of love upon the door of the human heart? Genius is grand, but character is grander and more enduring. Time would soon erase the chalk circle on the Florentine door; but time will never erase the loving word or deed that is the unconscious communication of character to life.—*Forward.*

### God's Strength

We estimate a man by what he is, or by what he has done. God estimates a man by what he desires to be and is striving to become. If one, in his heart of hearts, longs to be one with God, to honor God in his doing or not doing, and to serve God faithfully in serving others, even though that one be hindered or kept back and kept down by obstacles or opposers, God sees the mark at which he aims, and the ideal to which he aspires, even though one's fellows note only that which has been already realized. We have indeed reason to be grateful that our judgment is with our ever-loving and all-seeing Father, and not with our imperfect and short-sighted human fellows.—*Sunday School Times.*

THERE is nothing like prayer for producing calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—*Rev. James Stalker.*

IMAGINARY troubles are so much worse than real ones! We should save ourselves a great deal of needless suffering if we would live more in the present and less in the future. Said an old man: "I've had an awful lot of trouble in this world, and half of it never happened." It is amazing how much of our expected trouble vanishes when the times comes for looking it squarely in the face. The interest charges on borrowed trouble are high, too.

## THE CANADIAN EPWORTH ERA

ORGAN OF THE EPWORTH LEAGUES AND OTHER  
YOUNG PEOPLE'S SOCIETIES IN THE  
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## Editorial.

### Independent Thought and Action

We have frequently remarked in this paper on the evils connected with the party system of government. It is a pleasure now to note a quiet and steady increase in the number of independent voters, men who refuse to follow their party when they see good reason for divergence from its platform. In the recent Ontario elections, doubtless many Liberals declined to accept the party ticket, believing that a change would be good for the country. Whether they acted wisely or not is a question which it is not necessary to discuss, but the fact that they showed the spirit of independence from party allegiance is decidedly significant.

The same tendencies are seen in the United States. Some years ago, Colonel Robert Ingersoll announced that he would become a Christian when the State of Missouri went Republican. Mr. Ingersoll would have had an opportunity of keeping his promise if he had lived, for Missouri went Republican in the last Presidential election. This does not probably mean that the Republican party in that State is now in the majority, but rather that many Democrats were "won by the straightforward manliness of President Roosevelt" and voted for him.

It is in the interests of good government that the third party of independent thinkers and voters should be made as strong as possible.

### Concerning the Collection

At a church banquet a few evenings ago, we heard the following story. A little boy sitting next to a lady in church, noticed that she had nothing for the collection plate. His own contribution was in his hand, but as the collector approached, the little fellow became greatly disturbed because his seat mate seemed entirely unprepared for the offering. The situation appeared to him to be serious, for when the steward got within a few pews' distance, he handed over his silver piece to the lady, as he whispered in her ear: "Take this, and I will get under the seat until he goes by."

Such sensitive souls as this boy are exceedingly rare. We have seen the collection plate in the gallery of a city church pass thirty-five people at one time, without receiving a cent, and they did not appear to be disturbed in the slightest. There is reason to believe that there are multitudes who enjoy the services of the sanctuary from week to week, and

rarely, if ever, contribute anything toward the expense. If these persons were not able to give, nothing would be said about it, but most of them are well dressed and have money for other things. They are simply "dead-beats" as far as the church is concerned. How to deal with them is a question that somebody ought to try to solve.

### Whiskey Advertisements

The publisher of *Munsey's Magazine* announces that no more contracts for advertising whiskey, beer or wine will be taken by that publication. This is gratifying news indeed, and shows how the liquor traffic is growing in disfavor. The advertising matter that will be removed by this regulation brought the *Magazine* fully \$75,000 per year which is a good deal to sacrifice. We hope *Munsey's* will find that it has followed a sound business policy in thus freeing itself from partnership with the liquor business.

There are many people who would like to see the Toronto papers take similar action. They would do it very quickly if their subscribers demanded it.

### The Post of Duty

Every member of the church has a post of duty that cannot be neglected or vacated without harm or peril to the interests of pastor and people. It may be the place of an attentive and responsive hearer in the pew on Sunday, or in the seat at the mid-week prayer meeting; if so, either absence from that place or an unresponsive look while in it is liable to diminish the pastor's power or to lessen his influence for good. The post may be in the place of private prayer at home, pleading earnestly with God for a blessing on church and pastor; or it may be in the social field of the church, making new-comers feel at home there. Wherever it is, it is an important post—too important to be neglected or undervalued. A good hearer is a positive help to a pastor, and a faithful attendant at church services is a source of cheer to him. Whoever thinks that a good pastor can do so much for his church by his preaching and visiting as to supply the lack of good hearing and of Christian neighborliness, on the part of his people, thinks too much of his pastor and too little of his own duty and responsibility. If the pastor does his whole duty, that is no reason why the church member should do only half his duty or why he should neglect it entirely.

### Churches and Saloons

A remarkable revival has recently taken place in Schenectady, N. Y., which has touched all classes. Meetings have been held in the saloons, and bar-tenders and saloon patrons in considerable number have been brought under the influence of the truth. But the agent of a great brewery wrote to the papers, stating that he himself was a Christian, and found fault with the visits of the promoters of the revival to the saloons. He asked two questions—the first: "Do the bar-rooms ever interfere with the church's business?" and after showing how much revenue the saloons pay to the State, he triumphantly demanded: "Now, how much do churches pay toward the support of the State?"

A response which struck the target full in the centre came from a business man, who asked him to take the following paragraph to the saloon keepers and ask them if they are willing to attach their names to such a statement, after the word "churches" has been eliminated and the word "saloons" put in place thereof:

"Churches are a help to children and young people;



churches are a help to wives and husbands; churches build up the home; churches are a blessing to the poor; churches rejoice the hearts of fathers and mothers when the son or daughter enters their communion; churches are instituted by our Lord."

WE regret that some leagues have been disappointed in securing the Epworth League Reading Course, but it cannot be helped as the supply of books is entirely exhausted. Order earlier next time.

ZION Tabernacle Church, Hamilton, during the past year raised \$840 by mite-boxes, and the money came from so many people in such small amounts that nobody felt it. As a method of obtaining money from a congregation of ordinary means the mite-box plan is unsurpassed.

ONE of our subscribers writes that he considers Dr. Speer's story of "Old Broadhorns," in our last issue, was worth the price of the paper for one year. It would make an interesting symposium if other pastors would give us their experiences with "Old Broadhorns" in the church.

DR. CAMPBELL MORGAN, in speaking of the Welsh revival, says he never heard such singing in his life. When Mr. Stead was asked if he thought the revival would spread to London, he replied, "That will depend on whether the people know how to sing." Certainly the singing in most of our churches to-day lacks that enthusiasm and joyousness that should characterize it.

THE temperance people in Toronto, Hamilton and London have been trying to secure a reduction of the liquor licenses in these cities, but failed in each case. It is time we recognized the fact that it is utterly hopeless to expect legislation of this kind from a council which is antagonistic to temperance reform. We must start in a little earlier, and get the right men elected to the council.

DURING the past month a prominent Christian worker came to Toronto to talk on an important theme, and a fair-sized audience gathered to hear him. The meeting commenced at twenty minutes past eight, and then followed choruses, solos, remarks and short addresses from local workers for about an hour, so that it was nearly half-past nine when the speaker of the evening was introduced. Was this fair to the speaker or the audience?

EVAN ROBERTS, the leader of the great revival in Wales is a young man of twenty-six years, who, until a few months ago was a working collier. He is said to be neither learned nor eloquent. One writer says: "His preaching, if it may be called preaching, is not remarkable." The secret of his power is evidently the fact that he is full of faith, and love, and zeal, and the Holy Ghost. He is a living illustration of what God can do with a man of two talents who is thoroughly consecrated.

A GREAT revival has been in progress in Denver. A correspondent in the *Epworth Herald* says: "Nothing in years has so stirred Denver, and nothing else could have done so much to arouse that feeling of religious interest necessary to the 'Evangelistic' Convention that is coming. When the hosts of Epworthians come with banners flying, and singing Gospel hymns, they will find the city alive and awake, responsive to the call of the Church of God to 'heed the things of the Spirit.'"

WE regret that the same dates have been chosen for the International Epworth League and Christian Endeavor Conventions. There seemed to be no help for it, as there were special reasons why our Denver friends desired a date early in July. It is not likely, however, that many would want to attend both gatherings, even if they were held at different times. We trust that many Canadians will plan to go to one of these assemblies, whatever may best suit their taste or convenience.

"WE have taken in twenty-five new members during the past three months," remarked a young Epworth League President, not long ago. "How did you accomplish it?" was asked. "Why," said he, "we just went after them, that's all." Here you have the situation in a nutshell. Any society with young people around it, that has the enterprise and energy to go after new members in the right way can increase its membership by twenty-five per cent. in three months. The plan is so simple that it ought to be tried in many places.

REV. CHARLES STELTZE tells of a church in one of the American cities which sold its property, because there were too many foreigners in the neighborhood. Then they sent the money to the Board of Foreign Missions. A Methodist church in Toronto has been closed during the past month because it has become surrounded by foreigners, but it is the intention to re-open the building in the near future as a mission for the very class of people among whom it stands. These Christless people in our own cities should appeal to us as strongly as the heathen populations across the sea.

WHAT a shame it is that people will work so hard to secure a local option law, and then settle down in inaction as if everything was done! Unless a municipality is prepared to put up a good stiff fight for the enforcement of the measure, it would be better not to have it. In like manner churches will spend time and thought on making "Decision Day" a great event, and then do scarcely anything to conserve the results of the effort. The work to be done after decision day, in guiding and instructing the young people who have confessed, Christ is far more important than the work of preparation. It is sad to see it so often neglected.

IN another part of this paper will be found a most interesting column, with the heading, "What the Leagues are Doing." By this it will be seen that there are evidences of progress "all along the line." Our Young People's Societies are evidently alive and active. The editor is very anxious that more of the Leagues would report their doings. We do not want to hear of socials, entertainments, or interesting meetings, but are hungry to hear of advance movements in membership, evangelistic work, missionary effort, etc. What is your organization doing? Friend Corresponding Secretary, let us hear from you.

MR. PARENT is having a hard time with his party in Quebec. The fact that they have no opposition seems to have developed internal strife. So long as the party system exists it is undoubtedly a good thing for the government to have a good lively opposition. It is very much the same with the church. If it does not fight against the evil by which it is surrounded, it will fight within itself. No pastor will be able to keep an inactive church very long in peace and harmony. If all the forces of the congregation are turned on the common foe, there is likely to be unity and concord, but when the people are "at ease in Zion" there is sure to be trouble.

### Prominent People

King Edward has publicly expressed his thanks to Lord Mount Stephen for a donation of \$1,000,000 toward the King's hospital fund.

The statue of Frances E. Willard, presented to the United States by the State of Illinois, was accepted with formal exercises February 17th.

Among the prominent foreigners who will be present at Chautauque, N.Y., in 1905, is Rev. Mark Guy Pearse, of London, who will preach and conduct the devotional exercises July 16-21.

We are gratified to note that Andrew Carnegie will have nothing to do with the erection of a big hotel in Pittsburgh, on the ground that he will have to assist in an enterprise which involves rum-selling.

Bishop Hartzell has left for Africa, where he has special jurisdiction in connection with Bishop Scott. He will be absent from the United States about a year and a half, unless urgent business of the church calls him home.

The Sultan of Morocco is said to have the curious habit of turning some twenty lions loose every night in the courtyard of his palace. He is of the opinion that the lions guard the Sultan of the palace more securely than soldiers would.

The daughter of Duse, the great actress, is seventeen, and has never seen her mother act. "To her mother's great joy," says the newspaper report, "she has shown no desire for stage life; her tastes are, in fact, strongly anti-theatre." Significant, that!

Dr. Torrey says: "I was once in a gathering when the chairman said, 'All Presbyterians stand up.' I stood up. Then he said: 'All Congregationalists stand.' I stood again. Then he said: 'All Methodists rise.' I rose. Yes, I stood up every time. I belong to them all."

Queen Alexandra recently donated fifty wicker arm-chairs, with cushions, for the patients who occupy the corridors of the Royal Victoria Military Hospital at Netley. The Queen has also had the hospital chapel fitted throughout with handsome royal crimson felt seating, richly embroidered.

In his inaugural address, Governor Higgins, of New York, announces, "I shall welcome the suggestion of all citizens. Ultimately, however, with God's help, I shall jealously guard my prerogative of personal independence, and whether for good or for evil, I shall assume responsibility for all my official acts."

Andrew Carnegie was the donor of \$15,000 to Oberlin College students and \$3,000 to the local Young Men's Christian Association, which suffered by the failure of the bank involved in the Mrs. Chadwick scandal. Under no moral or legal obligation to thus act, Mr. Carnegie has put an end to much anxiety and deprivation.

Maxim Gorky, the author who has done much to ventilate the condition of the poorer subjects of the Czar, and who was arrested soon after the disturbances of January 22nd, has been released from custody. This action was doubtless taken by the Russian Government in deference to the rising sentiment of sympathy with Gorky, which has been rapidly increasing of late in the literary world, in Europe and America.

Zion's Herald speaks thus of Rev. W. J. Dawson, who was formerly a Wesleyan preacher, but now gives special attention to evangelism in the Congregational Church: "He is a Wesleyan still in doctrine and spirit. A master in Israel, a

great preacher, with almost miraculous powers of work and endurance, brotherly, gracious, and always helpful, his ministry in this country cannot fail to be awakening and inspiring to a marked degree."

That President Roosevelt should stand on a recent Sunday in the pulpit of a church in Washington and present the essential truths of our religion in a strenuous and emphatic way, and on the next Sunday ex-President Cleveland should address a great Young Men's Christian Association gathering in Philadelphia, speaking in support of the Christian certitudes with characteristic boldness and vigor, are events of unusual significance and promise.

The permanent return of Bishop Vincent to the United States, following the conclusion of his work in Zurich, will make it possible for him to be at Chautauque, N.Y., in 1905, and during all future sessions. He will, as in previous years, preach on Sunday morning service during August, conduct devotional hours during Recognition Week, have general charge of the famous Sunday Vesper Service in the Hall in the Grove, and preside over many other of the religious and secular meetings.

### Literary Lines

The publication of the 162nd thousand of Mrs. Wiggin's "Rebecca" marks the popular appreciation of a delightful story.

The "Twentieth Century New Testament" has had a sale of nearly 300,000 copies. The translation is soon to be revised and a new edition issued.

Crossley and Hunter report "a regular Welsh revival" at Truro, N.S. Over eight hundred persons professed conversion during the month of the meetings.

The new hymn-book of the British Wesleyan Conference has reached a sale of 1,500,000 copies, the largest sale of a single work since the Revised New Testament was published.

Children ought to form the reading habit as they form the habit of being courteous, and they ought to read good books, because no books that are not good ought to be within their reach.—The Outlook.

A newspaper squib, alluding to the vast output of cheap magazine literature, remarks: "Never was competition greater than now, prices lower, or material better. Perhaps this multiplication of literature leads to improvement of thought—and perhaps it doesn't."

The Publisher's Weekly, reviewing the book trade of 1904, says that the most noteworthy feature of the year was that more good books were supplied and demanded than in many recent seasons. "The increase of solid books was particularly noticeable," is its comment.

Mr. Edmund Gosse, the eminent English critic, says: "When young men, therefore, ask me for advice in the formation of a prose style, I have no counsel for them except this: Read aloud a portion of the Old and another of the New Testament as often as you possibly can."

General Lew Wallace died on February 15th. He was noted as the author of "Ben Hur," "The Prince of India," "The Fair God," etc. His thrilling book, "Ben Hur," is a fine example of how interesting a story can be made with a religious purpose. It is one of the few books that will live.

Oliver Goldsmith during his schoolboy days is said to have been impenetrably stupid. His tutor spoke of him as a "stupid, heavy blockhead, little better than a fool, whom everybody made fun of." Even his college days show no better record than of a "dull, hesitating

student, who seldom had anything to offer in the class-room and who appeared to great disadvantage, being exceedingly awkward and ungainly." And yet, persistence and a desire to succeed gave the world "The Deserted Villages," "The Traveller," "The Vicar of Wakefield," and "She Stoops to Conquer," which will carry with them down to posterity the name and fame of this dull boy, who conquered "Impenetrable stupidity."

### Christian Endeavor Notes

Sweden has 100 Baptist Christian Endeavor Societies and 118 in the Lutheran churches.

A South African Wesleyan Christian Endeavor Society has introduced a "stop-gap committee."

Rev. James E. Newell, of Samoa, reports seven Endeavor societies in Ellis Island, three in Tokelau Islands, and one on the island of Atafu. Mr. Newell says that there are large societies on the Gilbert Islands.

The Elliot Congregational Endeavorers, of Roxbury, Mass., solicit jelly throughout the congregation, for a "jelly closet" which the church uses as a reservoir of supplies for the sick. A good plan for all churches and societies.

The United Society of Christian Endeavor has published a little booklet entitled "The Revival in Wales—A Narrative of Facts," by W. T. Stead. It gives an interesting account of this remarkable movement. Sent by post for 7 cents per copy.

"World-wide Christian Endeavor" is the title of the souvenir almanac, gotten out for 1905, by Dr. Francis E. Clark, and published by the Christian Endeavor Union. It has forty pages of superlaminated paper and has interesting illustrations of the work in six continents and the islands of the sea.

The Toronto C. E. Union was favored during the past month with a visit from Mr. Von Oden Vogt, General Secretary of the United Society of Christian Endeavor. He delivered a very practical and helpful address in Kno: Church in the evening, and gave some very suggestive counsels to some of the workers in the afternoon.

The next International Convention of the Christian Endeavor Society will be held in the city of Baltimore, July 5 to 9. The best talent of the leading churches of America will be utilized in preparing a programme of great interest. The transportation manager for Ontario is Dr. Lyon, of Ottawa, to whom inquiries concerning the convention should be sent.

### Temperance

The saloon is opposed to everything that is good in America.—Hon. S. B. Capen.

The National Advocate says that Abraham Lincoln signed a temperance pledge in his youth, and held it obligatory through life.

The liquor business always tends to produce criminality in the population at large, and law-breaking among the saloon-keepers themselves.—President Roosevelt.

John Mitchell and nearly all the great labor leaders are total abstainers. They constantly advise the workmen not to indulge in strong drink, and they have good reasons for doing so.

The marine insurance companies doing business in New York City now offer a reduction of 5 per cent. in rates to ships on which no ardent spirits are drunk during the voyage. That is one of the best recent temperance speeches.

### Missionary

Japan now has 1,074 Sunday-schools, 7,505 teachers, 44,035 scholars, and a total Sunday-school enrollment of 51,540.

Bishop Brent says: "The only living religion is that which is missionary, and the church which is most persistently and courageously missionary is the one that will have the deepest, as well as the widest, power for good."

The Moravian Church, from its very beginning, has been known as a missionary church. With 76,000 members, it to-day supports 2,000 missionaries in the foreign field, or one foreign missionary for every thirty-five members of the church.

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

A man in Tsin-in, Che-kiang, China, recently reached his fiftieth birthday. The occasion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency he contributed to church building the money which the pagan festivity would have cost. That man's conversion has reached every fibre of his being.

### Interesting Facts

A colony of about fifty Japanese are to settle in Dade, Florida. They will devote 67,000 acres to the production of silk, cotton, pineapples, etc.

The London Daily News is publishing lists of individuals who have been ruined by gambling. One list records forty-eight cases of crime, suicide, and bankruptcy as the bitter fruit of betting.

It is estimated that the fire loss in the United States and Canada during 1904 amounted to \$245,000,000. For the most part this loss was the result of inexcusable carelessness or indifference in the throwing of lighted matches or lighted cigars into combustible material.

At McGill University, a new Y. M. C. A. is now well under way. The building, which is to be known as Strachona Hall, is to cost \$100,000, and will contain, in addition to offices and committee rooms, a large assembly hall, a cafe, recreation and reading rooms, and dormitories for some sixty students.

An immense number of Russian Jews are fleeing to America to escape military duty. The recent call for reserves in Russia caused a stampede. During the six days beginning January 8th, 7,775 Russian Jews arrived in the United States, and hundreds more are coming by nearly every steamer.

St. Petersburg is one of the imposing capitals of the world. It was built by Peter the Great in the midst of a swamp; now it ranks among the marvels of modern development. The Winter Palace is the largest and finest in Europe. It combines Oriental splendor with Western civilization. The opulence of its treasures is only surpassed by those of the Kremlin at Moscow.

A locomotive of the London and North-western Railroad, named "Charles Dickens," has the distinction of having travelled nearly 2,100,000 miles in hauling express trains, a feat which, The Standard American says, has not been paralleled in any other railroad in any other part of the world. The "Charles Dickens," put into service on February 6th, 1882, is still one of the fastest locomotives on the road, and in excellent condition.

### Pertinent Paragraphs

He is a poor Christian who never advances until he sees what others are doing.

Some doubts solve themselves by being laid aside for a while to attend to pressing duties.

The flower of contentment does not require any particular soil, and blooms the twelve months through.

Desultory attempts at righteousness are not righteousness, any more than occasional dabbling in art is art. There is nothing which the Christian needs more than the sturdy grace of persistence.

The effective life and the receptive life are one. No sweep of arm that does more for God, but harvests, also, some more of the truth of God, and sweeps it into the treasury of life.—Phillips Brooks.

We are builders of our own characters. We have different positions, spheres, capacities, privileges, different work to do in the world, different temporal fabrics to raise, but we are all alike in this—all are architects of fate.—J. F. W. Ware.

The noblest contribution which any man can make for the benefit of posterity is that of a good character. The richest bequest which any man can leave to the youth of his native land, is that of a shining, spotless example.—R. C. Winthrop.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and seeing and appreciating what is noble and loving in another man.—Thomas Hughes.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

It is moral courage that characterizes the highest order of manhood and womanhood, the courage to seek and to speak the truth; the courage to be just; the courage to be honest; the courage to resist temptation; the courage to do one's duty.—Samuel Smiles.

"She thought to herself," writes a modern novelist, "how delightful it would be to live in a house where everybody understood and loved and thought about every one else." She did not know that her wish was just for the kingdom of heaven.—F. W. Farrar.

Love is not getting, but giving; not a wild dream of pleasure and a madness of desire—oh, no, love is not that—it is goodness and honor and peace and pure living—yes, love is that; and it is the best thing in the world and the thing that lives longest.—Henry Van Dyke.

"There is no better means of progress in the spiritual life than to be continually beginning afresh, and never to think that we have done enough," wrote Francis de Sales centuries ago, to a young Christian. This counsel of humility and perseverance needs to be written in many young hearts to-day, for its wisdom does not change with time.

The five means of learning have been thus classified—observation, reading, conversation, memory, reflection. Young people are often weak on the third and fifth of the list. They observe, and read, and try to remember; but they are careless of what they say and hear, and take little time to think. None of the five can be safely neglected if a real, all-round education is what we want.

Tact is the art of saying and doing the right thing at the right time in just the right way. That was a fine exhibition of it made by Nathan, the prophet, when he prepared David for it, and then in those four words, "Thou art the man," preached the most effective sermon on record.

The world moves by personality. All the great currents of history have flowed from persons. Organization is powerful, but no organization has ever accomplished anything until a person has stood at the centre of it and filled it with his thoughts and with his life.—Henry Van Dyke.

### Tell Your Epworth League That

The Seventh International Convention of the Epworth League will be held in Denver, July 5th to 9th, 1905.

The Western Passenger Association has made a rate of \$25 and return from Chicago. From all points in Ontario and the east, single fare to Chicago must be added to this.

This will be the greatest opportunity ever offered to see the land of sunshine and scenery, to cool off in the Rockies and enjoy a great convention.

That 25,000 people are coming. The Denver committee has been preparing for over a year and will be ready to welcome the guests with royal western hospitality.

Denver can entertain 50,000 people without inconvenience.

Denver is the ideal convention city. That it is a mile above the sea.

That Denver has cool days and cooler nights: 309 days of sunshine.

Denver has the finest tramway system in the United States, 15 miles for 5 cents; 75 miles of paved streets; 1,000 acres of parks; lakes and boulevards. That not one essential will be lacking to make its guests comfortable and happy during convention week.

That private homes will give rates of \$1 per day and up; hotels, \$2 per day and up. That restaurant fare is as reasonable as in the east.

That the trip can be made for less expense, everything included, than any similar trip for the same distance in the United States.

That there are 200 miles of snow-capped mountain range in sight, just fifteen miles from Denver. That these mountains can be reached by tramway, car or train in an hour for 25 cents; that the Continental Divide can be reached in three hours for \$2 and upwards; that Pike's Peak can be reached in two and one-half hours for \$2.50 and upwards. That the Excursion Committee has planned two official excursions over two of the finest scenic lines in the world.

That no other Epworth convention city has, or can, offer such attractions in the way of side trips, at such a low figure.

That Denver has churches, halls, and auditoriums sufficient to accommodate the vast audiences for every meeting.

That Denver and Colorado offer the ideal place for spending a summer vacation; that the trip is an event of a lifetime, and that "Denver, 1905," can never be duplicated.

### Epworth League Information

The Denver and Rio Grande Railroad has just issued an attractive booklet giving full information regarding the forthcoming Epworth League Convention, also arrangements for tours through the Rocky Mountains.

This booklet will be sent free to any address upon application to S. K. Hooper, G. P. & T. A., Denver, Colo.

## Hints for Workers.

### A Good Motto

"Plan your work and work your plan." It would be hard to get more practical wisdom into seven words. Foresight is better than hindsight. Perseverance conquers all things. Foresight and perseverance combined make a team that always wins in the long run—that cannot be kept from winning, by chance or circumstance, though it may be delayed on the way.

### "Vital Churches"

The Epworth Herald reports a strong word that was uttered by Dr. Henry van Dyke the other day. He declared that we greatly need in this day "churches that can get close to the life of the people; churches that will know how to help a man when he gets into difficulties without making a botch of the matter; churches that understand how the people live; churches that are neither side tables for poor relations, nor mere gloomy praying-closets, churches that can assist a man to round out his life splendidly. That sort of church is called institutional, I believe. I don't like the word. They should be called vital churches. They have real vitality. They can give vitality."

### Successful Evangelism

News of successful evangelism comes from every direction. In Toronto, especially, many of the churches have been greatly moved. During the past month or two special services, with excellent results, have been held in Parkdale, St. Paul's, Centennial, Westmoreland Avenue, St. Clarens, and Simpson Avenue Churches. In the latter church one hundred new members were received recently.

One pastor reports that several of his members agreed to spend one whole Sunday in prayer, asking for the outpouring of the Holy Spirit on the people. At the evening service that day the altar was surrounded with seekers three successive times. This pastor believes that the conditions of revival are not hard to find, if the people are willing to pay the price.

### The Pastor and Missions

One of the best books on missions that has ever been published is John R. Mott's "Evangelization of the World in this Generation," which has been widely circulated among members of the Epworth League. Another missionary volume has just come from his pen, entitled, "The Pastor and Modern Missions," which comprises a series of lectures, delivered in several theological colleges. He deals with such subjects as "The Pastor as an Educational Force," "As a Financial Force," "As a Recruiting Force," "As a Spiritual Force." By a cumulative process he concentrates obligation upon the pastor, who, by the authority of his position and the influence of his leadership, stands at the strategic point between the waiting world and the waiting church. To an indifferent pastor this book will be disconcerting, but helpful reading. To him who is alive to his high calling as a minister to the whole world, it will bring direction and courage. The appendix, in which are suggested books for the pastor's missionary library, will prove of great practical value.

There is little wonder that missionary leaders desire that this book shall be in the hands of every pastor in America. The church halts not for the opening of the doors—they are everywhere open—but for faith and resources and men.

The pastors, in the providence of God, are the leaders of the church. It is theirs to arouse the conscience, stir the purpose and direct the energy of the people.

We are pleased to know that a gentleman who is greatly interested in missions is sending a free copy of this book to every Methodist pastor in Canada.

The price is \$1.00 per copy, and it can be procured from the Student Volunteer Movement, 3 West 29th St., New York City.

### The Work of Laymen

Bishop Fowler, in an address before the New York Methodist Preachers' Meeting, has this to say about the influence of laymen in the church:

"I was entertained at the British Conference in Hull in a hotel where a number of Wesleyan laymen were entertained. I was invited to sit at a special table with them in a private dining-room. I had good opportunity for several days to study those men and note their conversation. Most of them were thrifty business men, manufacturers, coal-mining operators, merchants and the like. I do not remember that I heard one of them speak about his business. But I did hear them repeatedly and almost constantly talking about the work of God on their circuits. They would make remarks like this: 'On the Lord's Day three weeks ago I was able to speak the Word three times, and God blessed me, and we had good meetings'; or at such a time 'I preached and we had two seekers.' I was profoundly impressed with the life and spirituality of those English laymen. Twenty thousand local preachers and lay workers constantly telling the good news keep Wesleyanism alive. I have wished that we had the ability and statesmanship to utilize our laymen as well. We have great and gifted laymen, trained in the schools and in their homes, congressmen, senators, and now and then a President, able to grace any assembly, fill any chair, defend any good cause. Some of them, aroused to their possible usefulness in the church, and filled with consecrated love and liberated in the gospel, would put us on our mettle to maintain our leadership. As an old colored presiding elder said in a conference shortly after the close of the war: 'Brederin, our children is learning to read, and we cars will run over de engine.' Some of these laymen would push us to our books and to our knees, lest 'de cars would run over de engine.'"

### The Bow at a Venture

Appros of a recent editorial in the Herald on Hugh Price Hughes, I was reminded of the story of his conversion from his own lips in one of my interviews with him in London some years ago.

When a boy, a Methodist minister from the United States preached one Sunday in his native town in Wales. The sermon deeply impressed itself upon his mind and aroused great seriousness. It struck. It sent him to prayer, prayer to decision, and decision to consecration. Then and there began that noble religious career—none too highly depicted in the Herald's editorial—which became like Elisha's waters to so many. He never spoke to this fervid messenger, whose message was the turning-point in his life; he did not then know, and never afterwards learned, his name, although he made several attempts to do so; indeed, a trace of him was long and departed. But the arrow smote one who afterwards became a polished shaft in God's hand. Never was the possible value of the bow drawn at a venture more strikingly illustrated, and never

was the result of such a venture more genuine, fervent, and enduring.

Once, when he had invited me to sit with him at the evening service in St. James Hall, the deaconesses and one or two guests beside myself were with him in the anteroom. In a moment, as if by common consent, all conversation ceased, every knee was bent in prayer, and two or three most tender petitions went up for the service. Then he was equipped for the battle.

The beginning of that noble and notable Christian life dated back to that message from that stranger from across the sea, that Sunday afternoon in Wales. The bow drawn at a venture—how can tell what may come of it?—Rev. T. W. Bishop, in Zion's Herald.

### Hold on the Rope

In all high work of endeavor for others, we need a direct link and a stout support from above. Recently preparations were being made to paint the blank side of a very high house in Wales. The narrow, easily lowered scaffold was swung high up. It was a dizzy, somewhat uncertain footing for the painters. But a strong cable secured on the roof of the house, gave him just the sense of safety and supporting steadiness which he needed while he worked. For by his left hand he held the rope, and with his free right he spread the paint with skill and energy.

In every Christian labor our two hands are thus employed, grasping the cable of God's promises and the sure word of his support with one hand, while the other is filled with all that material and practical work which aids our fellow-men and helps to perfect the kingdom in the world. The right hand of the painter worked freely, because firmness and fearlessness were assured him by his strong clasp of the rope with his left.

Prayer and promise in our left hand, work for others in the right, is our attitude as workers for God.—New York Observer.

### Pull All Together

We need all kinds of workers in all grades of society. We need also to pull all together. If we all pull all the time one way, something will have to give way. I have seen a ten-mule team hitched to a load of ore in the mountains stuck fast in the narrow road, blocking all travel. Some of the mules were down, some were crosswise, and all were still. The driver, with his single line, pulled them into a form. He talked to them and got their attention. Soon they were straightening their fellows, the ropes and against their collars. Then they began to place their feet and settle down for a supreme lift. Then the sharp word of command came, and the ten mules surged forward and swayed a little, but increased their strenuousness. Then the great load was picked out of the muddy ruts and sent on toward the market. No man here doubts for one moment, if we will all unite and do our best, calling upon God, and be content to take and save the people within our reach, that we can make this church of ours move forward with its precious freight. "The church that preaches to the most poor in this generation will have the most rich in the next."—Bishop Fowler.

### Must be Gathered Fresh

The present age must search the Scriptures for itself, and learn its lessons and apply them to its own needs. The manna that was gathered in the sixteenth century is not the manna for the nineteenth. The leaves of the tree of life are for the healing of the nations; but they must be gathered fresh from the living boughs, not dead and withered from last autumn's strewing of the ground.—Lyman Abbott.

# Anecdotal.

## A Belated Traveller

Printers' Ink says: "A letter addressed to 'Ben Franklin, Publisher Saturday Evening Post, Philadelphia,' was recently delivered to that paper. The writer had not heard, evidently, that Ben had sold the paper. He was an astrologer, and wanted an advertising rate. Mr. Spaulding replied that The Post's rate was \$3 a line; but did not apply to his line of business, which is not accepted. Incidentally he broke the news, as gently as possible, that the late Mr. Franklin was no longer in control, having relinquished the same upon his demise, in 1790."

## Her Wish Granted

When the bell in the parsonage rang the other evening the clergyman was in his study and his wife was busy; so Master Harold, aged seven, went to the door. On opening it he found a couple evidently from the country, both young and bashful:

After looking at the boy for a moment the young man asked: "Is the pastor at home?"

"Yes," said Harold. "Do you want to get married?"

"That's just what we're here for," replied the prospective bridegroom.

"Well, come right in, then," said the boy, ushering them into the parsonage. "I'll be your father, and mother, too. She'll be awful glad to see you, for she gets all the marriage money. I heard her tell father this morning that she hoped some folks would come soon to get married, 'cause she wants to buy a new hat."

## A "Happy Circumstance"

No incident is more provocative of mirth in the British House of Commons than when a member, after a fine speech, sits down upon the hat he has placed in his seat. Even old hands commit this indiscretion in some, and of course the consequent merriment destroys the effect of the finest oratory. Not long ago, a new member made a good "maiden" speech, and then plumped down on a fine new silk hat, brought to grace the occasion. As with woe-begone countenance he carefully surveyed his battered head-gear, the House rolled and roared with mirth. Then arose a member to say, with the utmost gravity, "Mr. Speaker, permit me to congratulate the honorable member on the happy circumstance that when he sat on his hat his head was not in it!"

## How a Farmer was Impressed

The following incident, relating to a class-show day of a young ladies' seminary, is given in *Dumb Animals*:

"Miss Minnie Bertha Learned," announced the president, "will now give us some very interesting experiments in chemistry, showing the carboniferous character of many ordinary substances, after which she will entertain us with a short treatise on astronomy, and an illustration of the geological formation of certain substances, and close with a brief essay entitled, 'Philosophy vs. Rationalism.'"

A hard-headed, old-fashioned farmer happened to be among the examining board, and he electrified the faculty, and paralyzed Miss Minnie by asking:

"Kin Miss Bertha, tell me how much sixteen and three fourths pounds of beef would come to at fifteen and a half cents a pound?"

"Why, really, 1-1-1—" gasped Miss Minnie.

"Kin you tell me who is the vice-president of the United States?"

"Why—I-I—Mr. B., isn't he? Or is it 'Kin—"

"Kin you tell me where the Mississippi River rises and sets?"

"I—I—don't just know."

"I reckoned ye didn't. Gimme the good old days when gals and boys went to school to larn sense."

## Dean Hole's Stories.

Among the notable characteristics of the late Dean Hole, says *The Daily Chronicle*, were his robust humor, his polished wit, and his contempt for humbug. While he was personally one of the most charming of story-tellers and after-dinner speakers, there are few men concerning whom so many interesting stories are told. We give below two of the anecdotes with which his name is associated:

Three or four years ago the Dean and Mrs. Hole landed at Dover, much exhausted, after a rough Channel crossing. While waiting for the train the Dean pored over the railway regulations.

"Ah," he said, addressing the station inspector, "it's one consolation after such a crossing and this tiresome wait that we go back half-price." "I don't understand, sir," was the official's reply; "there is no special reduction." "Oh, yes, there is," said the Dean. "I've just been reading all your notices, and you state that you take returned empires at a much reduced rate!"

At an agricultural dinner the Dean began the carving of a quarter of lamb by cutting off the shoulder and placing it on a plate beside him. The laborer next to him stared for two minutes. Then he shook his head. At last he gave a great shrug, and said to the Dean: "Well, measter, it's a biggish bit, but I'll wrastle wi' it!"

## The Adoption of Spot

Mr. Parker was fond of dogs. One after another he had picked up, brought home, loved, and lost all sorts of wandering curs and homeless mongrels, mostly little dogs that needed patronage and shelter and could curl up in his lap. Mrs. Parker objected, says *the Chicago News*, and after the last one was killed by an automobile they agreed not to have another.

One evening Parker and his wife were sitting on the steps. A dirty little dog came round the corner and made up to Parker, with a sure instinct for the kind of man that likes dogs.

"George!" said Mrs. Parker, warningly. But Parker stretched out his hand and the dog tried to show what a good, polite fellow he was.

"Don't you think I could find a few scraps from dinner for this little walf?" asked Parker.

"Now, George, remember what you said when the last one was killed?"

Parker rose and led the stranger into the kitchen, hacked at the piece of roast that remained from dinner, emptied the cream pitcher into a saucer, and watched while the dog ate. Then they went out on the verandah again.

"Don't you think that we ought to keep this little fellow? He's so forlorn."

"He's dirty," said Mrs. Parker, "and I'd have to spend half my time keeping him out of the way of automobiles. George, you gave me your word that we wouldn't have another dog."

Parker sighed and gave it up. When he and his wife rose to go in the dog jumped up and wagged his tail.

"No, doggy," said Parker, reaching down for a farewell pat, "you'll have to move now. The misses don't want you. Git; Skedaddle!"

The little dog's tail dropped, but he held his ground. Such a master as this was not to be found in a month's journey.

Parker took him gently by the back of the neck and started to carry him down the steps. The dog realized his purpose and gave a sharp yelp.

"George," cried Mrs. Parker, "don't you dare hurt that little dog! Aren't you ashamed of yourself?" Here, doggy!"

Parker grinned and followed his wife and the dog into the house.

## "Has Done the Best She Could"

A story, illustrating his largeness of heart, is related of Robert Barrett Browning, son of the famous poet:

Mr. Browning revived the industry of lacemaking among the Italian peasants about Venice. The work was done at home and brought to the factory. Each worker was paid according to the quality of her work, not the quantity, in order that the incentive might be for each woman to do her best.

To this factory once came an old woman past eighty. Her husband had been drowned at sea; her sons had been killed in the war, and she was alone, with two grandchildren to care for. She came with a piece of elaborate lace on which she had worked three months. The work was very uneven, for the woman was old, her fingers stiff, and her eyesight faulty.

The superintendent showed the work to Mr. Browning, and asked, "What shall we do?"

"Pay her for it, pay her for it," said Mr. Browning, "and give it to me; she has done the best she could."

So, for several years, each three months, hobbling on her cane, came this old woman, and joyfully carried away her reward.

## A Lincoln Story

It is said that Lincoln never forgot a face. When he was a candidate for the Illinois Legislature he stopped one day and took dinner with a farmer in Sangamon County. Long afterwards, when Lincoln was President, a soldier stopped at the White House to pay his respects to him. At the first sight of the soldier, Lincoln advanced to him with outstretched hands, exclaiming: "Yes, I remember you. You used to live out on the Danville Road in Illinois. I took dinner with you one day when I was swinging round the circle. I remember we stood out at gate a long while talking, while I sharpened my jack-knife."

"Y-as," replied the man. "You did; but say, whatever did you do with the whetstone? I looked for it a dozen times, but I never could find it."

"No," said Lincoln, seriously, even while a twinkle sparkled in his eye, "no, I put it on top of the gatepost—that highest one."

"Well," exclaimed the soldier, "maybe you did. Couldn't anybody but a tall man like you have put it there!"

The man was then on his way home; and it is almost needless to say that he looked on top of the gatepost and found the whetstone that Lincoln had put there over fifteen years before.

## A Sure Cure

"My husband is so poetic," said one lady to another in a car the other day. "Have you ever tried rubbin' his joints with hartshorn liniment, mum?" interrupted a beefy-looking woman with a market basket at her feet, who was sitting at the lady's elbow, and overheard the remark. "That'll straighten him out as quick as anything I know of, if he ain't got it too bad!"

## From the Field.

### Montreal Notes

BY THE GENERAL SECRETARY

During the month of January a week was spent in Montreal in Sunday-school and Epworth League work. Sunday, January 22nd, was given to Dominion Square Church. Here I was delighted to see evidence of prosperity under the pastorate of Rev. C. E. Manning. A very pleasant feature of the services was the number of young men in the evening congregation. Evidently there is a large sphere of usefulness before a church that can so influence the young life around it. The after-service at Dominion Square is a unique affair. A general invitation is extended to all who can do so, to remain for a social hour, after the benediction is pronounced, with special reference to strangers who may be present. There is generally an attendance of from one



MR. A. G. HOWELL

hundred to one hundred and fifty. Some time is spent in social chat. The pastor and church officials go about among the people extending greetings, and making special efforts to become acquainted with the strangers. Then a few hymns are sung, and coffee and cake are served. The pastor closes by reading a few verses from "The Twentieth Century New Testament" and offers prayer. This feature is as much like family prayer in a Christian home as possible. It is difficult to see how any one, with a thoroughly unprejudiced mind, could fail to be favorably impressed with this service. It is certainly a boon to the young fellows, living in boarding-houses, who have nowhere to go after preaching on Sunday evening. It might not be wise to introduce it everywhere, and in any case, great care must necessarily be exercised to make it conducive to the spiritual interests of the congregation, as it certainly seems to be in Montreal.

During the week I had the privilege of addressing the students of the Wesleyan Theological College several times on Sunday-school topics, and found professors

and students greatly interested in this department of our work. Friends of this institution will be pleased to know that it is now in a very prosperous condition, with an attendance of over forty students, every room in the building being occupied. The college is a modest stone structure, located very conveniently to the great buildings of McGill University. Thus the students have the advantage of attending the lectures in McGill, and take their theological work in Wesleyan. The learned principal, Dr. Shaw, is ably assisted by Drs. Jackson, Elliott, and Workman. They all seem enthusiastic in their work.

A fine portrait of Dr. Douglas hangs in the assembly hall of the college, and his great work as a teacher is remembered by many of our ministers throughout the land who sat at his feet in the years gone by. The college also contains an interesting relic—the pulpit of old St. James' Church, from which many eloquent sermons were preached from 1847 to 1888.

It is pleasing to learn that the new St. James' Church on St. Catherine Street is prospering. The membership is larger than ever before in the history of the congregation, and the people are inspired with a feeling of hopefulness since the burdensome debt has been cancelled. A neat iron fence now surrounds the grounds, which removes the appearance of desolation that formerly existed.

On Tuesday evening I had the pleasure of meeting the Methodist Sunday-school teachers of Montreal in the annual reunion of their Sunday-school Association, in Point St. Charles Church. As far as one can judge, these teachers seem to comprise many of the very best people of the churches, who appear to be greatly devoted to their work. For many years the New Year's gathering of the schools, and the social reunion of the teachers, have been events of considerable interest. The attendance on this occasion was large, and those present listened with exemplary patience to an address of about an hour, by the writer, on "The Art of Teaching." They were rewarded, later on, by enjoying a pleasant social time, with excellent refreshments provided by the ladies. Rev. Dr. Griffith presided in a pleasing and able manner.

Thursday evening was the League's innings, when the different societies rallied in the Dominion Square Church. Extremely cold and stormy weather prevented a very large attendance. Addresses were delivered by Rev. Dr. Johnston, of the American Presbyterian Church, and the writes.

A still more important meeting was held on the following evening, when the officers of the district and some prominent workers assembled for consultation in Douglas Church. After partaking of an excellent supper, an informal conference was held on "the state of the work" in Montreal, which was quite interesting. Difficulties were stated, questions asked, and information given. Such gatherings as this are perhaps even more valuable than the public meetings, where set addresses are given, and might be held more frequently to good advantage. The Montreal District League has been fortunate in securing excellent officers. For a couple of years Mr. J. P. Anglin did fine service as district president. He has been succeeded by Mr. A. G. Howell, who, although a busy business man, finds time to give much thought and effort to the Epworth League. He appears to be exactly the right man for the position he occupies, and if earnest work upon his part will ensure success, it will certainly be realized.

I was much impressed by the interest taken by the Montreal ministers in young people's work. At both the Sunday-

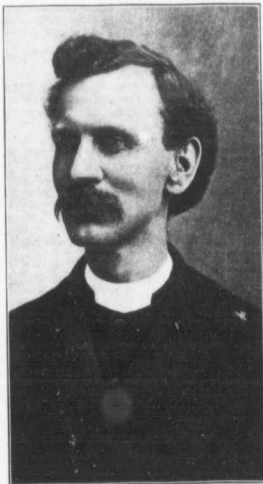
school and Epworth League rallies there was a good proportion of them present. Several of the preachers are closely identified with the League and its enterprises, and yet probably all would agree that Rev. Melvin Taylor deserves the special mention that is accorded him in this number of The Era.

Our friends in Montreal work in the face of difficulties and discouragements that are unknown in Toronto and other western cities, yet they are facing their problems bravely and hopefully, and deserve to succeed.

### Rev. Melvin Taylor

President Montreal Conference Epworth League

Among the many devoted and successful workers in our Epworth Leagues, the Rev. Melvin Taylor is easily entitled to a prominent place in the first rank of faithful and effective leaders. His mind is possessed of both the inventive and executive faculties in a marked degree. Under a modest and retiring exterior there is keen spirit of inquiry, a faculty



REV. MELVIN TAYLOR

for consideration and a power to mould into practical form the thoughts which his mind originates; add to this, marvellous unselfishness combined with tireless energy directed by homely common-sense in an unusual degree, and you have the secret of the steady success which has attended the efforts of this strong yet retiring man. It is not flattery to speak thus of Mr. Taylor, and it is after an intimate and personal knowledge of him and his life work that these words are penned. His labor has not been in the parts of our work where the ways were smooth and free from obstacles, but, on the contrary, his lot has consisted in facing hard problems and overcoming difficulties which have appalled minds cast in a less aggressive mould than his. Where duty to God and man demands action Mr. Taylor knows neither fear nor fatigue, hence his record has been one of wonderful success. He is aggressive in a marked degree, but his aggressiveness is accompanied by such patience, gentleness and Christian regard for the opinions of others as to win success without giving cause for offence. His ad-

vance in church work is the result of the forces his brethren have brought to bear upon him, and which in many cases his natural modesty has led him to decline till convinced that the call was from God as well as from the church. To those who know him best there is no honor in the gift of his brethren which they would not gladly see given him.

Since Mr. Taylor's connection with the work of the Epworth League he has thrown into it his accustomed energy. His power has been recognized by his fellow-workers, in the Montreal District especially, and abundant opportunity given for the organization to profit by it.

He has been consulted on nearly every step which has been taken. The important position of chairman of last year's Summer-school was held by him. The all-round success which attended that gathering justified his selection for the post. At the Conference Epworth League Convention, held in connection with this summer-school, Mr. Taylor was elected its president for the present term. He has been chosen as chairman for the Summer-school for 1905, and is hard at work preparing for it. At the request of the executive he attended a meeting in Toronto on last Thanksgiving Day, held to form plans for the Summer-school work over the Dominion.

With men of such intellectual force and consecration of heart as Mr. Taylor for leaders of our Epworth League work, we may anticipate that the divine blessing will crown with marked success the important work carried forward by this organization.

### Montreal District Epworth League

It is only about four years since the organization of the Montreal District Epworth League, but though its history is brief, it has been marked by rapid advancement.

For a number of years the Young People's Societies of a number of the Methodist Churches in the Montreal District co-operated with the students of the Wesleyan Theological College in the partial support of Dr. R. B. Ewan, in China, having an organization named "The Montreal Methodist Young People's Union." As time went on, the need of more concerted effort in all the departments of League work, and affiliation with the young people in other parts of our land, was felt, and the present name and regular District League Constitution were adopted. Under the able leadership of Mr. J. Penrose Anglin, the first president of the new League, assisted by the efficient and painstaking secretary, Mr. J. A. Clark Riley, renewed activity marked the work of the Missionary Department, the other branches of District League life were placed in motion, and the various societies brought into closer contact.

Mr. A. G. Howell, who is now filling the position of president for a second term, is an enthusiast in District League affairs, and under his guidance new ideas have been introduced, a healthy spirit of brotherly co-operation fostered, and advancement made in all departments. Rev. Dr. Williams and Rev. Dr. Griffith, as chairmen of the Montreal District, have most cordially lent their support to the District League, and by their counsel and presence have assisted the officers greatly.

A most helpful feature of the work has been the spring and fall rallies of the societies, and this has been followed up by meetings of the departments, under the respective vice-presidents, in which profitable discussion has resulted in new ideas and broader plans for future effort. The Missionary Department conducted a Missionary Study Class last year, which was well attended, and this will be continued.

Many doubts were expressed as to the feasibility of conducting a Missionary Summer-school in Montreal, but those who attended the first annual summer-school of the Montreal District League, last summer, were unanimous in their expression of delight and satisfaction at its success. Plans are now being laid for a similar session in July, 1905, and it is expected that it will prove a great blessing and give a still further impetus to the missionary work of the district.

During the past four years the missionary givings of the Young People's Societies in the Montreal District have been almost doubled, and in conjunction with the Huntingdon and Quebec Districts, and the Wesleyan College Missionary Society, two missionaries are now

### What the Leagues are Doing

A new League has been organized at Cambray, on the Lindsay District.

The Leagues of Cumberland District, Nova Scotia, organized a District League on February 7th.

The Leagues on the Bermuda District will increase in their missionary givings this year from \$6 to \$125. What per cent. increase is that?

The League at Tyrone has a Reading Circle of twenty. The president expresses the opinion that "as a means of promoting sociability and intellectuality, there is nothing better for our young people than the Reading Circle."



MONTREAL CONFERENCE SUMMER SCHOOL, 1904

Photo taken on the Mountain Side, Montreal.

being supported—Rev. Dr. Ewan, who has been among us during the past summer, and Rev. W. T. Halpenny, who is engaged in French mission work.

Encouraged as the officers of the district are by the progress which has been made, their intention is, with God's help, to go steadily forward, to advance in every possible way the kingdom of Christ in the hearts of young men and women, and to worthily represent, in every phase of activity in which the Montreal District League may become engaged, the Great Leader, Jesus Christ. The officers for the current year are:

Hon. President, Rev. Thos. Griffith, Ph.D.

President, Mr. A. G. Howell.  
1st Vice-Pres., Mr. F. Peden.  
2nd Vice-Pres., Miss L. Smith.  
3rd Vice-Pres., Mr. Latch.  
4th Vice-Pres., Miss M. Henderson.  
5th Vice-Pres., Miss Cardew.  
Secretary, Mr. R. E. Kingsley.  
Treasurer, Mr. Palmer.  
Conference Representative, Rev. C. E. Bland, B.A., B.D.

Rev. J. A. Doyle, President of the Assiniboia Conference Epworth League, has recently visited Regina, Lumsden, Wascana, Rose Plain, Qu'Appelle, Indian Head, Sinaluta, Kenis, Balcaris, and Wide-Awake Leagues, especially in the interests of Forward Movement for missions. He sold several missionary libraries, and reports increasing interest on the part of the societies.

The Young People's Societies of Exeter District are planning for a summer-school at Grand Bend, July 31st to August 5th.

Strathroy and Sarnia Districts will unite in holding a summer-school in the neighborhood of Sarnia, in July or August next.

The League at Kingsville is taking up the Bible Study Course, and has ordered twenty-four copies of "The Apostolic Church."

The missionary vice-president of Halifax District League hopes to reach \$400 in missionary contributions from the Leagues of the district this year.

The League at Dundas, Ont., reports an increase of forty-six new names to its membership list, during the past few months, more than half of whom are young men.

Fifteen Fellow-Workers' Covenant Cards have been signed by members of the Gore Street Epworth League, Hamilton, and forwarded to the Central office. Let us have more of them.

The Leagues of the Exeter District are taking up the Increase Campaign. One society on the Centralia Circuit has already nearly doubled the membership. This shows what can be done.

The League at Brandon, Man., has a membership of 140, with an attendance of about ninety. During the month of February fifteen new members were added.

The League of Devine Street Church, Sarnia, has almost doubled its membership during the past year.

At a recent social evening of the Parkdale League, cups of bovril were served instead of coffee, and were much appreciated.

At a recent meeting of the Epworth League of Wesley Church, Toronto, fifteen new members were secured, who had never attended the society before.

The Reading Circle at Carman, Man., has twelve members. The meetings are held on every second Monday, and all find the reading interesting and instructive.

The Oil Springs League visited the Oil City League on February 3rd, and took charge of the literary programme. Chorus, duets, solos, recitations made up a very delightful programme. Refreshments followed. Such fraternal visits do good.

The Carman, Man., Epworth League held a very successful "Essay Social" recently. Every person who attended had to bring an essay on certain days of the week. This League is in a prosperous condition, with sixty active members and about the same number of associate.

Mr. and Mrs. John Leslie entertained the members of the Holland League, Man., at their comfortable farm residence on January 27th. A large attendance of over one hundred, a cordial welcome, a splendid programme, excellent refreshments, and a collection of \$21 for the Forward Movement, made the evening a most successful one.

Rev. H. S. Magee, Toronto Conference Evangelist, has been conducting special services at Shelburne. He sends the following interesting postal-card: "One of the interesting sights in connection with our services here is that of two young ladies of the Epworth League bringing Grandma Brooks, eighty-seven years of age, to the services on a hand-sleigh. Grandma's beaming countenance tells how she enjoys the novel ride for one of her years, and is always an inspiration in the service."

### Winter School

The fourth annual Winter-school of Welland District, held on January 15th to 19th, in Welland, was a success spiritually and intellectually.

Each morning the "Quiet Hour" was led by Rev. Geo. E. Honey, of Bridgeburg, and these sessions were times of great power and blessing.

"Bible Study" was conducted by Rev. A. J. Irwin, of Norwich, who gave his four lectures on "The Gospels," being "Christ in the Gospels," "The Programme of Jesus," "The Development of the Programme," and "The Person of Christ." Expressions of thankfulness were heard from Leaguers for being privileged to listen to these lectures.

Miss Jessie Porter, of Toronto, conducted the "Missionary Study on Japan. An excellent outline of the geography, history, customs and religions of "The Island Empire of the East" was given, as well as the conditions of our missions there at the present time.

Rev. A. D. Robb, of South Cayuga, conducted a series of "Studies in Bible Giving," which were most inspiring and convincing.

Tuesday morning an address on "Junior Work," by Miss Bell, of Bridgeburg, in which many splendid suggestions were given. Then the address was followed by a "Meeting for the Juniors" conducted by Rev. A. D. Robb, which we feel sure the boys and girls will not easily forget.

Tuesday evening, Rev. C. Draper, of

Fenwick, gave a most stirring address on "The Evangelistic Work of the League." He stated that the purpose of the League is the spiritual uplifting of our young people, and its most important duty is "winning of souls."

Then Miss Madden, of Fonthill, took up the theme of "Our Missionary at Nelson House." Rev. S. D. Gaudin, who is laboring with his consecrated wife among the Indians at Nelson House, six hundred miles north of Winnipeg. Letters from Mr. Gaudin were read.

Wednesday afternoon a reception and tea was given to the delegates, by members of the Welland League. A most enjoyable time was spent.

Wednesday evening an excellent address was given by Rev. C. Deacon, of Port Colborne, on "The English Bible."

Then Rev. H. Caldwell, of Fonthill, gave a short address on "Improvements in the League." He was to the point, and gave out many valuable suggestions. Thursday afternoon a "Model League Service" was conducted by Miss Hattie Box, of Ridgeway, assisted by Mr. W. H. Leppert, of Fenwick, and Miss Margaret Hagar, of Welland. It truly was a "model" service, beginning on the tick of the minute, and closing exactly on time. Miss Box went right into the service as if she had been in her own League, and treated all those present as her Leaguers, having them repeat the pledge in unison.

Rev. C. Deacon delivered an address on "The Beginning of Methodism," which was both instructive and helpful. Officers elected are as follows:

Hon. President, Rev. J. E. Hockey. President, Rev. H. Caldwell, Fonthill. 1st Vice, Mr. W. H. Leppert, Fenwick. 2nd Vice, Miss Hattie S. Box, Ridgeway. 3rd Vice, Miss Neva Weaver, Cayuga. 4th Vice, Miss Jessie Carl, Welland. 5th Vice, Miss E. Hockey, Welland. Secretary-Treasurer, Miss Pearl Madden, Brown's Nurseries. Conference Representative, Rev. J. M. Wright, Ridgeway.

### Mount Forest District

The ninth annual meeting of the Mount Forest District League was held on the afternoon and evening of January 17, 1905, in the town of Mount Forest. In number of delegates, programme, and enthusiasm, it was one of the best ever held on the district. An address on "The Life Programme of a Christian" was given by Rev. Thos. Colling, B.A.,

created membership, by Rev. Wray R. Smith. Five-minute talks on "If Your League were Deficient on 'Spiritual Lines,' on 'Missionary Lines,' on 'Literary Lines,' and on 'Social Lines,' What Steps Would you Take?" were then given by Rev. W. D. Wasson, Miss McLaughlin, Miss Kerr, and Mrs. Wray R. Smith, after which came a closing address on "Some Incentives to Work," by Rev. R. J. Treleavan, of Toronto. The feature of the evening session was a lecture on "Say So," by the Rev. R. J. Treleavan, of Dunn Avenue, Toronto. Those who heard it were delighted with it, and will not soon forget the impressions which were made upon them by his masterly presentation of the subject.

The officers are: Hon. President, Rev. Thos. Colling. President, Rev. T. L. Kerruish. 1st Vice-Pres., Mr. Will Glass, Durham. 2nd Vice, Miss M. McLaughlin, Arthur. 3rd Vice, Miss I. Kerr, Mount Forest. 4th Vice, Miss Jean McIntyre, Grand Valley. 5th Vice, Rev. Wray R. Smith, Arthur. Secretary, Rev. W. D. Wasson, Durham. Treasurer, Miss Orchard, Holstein. Conference Representative, Rev. A. J. Johnston, Grand Valley.

### Milton District

The annual convention of Milton District Epworth Leagues took place in the town of Milton. The societies of the district were well represented, and the atmosphere of the convention was all that could be desired.

The programme had been arranged specially to bring forward as many of the rank and file of the workers as possible. Much interest was evoked by the presentation of original and thoughtful papers from several who had not before been heard in conventions.

Dr. Crews was present and conducted a Round Table Conference in the afternoon, also addressing the convention in the evening on "The One-and-One Society." Both of these were very helpful, as was Dr. Ross' address on "Encouragement for Christians of Average Ability." A feature of the convention was the sweet singing of the quartette from Burlington, and the vocalists from Oakville and Milton, who so generously supplied the music. The officers for the coming year are as follows:

Hon. President, Rev. Dr. Ross. President, Mr. Stephen Syer, Milton. 1st Vice-Pres., Mrs. H. W. Kennedy, Georgetown. 2nd Vice, Mrs. S. R. Bews, Milton. 3rd Vice, Miss Lottie Lusk, Oakville. 4th Vice, Rev. H. S. Hastings, Norval. 5th Vice, Miss Hattie Prudham, Waterdown. Secretary, Miss Jessie Edmonds, Burlington. Treasurer, Mr. Arthur Coulson.

### Tyrone Circuit Rally

Tyrone Circuit Annual Epworth League Rally was held at Tyrone Church, January 20. The rally was favored with delightful weather, and the attendance was good throughout, representing a large number of earnest, enthusiastic workers from all parts of the circuit. The afternoon session opened with a prayer and address conducted by Rev. F. J. Anderson, Hampton, and an address of welcome from the pastor, Rev. L. S. Wright, Tyrone, after which a splendid programme was rendered by members of the several Leagues, consisting of papers, addresses, readings, recitations, and music. Splendid evening addresses were given by Rev. J. G. Brown and Rev. S. J. Shorey.

### Increase Campaign at Wroxeter

Just a word regarding the results of our contest, which was outlined in the January number of The Era. After a little over two months, we brought the contest to a close last night. In Salem League we found that about ten new members were added to our society, and about ten new subscriptions to The Era, with renewals of the old (about three in number). Six essays of a very creditable character were written by as many members of the League. But most astonishing of all was the Bible reading and memory verses. Five of the leaguers during the less than three months have read the Bible through from Genesis to Revelation. Two or three others are nearly through, and several others have finished reading the Old Testament. "There has been," said one of our oldest residents, "more Bible reading during the last three months than in all the years that I have lived in the community. One member learned and recited Psalms 23, 51, 91; 1 Cor. 13; the parable of the Prodigal Son, the Ten Commandments, John 14 and 17, and Psalm 119. All the contestants, about forty in all, learned and recited all the above passages except the last three. J. H. Osterhout.



## YOUNG PEOPLE'S Forward Movement for Missions.

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

### Extracts from the Missionary Bulletin for March, 1905

Price 50c, each, 50c, per year.

We regret that space will not permit publishing more of the interesting facts, stories and information contained in the March Missionary Bulletin. The following items give us a taste of the many good things told by our missionaries in their quarterly letters:

#### The Opium Curse

"Aside from rice, or rather before rice, in most places, the dreadful opium is one of the most profitable harvests and one of the most far-reaching and dreadful devices of his Satanic majesty for the damnation of both the body and soul of this people. Strong drink surely is an awful curse, but opium is much worse; it is used in pill form, both as a stimulant and to commit suicide, and also used in a pipe much the same as tobacco.

"One missionary writes regarding his district that this season the people raised opium to such an extent that now that product is a drug on the market, with the result that thousands are on the point of starvation and are raiding the homes and storehouses of the wealthy, and a general feeling of unrest prevails."—A. C. Heuman.

#### The Gift of a Temple

"The members of this place (Ren Show) are quite wealthy and are very anxious to have a girls' school started in the neighborhood. A priest, owning a temple about forty li from the city, has donated the temple to our mission, and the members have undertaken to raise the money to pay off a debt on the place and give it to the mission free. On our way to Chentu we stopped over night at this temple, which is a brick structure surrounded by numerous trees and a mud wall. Outside this again are rice-fields belonging to the temple and seven native houses rented out to farmers. The people regard the property as belonging to our mission, and were enjoying a feast there when we arrived. The temple has been closed, and the people are not allowed to come to worship."—W. F. Adams.

#### Why Tokio is Important

"When one realizes how important a place Tokio occupies in Japan one sees how transcendently important and necessary is Christian evangelization in Tokio. Of course, all Japan must be evangelized. All parts of Japan are important. But Tokio is the great whirlpool through which and out of which Japan passes.

"In addition, there are great possibilities of work among the Chinese students in Tokio and among the Koreans and Indians and Filipinos. There are over a thousand Chinese students in Tokio, men who have come from all parts of China,

men who are seeking after knowledge, open-minded, hopeful, ambitious men. I think that it would be well worth while for some missionary to come from China to work among these men.

"One of the best ways of evangelizing China is to evangelize Japan. Japan is the key to China. I wish that all interested in China would see this fact. We have been feeling a little that Japan was in danger of being forgotten in view of the greatness of China. Do not forget Japan. But, for the sake of China, of all Asia, as well as for Japan, think of Japan, read about Japan, pray for Japan, give to Japan."—C. J. L. Bates.

#### The Losses of the Kanazawa Soldiers

"Not long after our soldiers left Kanazawa they had their baptism of fire in one of the most sanguinary attacks on the fortifications about Port Arthur. It

## Offer a Prayer

☞ For the mission study classes now organized that they may be used of God for the spiritual uplift of the members and for the extension of the Kingdom.

☞ That many other classes may yet be organized in order that the benefits of the mission study courses may be received by the largest possible number of our young people.

☞ That all who engage in mission study may be in a real sense "Christian Stewards," and that they may be led to give not less than one-tenth of their income to the extension of Christ's Kingdom at home and abroad.

☞ That "The Lord of the harvest will send forth laborers into His harvest." The mission study classes ought to be recruiting agencies for the mission fields of the world.

☞ For missionaries and native Christians that they may have wisdom to overcome difficulties and temptations, and that they may be filled with all the fullness of God.

☞ That the officers of the Missionary Society may be divinely directed in planning and conducting through the Young People's Department the mission study campaign.

☞ All things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matthew 21, 22.

☞ Not by might, nor by an arm, but by my spirit, saith the Lord of hosts.—Zechariah 4, 6.

is said, though with what truth I cannot tell, that nearly all the officers of one regiment were either killed or wounded. That the Kanazawa Division suffered severely is certain. When we visited the regiment in the castle to speak to the soldiers there previous to their departure, we were very kindly entertained by the colonel in command, who thanked us for what we had said, and expressed his high appreciation of the sympathy of England and America for Japan in this crisis. During the summer we heard that this officer had fallen at Port Arthur, covered with wounds. Two days ago I went again to the castle in company with two of the Japanese pastors, to express the sympathy of the churches of the city to the officers and men who have come back from the seat of war, sick or wounded, and are now in the capital ward of the castle barracks. We visited and spoke to some two hundred men and twenty officers. Later we expect to send them Christian literature."—D. R. McKenzie.

#### Lao Ho Shang—the Priest at the Temple on Mount Omei— How He Grew Rich

"Because of his gentlemanly nature, his education and former official rank, he soon became known and admired, both by priests and people, so that when the temple of Ta-O-Si lost its head priest, the brotherhood called him to be its chief for three years, and his conduct of its affairs proving very satisfactory, he was afterwards elected to that office for life. Tao Ho Shang had seen and gained information about an insect which, living upon a tree not growing in these parts, covered the branches with a peculiar material, which, when boiled and freed from the bark, made an excellent hard, white wax. With an unusual degree of inventive enterprise for a Chinaman, he imported some of these trees, and annually men, by forced marches, bring the larvae of the insects from their native haunts, so that in the course of a few years the white wax industry has become a source of much wealth not only to his temple, but to the whole mountainside.

"With the increase of wealth came the desire, or rather the possibility of the fulfillment of a long-cherished desire of making Ta-O-Si resplendent in Chinese eyes."—James R. Cox.

#### Foreign Stores, Chentu —Canadian Ladies Shopping

"To-day we left the home about three o'clock. I say we," let Mrs. Beckett and I. We walked first to a shop about three-quarters of a mile away. As we walked along no one paid the least attention to us, and we did not hear a rust of a word. While we were in the store quite a crowd gathered and watched us making our purchases. I may say just here, that recently several stores have been opened in this city, which are built and conducted in foreign style. The usual Chinese store opens directly on the street, and the customer stands on the side of the street, while he selects his goods and argues the price.

"We went from the store mentioned above, through some of the busiest streets in the city, stopping along the way to look at things in several stores and inquire prices. We called at a second semi-foreign store and presently visited a third, all in the heart of the city. Each time we stopped we were the usual crowd of onlookers, but no rudeness of any sort. A few years ago it would have been practically impossible for us or for any foreign woman to walk about this city as we did to-day."—Retta G. Kilborne.

#### Shanghai and the Foreigner's Influence

"The effect of foreign influence is very marked here in Shanghai, the best business men are fast leaving the native city and opening in the foreign settlement because of the better opportunity there offered, but so many of the foreigners are wicked and set such an immoral example, that the people here, instead of being led to find the pearl of great price see nothing better in Christianity than the filth of his own religion and contents himself with the temporal gains.

"Would that all men who enjoy the privilege of Christian citizenship lived lives worthy of its Founder."—W. Smith.

## Devotional Service

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

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

### MARCH 19.—"A NEW MISSIONARY DEPARTURE."

(STUDY 8, APOSTOLIC CHURCH.)

ACTS 13. 1-6; 14. 1-12.

We study this week what is familiarly known as Paul's first missionary journey. We saw in a former study how the door of Gospel privilege was opened to the Gentiles, and now Paul and his companion Barnabas start on a revival tour on which the Gospel is still further extended among both Jews and Gentiles. Notice how the Gospel, powerful as it is, has no power to propagate itself; it must have some one to speak for it. If not, divine as it is in its origin, it dies.

#### MISSIONARIES DESPATCHED.

The church at Antioch, moved by the Holy Spirit, set apart two men to carry the Gospel abroad. Their names were Barnabas and Saul. A word or two about these men. Barnabas means Son of Consolation, or of Exhortation, either from his sympathy or from his eloquence, or perhaps from both. He was a native of Cyprus, a Levite, who stood high in the esteem of the Church of Jerusalem on account of his self-sacrificing liberality. He had lately arrived in Antioch on a mission from the mother church at Jerusalem. Saul was a native of Tarsus, a scholar of Gamaliel, a participator in the murder of Stephen, a persecutor of Christians, a convert to Christianity, a powerful evangelist, and recently introduced to the Church of Antioch by Barnabas.

#### CALL TO THE WORK.

The call came in the first place inwardly to the missionaries themselves. The narrative (Verse 2) seems to indicate that Barnabas and Saul had already become conscious of an inward prompting to undertake a mission to the Gentiles. Without this it might have been difficult to persuade them to undertake so arduous an enterprise; with this their path of duty would be clear. The call also came in outward form from the church. The work of carrying the Gospel into regions beyond may be done by private individuals, but the duty of sending the Gospel into all the world rests with the church in its corporate capacity. Hence ambassadors should be sent abroad in its name and with its sanction. Nor should private individuals readily regard themselves as called to be ministers or missionaries, if they cannot obtain the concurrence of the church. The call was given while the prophets and teachers ministered with the Laodiceans and fasted. Either the whole body of the church, or its leaders, were at this time seeking heavenly light and guidance. When God desires to stir up his people to enter some forward movement for the extension of his kingdom, he usually pours upon them the spirit of grace and supplication. The call came from the Holy Spirit, the invisible but ever-present and divine representative of Jesus Christ, whom Christ promised to send as his church's teacher and guide after he himself had withdrawn his bodily presence. (John 14. 16, 17.) The same spirit still must call forth the church's ministers and missionaries.

#### THEIR ORDINATION.

These missionaries were ordained by the whole body of the church. The ordination was accompanied by fasting and prayer, engaged in probably by the congregation of Christian people; by laying on of hands, which symbolic rite

was most likely preferred by the church's leaders, the prophets and teachers. They were ordained not to the work of the ministry, since Paul was a minister already (Gal. 1. 1); nor to the apostleship, since the apostle was always appointed by God, not by the church; but they were ordained to the special business of carrying the Gospel to the Gentiles. The mission to the high place of honor in the Christian Church, calls for men of the clearest intellect, the largest heart, the bravest spirit—in short, for men of the type of Barnabas and Saul.

#### THE DEPARTURE.

The Christians at Antioch now released these two missionaries from their regular duties in the church, and bade them God-speed in their holy errand to carry the light of truth and life into darkened understandings and benighted hearts, to proclaim the message of salvation to a lost world, to bring the nations to the obedience of the faith. An errand more sublime can human imagination conceive? They sent them forth with fervent prayers, commending them to heaven for protection on their journeys, for assistance in their labors, for success in their enterprise, looking forward doubtless to the time when those who were setting forth would come back with tidings of what great things they had done by their hands. And they did (Act. 14. 27).

#### SIDELIGHTS.

In the church exist various orders of office-bearers.

The presiding personality in the church of Jesus Christ is the Holy Spirit.

No one can legitimately exercise office in the church without the Spirit's call.

Fasting and prayer prepare the human soul for the Spirit's communications.

The Church of Christ should ever regard itself as a great Missionary Society.

The members of the church should consider it a privilege to follow with their prayers those who represent them in the mission field.

#### POINTS FOR THE PRESIDENT.

In the foregoing will be found an introduction to the First Missionary Journey. Now your part will be to see that the members of the League give the details of the journey:

1. What was done in Cyprus? (Chap. 13. 1-12.)
2. Narrate the events of the visit to Antioch in Pisidia. (Chap. 13. 14-52.)
3. What treatment did the missionaries receive in Iconium? (Chap. 14. 1-5.)
4. Relate the dramatic scene which occurred at Lystra. (Chap. 14. 8-18.)
5. Trace the movements of the missionaries after leaving Lystra up to their arrival home in Antioch. (Chap. 14. 19-28.)

Here are five questions which cover the events of the First Missionary Journey. Assign them to five members of the League a week or two in advance, requesting each to bring in a four-minute paper or address. The questions may all be answered by reference to the narrative in Acts, as indicated after each question. Be sure to have a map or draw one upon the blackboard, and trace throughout on the map all the places visited in this famous missionary tour.

### MARCH 26.—"THE FIRST TRIUMPHS."

(The Heart of Japan. Chap. 3.)

The year ending June, 1872, had been a most successful one with the Missionary Society. The income had increased as compared with the preceding year by over ten thousand dollars. The Society decided that this enlargement of the in-

come indicated the enlargement of the scope of the work in the foreign field. Just at this time Japan was looming large in the world's eye. She seemed anxious to place herself at once in the march of progress. She had moved from the notice boards the edict against Christianity which read:

#### ORDER.

Hitherto the Christian religion has been forbidden, and the order must be strictly kept; The corrupt religion is strictly forbidden.

By Order of the Inugami Perfector.

She had also released the Roman Catholic Christians who had been imprisoned.

#### A TEST MADE.

Whether or not the church would endorse the new venture to enter Japan was put to the test by the soliciting throughout the church of a special subscription of \$10,000 as a mark of good-will toward the movement, and as a means of equipping the company who was sent out. More than the amount was contributed.

#### OUR FIRST MISSIONARIES.

Our first missionaries to Japan were the Rev. Geo. Cochran, D.D., pastor of the Metropolitan Church, Toronto, and the Rev. Davidson Macdonald, M.D., pastor of the Davenport and Seaton Village Circuit. These men were appointed leaders of the new mission in Japan. After an affectionate farewell at a public service held in the Metropolitan Church, the missionaries left Canada on the 13th of May and reached Yokohama the last week of June, 1873.

The city of Tokio, with its teeming native population, offered a great field for missionary effort. A home was provisionally afforded to Dr. Cochran by a Mr. Nakamura who was conducting a school for the education of young men. Here Dr. Cochran taught English, and continued the weekly preaching services and held daily prayers and Bible study with the students of the school. A providential opening occurred about the same time in Shizuoka, one hundred miles in the interior, whither Dr. Macdonald went and began work.

#### FIRST FRUITS.

At Yokohama two young men, the first-fruits of the labors of Dr. Cochran and Dr. Macdonald, were baptized into the fellowship of the church. Each received the privilege of offering prayer in connection with the baptismal service. Here is part of the prayer of one of these new Japanese converts on this occasion: "Our Father in heaven, Almighty Being, true God, I come to receive Thy holy baptism from our missionary in Thy name, having in my heart repented of my sins. O Lord, keep me so that I shall not sin against Thee any more, and help me that I may be able to introduce all my friends to the knowledge of Jesus Christ. O Lord, I have more to ask than I can speak in words; please give me as I desire in my heart, and receive all the praises in the name of Jesus Christ, our Saviour. Amen."

#### IN SHIZUOKA.

Dr. Macdonald found great opportunities in Shizuoka. His medical work made great demands on his time, and to that was added the five hours of teaching every day, the preparation of the Sabbath work, and the study of the language. His greatest success was among the Samurai, young men of education, refinement and ability whose influence on the side of the Christian would be powerful. In September, 1874, he formed a class of these young men with a membership of eleven. As this was the first class organized, it may be regarded, in a sense, as the organization of the

church in Japan. Of its members a large number are still living and are to-day strong members of the church—one is a pastor in Tokio, one a chairman of a district, three of them are local preachers, and several others are active church workers.

REINFORCEMENTS NEEDED.

A new centre of labor and influence for Christianity presented itself at Numadzu, beautifully situated near the foot of the Hakone Mountain, thirty-seven and a half miles from Shizuoka. The town is surrounded by villages which seem to be quite accessible to the Gospel. It offers exceptional opportunities as a centre for missionary work, because of the number of students in the academy there who would be under the influence of the missionary. So two men were sent out from Canada to strengthen the mission in Japan. They were Rev. G. M. Meacham, M.A., and Rev. C. S. Eby, B.A., the former being designated to Numadzu, Dr. Meacham was soon settled in his new home in the centre of heathendom. Dr. Eby and Dr. Meacham arrived in Tokio in time to take part in the first district meeting of our church held in the Empire of Japan. This district meeting was held on Saturday, September 9th, 1876, and one of the most interesting items of the meeting was the "recommendation of three promising and pious young men to be received on trial for the ministry of our church." There were reported at this meeting a total of seventy-eight baptized converts as the membership of the church.

IN NUMADZU.

In Numadzu Dr. Meacham was most successful in his work, and under date of January 20th, 1877, writes of the baptism of six persons and the organization of a church at that place. Among these were the principal of the Academy, Mr. Ebara, and two of his native teachers. Mr. Ebara was at that time one of the most popular and prominent men of the section, a man who since has occupied positions of prominence and trust in his own country, and has always been a tower of strength to every Christian movement. At the end of seven months the number of baptized persons in Numadzu had risen to fourteen.

AMONG THE MOUNTAINS.

There was still another field to be occupied, the province of Yamanshi among the mountains, west of Tokio, with a population of about 320,000 people. This province was a Buddhist centre, and had over four thousand temples. In the summer of 1877 Dr. Eby spent a month making a trip through the province. The meetings were enthusiastic and the work deep and earnest. Finally, Dr. Eby took up his residence in Kofu, the capital of the province with a population of about forty thousand, and was hard at work. This formed the third centre of operations occupied by our society—first Tokio, the province of Shizuoka and Numadzu, and now the province of Yamanshi, with Kofu, the capital, as the centre.

THE FIRST DECADE.

In 1879 Dr. Cochran was forced, on account of Mrs. Cochran's health, to withdraw from the work. So the end of the first decade found the church in Japan with three foreign and nine native ministers. There were five regular preaching places in the city of Tokio, and work regularly supplied in Shizuoka, Numadzu and Kofu, with a total membership in the mission of 282.

POINTS FOR THE PRESIDENT.

Our missionary study this week deals with the first ten years of operations in Japan. The main facts are given in the foregoing article, and it furnishes in-

teresting reading, and decided encouragement—"not to be weary in well-doing." To make this study full of interest, you should either have a map of Japan for display, or draw an outline map of Japan on the blackboard. Mark the places occupied by our missionaries—Yokohama, Tokio, Shizuoka, Numadzu, and Kofu. Mark the names of the missionaries laboring in each place and the results achieved. This should be done after the narrative, as given above, has been clearly read by some member of the League. Remember this is a study and the best methods of study should be employed.

APRIL 2.—"CHRISTIAN LIBERTY: ITS BASIS AND APPLICATION."

(STUDY 9. APOSTOLIC CHURCH.)

Gal. 2, 11-21; 5, 13, 14.

A good many people refuse to be Christians because, they say, they will lose their liberty. They wish to be as free as the air. Well, the air is not free, but is controlled by laws which no one can change. As free as the birds, is their ambition. The birds are not free, but are the most dependent of creatures on the laws and forces of nature. The fact is, no man can be absolutely free. He must be under the control of some master, and subservient to some law. In the moral world, the question is, "Shall I be under the law of God, or under the law of self and Satan?" To be under God's law is freedom, for the one's true self finds its largest and most worthy activity. To be under the law of self and Satan is slavery, the most abject and abominable, for then safe government is destroyed and anarchy reigns.

THE HIGHEST LAW.

What is Christian liberty? What law governs it? Well, love is the highest law of Christian liberty. Love prevents liberty from degenerating into license. "Only use not liberty for an occasion to the flesh." (Gal. 5, 13.) Christian liberty is a great boon, but it is also a solemn responsibility. It is hard to win and is worth the most gigantic struggle; but the moment it is abused it is lost. Men clamor for liberty when they mean license—license to indulge their unwholy habits, unchecked by the restraints of law. Christian liberty is not the liberty of the flesh, but of the spirit, and love is the master-principle that governs and defines all its exercises.

"He is free whom the truth makes free, And all are slaves besides."

There is no truth, privilege, power, blessing, or right which is not abused. But liberty is not to be denied men because they often turn it into licentiousness. There are two kinds of freedom—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.

LOVE IS BEHIND.

"For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." (Gal. 5, 14.) It matters not how orthodox we are, how scrupulous we try to be, yet we are as sounding brass and as a clanging cymbal, if our lives show only the leaves of profession without the golden fruit of right action. If love show not itself in deeds of love, then it is in vain. God is not mocked; our Christianity is little more than heathenism, and our religion delusion and a sham. Love makes obedience delightful, esteems it bondage to be prevented from serving, and liberty to be allowed to serve. Love is the fulfilling of the law. See how that applies to the decalogue. "Thou shalt have no other gods before me." If we love God

we would not think of placing other gods before him in our affection. Love is the fulfilling of that law. "Thou shalt not make unto thee any graven image," etc. If we love God we would never substitute an image for him, but we would remain unsatisfied until we had communion with God himself, the Divine object of our love. Love is the fulfilling of that law. "Thou shalt not take the name of thy God in vain." Who would dream of defaming the name of the Being he loved? Love fulfills that law. "Remember the Sabbath Day to keep it holy." If we love God we will love the day set apart to worship him, and would despise to desecrate it. Love fulfills that law. So with the second part of the decalogue—the talk that refers to our relation to our fellow-man. Love fulfills it all.

"Honor thy father and thy mother." If we love them we will surely honor them. "Thou shalt not steal." Who would ever entertain the thought of stealing from one he loves? "Thou shalt not commit adultery." What person with love in his heart—love born of God, would imagine such a crime against one he loves? "Thou shalt not kill." It is unthinkable that one who loves another would take his life. "Thou shalt not bear false witness." Who would lie about one he loves? "Thou shalt not covet." Would a man desire the goods of one he loves, a desire that would lead him to take those goods if he had an opportunity? Thus we see that love, which is the highest law of liberty, is the fulfillment of the law, and so far from being license, is the very opposite.

THE FLESH AND THE SPIRIT.

"Walk in the spirit, and ye shall not fulfil the lust of the flesh. . . . these are contrary the one to the other." (Gal. 5, 16, 17.) The flesh and the spirit are rivals, and the spirit's nature must be opposed to and strive with each other. But the strong man is overcome by a stronger than he—the Spirit. The master must rule the slave. The life of the Christian is lived in a high sphere and governed by a higher nature—the Spirit. You can't quell an appetite by starvation. You may quell the flesh, not merely by ceasing to live in sin, but by living in the higher region of the Spirit. Conquest over the sensual is gained not by repression, but by the freer, purer life of love. So that "walking in the Spirit" is liberty inasmuch as its law is again the law of love. To obey the dictates of one's lower nature (the flesh) is slavery; but to be controlled by the Spirit is freedom.

LOVE AND LAW.

"If ye be led by the Spirit, ye are not under law." (Gal. 5, 18.) The spirit of love does not abolish the law, but renders it harmless by fulfilling all its requirements, without being compelled to do it by its stern commands. By yielding to the influence of the Spirit, and living according to his law, the soul is free from sin and from the condemnation of the law. Love is the great emancipator from all moral tyrannies; it is the hand that conducts us to the beautiful land of freedom.

POINTS FOR THE PRESIDENT.

Christian Liberty. All our young people should understand what it means. The British subject is free so long as he obeys British law. But just so soon as he transgresses that law he loses his freedom. So a man is free in the Christian sense, when he is conformed to the will of God. Willfully transgressing that will, his freedom ends. Make that clear. It might be well to select one capable person to prepare a fifteen-minute exposition of this rather difficult subject. Ample help will be found in the foregoing. Go out a few questions a week in advance to be answered on this topic,

such as, 1. Why is a man a slave when he follows Satan? 2. Why is a man free when he follows Christ? 3. What is freedom in a political sense? 4. What is freedom in a Bible sense? 5. How may one know that he has received spiritual freedom? 6. Who relation has Bible freedom to obedience to God's law? 7. If a man is a slave in this world, what must be his state in the next world?

#### APRIL 9.—"A CONTRAST IN CONVERSIONS."

(STUDY 10. APOSTOLIC CHURCH.)

Acts 16, 14, 15, 25-28.

We study this week the conversion to Christ of two persons entirely different in almost every respect from one another—Lydia of Thyatira and the jailor of Philippi. The former was a seeker after God, the latter a heathen and utterly indifferent to the new religion. Yet both accepted Christ and old things passed away, and all things became new. Look at the case of Lydia.

##### LYDIA OF THYATIARA.

Lydia was native of Thyatira on the confines of Lydia and Mysia, afterwards the seat of a Christian Church (Rev. 2, 18.) She had crossed the Egean Sea and settled in Philippi in order, most likely, to prosecute her business, the selling of purple, more profitably than at home. Had she not made this emigration she might never have met Paul. But the steps of the good are ordered of the Lord (Psa. 37, 23), and those who are seeking the light, will be directed in places where further light may be found. Already she was "one who worshipped God," and had become an adherent of the Jewish faith. Had she been still a heathen, she would not have been found in the place of prayer. An illustration of how God leads those who fear him and desire to know the truth (Psa. 25, 9). Had she, on that memorable day when Paul visited the place of prayer, been absent from any cause, business, pleasure, or indifference, she would have missed the blessing which was that day awaiting her. A lesson for irregular attenders on the services of the church. Compare the case of Thomas (John 20, 21). Lydia listened, and listening proved the way to faith (Rom. 10, 17). "Some people go to church, but they don't listen; their minds are filled with other things. Mere presence in the pew is in itself of little value. There must be the hearing ear and the understanding heart. So Lydia attended to the Word.

##### WHAT HAPPENED.

Lydia's heart was opened; her intellect, emotions, and will were influenced by the Holy Spirit. There was an inward work of grace performed upon her soul in response to her faith by Jesus Christ through his Spirit. Man's heart is often shut against the truth (1 Cor. 2, 14; Eph. 4, 18; Rev. 3, 20) and can only be opened by heavenly influences. (Matt. 11, 25; Luke 24, 45; 1 Cor. 3, 6, 7.) But the appropriation of these heavenly influences which are always accessible, depends upon the man himself. Lydia yielded to the truth thus applied by the Holy Spirit. Her soul delivered as presented in the Gospel, and rested alone upon him for salvation (Gal. 2, 20; 2 Tim. 1, 12). She openly confessed Christ by baptism, and desired at once to attest the sincerity of her conversion and her gratitude to those who had been instrumental in bringing it about, by inviting Paul and his companions to share the hospitality of her home. Here are exemplified both faith and works, the

two essential elements in the salvation of any soul. Such was the conversion of Lydia.

##### THE JAILOR OF PHILIPPI.

In the case of the Philippian jailor, we have the conversion of a man from thorough-going heathenism as far as we know. He had not been feeling after God if haply he might find him. It is an instance of a sudden transformation from darkness to light, an illustration of an instantaneous abandonment of sin and acceptance of Jesus Christ as Saviour and Lord. We shall ask this jailor a few questions about his conversion:

Question 1. Do you, jailor of Philippi, believe in being scared into religion? Answer—"I do believe that fear is a proper motive to religion and in religious life in my case it worked well. I came into the kingdom, moved by fear, as the history plainly tells you. Other motives were present, but fear was foremost. It is the part of wisdom to be taught by events. In them God is the teacher, and when events are fearful, we ought to fear."

It is wise to listen to the jailor on this point because current religious thought of a superficial sort does not care to find a place for fear among the motives to religion. The Bible does, however. Noah "moved with fear prepared an ark to the saving of his house." The apostle says, "It is a fearful thing to fall into the hands of the living God." Of course there are higher motives to religion than fear. The love of God, gratitude, the feeling of duty, are all higher motives than fear. But if none of these higher motives have control, then we ought not to ally our fears in any other way than by seeking refuge in God to save us from the danger which occasions fear.

Question 2. Do you, jailor of Philippi, believe in emotional religion? Answer—"My own religious life began in a sudden sweep of the emotions. They were feelings which I could not control. Confused, tumultuous surges rushed and crowded in upon me. The sudden manifestation of the power of God, his marvellous interference in behalf of the prisoners brought to me the feeling that I was a lost soul. That I could not express this feeling led to my salvation."

The religion which God honors and loves and uses is one which not only convinces the intellect, but which powerfully sways the emotions. A philosophic calmness in religion may proceed from a deep apprehension of what it is to be under condemnation for sin and a feeble gratitude to our Redeemer. God is in holy emotions. Cultivate them by increasing your knowledge of him.

Question 3. Mr. Jailor, do you believe in sudden conversion? Can any man be changed at once in the spirit and purpose of his life? Answer—"That such a change is possible my own experience is the sufficient proof. I was converted suddenly and thoroughly within an hour's time. I was convicted of sin, found peace with God, and did the first works of love. In that hour of visitation from the Spirit of the living God I was transformed. That midnight hour was the pivot upon which my life turned, the hour of destiny when by faith in Jesus Christ I laid fast hold upon the grace of God."

Question 4. Now, Mr. Jailor, one more question. Is not this Gospel a narrow Gospel? Does not "Believe on the Lord Jesus Christ and thou shalt be saved" leave out many things necessary to salvation? Answer: "The command is narrow but no narrower than the way of life. Its adaptation to the diverse conditions of human experience, each man must determine for himself. I can only bear testimony that it was wonderfully

fitted to my needs. I needed a power within to calm the tumult of my spirit, to quiet a guilty conscience, and that power came to me by faith in Jesus. I arose and tenderly washed the stripes of Paul and Silas, and set before them the choicest food my house could furnish. Narrow? In my case it seemed not to be the only duty out of which came a dutiful life. If the command seems to be narrow we have only to obey it to find it exceedingly broad. It touches all truth and character."

Thus the jailor of Philippi received the light and became a follower of the Nazarene.

##### POINTS FOR THE PRESIDENT.

A very remarkable contrast is presented in these two conversions. It shows, for one thing, that the grace of God that brings salvation, is adapted to all conditions of mind, experience and character. You do not, however, could not do better than to select two members of the League, one to give a paper or talk on "The Conversion of Lydia;" the other on "The Conversion of the Philippian Jailor." Make much of the four questions to the jailor as given in the foregoing article. Be sure to make a practical application of the teaching of the topic to the consciences of those present. The manner of conversion is not so important, but are you converted to Jesus Christ? May some of us be able to state knowledge of the Saviour at this meeting.

#### Couldn't Keep All Awake

"Pew sleepers are one of the bugbears of preachers," said Rev. Robert Collyer, the veteran New York preacher. "I can speak feelingly of them. I remember. On one occasion, when Henry Ward Beecher asked me to go to Plymouth Church to talk to his people, he remarked—jokingly, let us hope—that most of them were hard-working folks who needed plenty of rest on Sunday, and himself, as a sermon for them might be gratefully received."

"In the course of my talk I mentioned this, and said that it was, however, a matter upon which my feelings could not be hurt, and that I owed this imperviousness to Mr. Beecher himself. I told them that, one Sunday, years before, when I was attending a service at old Plymouth, and Mr. Beecher was thundering forth, I saw one of his deacons asleep in a front pew.

"I went on to say that always after this whenever I saw a man slumbering peacefully through my most stirring efforts in the pulpit, I would say to myself: 'Well, let him sleep, even the great Beecher can't keep 'em all awake.'"

#### Rather Damp

When we have a "spell of weather," and wet weather at that, we have only to recall the climatic conditions of Dartmouth, in England, in order to be thankful for a little.

The move has, says a writer in *Cornhill*, an eternal procession of clouds, infinitely varied in form, lighted with a white radiance or lowering in gloom, rent, tattered or flimsy, gathering, menacing, creeping round to swathe you in a mist of rain, or dropping one of those silvery showers lighted with sunshine from behind.

Of heavier rain there is no lack, and all one can say of the perennially beautiful moon is summed up in the verse invented by its enemies:

"The south wind always brings us rain. The north wind blows it back again. The west wind surely means wet weather.

The east wind wet and cold together."

# Sunday School

## Sunday-school Statistics

Mr. Howard Evans has published some very gratifying statistics of Sunday-school work for 1904 in Great Britain. They give the figures for all the churches in the United Kingdom, and show an increase of more than 100,000 scholars over the figures of 1903. The total number of scholars is over 7,300,000; of teachers 674,123. The Sunday scholars of the Wesleyan Church have increased since last year from 1,013,724 to 1,027,995, a difference of 14,271, or nearly 1½ per cent. The total increase of all the churches is 100,161, and its percentage also something under 1½ per cent so that the Wesleyan Church appears to be keeping step. The Methodist Times remarks: "This is not enough considering our great expansion of plant; for the actual spiritual work must at least keep pace with the expenditure, or else there may easily be dry-rot."

## International S. S. Convention

Toronto, June 25-27, 1905

The opening Preparation Service and the daily "Quiet Half Hour" will be conducted by Dr. Floyd Tomkins, of Philadelphia. As rector of the Church of the Holy Trinity, Dr. Tomkins succeeded Phillips Brooks and Bishop McVicker in Philadelphia's historic parish. He has for years been actively identified with organized Sunday-school work, both in Philadelphia and in his former home, Providence, where he was president of the Rhode Island State Sunday-school Association. As a devotional leader his work has been peculiarly blessed; and he was the Programme Committee's first and only choice for the opening of the Toronto convention. The committee has wisely given the devotional half-hour the most favorable time in each day, at neither the beginning nor the end of the day, but from 11:45 to 12:15 each forenoon.

There is to be no merchandising in the house of the Lord at Toronto. No sales of any sort will be permitted. The publishers of Sunday-school literature will be given every opportunity for making a display of their publications in the exhibit hall, and orders may there be placed. But the goods themselves will not be on sale, nor will samples be distributed in any of the auditoriums.

A mass meeting for the children of the Toronto Sunday-schools, to be addressed by a speaker in Oriental dress, every child present to be given a card of pressed flowers from Palestine, is one of the picturesque features which it is hoped will be feasible.

It is proposed to ask each pastor in the International field to present a Sunday-school, on the topic, "Winning a Generation." It is hoped by the committee that this will mean a Sunday-school address or service in every church in the United States, Canada, Mexico, and other parts of the world.

Bishop Vincent has promised to speak on "A Forward Look." Invitations to speak have also been accepted by Bishop McDowell, of Chicago; Bishop McCabe, of Philadelphia; Editor Livi Gilbert, of Cincinnati; John W. Hammer, Professor H. M. Hamill, of Nashville, Tennessee, the Lieutenant-Governor of Ontario, the Bishop of Toronto, and Dr. John Potts.

Prof. E. O. Excell, of Chicago, has been invited, by unanimous vote of the Programme Committee, to conduct the music of the convention, and Dr. C. R. Blackall, of Philadelphia, has, by similar request, consented to have charge of the exhibit of Sunday-school supplies and publications.

The meetings will be held in the largest audience rooms of the city. The Metropolitan Methodist Church and Cooke's Presbyterian Church, with Massey Hall, will accommodate nearly ten thousand persons.

The Jerusalem Sunday-school Pilgrims are looking forward to Toronto for their first great reunion since leaving the Grosser Kurfurst last spring. It is hoped that several hundred will be present at the banquet. It is proposed to close the convention Tuesday evening, June 27th, with two great missionary mass meetings, to be addressed by four of the world's leaders in missionary movements.

## Wise Action

For some years past, Sunday-school work in the Nova Scotia and New Brunswick Conferences has been directed in each case by a standing committee, which is alive and active during the whole year. So well has this plan worked that the General Conference decided it should be introduced into all the Conferences.

The Sunday-school Committees of the Annual Conferences have, however, become so accustomed to passing some resolutions and then disbanding, that it has taken a little time to induce them to keep the harness on for the whole year. One by one they are falling into line in response to appeals from the General Sunday-school Board.

The Montreal Conference Committee has issued the following circular to every superintendent within the bounds of the Conference. It touches the important features of Sunday-school work so concisely that it is worth publishing, that workers beyond the Montreal Conference may see it.

## THE SUNDAY-SCHOOL STANDING COMMITTEE OF THE MONTREAL CONFERENCE.

Dear Friend,—As one with yourself in the grand and promising work of the Sunday-school, we bespeak your earnest and prayerful attention to the following recommendations, found in the Sunday-school Report of our Conference:

1. We urge the observance of Decision Day, to be preceded by careful and prayerful preparation and supplemented by continued effort, and the gathering of the children into classes for special instruction and sympathetic oversight.

2. We recommend the attaching of a Home Department to each School, and would go into its helpful association with the Cradle Roll.

3. We hope that no one may be lost in organizing a Temperance Department in connection with every School.

4. In order to increase the interest of our scholars in Missions we recommend that their givings be applied to special objects approved of by our Missionary Board, so that each School should appoint a Missionary Secretary and should set apart a special Sunday once a month, or, at least, quarterly, on which to take up contributions for Missions.

5. In the matter of a Supplementary Course of Lessons, we heartily recommend the scheme formulated by the General Sunday-school Board of our Church. The leaflets necessary may be secured from the Book Room.

6. We would bring to your notice the strong recommendation of our General Conference that Normal Classes be established in connection with all our schools; where it is found impracticable to arrange for such classes, or for regular Teachers' Meetings, we recommend that the pastor be requested to make the study of the Sunday-school Lesson the scripture study at the week-night prayer service.

7. We desire that the Constitution of the Sunday-school, now published in

leaflet form, be placed in the hands of all officers and teachers.

Owing to the rapid development of our country and the consequent opening of new schools, special attention should surely be given to the claims of the Sunday-school Aid and Extension Fund, and we ask for greatly increased contributions.

Let us, in closing, express our readiness to add you in the grand work in which you are engaged, by correspondence, or by any other means in our power.

With you we would join in faith, prayer and constant effort, that this year may be one of increasing success and gracious power that may bring many more of our scholars into the fold of the Good Shepherd.

Yours in the Master's service,

Chas. A. Sykes, B.A., B.D., Chairman,  
Smith's Falls, Que.

E. Richardson Kelly, Secretary,  
Inverness, Que.  
January 26th, 1905.

## House-to-House Visitation

House-to-house visitation is an organized effort made on one day by the Sunday-schools and churches in a community for the purpose of reaching those not connected with any Sunday-school or church. Some years ago this effort was made in Toronto and was the initial movement in this province. Since then a number of places have tried it, only, however, with partial success, from the fact that the method was not understood. The Ontario Sunday-school Association, however, with faith in its possibilities, decided at their last annual meeting on aggressive work along this line, assigning one of their secretaries to further its interests.

Their first effort was the city of Hamilton. The Superintendents of Union and pastors having decided on the movement, invited Mr. T. Yellowlees to direct and oversee the work. The population of the city is in the neighborhood of 57,000 people, containing about 12,000 homes. An appeal was made to the churches for seven hundred visitors to canvass the city, and January 10th was fixed as the date, between the hours of one and six o'clock, for the work to be done. Prior to this the districts had been mapped out, and a chairman appointed for each. Visitors had been assigned to their respective districts, meetings held where instructions were given, and on the 10th, at the hour named, the canvass began, and by six o'clock was virtually completed, the cards showing the population to be a little in advance of that taken at the last census; also showing all who attend church and Sunday-school over and under eighteen years of age. The canvass revealed thirty-two different denominations, the Presbyterians leading, with 17,735. Methodists 11,372, Church of England 10,388, and in less than three days after the canvass the entire Sunday-school work was completed and every minister's quota of cards ready, with the results published. But the most satisfactory feature of the effort are the beneficial results which have already been reached. From newspaper reports one pastor says that fifty families had been brought under his notice who expressed a preference for his church, and of whom previously he knew nothing; another that 375 cards had been handed him, and that of these there were 175 of whose names and religious condition he was totally ignorant; and these 175 cards represented 525 persons. Rev. Dr. Rose, of the Centenary Methodist Church, reports the receipt of 250 cards, representing some 600 persons, none of whom are on his visiting list, while in these families there are probably 100 children available as Sunday-school scholars.

## Junior Department

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

### Items

The Colborne Junior League, under the direction of Miss Stanley, have prepared and sent to the Deseronto Home in Toronto, a large box of clothing for use among the poor. The box was full of contributions from many in the congregation who readily seconded the praiseworthy efforts of the Juniors. How much suffering might be alleviated in part at least, if the serviceable garments of many a prosperous home were well distributed among the suffering poor! Remember, such merciful deeds are "twice blessed." "Mercy . . . blesseth him that gives and him that takes." Try it!

In a bright and interesting letter, dated February 9th, Miss Anna McLeod reports the reorganization of the Bothwell Junior Epworth League, which had been inoperative for some time. The League has been reofficered and starts out with good promise. The meetings are held in the church on Saturday afternoons. They are brightened by the singing of a Junior choir. This is a splendid idea, and with little trouble many other superintendents, who complain of dull meetings, might add to the pleasure and profit of the hour by using the services of a well practised choir. Solos, duets, choruses, etc., in plenty may easily be found suitable for the fresh young voices of the girls and boys. Miss McLeod speaks a few good words for the Era, and hopes to be able to report systematic work for the Forward Movement for Missions soon. We hope to hear from Bothwell again, and hope they will have taken up the regular Weekly Topics as prepared by the General Board before then—don't substitute "easy" ones of your own. Get the list for all your members from the Book Room and follow them up regularly.

### Weekly Topics

#### God's House.

- Mon., March 6.—The Tabernacle. Heb. 9. 2-8.  
 Tues., March 7.—The Tabernacle at Shiloh. Josh. 18. 1.  
 Wed., March 8.—Solomon's Temple. 1 Kings 6. 1-14.  
 Thurs., March 9.—The Second Temple. Ezra 3. 8-11.  
 Fri., March 10.—Jesus in the Temple. John 10. 23.  
 Sat., March 11.—The House of Prayer. Matt. 21. 12-14.  
 Sun., March 12.—Topic: God's House and why we should honor it. Exod. 25. 8, 9; 29. 43-46.

The story of the establishment of the tabernacle for worship in the wilderness may be made very interesting to the Juniors. Appoint some one to prepare a short paper describing the tabernacle. Any good Bible dictionary will give abundant materials for this. Show how the need for a settled and permanent place of worship was felt when the people had settled in Canaan. This led to the building of the Temple of Solomon. The King's prayer at the dedication of the temple ought to be read. Find it in 1 Kings 8th chapter. Note verses 21, 27, 29, 30, 52, 60 and 61. The reason for building the house and the object of its services are fully shown. Places of worship are thus very old, and especially among the Hebrew people were houses used for the worship of Jehovah. All

that the tabernacle and temple of old stood for to the Jews, our houses of worship (churches) should mean to us today. The one essential purpose of their existence is worship, and the main elements of their worship are praise and prayer. Every church building therefore should be looked upon by us as the one place of all the most sacred to the public worship of God. It is this that makes the church His. Every place in His, every building belongs to Him; but the church having been built for Him alone, and having been set apart for His worship especially, should always be esteemed as a peculiarly sacred place. We fear that many of our young people have no especial reverence for the house of God. It is God's own house because the people have built it for His glory and have dedicated it to His worship as truly as Solomon did the temple of olden time. "Why should we honor it?" There are many reasons; but mainly (1) Because of its owner. It is sure evidence that we do not think much of God if we act unbecomingly in His house. You would not think it a mark of esteem on the part of any of your friends if they were to come into your house and disarrange or destroy or criticize unkindly your pictures. We show what we think of one another by the way we use what belongs to one another. Young people really show what they think of God by the way they use the things of God. (2) Because of its purpose. It is a place for worship and should be kept holy accordingly. (3) Because of its associations. God's people come there. They come to sing His praise, to pray to Him, to be instructed in His Word, and everything out of keeping with this is dishonoring to the place and its Divine owner. (4) Because if we dishonor God's house the result will surely be lost to ourselves. We will suffer more than the place will. Our good name will become tarnished, our character will be hardened, an throughout our characters we will become unlike God. Honor the house in your thoughts, by your words, in your deeds while there, and make it the centre of everything that leads to and informs about God. (See Eccles. 5. 1.)

#### WILLING GIVERS.

- Mon., March 13.—"That giveth it willingly." Exod. 25. 1, 2.  
 Tues., March 14.—"A willing heart." Exod. 35. 5.  
 Wed., March 15.—They offered willingly. 1 Chron. 29. 6-9.  
 Thurs., March 16.—Giving God His own. 1 Chron. 29. 13, 14.  
 Fri., March 17.—Freely give. Matt. 10. 8.  
 Sat., March 18.—More blessed to give. Acts 20. 35.  
 Sun., March 19.—Topic: A story of some willing givers. Exod. 35. 21-29. (Missions meeting.)

The story of the lesson to-day is connected with the building and furnishing of the tabernacle. If your Juniors appreciated the topic of last week by they will the better see the application of the lessons to-day. Show that in this work that Moses had in hand (1) There were many things needed. (2) Everything needed had a place in the building and its services. (3) The furnishings of the tabernacle were largely provided by the people. (4) All were asked to contribute something. (5) What they gave was to be given willingly. (6) Their gifts were for use. (7) There was abundance given by willing givers so that the work was done. (Exod. 35. 6-7.) The application of these points to our missionary work is very easy and appropriate. The need is constantly pressing, it can be met only by continued gifts and ceaseless labors on the part of God's people. If the people do not provide the

means for carrying on the work, who will? It cannot be allowed to stop, for the command is, "Go ye into all the world and preach the Gospel to every creature." Until this is done there must be no thought of withdrawing from the work. Every one of all God's hosts is expected to help. There must be no evasion of the duty. It is not for some one else; but for me to do what can be done and do it quickly and with all my heart. What I do thus will be of use, no matter how small it may seem to be. The people did not all give the same things nor equally. (Read Exod. 35. 4-20 and note the many things.) If we all give what we can the work will go on to a glorious and successful completion. But if we do not, the work will be delayed. It must be completed some day; but if we miss our opportunity, the time will soon be passed, the chance to do our part will be gone and we will be the losers. (Make it clear that the secret of the abundant gifts of old was because the people felt deeply interested in the work in hand. Their "hearts" made them willing.) We are not to give grudgingly, but as God gave His Son—freely. The Divine Lord who came as the first Missionary to earth came willingly. The apostles whom He sent to preach His Gospel went willingly. The long list of noble men and women who have become missionaries in all parts of the earth shows the names of willing servants of Christ. No missionary has begrudged what he has done for the cause of missions. Many have given their lives in the spirit of their Divine Leader and have never even thought of sacrifice. Livingstone said, "I have never made a sacrifice." He could not have said this if he had not already said, "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee." If we first give our own selves to the Lord it will not be hard to give our best to Him; but it will be a hard thing to offer to Him what we would sooner keep for ourselves. Let us get our hearts full of love to God, our minds well informed about His work, and it will follow that our hands will be kept busy in His cause. If you do not be well for your League to study the missionary work of our church a little. You can easily find the facts from the Annual Report, and by a little care in arranging them may make a very interesting and profitable study for your Juniors. They need to know. Give them the facts over and over again until they are intelligently interested in the various branches of our missionary operations.)

#### WILLING WORKERS.

- Mon., March 20.—Women workers. Exod. 35. 25, 26.  
 Tues., March 21.—Hearts to work. Exod. 36. 2.  
 Wed., March 22.—Called to be workers. Exod. 31. 1-6.  
 Thurs., March 23.—Wise-hearted Workers. Exod. 35. 10.  
 Fri., March 24.—Labor of Love. Heb. 6. 10-12.  
 Sat., March 25.—A mind to work. Neh. 4. 6.  
 Sun., March 26.—Topic: A story of some willing workers. Exod. 35. 30-35; 36. 1-7.

Sometimes it is easier to give than to do. Some people would much rather pay to have work done than to do it themselves. Last week's study concerned giving. This week we are told of doing. Both go hand in hand in the service of God. The great subject of the King's prayer of God is that He will do everything for the privileges of His Gospel. This is more than merely preaching. It means to bring to every person the grand living truths of God's Word that they may enjoy them in actual practice. There is more than talking to do before

this will be seen in the world. If we cannot all be preachers by preaching, we can all be missionaries by doing the work of the Gospel. There is much to be done, and, as we learned last week, there is call for all kinds of material and all manner of workers to use it. In the story of our lesson text it is seen that all could not do the same thing; but all were willing to do what they could, and so each one was of use. God does not want any of us simply for ornament; but He wants of us a hearty co-operation in building up His Kingdom. Men, women, boys and girls, all have their place. The various departments of the church are for service, and the Junior Epworth League should always aim at teaching the members how to work. It is not enough now what is needed to be done, nor even how to do it. We must be willing to do our part in the whole, and unless that is done something is lacking. The hair-spring of a watch is a very small and feeble thing in itself, but it is a very necessary part of the watch. The wire thread in every electric lamp is a very small and insignificant part of the whole; but without it there would be no light. And so it is with people. Many a boy and girl says, "I am too small," or "I cannot do anything worth while," and all the time God is wanting them to fill a place in His great workshop. For the church is a workshop with a place for all who have a mind to work. Yes, work has to be done, there is lots of call for all kinds of workers; but there is no place for drones. You know drones are lazy bees who do no work; but try to live on the honey some one else has made. The bees drive the lazy fellows right out of the hive. There is no room in the church for such human drones. Remember, too, that work becomes easier by learning to do it skillfully. Always do your very best and soon your best will be better than you ever thought you could do. Try at first with something easy. It may be at home that you find something to be done to help another. Do it! Do it right away. Nothing is easier by putting it off. It may be in Sunday-school by helping the teacher. Do it. Don't wait. It may be somewhere else by word of kindness, act of mercy, loving ministry. Do it. And "inasmuch as ye have done it unto one of the least of these ye have done it unto Me." Don't wait till you are grown men and women before you start. Don't wait till there is some "big" thing to do. Get ready for doing big things by and by in learning how to do the little things now. Be one of God's willing workers wherever you may live and He will see and bless your work and use it for His glory.

LED BY A CLOUD.

- Mon., March 27.—Brought forth by God. Exod. 29, 45, 46.
- Tues., March 28.—The cloud over the tent. Num. 9, 15-23.
- Wed., March 29.—The cloud of the Lord. Num. 10, 33-36.
- Thur., March 30.—By day and by night. Psa. 78, 14.
- Fri., March 31.—The Lord that leadeth. Isa. 48, 17, 18.
- Sat., April 1.—I will guide thee. Psa. 32, 8.
- Sun., April 2.—Topic: Led by a cloud. Exod. 40, 34-38.

This is a beautiful story of Divine Leadership, and should form the basis of a most helpful meeting. The simple story of the text is in itself most attractive. The picture drawn by the historian of the falling or rising cloud, the halting or moving multitude, is impressive; but when we remember what the cloud or the fire signified to the people, the effect is much increased. The Divine Presence! The unfailing guidance

and defence of Jehovah! What lessons for all. We have no such visible proof of God's providential care of us to-day; but He none the less watches over those who keep His Commandments. All that the cloud of fire meant to the Jewish multitudes, the Holy Ghost means to us to-day. He is never absent. Jesus told His disciples that it was necessary for them that He should go away, for if He did not, the Holy Ghost would not come to them. The Holy Spirit would have preferred to have the Saviour personally present with them in their work; but He could not stay on the earth for ever. But when He went back to heaven, He sent the Holy Spirit to abide with the church in all ages to come, and we are as usual under the protecting care of Almighty God as the Israelites were in the times of which our lesson tells us. What does this Divine Presence mean to us? What did it mean to the people in the wilderness? (1) They were assured of the Divine care. It is so to-day. Jesus taught that our Heavenly Father careth for us and that we should trust Him. It is so with us in our persons, and it is so in our work for God. He cares for the work and for the workers, and His greatest delight is to watch over both for the success of the great cause in hand. (2) They were reminded of the Divine faithfulness. God would not leave them. And as long as they were true to God, they may rest assured that all is well with them in their march. (3) They were taught that the Divine presence and faithfulness meant guidance for them and protection from their enemies. They could not fail as long as God was with them. Nor can the work of the church to-day. "God is in the midst of her." The work of worldwide evangelization is not an experiment. It is God's work, being done by God's people, under His direction and care, and as long as the church is true to Him and her mission, He will see that nothing is lacking and that nothing fails. Every Junior should know and remember at all times that this is the secret of successful work, and that without the Divine help and blessing, the most that we can do is bound to be a failure. This brings up the question: What must we do to have the Divine guidance? The people of old had to follow the cloud. That was all. But they must not consult their own convenience, ease, or pleasure. What God called them to they must be ready to do. When He said to move, they must be ready to obey. As long as they sincerely followed God, He led them. When they turned aside after "vain things" He had to leave them. So still. We must let the Saviour's words, "Follow Me," ever dwell in our hearts, and as He opens up the ways of life and duty we must be ready to go. Such a path is ever "forward." Success in all life depends upon our following the Leader.

NADAB AND ABIHU.

- Mon., April 3.—The Altar of incense. Exod. 30, 1-6.
- Tues., April 4.—The fire on the altar. Exod. 30, 8-10.
- Wed., April 5.—Disobedience. Lev. 10, 1.
- Thurs., April 6.—Do not drink wine. Lev. 10, 9.
- Fri., April 7.—Not given to wine. Titus 1, 7, 8.
- Sat., April 8.—Not to drink wine." Rom. 14, 17-21.
- Sun., April 9.—Topic: The story of Nadab and Abihu. Lev. 10, 1-11. (Temperance meeting.)

The last part of Exodus, as we have seen in our late studies, shows how the tabernacle had been set up and furnished by the gifts and work of the people under the guidance of Moses, by direction of God. We saw that the tabernacle stood for the abiding presence of God with the

people. The 8th and 9th chapters of Lev. tell about the consecration of the priests and the glory of the Lord in the fire upon the altar. This fire was to be kept perpetually burning, and if the incense of the priests was to be kindled, Nadab and Abihu (doubtless when under the influence of intoxicating drink) used "strange fire," and so disobeyed the law of God. At wrong time and in a wrong way they offered incense. It was a willful and public disobedience of the commands of God. They were met with an awful punishment in consequence. What an awful calamity comes sooner or later to all who willfully break God's law! The practical lesson of this topic are to be drawn from the 8th to 11th verses. In them the use of strong drink is forbidden, and three reasons are given. Explain and emphasize these. (1) "Do not drink wine nor strong drink. . . lest ye die." Strong drink destroys the drinker? Men without number have been killed by its use. The penalty on Nadab and Abihu was sudden death. The very government and laws were at stake, and if the leaders would defy God's commands, and disobey His law in the very act of worship, before all the people, who would respect the laws or the law-giver? And to do it while drunk made the sin worse. "He who puts out a little fire may save a city from burning up." So God's act of severity here was purest mercy. Strong drink destroys many lives and shortens multitudes more. The great Gladstone affirmed that the evils wrought by drink were more deadly than the combined ravages of famine, pestilence, and war. Every Junior should be a pledged total abstergent. (2) "That ye may put difference between holy and unholy, and between clean and unclean." The second reason given is that the use of strong drink sadly degrades the moral nature. By its use thousands fall to distinctions between what is right and what is wrong. That is the natural effect of intemperance. It dulls the whole moral sense and so warps the judgment that many are led into crime under its influence. Edison, when giving a reason for being an abstainer, said, "I thought I had a better use for my head." A good reason for every boy yet, we think. (3) "That ye may teach the children of Israel." Then, intemperance destroys one's influence for good over others, and that is the third reason why we should not use strong drink. One of the duties of the Levites was to teach the people, and a teacher needs to keep a clear brain. (See Eph. 5, 8.) Every boy and girl is helping others become either better or worse. We dare not lead others astray. It is too easy to go wrong. Let us combine to make our Leagues strong and progressive temperance societies. Let our members all be pledged to avoid all intoxicating liquor and tobacco, to speak clean words and to help others as well as themselves live a pure life. So will we all shun the terrible fate of the drunkard.

Missionary Helps for Juniors

The Woman's Missionary Society has just published a large set of Japan which will be a great help to those who are studying the missionary text-book—"The Heart of Japan." It is large enough to be used in public meetings with good effect. Price, 15 cents. They have also for sale a most interesting book—Japan for Juniors. It is written especially for boys and girls, and is beautifully illustrated. Price, 22 cents, postpaid. A supplement for the leader is supplied free. Every Junior League should have this book. The Ten Commandments in large type, for memorization, can also be had from the Woman's Missionary Society for 35 cents. Address, Room 20, Wesley Buildings, Toronto.

**Smiles**

"What are you plunging back into the water for, Pat? You just swam ashore." "Shure, Oi had to save mesilf first. Now I'm goin' back to fetch Molke."

She: "O, Jack! Do you know Mr. Gibson punctuated his fire yesterday?" He: "You mean 'punctured' my dear?" She: "Well, any way, he came to a full stop."

"Why," asks a Missouri paper, "does Missouri stand at the head in raising mules?" "Because," says another paper, "that is the only safe place to stand."

An insurance man in Montreal the other day remarked: "We have just received a very queer postal card. It reads thus: 'I am dead two days. Send the money.'"

"It is bitter cold," remarked the shivering husband. "Why don't you button up your jacket." "The Idea!" exclaimed the wife. "Why, if I did that no one would know it is lined with fur."

Harold ran back from the lion in the museum. "Don't be afraid, dear," grandmother said. "That lion is stuffed." "Yes," said Harold, "but maybe he isn't stuffed so full that he couldn't find room for a little boy like me."

A visitor at a small resort on the coast asked one of the men whom she saw at the village store what he did all summer. "Loaf and fish," replied the native. "What do you do in the winter?" continued the inquiring visitor. "We don't fish!"

A teacher in a boarding-school was recently examining a class of small boys in mental arithmetic. She said: "If your father gave your mother thirty shillings to-day and two pounds to-morrow, what would she have?" A small boy near the bottom of the class replied: "She would have a fit."

At a recent debate among the members of a Philadelphia Literary Society on the question, "Should Capital Punishment be Abolished?" a speaker in the negative took the position that, as the general sense of justice of mankind for centuries had justified the death penalty for great crimes, therefore those of this generation ought not to abolish it. "for," said he, "if hanging was good enough for my father, it is good enough for me."

Our little youngster, six years old, has just reached the "learning-to-write" stage in school. Sometimes his teacher has the children copy moral precepts from the blackboard into their copy-books. Among the last was the statement: "Kind words are never lost." In Freddy's book, however, written clear across the paper to the other margin, this appeared: "Kind words are never lost." When he was asked, "Where is the t, Freddy?" he replied, "Oh, there was no room on the paper for the t, so I left it on the desk. You can see it there if you go to the school."

Joseph Jefferson believes in early marriages. At Yale recently he advised a group of juniors to marry just as soon as they could afford it. Then he went on: "I abominate bachelors. The older they grow, the more conceited they grow. I took one down a peg, though, the other day. He was talking about this woman he had known and that woman he had known, and all these women, it seemed, had married. 'Why, you,' I said, 'are in danger of getting left.' 'Why don't you, too, get married, before it is too late?' 'Oh,' said the bachelor with a chuckle, 'there are still plenty of good fish in the sea.' 'But the bait,' said I—'isn't there danger of the bait becoming stale?'" Selected.

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