

THE CANADIAN

# EPWORTH ERA

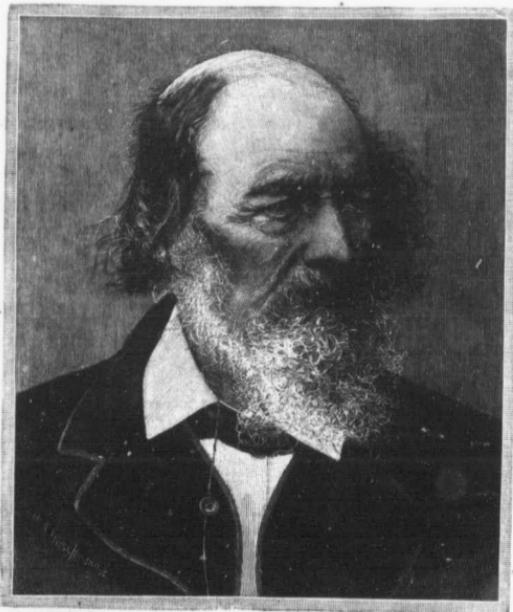
*Christian  
Endeavor*

Vol. 4

TORONTO  
JANUARY, 1902

No. 1

*Missionary*



ALFRED TENNYSON.

*Social*



*Literary*

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### The New Year.

We are standing on the threshold, we are in the open door,  
We are treading on a border-land we have never trod before;  
Another year is opening, and another year is gone,  
We have passed the darkness of the night; we are in the early morn;  
We have left the fields behind us o'er which we scattered seed;  
We pass into the future which none of us can read.  
The corn among the weeds, the stones, the surface mould,  
May yield a partial harvest; we hope for sixty-fold.  
Then hasten to fresh labor, to reap and thresh and sow;  
Then bid the New Year welcome and let the Old Year go.  
Then gather all your vigor; press forward in the fight;  
And let this be your motto—"For God and for the Right!"—Selected.

### Something Greater.

There comes this deep and simple lure for any man as he crosses the line dividing one period of his life from another: Make it a time in which you shall realize your faith and also in which you shall expect of your faith new and greater things. Take what you believe and are, and hold it in your hand with new firmness as you go forward; but as you go, holding it, look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

### A New Page.

The zest and charm of life consist largely in the fact that each day is like a new page in the story. If you wish to enjoy your book you do not, when it is laid-read, turn to the closing chapter to discover how it turns out. You do not thank any one for telling you the plot. It is so with life. There is infinite satisfaction in each day's contribution to the record. You do not want to anticipate it. It would be a curse if any one could tell you just what the year would bring. Are we not in the hands of God? That is the reason for a happy New Year's Day.—Watchman.

### Win Another.

Three hundred and sixty-five days to witness for Christ in our appointed place, to stand at the post of duty though it bring no praise or honor save the approval of Him who knoweth His own, and who hath said, "Be thou faithful unto death, and I will give thee a crown of life." Regarded in this way how attractive the new year seems. We are eager to enter it and to share in its joys and triumphs. At the bloody battle of Marengo the French line fell back in a complete rout, and the officers rushed up to their commander crying, "The battle is lost." "Yes," exclaimed the general, "one battle is lost, but there is time to win another." Inspired by his faith and courage, the officers hurried back, turned the head of the retreating column, and when in a few hours the last gun was fired the French camped on the field of battle. Marengo had been won. So if we are thinking of battles lost during the past year, in school or business, or worse still, in character—lost temper, lost patience, lost spirituality, or prayerfulness—let us remember that there is yet time to win another battle. Raise the standard once more, take fresh courage, put on the whole armor, and God will surely give us the victory. "So teach us to number our days that we may apply our hearts unto wisdom."—Rev. H. W. Pope.

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# The Canadian Epworth Era.

A. C. CREWS, Editor.

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WILLIAM BRIGGS, Publisher.

Vol. IV.

TORONTO, JANUARY, 1902.

No. 1.

**Will Want Him Back.**—Bishop McCabe says every church should give its pastor at least three months of hearty, united backing before asking for a change. Then they will want him back.

✽

**Facts About Young Men.**—*Association Men*, the organ of the Y.M.C.A. in America, furnishes the following information about the young men of the United States, gleaned from a house-to-house canvass in certain representative city and country localities: "Fifty-five per cent. of the young men live at home, while forty-five per cent. are in boarding houses. Fifteen per cent. are in business for themselves, and eighty-five per cent. are employed by others. Twenty-two per cent. belong to fraternal orders. In the country, one in two young men go to church regularly; one in three occasionally, and one in fourteen not at all. In the city, one in four regularly, one in two occasionally, and one in seven not at all."

✽

**Achievements of Science.**—The Chicago *Inter-Ocean* says: "A few years ago a frost, such as living men had not known, swept away the orange groves of Florida. To many this was a calamity without remedy. They could see nothing to do but to replace the blasted trees and hope that such a frost would not soon occur again. But the scientific experts said: 'Let us find or make an orange tree that will resist frost.' Over in Japan they found the tree, but its fruit was of little value. So they set to work to combine this Japanese tree with the Florida sweet orange. They have produced the hardest orange tree known, and are confident that in a few years they will have a fruit both resistant to frost and of good quality."

✽

**Religious Building at World's Fair.**—The movement to secure a Religious building at the St. Louis World's Fair, in 1903, is being vigorously prosecuted by the representatives of the various churches in St. Louis. Addressing President Francis of the World's Fair, a few days ago, in favor of a separate building for the religious exhibits, one of the reverend gentlemen on the special committee of the General Committee of Church Workers which has the matter in hand, said: "Religion has done as much for the advancement of civilization within the Louisiana Territory during the past one hundred years as education has done. You have arranged for the educational exhibit by providing at least two large buildings, the religious workers want one building." The application of the committee is for a building to be not less than 380 by 460 feet, of an estimated cost of \$400,000.

**Seek the Unconverted.**—Rev. Dr. Cuyler hits the nail on the head when he says: "There is a common theory now that in order to awaken sinners, ministers must preach first to awaken Christians; and this process is often kept up until the members of the church are rather hardened under constant hammering. On the other hand, nothing stirs up comatose Christians like the sight of awakened persons going into an inquiry room with their pastor. If a worldly-minded church member sees his own son or daughter come home from church or the Sabbath-school under conviction and with a melted heart, it is a live coal on his own conscience. The sight of awakened inquiries wakes up many whose eyelids are grown heavy. God pity our churches if the chief business of our ministers is to Christianize Christians!"

✽

**Wanted Solid Reading.**—In a recent sermon at St. Paul's Cathedral, at a Sunday afternoon service, the Bishop of Stepney told a story of his vacation, which is reported in *The Interior*. He said that a month before he had been in the Highlands of Scotland, where his sympathies were drawn out toward the lonely life of the isolated people. He was especially interested in an intelligent and elderly deerstalker, who lived fifteen miles from human intercourse through all the long winter months. The Bishop asked if he might send him some magazines with which to while away the tedious hours. What was his surprise to hear: "I have no time for sich licht stuff as that, sir; but gin you could send me a copy o' the sermons o' Jonathan Edwards, I'd tak' it kindly. He gies sich a gran' account o' the plan o' redemption."

✽

**Good Advice to Fathers.**—A Methodist layman said to Rev. G. Campbell Morgan: "Will you tell me, Mr. Morgan, how it is that I have lost my hold upon my boys? They still live in my house; they respect me; they reverence me; but they never ask my advice about a single thing; they never make me their confidante." Mr. Morgan replied: "My dear friend, when your boys were seven years old, did you ever play marbles with them?" "Oh, no," he said; "certainly not." I said, "That is why you have lost your boy's confidence when they are seventeen years' old." I hold this to be one of the most important things I know, that the godly men of the country should make their boys feel that they are their best chums. A boy wants a chum, and if you will allow the budding experience of a very young father—I have left my three boys behind me just for a little, as I often have to do—but whenever I am in my own home, no day, whatever

pressure of work, passes that I do not give an hour to play with them. I want them to feel, as the years go on, that I am their friend, to whom presently, when the interests grow away from the playthings—as, alas, they do all too soon—they will still come with their problems and their cares."

✽

**Workers Wanted.**—The Central Congregational Church, of Topeka, Kan., whose pastor is the famous author, Rev. Charles M. Sheldon, D.D., does not propose to allow idlers in its ranks. Dr. Sheldon has recently sent out to his church members and to the members of his congregation a printed invitation, asking each of them, if he is not already identified with some branch of the church activities, to indicate upon a list that appears on the card what particular line of work he would like to undertake. The list includes the various divisions of the Sunday-school and of the Christian Endeavor Societies, the city mission work in Tennesseetown among the colored people, other missionary work, the prayer services, including voluntary music, visiting strangers and newcomers, special temperance work, and music for church services, with a blank for the name of any special work which the person may desire to undertake.

✽

**Singing Hymns Through.**—Prof. Amos R. Wells, in a bright little book entitled, "Christian Endeavor Grace Notes," has the following on the singing which exactly expresses our own ideas: "We get as far as the introduction of most of our hymns, and there we stop. We do not seem to care what conclusion the writer reaches. 'Please sing the first two verses of No. 9'—how common a request that is! Why not go on to the burst of triumphant praise or trust or certainty of hope that leaps from the closing stanzas? Is it because it takes too long? Then we would better sing fewer songs, and get the good of what we sing. But, really, it would not take too long. Few people realize how short a time is occupied in the singing of our hymns. I have just sung through all five stanzas of 'In the cross of Christ I glory,' pausing the proper time between the stanzas and drawing it out beyond the patience of most audiences of young people, and it took me just two minutes. That may fairly be set down as the average time for a hymn when all the stanzas are sung. And surely it is not too long a time for a branch of the service so helpful as this should be. The music committee may effect a reform in this regard by calling for the singing of all the stanzas of whatever hymns it selects, and by asking the leaders to do the same."

## TENNYSON.

BY REV. JOHN MORRISON.

"HE is finer than his pictures, a man of good six feet and over, a big dome of a head, bald on the forehead and the top, and very fine to look at. A deep bright eye, a grand eagle nose, a mouth which you cannot see, a black felt hat, and a loose tweed suit." This is a word-picture of Tennyson, the greatest Anglo-Saxon poet of the nineteenth century, given by the late Bishop Phillips Brooks.

Surrounded by large fields and gray hillsides, on the lower slope of a Lincolnshire wold, midway between Horncastle and Spilsby, embosomed in trees, nestles the pastoral hamlet of Somberby. Here stands the parish church, of which Tennyson's father, a man of rare scholarship, was pastor; and near the church the rectory, where, on August 6, 1809, was born Alfred, the fourth child in a family of twelve, who, as a child, was possessed of so vivid an imagination that his thrilling stories would hold spellbound his brothers and sisters, and who was destined to be Poet Laureate and a peer of the realm.

At seven he was sent to Louth to school; and after some years of preliminary training there, returned home, and was taught by his father in languages, fine arts, mathematics and sciences, preparatory to entering Cambridge at the age of nineteen.

His early friends describe him as being very genial, having rare power of expression and Johnsonian common-sense. As a young man he was athletic and, throughout life, fond of outdoor sports and rambles, retaining to the day of his death the innocence, honesty and kind-heartedness of youth. His judgments of men were always kindly, the sunshine of his daily life marred only by a super-sensitiveness to harsh criticism of his work, causing occasional spells of melancholy and moods of misery unendurable.

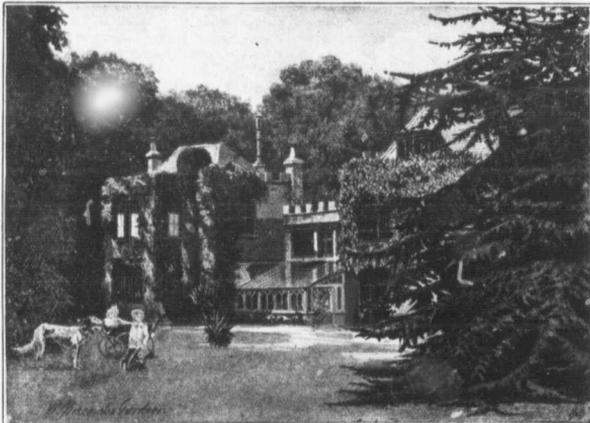
He was born a poet. At twelve he wrote an epic of six thousand lines; at fourteen an elegy on the death of his grandmother, for which he was rewarded by his grandfather, who said: "Here is half a guinea for you, the first you have ever earned by poetry, and take my word for it the last." At seventeen, he, in company with his brother Charles, published a book of poems; his grandfather's criticism being—"I had sooner have heard that he had made a wheel-barrow." He was an ardent student of the best works of ancient and more modern times; a poor or worthless book he never read; always a hard worker, he would say: "Perpetual idleness must be one of the punishments of hell." Never satisfied with his work until he had rewritten it again and again, he warmed himself by the heat of his discarded burning manuscripts; and in common with all men, was not always the best judge of his own work. "The Brook," that sparkling, crystalline gem of poetic beauty, like Kipling's "Recessional," was rescued from the waste-paper heap, to which he had consigned it. As of Dante's sorrow, caused by the death of his beloved Beatrice, sprang one of the great master-

pieces of the poetic world, "The Divine Comedy," so out of Tennyson's sorrow at the death of his youthtime and young manhood friend, Arthur Hallam, grew, seventeen years after, his greatest poem, "In Memoriam," which in grandeur of conception and sublimity of thought and language, will always find a place with the masterpieces of Milton, Dante, and Homer.

He was a deeply religious man, and an earnest student of the Bible. His poems

and best of all of them, "Crossing the Bar." As to-day Kipling is the idol of the British soldier, so in his day was the author of "The Charge of the Light Brigade," one soldier coming out of a terrible battle said, "I escaped with my life and my Tennyson."

One of the greatest in intellect and poetic genius, he was also one of the purest of the world's poets. No impure word or sentiment ever found a place in his poems, his words dedicated to the



"FARRINFORD," TENNYSON'S RESIDENCE IN THE ISLE OF WIGHT.

breathe a Christian optimism and hope, and are filled with biblical language and allusion. When asked as to his belief in the historic Christ, he replied, pointing to a beautiful rose, "What the sun is to that rose, Christ is to my soul." Could any answer have imparted more perfectly his personal experience? He said, "My creed I will not formulate, for people will not understand it if I do. It is impossible to imagine that the Almighty will ask you what your particular form of creed was, but, 'Have you been true to yourself and given in my name a cup of cold water to one of these little ones?'"

He believed in human free will and responsibility; his statement was, "Take away the sense of individual responsibility and men sink into pessimism and madness. If one cannot believe in the freedom of the human will as of the Divine, life is hardly worth having."

Our late Queen took great delight in reading his poems, and said to him after the death of Prince Albert, "Next to my Bible, 'In Memoriam' is my comfort."

He was an ardent "Imperial Federationist," advocating it whenever possible: when taking his seat in the House of Lords, he would not ally himself with either party, but sat upon the cross benches, saying that he must be free to vote for that which seemed to him best for the Empire.

He loved the restless ocean, as evidenced by such poems as "Ulysses," "The Revenge," "The Voyage," "The Sailor Boy," "Break, Break, Break" and last

memory of "Albert the Good" were applicable to himself.

"But thro' all this tract of years  
Wearing the white flower of a blameless life."

Happy in his choice of a wife, a true helpmate of whom he said, "The peace of God came into my life before the altar when I married her," happy in his home with his children about him; happy in the conscious assurance of the love of God; happy in his work which he did for God, and the uplifting of humanity to higher levels of thought and action; he climbed the mountain slopes of life, crossing the snow line into a ripe old age. His passing seemed not death, but translation, when, soon after the midnight hour, October 6th, 1892, the light of the full moon streaming through the uncurtained window, enswathed him in a luminous winding-sheet, "And he was not, for God took him," and over the still form his son breathed his own prayer—"God accept him, Christ receive him."

Hands made tender by love placed him in the coffin, laying beside him his favorite copy of Shakespeare, rare and laurel wreaths, and in the glory of a splendid sunset, October 11th, placed the coffin on his own wagonette, made beautiful with moss and lobelia cardinals. Followed by the family, the villagers and the school children, he was taken to that shrine of England's honored dead, Westminster Abbey, where, on the following day, with simple yet majestic service, and the mourning of a bereaved nation, he, who

had written his best in epitaph, for memorial window and cenotaph, to Caxton and General Gordon, was laid to rest.

Epworth Leaguers, study his poems and his life, aspire to his loftiness of thought and purity of heart and character, his painstaking labor, in what he believed his God-given field, his conscientious conviction and obedience to the call of duty, and may you, with him, have faith to say,

"I hope to see my Pilot face to face  
When I have crossed the bar."

Springfield, Ont.

#### THE HOMES OF TENNYSON.

**L**ORD TENNYSON divided his time between two homes, one a seaside abode at Freshwater, known as "Farringford," and the other a country residence in Surrey, named "Aldworth."

The house at Freshwater, which he occupied in winter, was placed near the sea in a very charming locality. The village of Freshwater is old-fashioned, and there were not many houses in the neighborhood of the poet's retirement. Mrs. Ritchie, in *Lord Tennyson and his friends*, speaks of "Farringford" as "a green and sunshiny little republic, with Tennyson presiding, and everyone going his own way and following his own bent." "I can hardly imagine Eden itself," she says, "a sweeter garden, more sunny and serene than Farringford."

Tennyson spent the winters at Freshwater, and in May or June repaired to his lovely dwelling in Surrey, which stands on ground five or six hundred feet above the sea level in the midst of characteristic rural scenery. "Aldworth" is described as "an English villa of ample proportions such as any country gentleman might build for himself, yet in no way remarkable for size or embellishment." The house itself, which is modern in its architecture, is built of white stone, upon a lofty hill. From one of the many broad windows a view of seven English counties is commanded, while all around, the ivy, the heather, and the rose may be seen growing in great magnificence and profusion.

#### ANECDOTES OF TENNYSON.

TENNYSON was noticeably careless in his personal appearance. When the University of Oxford, in 1855, conferred upon him the degree of D.C.L., and he came upon the platform with his customary air of negligence, the students in the gallery testified their appreciation of his somewhat dishevelled look, by the tender enquiry, "Did your mother wake and call you early, Alfred dear?"

\* \* \* \*

WHEN Tennyson went down to spend a quiet holiday in the little seaside village of Mablethorpe, in Lincolnshire, he made his home with two good and earnest people named Wildman. When he arrived, he asked Mrs. Wildman for the news, and she replied, "Why, Mr. Tennyson, there's only one piece of news that I know—that Christ died for all

men." And the poet answered, "That is old news, and good news, and new news."

\* \* \* \*

A CORRESPONDENT in the *London Spectator* tells a new story about Tennyson, which incidentally reveals the original suggestion of a famous quatrain of his poem "Maud." A lady sitting next to him at dinner referred to his lines:

Birds in the high Hall-garden,  
When twilight was falling,  
Maud, Maud, Maud, Maud,  
They were crying and calling.

"Beautiful description," said she: "one can almost hear the nightingale singing." "Nonsense, madam," retorted Tennyson in his abrupt manner. "They were rooks, rooks."

\* \* \* \*

CANON RAWNSLEY, who belongs to a family that, two generations ago, were intimate with the Tennysons, being received into their home-life on affectionate terms, has drawn a charming portrait of the poet in his new volume, "Memories of the Tennysons." He suppresses none of the information furnished him by the peasants about Somersby, when he went to interview them as to their recollections of the boyhood of "Mr. Alfred." The poet, it seems, in his youth was a jolly friend of the peasant boys. "There was no pride nor nowt about 'im." He ranged the fields and went fishing with them on terms of equality, and of them

perfectly ready to talk about himself and his work with them, and always hospitable. But he loved retirement and hated notoriety, and a great many people did not respect his desire for privacy. On one occasion he saw a load of curious people approaching, whereupon Tennyson stopped and turned his face to a bank of earth, which he began to poke with his stick, and the passing people saw nothing of him but his back. In an interview at Farringford, Lord Tennyson told Canon Rawnsley that he composed "The Crossing of the Bar" in a single short walk between the Briary and Farringford. At that time he was so advanced in age, and so much in danger of fainting spells, that he did not walk out at all, unless accompanied by his son or a nurse. Rawnsley spoke to him of "Maud," and Tennyson said he had been asked times out of mind what he meant by the lines in the poem—

"For her feet have touched the meadows,  
And left the daisies rosy."

"Any one with eyes could surely have known how a lady's dress," the poet said, "brushing across the daisies, tilts their heads and lets us see the rosy underpetals; but there are a greater number of no-eyes than eyes in the world, the more the pity of it."

UNDER the Tennyson memorial window in Haslemere Parish Church a tablet has been placed bearing the follow-



TENNYSON'S SUMMER HOUSE AT 'FARRINGFORD.'

Where the Poet wrote "Maud."

he learned the Lincolnshire dialect so well that he could not only write it, as he did in his dialect poems, but sometimes relapsed into it in his speech. The peasants testified that he was quite a religious young man, with a leaning to Methodism, and went often to the Wesleyan chapels.

\* \* \* \*

TENNYSON, at Farringford, is described as a companionable sort of person, very fond, indeed, of his friends, per-

ing inscription: "In memory of Alfred, Lord Tennyson, Poet Laureate, in thankfulness for the music of his words, and for that yet more excellent gift whereby, being himself schooled by love and sorrow, he had power to confirm in the hearts of many their faith in the things which are not seen—their hope of immortality, in praise of God, the Inspirer of prophet and poet, this window is dedicated to some friends and neighbors in Haslemere."

## ON THE DEATH OF LORD TENNYSON.

BY REV. E. H. DEWART, D.D.

The brightest star in Britain's sky of  
fame  
Has passed beyond the range of mortal  
sight;  
But on the hearts of men a deathless  
name  
Is graven in characters of golden light.

The Bard whose peerless songs of life and  
love  
Have charmed the ills of hearts by care  
oppress,  
Has "crossed the bar"—is havened safe  
above,  
Where life is love, and service joyous  
rest.

We render thanks, not tears or mournful  
lays,  
For him who with a manly, stainless  
life  
Filled up the circle of his lengthened  
days,  
And nerved his fellows in their fateful  
strife.

Beauty and truth unseen by other eyes  
His touch unveiled and clothed in liv-  
ing fire;  
Nature's unuttered music found a voice  
In the sweet tones of his melodious  
lyre.

The knightly souls of Albion's mythic  
youth  
Upon his page live o'er their lives  
again:  
His seer-like thought reflects the light of  
truth  
On the great problems of the heart  
and brain.

He loved Old England; of her glory  
proud,  
Her weal and woe were of his life a  
part:  
Oft as his bugle-blast rang clear and  
loud,  
It stirred the blood in every patriot  
heart.

His ashes rest with England's kings of  
song;  
But his freed spirit chants a loftier  
strain,  
And his great thoughts and scorn of sel-  
fish wrong—  
His truer self—shall evermore remain.

Though ocean spreads its wide and stormy  
sway  
Between us and the land he held so  
dear,  
These maple leaves in grateful love I lay  
With English roses on his honored  
bier.

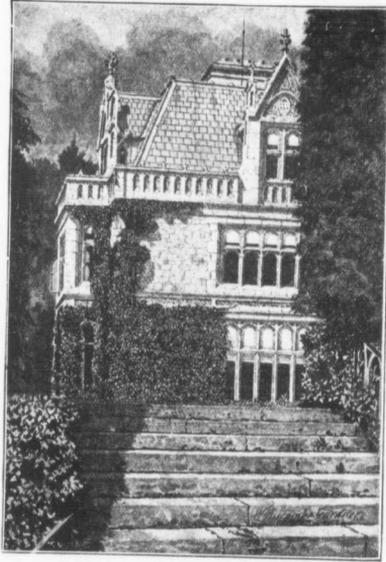
Toronto, Ont.

[These beautiful lines were written by Dr. Dewart at the time of Lord Tennyson's death. Lady Tennyson sent the author a letter of thanks. Rev. Dr. Buckley, Editor of the New York *Christian Advocate*, said that this was one of the finest tributes paid to Tennyson that he had seen.]

## THE IDYLLS OF THE KING.

BY REV. ERNEST THOMAS.

IN the "Idylls of the King," Tennyson gives us more fully than anywhere else his view of human life and society. His basis is found in the legends which have gathered around the semi-historical



ALDWORTH, TENNYSON'S HOME IN SURREY.

Arthur—an ancient British prince, who sought to organize his native Christianity against the rush of Saxon paganism. The story of Arthur's battles and his organization lends itself readily to Tennyson's scheme of portraying the conflict of the spiritual life with the discordant elements of human nature, and the consequent growth of the social order.

As with all Tennyson's work, the point of view is strictly English and Anglican, and the ideas are those of the cultured English gentleman of vigorous commonsense and proud indifference to social or religious theory. The modern spirit which revises the formulas underlying English social, political, and religious life, found little sympathetic response in the Poet Laureate. But in spite of his marked limitations as a teacher or thinker, Tennyson was the representative poet of his age, and his view of life embodied in the work of half a century demands fair consideration.

Most of the Idylls possess strong interest when read merely as stories. From this point of view the best were the original four—"Enid," "Elaine," "Vivien," "Guinevere," "Pelleas and Ettarre," "The Last Tournament," and "Balin and Balan," weaker as narrative, have a value of their own as parables of well-marked stages in moral decay. The "Coming of

Arthur" and "Gareth and Lynette" show the struggle of the spiritual nature for the recognition of its authority and worth. Then that authority is realized by alliance on the one hand with the concrete life of the flesh, and on the other with the institutions of religion. The failure to make this alliance complete gives us a remote, elusive, and abstract

spirituality in Arthur; while the life of desire in Guinevere, denied its real significances, falls under the control of lower conceptions. Religion, too, which in the early days is seen as the keystone of the arch and the giver of the sword, becomes sentimental; and divorced from social service, becomes a source of accentuated discord. The closing scenes exhibit the inevitable evil of sin's issue. Repentance neither undoes the past nor restores the lost life of opportunity—it is fratricidal and suicidal. But it does open the way to a new life which, while bereft of its rightful legacy of memory, is rich with possibilities of its own.

Towards the end, Arthur seeing his own work failing, fails to find God in "His ways with men" in the new movements which discard the venerated order of the past. It is only one step more to a beclouded sense of the Divine within himself. But faith in God triumphs over faith in weapons, and He insists on the abandonment of the ever-victorious sword. He goes, in mid-winter, to where he knows no winter is; and he accepts the passing of his work as being just as needful as was the passing of the work of the Roman age before him. To his devoted lieutenant a new hope dawns, as after the disruption of the old good order, whose persistence would corrupt the world, "a new sun rose bringing a new year."

This final scene has an urgent message to all whose faith in the stability of the spiritual becomes imperilled, when the stability of traditional modes of thought and work is rendered doubtful. Indeed the whole series may, through study, prove to the intelligent Christian a wholesome tonic to the life.

Metcalf, Ont.

"The world owes no man a living, but every man owes the world a service. Opportunities for the full exercise of gifts and powers, physical, mental, and spiritual, are given, and he who uses them rightly and fully will get out of them what will supply his varied needs and benefit others. God commands us to work in the ways which He indicates in His providence, and he who does as the Lord thus directs will be blessed in basket and in store, and leave a blessing along his pathway."

LORD TENNYSON AND THE BIBLE.

**I**n Lord Tennyson's *Memoirs*, by his son, we have this exceedingly interesting statement, which shows how highly the great poet esteemed the Scriptures:

That my father was a student of the Bible those who have read "In Memoriam" know. He also read all notable works within his reach relating to the Bible, and traced with deep interest such fundamental truths as underlie the great religions of the world. He hoped that the Bible would be more and more studied by all ranks of people, and expounded simply by their teachers; for he maintained that the religion of the people could never be founded on mere moral philosophy, and that it could only come home to them in the simple, noble thoughts and facts of a Scripture like ours.

Dr. Henry Van Dyke, in his valuable book on "The poetry of Tennyson," takes the ground that one cause of Tennyson's popularity is that there is so much of the Bible in his poems. He has undertaken to collect and collate all the Scriptural allusions and quotations in his works, and has found that there are nearly three

hundred direct references to the Bible in the poems of Tennyson.

Enoch Arden's parting words to his wife contain some beautiful fragments of Scripture embedded in the verse:

"Cast all your cares on God; that anchor holds.  
Is He not yonder in the utmost Parts of the morning? If I flee to these Can I go from Him? and the sea is His, The sea is His: He made it."

"The Idylls of the King" are full of delicate and suggestive allusions to the Bible.

In the "Holy Grail," the hermit says to Sir Percivale, after his unsuccessful quest:

"Thou hast not lost thyself to find thyself."

This is evidently a reference to Christ's words, "He that loseth his life shall find it."

In "The Coming of Arthur," there is this line:

"The King will follow Christ, and we the King."

Doubtless the inspiration of this thought came from the words of St. Paul: "Be ye followers of me even as I also am of Christ."

Tennyson made free use of Bible characters and incidents. In "The Princess," we find the Queen of Sheba, Vashti,

ate Tennyson's allusions to the life of Christ, from the visit of the Magi, which appears in "Morte d'Arthur" and the "Holy Grail," down to the line in "Balin and Balan" which tells of

"That same spear Wherewith the Roman pierced the side of Christ."

Perhaps the most beautiful of all the references to the New Testament is the passage in "In Memoriam" which describes the reunion of Mary and Lazarus after his return from the grave.

There are many places in Tennyson's poems where prayer is not explained, but simply justified as the highest activity of a human soul and a real bond between God and man. Take the following as an example:

"Speak to him thou, for he hears, and Spirit with Spirit can meet,—  
Closer is He than breathing, and nearer than hands and feet."

Of Enoch Arden, in the dreadful loneliness of the island where he was cast away, it is said that

"Had not his poor heart Spoken with That, which being everywhere Lets none, who speaks with Him, seem all alone,  
Surely the man had died of solitude."

King Arthur, bidding farewell to the last of his faithful knights, says to him:

"Pray for my soul. More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day,  
For what are men better than sheep or goats That nourish a blind life within the brain,  
If, knowing God; they lift not hands of prayer Both for themselves and those who call them friend?  
For so the whole earth is ever way Bound by gold chains about the feet of God."

Dr. Van Dyke closes his chapter on "The Bible in Tennyson" by saying: "We cannot help seeing that the Bible gains a wider influence and a new power over men as it flows through the poet's mind upon the world. Its narratives and its teachings clothe themselves in modern forms of speech, and find entrance into many places which otherwise were closed against them. I do not mean by this that poetry is better than the Bible, but only that poetry lends wings to Christian truth. People who would not read a sermon will read a poem. And though its moral and religious teachings may be indirect, though they may proceed by silent assumption rather than by formal assertion, they exercise an influence which is perhaps the more powerful because it is unconscious."

TENNYSON LOVED CHILDREN.

**W**HEN Tennyson was a young man living at home, he so attracted the children of the family that they would sit on his knees or cling about his feet while he told them stories of his own invention. He would make himself a Colossus of Rhodes for the boys, the fun being to rush under the archway of his legs without receiving a whack from his own hand. The poet was devoted to his open children. The mother not being strong enough to walk far, was drawn in her garden carriage by her two boys,



THE BROOK.

I chatter over stony ways,  
In little sharps and trebles,  
I bubble into eddying bays  
I babble on the pebbles.

I chatter, chatter, as I flow  
To join the brimming river.  
For men may come and men may go,  
But I go on for ever.—Tennyson.

hundred direct references to the Bible in the poems of Tennyson.

We have no space for all these, but a few instances may prove of interest.

One of the most melodious verses in "The May Queen" is a direct quotation from the third chapter of Job:

"And the wicked cease from troubling, and the weary are at rest."

Miriam, Lot's wife, Jonah's Gourd, and the Tower of Babel.

In the "Palace of Art" we behold the handwriting on the wall at Belshazzar's Feast.

In "Godiva" we read of the Earl's heart:

"As rough as Esau's hand."  
It would be impossible to even enumer-

Hallam and Lionel, while the father himself pushed from behind. He would read to them while they were sitting together on a bank in a field, play football with them, teach them to shoot with bow and arrow and go with them flower hunting. In rainy weather father and boys stayed indoors and played battledore and shuttlecock, a game of which Tennyson was passionately fond.

One of their amusements was the blowing of soap bubbles, and the poet-father would become excited over the "gorgeous colors and landscapes and the planets breaking off from their suns and the single star becoming a double star," all of which he saw in the bubbles. In the evenings he would help the boys to act scenes from a familiar play, or superintend their charades, writing amusing prologues to help out the entertainment. "Make the lives of children as beautiful as possible," was one of the poet's favorite sayings. Another was, "A truthful man generally has all the virtues," and his chief anxiety was that the children should be strictly truthful. He insisted that they should be courteous to the poor; and his son records that "the severest punishment he ever gave me, though that was, it must be confessed, slight, was for some want of respect to one of our servants."

In the later years of the poet's life his grandchildren loved a romp with him and enjoyed their rides, when he would fight them with newspapers, or play "pat-a-cake" with them. On one of his last walks, when he had passed his eighty-third year, he met the village school children and pointed his stick at them, barking like a dog to make them laugh.

#### TENNYSON'S TWO SEA POEMS

TENNYSON loved all nature, but especially he loved the sea. From boyhood he had found delight in the study of its every mood and change, and over and over again its echoes sound through his verse. In two poems, however, his interpretation of the sea rises into a flood tide of poetic feeling and beauty.

The first of these is the fragment, "Break, break, break!" When he wrote it the poet was still a young man, with his fame waiting in the unfolding years: with the ear of the world as yet but grudgingly accorded him; with his heart wrenched by one of its first great sorrows in the death of Arthur Hallam, whose bride his sister was so soon to have been, and the closest friend of his deepest heart—"More than my brothers are to me"—for whom his love was to flower in that noblest of elegies, "In Memoriam."

It was while this sorrow in its freshness touched and shadowed all the world for Tennyson that one spring day, as he walked the pleasant English lanes about his early home at Somersby, instead of the green grass under his foot, and the blossom-starred hawthorn hedges at his hand, he saw a wide gray sea and a gray old church, and, above the song of thrush and skylark, to his inward ear there sounded the rush of incoming waves as they broke white and foaming against the low cliffs not a hundred yards from Clevedon church, under whose aisle

Arthur Hallam had found his last resting place. So, in that solitary walk, out of his saddened heart sprang the now familiar lines:

"Break, break, break,  
On thy cold gray stones, O sea!  
And I would that my tongue could utter  
The thoughts that arise in me."

A poem that voices, as hardly any other, the hopeless yearning, the longing of bereavement, the sob of all hearts that ache and eyes that weep. It is not as an expression of the sea, but because he has made the sea to stand for the sorrow, the mystery, the inexorableness of death, that the world has made it part of the literature of grief, and multitudes of hearts who never heard the murmur of a wave or watched the foam of a breaker, have through it voiced a passion all their own.

Tennyson was an old man of past fourscore when he wrote the other poem which is to this the complement, the antithesis, the gloria for the threnody, "Crossing the Bar." In this the sea is no longer to the poet a lament for the dead, but has become the pathway to immortal life—

"When that which drew from out the bound-  
less deep,  
Turns again home."

Not in the springtime was this, but on a ripe October day, that Tennyson, to whom "one clear call" had already come, for almost the last time was making the easy journey from Aldworth to his beloved Farringford and its fair sea view, when in a moment, as he himself said, there came to him those lines which the world will not soon or willingly forget:

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea."

That same autumn evening he wrote out the poem and showed it to his son, who at once said, "That is the crown of your life-work." It was a well-rendered verdict, and a fruitage worthy to crown Tennyson's ripened years; as simple as his own great genius; as noble as his own great genius; as devout as the faith which had been the cornerstone of his character. That he himself felt it to be the fitting finale of all he had written is shown by the fact that but a few days before his death he charged his son, "Mind you put 'Crossing the Bar' at the end of all editions of my poems."

A little later, and to the music of the great organ of Westminster Abbey, a white-robed choir sang the beautiful words as they laid the poet in his honored grave; and again and again it has been heard beside still forms, where life has passed with that outgoing tide.—*Self-Culture Magazine*.

#### PERSONAL TESTIMONY.

BY REV. T. ALBERT MOORE.

IT is a cause for rejoicing that so many of the members of our Epworth Leagues are regular in their attendance upon the prayer and class meetings. Such services when attended by persons of varying ages have always proven fruitful sources of blessing. When our young people mingle in the social services with

the more matured and even old people, they receive many helpful suggestions and put themselves in touch with many inspiring influences that will enrich their own experience.

But we do not forget that scores of young people attend no other social means of grace than the Christian Endeavor meetings of the League. How important that these meetings should always be definitely and earnestly spiritual. Besides hymn singing, Bible reading, prayer, and the discussion of the topic, these meetings should deal with personal experience in some practical way that would promote the spiritual life of those present. We all agree that our young people should have clear views on all the great moral and religious questions, but the meeting fails of its purpose unless members and visitors are led to give personal testimony to the power of Christ to save from the guilt and dominion of sin—and save now; and to the power for service obtained through the baptism of the Holy Ghost.

From the beginning, Methodism has always been a testifying Church. We must not depart from this old path. Our fathers knew when they had passed from death unto life, and told the sweet story to others with ringing voice and radiant face. Their songs of praise, their hallelujahs, their joyful responses, were aroused by these definite testimonies of salvation and victory through Jesus Christ. We must adhere to this glorious privilege. It is not enough for our young Methodists to quote some delightful verse of poetry, or an appropriate stanza of a hymn, or even an apt Scripture passage. They should be taught and encouraged to tell, even with halting speech and poorly made sentences, what God has done for their souls. Personal testimony is one of the great needs of the devotional meetings of our Epworth League. Let the leaders of meetings give a straight testimony, and plan that everybody shall do the same. "Ye are my witnesses" is Christ's word to young Christians in a League meeting, as well as to the whole church in a Love Feast.

Let us enter upon a campaign to secure personal testimonies in our meetings. These will count tremendously in all our church work. They will cause a brighter glow in the life of all who are enlisted in the service of Christ. They will deepen interest in our fellow leagues, and aid in bringing about the blessed revival for which we are praying. They will make our League a mightier power for good, and a greater factor in the life of our Church. Like Job, and Paul, and John, let every young Christian in our League meetings be able to say: "I know;" and like Peter, may every member of our League "be ready always to give an answer to every man that asketh them a reason of the hope that is in them."

Hamilton, Ont.

It is said that first and last Sir Thomas Lipton has spent £1,250,000, or about \$7,500,000, in his efforts to carry off the prize cup from America. This is more than all the Methodist churches in all the world give annually for the cause of missions.

## PREACHING AT THE RACE COURSE.

BY REV. JAMES LIVINGSTONE.

"WHERE do horsemen go when they die!" was the question that swept across the path of my mind when I read of a young jockey (on the Windsor race track) being thrown from his horse and picked up unconscious, with not a single hope of his recovery. The sad picture of a homeless boy being rushed to a lonely stall in some stable (while the mad race went on) with no friend or helper near to compassionate him in his hour of need, haunted me like the ghost of an awful dream.

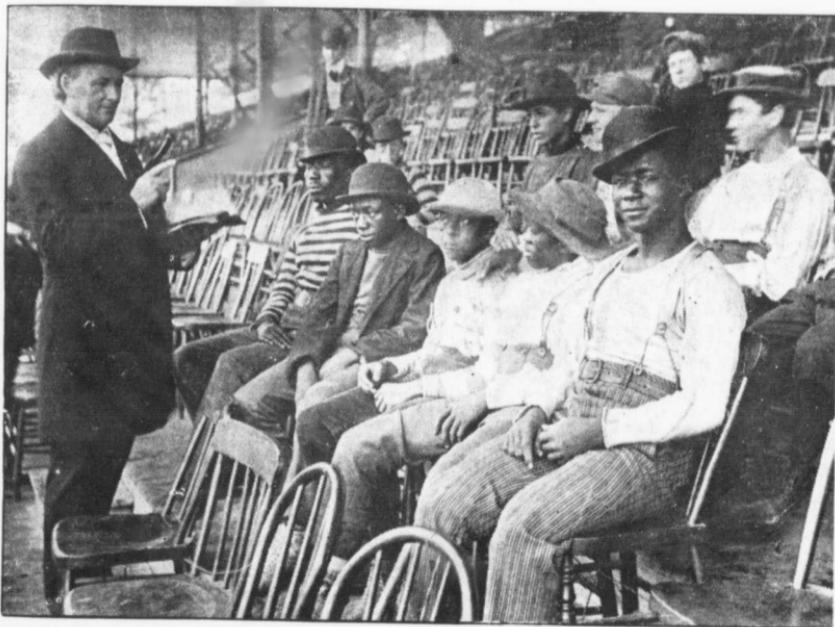
My thought widened until there stood before me a vast audience of the one

where so many hundreds and thousands of people spend many exciting hours during the summer months. The men and boys who live within this charmed circle number about 600 souls. When we arrived we found several white and colored boys playing "crap" under the shelter of the grand stand. On seeing the parson they snatched their blocks of ivory, and in a wild scramble hurried off, one colored fellow saying—"G'wate Sweezer let us git." I called to them not to be afraid, and the stampede became less furious.

In the centre of the field a matched game of baseball (with a fair-sized audience) was in progress; and was entered into with as much gusto as though Sinai's granite had never trembled beneath the

order by an old horseman, whose face was liberally covered with whiskers, and every hair on his head "prominently" stood for itself. This man had swung many a noble steed around the last curve in the race, and sent him under the wire leading by a neck. He had become interested in the preacher, and was determined that nothing should hinder him from having an open field with no fences. So talk about your peals of thunder from a cloudless sky, it was simply nothing compared with the voice of this graduate of the turf when he leaped to his feet and shouted, "Silence, I say," and was there? Does echo answer! No, there was no echo.

*Synopsis of the Talk.*—Text: Heb. xii. and part of the 1st verse. "Let us



REV. MR. LIVINGSTONE AT THE WINDSOR RACE COURSE.

Some of the Jockeys and Grooms who remained to speak to the Preacher after the Service was over.

hundred thousand men and boys in the United States and Canada who are immediately connected with the horse-race. I asked myself—What have I done to throw myself across the pathway of this great throng whose tramping feet make the broad way wider and smoother that leads into the doomed gateway of everlasting destruction? The answer was—Nothing. I in a moment resolved that if the management would grant me the privilege I would carry the message of "Redeeming Love" to the horsemen and their strange following on the Windsor race track.

The management willingly acquiesced, and on the following Sunday I, with a quartette of our League boys, and quite a number of prominent citizens, made our way to the great centre of attraction,

thunderings of the moral law. My esteemed friend, Nelson Clinton (who is afraid of nothing but of doing wrong), went over and announced that Rev. L. was present, and would speak to them. They said, "All right, just as soon as we finish this game." So, true to their word, as soon as the last man was struck out they dropped their bats and started for the grand stand. When seated, my quartette started to sing "Nearer My God to Thee," which was caught up by two or three hundred voices. The stillness that settled down after the song made every one feel that God for the time being was having the right of way. After singing one or two more familiar hymns, a few boys who had arrived late and had not caught the spirit of submission, were suddenly called to

run with patience the race set before us." Some of you reject religion because you think it is too dull, and not swift enough. That is where you have made your grand mistake. For God has put the spirit of the race in all worlds. Take our own planet—it travels at the rate of 1,000 miles an hour, or about sixteen and one-half miles a minute, so you see even your fastest horse would simply look as though he were standing still were he to try to keep pace with God's world, that is just doing ordinary business. Do not think that the Heavenly Father loves stupidity and that He is only interested in slow-going coaches. You may have heard of Elijah, the prophet of God. He was God's idea of a racer. Elijah could run one hundred miles a day without stopping for refreshments. There was certainly

nothing slow about him; and when he got too old and too stiffened in the limbs to run any more, and God saw that he needed rest and repairs, whom did God send after him? A slow-going team that could not make the wheels go around? Why no; He sent horses of fire, and chariots of fire, and God's grand old racer stepped into the flaming chariot and was swept across the last wire before the great grand stand at the rate of one million miles per minute. So, dear boys, never ignore religion because you think it is too slow. Let us run with patience the race set before us. Life is so full of disappointments that we have to learn patience to battle with its storms, etc. Are you an owner? Have the best horses attainable. Are you a driver? Always drive to win. Are you a groom? Be the best horse polisher in the land, but above all give yourselves to the Lord Jesus Christ, who is your friend and brother. Now, if any of you boys are ever hurt or sick, and feel your need of a friend, please let us know, for many kind people in the city of Windsor will be glad to comfort you in sickness, and share with you when in distress.

At the close of the service we received many a hand-shake, and thank you, coupled with the ever-welcome words, "Come again." And among the rest was our hairy friend who dominated the crowd by shouting "silence." With tears in his eyes, he said, "I thank you very much for your kind words, and let me say, if there were more men like you in this world it would be a great deal better than it is." I said to myself, and said it slow, "if I thought as well of myself as that old man thinks of me, I would be a great deal happier than what I am." I left the grand stand that beautiful Sunday afternoon feeling more forcibly than ever the beauty and pathos of Punshon's lines:

"Sick men of evil behavior,  
Bid them their lives to amend;  
Point the lost world to the Saviour,  
And be to the friendless a friend.  
Still be the lone heart of anguish,  
Soothed by a pity of thine;  
By the wayside, to weary ones language  
"So pour in the drops of the wine,"

Windsor, Ont.

[The sequel to this incident will appear in next month's EPWORTH ERA.]

### SOME TRIALS OF YOUTH.

BY REV. W. McMULLEN, B.A.

THE predominant note in youth is, undoubtedly, one of cheer: a song, not a sigh; a *Te Deum*, not a *Miserere*. In this sense it is true, "Joy cometh in the morning." Yet youth has its trials, and sorrow is not peculiar to age. Let us consider a few of these trials.

I. *Wounded self-esteem.*—We start out with incorrect estimates of our abilities. Often a young man has been taught to consider himself a genius; and, while the estimate may possibly be correct, yet he soon learns that he must fight hard if he would reach his proper place. The path to the stars is steep, and genius itself must climb, not fly.

Until we reach our true place amongst

men (and some not least amongst the sons of men, never do reach it), we will be ignored and elbowed aside, and unmercifully snubbed, and will suffer thereby.

As we writhe impatiently under the sting of the world's forgetfulness or contempt, what remedy can we find?

There are two specifics, Patience and Faith.

Not unwise is the old proverb, "All things come to him who waits." But the very essence of youth is impatience. Sun, moon and stars must all be built in a day, and the young fire heart burns fiercely against the barriers that hem it in and keep it down.

Hard is the lesson, brother, but it must be learned. Have faith in God. Have faith in thyself and wait. So shall neglect, contempt and scorn, but stimulate and develop the strength they cannot destroy.

II. *Loneliness.*—Youth loves companionship. Nature has no youthful hermits. The buoyancy and sprightliness of youth find no echo in the staidness and decorum of age. Youth demands youth; and, if the demand be denied, suffering ensues. Yet it happens, not seldom, that high purpose and loyalty to Christ create an impassable gulf between the young Christian and his comrades. To him comradeship means disloyalty, duty and loneliness, yet he chooses the right path.

This is a trial, and perhaps, my brother, there shall come to thee no harder conflict than when the young manhood wrestled with nature and the evil one and proclaimed its power, and no trophy gained in after years will grace thee as the crown of thorns thou hast won and bound upon thine own brow.

Lonely swings the sun in his splendor, lonely the earth in her orbital sweep, and lonely the youth whose life path knows no fellow; but blessed, infinitely blessed, if, like sun and earth, his orbit sweep in trust line around its centre, God. Lonely, yet not alone, for angels minister to him and he walks with God.

III. *Passion.*—To many a man and woman the body is a mass of energies, the ultimate purpose of which they but dimly comprehend, and of the power of which they are largely ignorant. The question comes to each in youth, "Shall I blindly obey my mysterious impulses and yield assent to the gratification of my desires, or shall I resist them?" To yield means ruin. Man was made for mastery, and the body must be brought under control of reason and conscience. This is no child's play, but demands all our strength. Not by violent spasmodic effort but by steady, ceaseless, prayerful wrestle shall a young man cleanse his way.

IV. *Privation.*—What youth desires, it desires vehemently, but every life has its limitations, and we soon learn that a great many desirable things lie beyond our reach.

Why should it be so? Why should you lack books, or money, or music, or friends when you want them so much? We cannot tell. Why are sun and moon bound? Why do they not swing free? You also are part of a universe, and bound by its (i.e. God's) laws. But,

you say, these privations prevent my highest development; are you sure of that? Were Milton, and Bunyan, and Lincoln dwarfed by their privations?

The masters of music were not born in cathedrals: the masters of poetry were not cradled in song. The thinkers of the past had not half your library. All lives are limited. The manger cradle is a typical one. Make the best of life. The lark has not falcon's wings, but she soars out of sight.

It may be, brother, you are as a caged bird, and the bars that shut you in destiny forged long ago. Fret not thy life away in fruitless irritation against the bars, but sing thy song, thy life song, sad or glad, low or loud, without impatience or fear, and when at last the Master's hand unbars the cage, thou shalt fly home. But if you had money you would do so much good. If the toad had wings it would fly; but God, who made it and thee, simply asks of each what he has given each to do; from thee, brother, thy duty and none other. Privation is but the shepherd's crook; hate it not.

Hartow, Ont.

### THE SECRET OF RELIGIOUS ATTRACTIVENESS.

BY REV. JOHN POUCHER, D.D.

HOLINESS by many is associated with a demand for self-surrender, accompanied with intense pain, either physical or mental, so that some are repelled from an effort to be religious in the ordinary way. Union with the Church is supposed to involve a sacrifice of personal privileges, and a recognized favor is bestowed on those already members. Each accession is estimated according to his or her ability to share in the burdens of the organization.

Much canvassing must be employed to secure additional adherents. Social calls must be made and the people of high standing must show great deference to those who are to be invited. In an evangelical effort there must be much direct and urgent solicitation, and a great ad will be made when a favorable decision is reached.

Why should not the Church so adorn herself that her beauty will be desired? There will always be coarse spirits that cannot discern the lovely features of piety until considerable advance in righteousness has been made. In many cases it may be necessary to use the arts of persuasion to induce sinners to become candidates for sainthood, but God's sanctuary ought to be regarded as the goal of most exalted ambition. Christian fellowship should be so attractive that even the unregenerate, yet incapable of appreciating spiritual values at their real worth, will eagerly strive for a place in the fold.

Let every professor of religion determine to present a personal character so lovely and rich that it may be taken as a model for all others who wish to succeed in living. Let him without vain-glory portray an ideal life attained through faith in Christ. Let it be distinctly proven that such a state is possible to

any one who will use the means of grace. Let it be seen that by a beautiful personality, far more than by an imploring attitude, the disciples of Jesus are winning converts.

Why not make public worship so profitable and enjoyable that all will long to frequent the house of God? Resolve on better teaching in the Sunday-school. Let those gifted with the power of song accept their opportunity to give sacred music an irresistible charm. Every prepossessing individual should be sanctified in the ornamentation of the temple. Let not ministers assume that it is the duty of the people to listen to them, but rather let the pulpit send forth a joyful sound that ears will not but hear.

God's people should never allow sinners to suspect that holy communion is not the most desirable privilege on earth. While it is proper to invite and welcome outsiders, let no power be wasted in appeal to imploring and undignified. Let greater effort be used in the spiritual, social, and intellectual improvement of the Church. Elevate the moral standard of the community through the body of believers. People will flock to the place where they are assured that a genuine systematic interest uniformly prevails. Children will not wantonly stray from the communion when parents offer sincere and useful worship; articles known to be valuable are never a drag on the market.

The Church is for soul-saving and soul-enlargement. It must add to the sum of human life in making it broader, sweeter, and more intelligent and refined. The scope of Christian effort must be extended, so as to promote loyalty, insure honesty, create a correct taste, ban tawdriness, insist on courtesy in every-day intercourse, beautify family life, and intensify individual responsibility to God in every detail of existence. Then there will be no clashing of Church and State, of business and religion, of fashion and faith, of home and the altar, of freedom and sanctity. People will seek and not avoid membership among the holy.

Every man is responsible for raising the tone of spiritual society. Honest emulation in doing the best things is highly praiseworthy. Let our ingenuity be displayed, not in striving to catch the popular ear or eye by some smart contrivance, but rather by adding true worth to the Church, which is to be acknowledged as the richest store of piety, grace, beauty, love, zeal, and saving mercy this side of heaven.—*Western Advocate.*

SUPPORTS HERSELF.

MISS MAUD WITHERSPOON, a gentle, fragile girl, thrown upon her own resources, has turned to account her wonderful gift of making rag dolls and coloring them so as to represent the old-time Southern black "mammy." Miss Witherspoon used to make these dolls merely for her own amusement as a child, when she and other little girls of the French quarter played dolls together. With the death of her father, and with an invalid mother to care for, she behought herself of how she could best become self-supporting, and noting the craze for all things Southern, she began some four or five

years ago, while still a mere chit of a girl, to manufacture rag dolls, and, painting their faces black, she sewed knitted hair on their heads, tied a graceful bandanna turban, and then robbed them in the old-time guinea-blue dress, with white apron and white kerchief. Then Miss Witherspoon timidly sent some of her work to the big Canal Street stores. She met with immediate success. Her black "mammys" sold out in one day. She got more orders, and so her trade grew until she opened a regular manufactory. Now she is supplying the biggest firms in the North and East.—*New Orleans Picayune.*

SAVONAROLA.

THE description which is given of the result of Savonarola's eloquent preaching in Florence, seems almost incredible, yet it is unquestioned fact. The whole city fasted at his word. The streets were deserted and business abandoned when he preached. Neither the eye nor the ear was scandalized by sights and sounds that had been usual in Florence. The very attire of the people became simple. Restitution of unjust gains was largely made. Men became as faithful and devout in prayer as women. Children came to his instructions in such throngs that he limited the age of those who were admitted. He enrolled them to the number of 8,000 and made them active assistants in his work. They went about from house to house, pleading for the gift of superfluities and the sacrifice of vanities, with such courtesy and sweetness of manner that few could resist, and they returned laden with various articles of value as well as with gold and silver.—*Rev. D. J. H. Hobart.*

HOW TO SPEND MONEY.

HOW should a Christian deal with his money? Of whatever income he obtains, he should say: "This belongs to the Master. I am to discover by honest calculation how much I need for the proper maintenance of my life and home, that both may continue to glorify God. All the rest is to be devoted as He shall direct for the extension of His kingdom among men."

Thus, upon receipt of income, the following items should be carefully and prayerfully considered:

1. Necessary for food to the glory of God.
2. Necessary for clothing to the glory of God.
3. Necessary for shelter to the glory of God.
4. Necessary for mental culture to the glory of God.
5. Necessary for recreation to the glory of God.
6. Necessary for ministering to poorer members of my household to the glory of God.
7. All that remains for God's work.

Such a distribution of income would make a great difference in eating and dressing, in home, in mental culture, in recreative indulgence, in sympathetic ministry; and the Church would no longer have to beg for assistance for its missionary enterprises from those who are living in rebellion against the kingship

of Christ. Spasmodic giving would be impossible, and the high and glorious ideal of partnership with God would become an every-day reality. This method, moreover, would maintain the ideal of stewardship, and would demand a periodic readjustment of expenditure according to the rise or fall in income.—*Rev. G. Campbell Morgan, in the Christian Endeavor World.*

HEART CULTIVATION.

SPEAKING of the need for heart cultivation, President Roosevelt said lately:

"In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect into good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired. Surely what I am saying needs no proof; surely the mere statement of it is enough that education must be education of the heart and conscience no less than the mind. Sometimes in rightly putting the stress that we do upon intelligence we forget the fact that there is something that counts more. It is a good thing to be clever, to be able and smart; but it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule."—*President Roosevelt.*

IN THE TIME OF TESTING.

IT is wonderful how much of our goodness is due to the lack of temptation," said a wise woman recently. "We plant our little virtues in some warm, soft soil, some atmosphere of comfort where they are sheltered from storm and stress, and they grow into hothouse luxuriance and beauty. We never doubt their vigor until something deprives them of their shelter and leaves them where the blasts of trial beat upon them.

"I thought myself a strong, reasonable, self-controlled woman, just and tolerant towards others, sweet-tempered and unselfish. Oh, no, I never said so, of course, but that was the estimate of my friends, and I secretly accepted it. There was little trouble in living up to it in the dear home atmosphere of love.

"But when a sudden change came to my life, when I was where half-veiled distrust took the place of the old, tender loyalty, where petty jealousies and clashing interests made themselves felt, and many things that had long been considered mine of right were called in question, then—ah, well! I discovered that there was a deal of bitterness, morbid weakness, anger, and selfishness, left in my composition. I was weak in ways I had not deemed possible, and scarcely less bitter than the change in outward circumstances was the revelation of myself."—*Forward.*

## Anecdotal.

### Funny Occurrences in Church.

The church is not a place of entertainment, and we do not go there to be amused, but sometimes very funny things happen in connection with the services. Of course they are always of an impromptu character, and not "on the programme." Possibly the solemnity of the surroundings may, by contrast, cause these incidents to be noticed more than if they happened under other circumstances. The following are true stories of unusual occurrences in church, which have never before been in print:

It was on a summer Sunday afternoon in a country church, that a couple of dogs strayed in through the open door, and before long got into a fight. The noise of the battle attracted several other curs in, and soon there was a general altercation which stopped the service. A big brawny Irishman came to the rescue by snatching one of the yelping canines by the neck, and bore him out triumphantly. As he did so, he shouted, "Let every one of yez catch a dog and put him out." The absurdity of the proposal was manifest in the fact there were about 150 people and only six or seven dogs.

Here is another very good dog story. A minister in one of our town churches was conducting service when a large Newfoundland walked solemnly down the aisle and took up his quarters right before the pulpit. The attention of the people was, of course, attracted from the preacher, who was greatly annoyed. "Brethren," said he, "never mind that animal. He is only a common dog. Look at me."

SOMETIMES very funny things happen in connection with giving out the hymns. A minister in the Hamilton Conference, some years ago, was reading the hymn which commences thus:

"As round about Jerusalem, the hilly bulwarks stand."

In some strange way he got the line mixed, and read it,

"As round about Jerusalem, the hilly hill-works stand."

Noticing that his audience seemed amused, he read it again exactly the same way, which did not tend to lessen the smiles that passed over the congregation. His wife explained matters to the preacher after he reached home.

A FEW years ago, Rev. B. F. Dimmick, D.D., then of Cleveland, O., was preaching an Epworth League sermon in the Metropolitan Church, Toronto, on Ezekiel's vision of the wheels. During the course of his sermon he made frequent reference to the "wheels," until at last the wheels began to move in the head of an old lady who occupied a prominent seat in the gallery. She attended church regularly, and while known to be "a little off,"

never seriously disturbed the service. Upon this occasion, however, she became very much excited, and just as the eloquent doctor was well into his peroration, sprang to her feet and began to shout, "wheels, wheels, wheels." A couple of men immediately picked her up and carried her from the church, but as she disappeared through the door, the congregation heard her screaming, "Wheels! Wheels! Wheels!" It was too much for the preacher, who brought his sermon to an abrupt close.

A PASTOR in the Montreal Conference was conducting a fellowship meeting at which a man in giving his testimony told of having recently attended some Menno nite services where the ceremony of feet-washing had been performed. He went on to say that he had been greatly impressed with it, and expressed the hope a similar service might be introduced into the Methodist Church. There was by no means unanimity of opinion on the question, for an old gentleman sprang to his feet excitedly, exclaiming, "I don't believe in it at all. There's no need for this feet-washing." Then he added, as a clincher, "Why, brethren, there are thousands of people in heaven who never washed their feet."

In the old Adelaide Street Methodist Church in London, quite a number of years ago, Rev. W. J. Hunter, D.D., was conducting service one Sunday evening, when quite a disturbance was caused by a free fight between a couple of women, one of whom was under the influence of liquor. They battered each other with fists and hymn books until two of the stewards succeeded in getting them apart, and removed both from the church. The struggle caused such a commotion that the pastor thought a little singing would have a soothing effect. He therefore asked some one to start a hymn. An old man who had "hoisted" the tunes for forty years, and was always ready with an appropriate hymn, immediately struck up:

"Then let us lawfully contend  
And fight our passage through."

It was impossible for either preacher or congregation to refrain from laughter.

### Hating the Poets.

The poet Whittier was one of the kindest of men. A lady who during her childhood was for a few days in the same house with him tells, in *The Youth's Companion*, a delightful anecdote concerning him:

She was of a dainty palate and a vehement tongue, and one day at dinner had declined to touch the chief dish served, declaring it was a kind of meat she "hated."

That afternoon she was curled up in a corner of the parlor sofa studying her grammar lesson, when Mr. Whittier came in and paused to speak to her. He inquired kindly what brought such an anxious pucker to her forehead, and she replied that she was parsing poetry.

"It's a great deal worse to parse than anything else," she added, quite forgetting in her vexation to whom she spoke. "I

don't see why people ever write it! They say things wrong end to, and hind side before, and every which way, that they might just as well say right out plain and not bother anybody! I hate poets!"

"Oh, no, no, no! Not hate!" protested the poet of the New England home, with a humorous gleam in his eye. "I dare say they're troublesome, but thee needn't hate them. Thee shouldn't hate anything except wickedness, Abby,—not even pork and poets!"

### A Speedy Answer.

A little five-year-old girl had been very naughty one day, and her mother sent her into a room by herself, and told her to ask God to forgive her, and not to come out until He had done so.

In an incredibly short time she came cheerfully into the family circle again. Her mother, taken by surprise, said:

"I thought I told you to stay in the room until God had forgiven you."

"Well," she answered, promptly, "I spoke to Him about it, and He said, 'Don't mention it, Miss Jones. You ain't so worse.'"

This is a true story.—*Epworth Herald*.

### Danger Ahead.

Two brothers, grown men now, are fond of comparing past experiences. There was an old coffee-mill in the attic, which, as boys, they greatly desired to possess. One of them, Tom, by name, sought his mother and begged her to give it to them.

"I don't believe I can, Tom," said she, regretfully. "I should like to, but I'm afraid I can't."

"But why, mother?" urged Tom. "You don't use it."

"No, we don't use it."

"Then why won't you give it to us?"

"Well, dear, I'm afraid you and Ben will get quarrelling over it."

"O, no, we sha'n't!" cried Tom, eagerly. "You needn't be afraid of that, mother. I won't let Ben touch it!"

### A Meeting in a Far Country.

An English war correspondent tells of the meeting at Cape Town of two officers newly arrived from different parts of up-country:

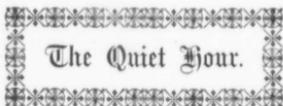
Rather lonely and a good deal bored, they scraped acquaintance and found one another agreeable. When the dinner hour came they agreed to dine together.

The keen edge of appetites having been taken off by a good dinner, the senior officer became a trifle more expansive.

"Do you know," said he, "I rather like you, and there's something about you that seems familiar, as if we had met before. I am Major S. of the —."

"Hello, are you?" said the other. "I'm Lieutenant S.—just joined—your youngest brother!"

There was an unrehearsed scene as the two khaki clad warriors sprang to their feet and pounded each other on the back—which is the Briton's way of falling on the neck and weeping. They had not met for years, and the baby brother had meantime sprouted into a tall youth with an incipient mustache.



## The Quiet Hour.

### Tennyson's Practice of the Presence of God.

We know very little about Tennyson's inner religious life. The splendid biography, recently published, is remarkably silent concerning his religious experiences; but a favorite niece of his, who had many walks and talks with her uncle, has revealed in a recent magazine more of his inmost religious life than the world has ever before known, and proves that the great poet, though so reticent concerning his inner life, was in the deepest sense a Comrade of the Quiet Hour. As they were walking together on the beautiful downs on the Isle of Wight, with the sounding sea ever in their ears, and God's bright skies and great plains above and about them, he said to her: "God is with us now on this down, just as truly as Christ was with the two disciples on their way to Emmaus. We cannot see Him, but the Father and the Saviour and the Spirit are nearer, perhaps, now than then to those who are not about the actual and real presence of God, and His Christ with all who yearn for Him."

"I said," writes the niece, "that such a near, actual presence would be awful to most people."

"Surely the love of God takes away and makes us forget all our fear," answered Tennyson. "I should be sorely afraid to live my life without God's presence, but to feel that He is by side now, just as much as you are—that is the very joy of my heart."

"And I looked on Tennyson as he spoke, and the glory of God rested on his face, and I felt that the presence of God overshadowed him."—*Selected.*

### The Waggon Will Come.

The waggons came and took Jacob away from that land of hunger, with its mere handfuls of the good things of the land of plenty, and bore him right into the heart of the country where his son ruled. He was met on the borders of the country by the son who had died to him, but still lived. He was welcomed by him with love's warmest welcome. He was presented to the king, who bade him dwell in the best of the land. There he stayed close to his son, nourished by him. No longer did he have merely a few of the good things, sent down from far away, as tokens of the abundance in store yonder; he dwelt now in the very midst of the storehouses and had all that he could wish.

We see how beautifully true all this parable is, in its application to Christ's believing ones in this world. Here our joy is very sweet, but we have only little forestates of the heavenly good things. By and by the waggons will come for us to take us into the presence of Christ. Already they have come for some of our friends and have borne them to the land of life and blessedness. That is what

death is—God's chariot swinging low, to carry home the loved saint. When Jacob got into the royal carriage and it drove away, he was not sad. He was leaving his old walks and the place of his sorrows, he was going to his son. He was leaving famine and want, and was going to a land of plenty. That is what dying is to the Christian. We shall leave the place of toil and care to find rest. We shall leave the land of tears and separations, to go into the presence of the loved and lost, when

"The night is gone,  
And with the morn those angel faces smile  
Which I have loved long since and lost awhile."

—J. R. Miller, D.D.

### Value of Example.

I am glad to have God as an example and Christ as an example, but I am just as glad to have Moses and Paul and John. They are nearer to me than God and Christ. They serve for me a purpose which God and Christ do not. They are greatness and success rising right out of infirmity and sin like my own. They show me how near like God and Christ I can become. God and Christ as ideals frighten me; but when in Moses and Paul and John I behold how much of God and Christ a sinful man can incarnate, I take courage and press on to the goal of Christ-likeness. There is a tremendous inspiration in one good man. His hand is the hand of God taking hold of his fellow-man and lifting him up.—*David Gregg, D.D.*

### Getting Rid of Our Burdens.

Getting rid of our load is getting rid of our burdensome selves: "Cast thy burden upon the Lord, and he shall sustain thee." "God shall never suffer the righteous to be moved." No wonder the Psalmist promptly responded: "I will trust in thee." And why should we not trust Him, seeing he has promised to take and bear both ourselves and our burdens? He never does anything by halves, but rather by doubles and multiples. It never takes long to "cast" anything off from ourselves on to another. Away with thy burden, then, this instant! Away with thy weary, burdened, disheartened, disconsolate, groaning, sinking self! And when thy burden and thyself consciously go over to God, be sure to leave both henceforth with him. A great strong father can easily and will gladly lift his little child and all his burdens. Our Heavenly Father's arm is already lifting us.—*Rev. E. I. D. Pepper.*

### "A Light Unto My Path."

A real Christian will be a true lover of the Bible. There is scarcely a better test. If the novel or the newspaper takes the place of the Bible on the table or in his mind, then it is clear that the world has taken the place of God in his heart. If a man's Bible be clean and bright and unutilized by use, undefiled by contact with daily life, his soul is not.

There is no better spiritual barometer to test the true condition of the soul's

atmosphere. He to whom the Bible seems wearisome, monotonous, uninteresting, has good cause for alarm. The neglect of it springs from coldness of affection towards its author and dislike of his rebukes.

Whoever wants to grow in grace simply must study the Bible. It is the way to gain stability of doctrine, so as not to be carried about with every wind of opinion.—*Christian Standard.*

### The Soul's Need.

Jesus "came unto his own." To men forgetful of their godlike nature He came to tell them that they were the sons of God; and to men who could do without Him He came because they needed Him. Oh! my dear friends, by what high warrants does the Saviour claim us for His own! Because we are His Father's children, and because we are so needy, therefore our Divine Brother comes. He comes to you and says, "You called me." And you look up out of your worldliness, and say, "Oh, no! I did not call. I do not know you!" But He says, calmly, "You did, although you did not know it. That power of being godlike which is in you, crushed and unsatisfied—that summoned me; and that need of being forgiven and renewed which you will not own—that summoned me. And here I am! Now wilt thou be made whole? If thou canst believe, all things are possible to him that believeth."—*Phillips Brooks.*

### Alone With Jesus.

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusation of the world, and the sorrows of life! Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of Infinite love, tenderness, and compassion! Alone with Jesus! How different a front would Christianity present to the world if the Lord's people were oftener there! What humility and gentleness and love would characterize all their dealings! What holiness stamped on every brow, that all might read! What few judgments passed on others, how many more on ourselves! What calmness and resignation and joyful submission to all the Lord's dealings! Be much "alone with Jesus!" Then will the passage to glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—*P. Whitford.*

### The Passing Years.

The passing years enhance the preciousness of the cross. We thought we loved it, and the little hill of Calvary, and the garden with its sweet spring flowers, in those days, now receding far behind us, when we first found refuge beneath its outstretched arms. But as the shadows of life begin to fall, however slightly or evidently, its meaning unfolds itself. There is more than one manner of fruit on the tree of life; more than one point of view from which to behold it; depths as well as heights, lengths as well as breadths.—*Rev. F. B. Meyer.*

## Hints for Workers.

### Take Heart and Go On.

Sometimes we are almost discouraged,  
The way is so cumbered and steep;  
Sometimes, though we're spent with the  
sowing,

There cometh no harvest to reap,  
And we faint on the road and we falter,  
As our faith and our courage are gone.  
Till a voice, as we kneel at the altar,  
Commands us: "Take heart and go on."

"Take heart!" 'Tis the word of our  
Leader,

And e'en when our vision is dim,  
What else can we do but, arising,  
Uplift weary eyes unto him?  
"Take heart!" Why, 'tis Christ who  
hath spoken;

And what can we do but obey?  
Though he gives us no tangible token,  
Himself is the Sun of our day.

And in his own time he will show us  
Why sorrow and trial were sent—  
Why we toiled and saw naught for our  
toiling,

And home empty-handed we went.  
Though he gives us no tangible token,  
Still must we arise and go on,  
As sure, as his body was broken  
For us, that our fight shall be won.

Then fain for a touch of his garment  
When crowds hem us in and 'tis dark;  
We'll cling to the thought of his  
goodness,

Press on, with the cross for our mark.  
Take heart! Yes, our own blessed  
Master,

Till the last of our heart-beats is gone,  
Amid conflict and loss and disaster,  
We will just take heart and go on.  
—M. E. Sangster.

**It was for Her.**—Rev. Dr. Parker, in preaching at the City Temple recently, very strongly emphasized the fact that the gospel was intended for all classes. He said: "I asked a poor woman the other day, what she thought of a sermon she had been listening to. 'It was very good,' she replied, 'but it was not for us.' 'Then, if it was not for them, it was for nobody,'" said the venerable speaker. "Class sermons are blasphemous. I would not have sermons containing anything in them that the poorest could not make something of."

**All May Give Something.**—The maxim, "It is more blessed to give than to receive," is one of those beautiful statements that it is easy to approve, but one never knows how true it is until he finds it verified in experience. Then a new fountain of joy opens in the heart and a new way of life is disclosed. We often make the mistake of thinking that "giving" consists in the bestowal of some material thing. But it really consists in devotion to another of what we have; it may be money or time or skill or thoughtfulness or patience. There is

no one so poor that he cannot give another something.—*The Watchman.*

**A Complete Outfit.**—A native Chinese preacher, in a sermon preached before a large conference of fellow-workers, said: "Ask the Master for Peter's hook to bring up the fish; for David's crook to guide the sheep aright; for Gideon's torch to light the dark places; for Moses' guiding rod; for David's sling to prostrate your giant foe; for the brazen serpent to cure the bites of the world's snakes; for gospel seed with no tares in it; for the armor inventoried by Paul in Ephesians; and, above all, for the wonderful Holy Spirit to help at all times."

**Spiritual Leadership.**—Human beings are so constituted that in many things they are accustomed to depend upon the leadership of their fellow-men. This is seen, not only in the obedience and trust rendered to their chief by savages, but also among civilized people of every grade. It is seen in the industrial world as well as on the field of battle; in social movements as well as in political contests; and is as conspicuous among spiritually-minded Christians as among the children of this world. In the Church of Christ active leaders are needed, not only to make an effective organization possible, but to take charge of the various kinds of work which may always be expected to grow up around a body of well-organized and active Christians. Such a body of believers, united by a bond of common faith and common love, and animated by a normal

measure of spiritual vitality, may always be expected to develop leaders enough, not only to meet their wants, but in many cases to send forth help to those in greater need. It is a grave symptom in the condition of any church to discover that it has no power to develop Christian leadership, and it is a marvel that some of our modern churches view without alarm their want of ability to raise up their own leaders.—*Bishop Thoburn.*

**Up, and Be Doing.**—"Up, and be doing," is the word that comes from God to each of us. Leave some good work behind you that shall not be wholly lost when you have passed away. Do something worth living for, worth dying for; do something to show that you have a mind, and a heart, and a soul within you. . . . Is there no want, no suffering, no sorrow, that you can relieve? Is there no act of tardy justice, no deed of cheerful kindness, no long-forgotten duty that you can perform? Is there no reconciliation of some ancient quarrel, no payment of some long outstanding debt, no courtesy, or love, or honor, to be rendered to those to whom it has long been due? . . . If there be any such, I beseech you, in God's name, in Christ's name, go and do it.—*Dean Stanley.*

HERE is a girl practising music. She doesn't expect to play the "Songs without Words" right away. She knows there is nothing for it but drudgery with the scales. Yet in the matter of practising Christianity, somehow we all expect to become Paderewskis in a single lesson.

## Prominent League Workers.

MR. JAMES MAYOR.



HE is not quite as young looking as the accompanying photograph would indicate, but the new president of the Toronto Conference League is certainly one of the "young folks" and has been earnestly engaged in League work for some time. Mr. Mayor was born in Leicester, England, in 1872, but for all practical

purposes may be regarded as a native Canadian, as he came to this country with his parents when two years old. At the age of nineteen he connected himself with King Street Methodist Church, Toronto, and remained a member for ten years. He assisted in the organization of the League of that church, in 1891, and became its first secretary, afterward being elected to the presidency. He was secretary of the Sunday-school for seven years, and a member of both Trustee and Quarterly Boards.

In the year 1900, Mr. Mayor joined Woodgreen Tabernacle, where he holds similar positions. When the Toronto East District League was organized he was a member of the first council, and has been treasurer, secretary, vice-president, and president.

From 1898 to 1900, he was treasurer of the Toronto Conference Epworth League, and also District Representative on the Conference League Executive. It will thus be seen that Mr. Mayor has come to the highest position in the League, which his fellow-workers could give him, by gradual result of faithful service in humbler spheres. In manner, he is quiet and unassuming, but can always be counted on to be at his post of duty. He himself believes that he owes everything to the prayers and instruction of pious Methodist parents.

## Practical Plans.

### "How I Succeed in Keeping Up Interest in my Department."

BY MRS. G. H. WILSON, PICKERING, ONT.

To gain one's active co-operation in any undertaking, it is necessary to first excite his interest, or awaken his curiosity, and secondly to retain that interest until the work is completed. A reader picks up a book, his curiosity being awakened by the title or perhaps by some illustration on the cover, and begins to read. If the author of that book succeeds in holding his attention, until he has read it through, the book is a success as far as that person is concerned. Exciting an interest is quite easy, but holding it is often very difficult.

At the outbreak of the Boer War, the interest of the world was deeply awakened. People of all ages, of all creeds, of all nationalities discussed every meagre war news, with intense interest. But after the taking of Pretoria, their interest began to decrease, and to-day very few are following the course of the war. To re-awaken the interest, something novel must be introduced.

One of the best ways to hold one's interest is to give him some part to take. The soldier is interested in the war, because of the personal responsibility devolving on himself. The shareholder is interested in his stock because his money is invested, and its success or failure affects him personally.

If you can succeed in getting your League members to take a part, invest their talents, in your League, you need never fear about its interest decreasing. The work cannot be successfully conducted by a few of the members. Interest may be excited for a time, but cannot be held long. Let us not say, "How can I keep up the interest," but "how can I get them to work," "what can I have them do?"

Personal work is a necessity to the full development of the Christian character. It may be very easy to live on a large income, without doing any work, but what does it accomplish in making you a man. To become a business man, you must acquire a business education, not alone by study, but by personal work. To become an athlete, you must exercise your muscles, as well as study the instructor's lecture. Theory without practice is of very little value.

To awaken interest in the League, the programmes every evening must be made attractive as the author makes his book, and to hold the interest awakened, the individual members must enter into personal work.

Under my department are two committees, viz., Prayer-meeting or Evangelistic and the Look Out. At the beginning of our League year, after the officers and their committees had been appointed, our programme for the year was made out and printed. We tried to have every member's name appear on the card in

some form or other. This seems to create greater interest, the members feeling as if they are a part of the League. We also tried to give as much variation as possible to the different evenings throughout the year. Many Leagues make a great mistake in having too much of a sameness night after night, some Leagues to my knowledge having gone so far as to read the topic from the ERA. The topic may be well written, but it is not as beneficial as one written by yourself.

On every third night in the month the Literary and Social Committees consecutively provide the programme. Such evenings as Badge Social, Pronunciation Match on the proper names of the Bible, Autograph Social, Literary, The Man with the Hoe, Books. Question Match on the Gospels, etc., have been very successful in gaining attention. On such evenings we have a short paper on the League topic by a younger member of the League, the idea of this being to carry some spiritual influence, and at the same time initiating younger members into the work.

On Consecration night we endeavor to make the evening deeply spiritual. The leaders give very earnest discourses on the importance of a consecrated League. I have some difficulty in making the Roll Call a success. The associate and several of the active members respond by the word "Present," not by an experience or a text. This part of the service should be to the League as the class-meeting is to the Church.

On Christian Endeavor night the topic is taken up, after which we enter upon a prayer meeting. Difficulties are encountered in getting the younger members to lead. I have tried plans suggested in ERA. I have asked several a week beforehand to lead in a short prayer, but though they readily promised, they either absented themselves, or led in silent prayer. This important part of the service should not be allowed to go down without every effort being used to hold it; for such meetings are very important in the development of our spiritual life.

The work of our Look Out Committee is very successful. I was careful in placing a good convener at its head, and can always rely on the work being well done. New comers are looked after, and invited to the League. Absent members are seen, and kindly urged to be there next time. Every practical means are tried to make this work most productive. On Social evenings while young people are enjoying themselves, the committee is busy in adding new members to their list.

With young workers, words of encouragement should not be omitted. Too little appreciation is expressed. Older workers can look back upon times in their early active work when kind words of appreciation encouraged them. Always show an interest in the younger members' work. Help them in preparing their papers, if they feel timid. Give them every possible help, rather than allow them to withdraw their paper.

Active members are to a very great extent responsible for the spiritual atmosphere of the League. God works in and through us to will and to do. If our spiritual life is cold, the atmosphere of the League shall be cold. God waxes consecrated lives to do His work.

### Hints on Leading a Meeting.

1. Do not refuse when asked to lead. The devil may try to persuade you that this is modesty, but really it is one of the worst kinds of pride.

2. Make careful, faithful and prayerful preparation, as if all depended on yourself.

3. But remember that it is a service for Christ, and you have the promise of the Holy Spirit to help you both in preparing and in leading.

4. Do not pose as a leader, or be too assertive; but be the humble, responsive servant of the Holy Spirit.

5. Come ahead of time to adapt yourself to the conditions—getting in full sympathy with the place and people.

6. Secure lively and reverent singing, and begin promptly on time.

7. Besides your own preparation, say to a few persons that you will depend on them to take some part early in the meeting. The last part will take care of itself.

8. Usually make the opening prayer yourself. You are better fitted than any one else. Then this is an essential personal preparation as a leader.

9. Endeavor to command attention from the very start. Be firm in utterance, fresh in thought, animated in spirit, and thus you will immediately affect and infect the audience.

10. But do not get nervous over an occasional moment of silence. That kind of silence is often golden in spiritual results.

11. Have your own ideas, ideals, and methods, but be quick to accommodate yourself to any prescribed customs and to any unexpected emergency.

12. Having done your best, after the best preparation, believe that God will use or overrule all the best results.

### Missionary Books.

Some additions to the missionary library may be found, perhaps, by a search through the unused books of the Sunday-school library. They have been little read because little known. Bring them to light, examine them, and put such as are available into the missionary library, which, of course, is to be well advertised and well circulated. We take it for granted that there will be the proper consultation with the Sunday-school officers in regard to such transfer of books.

### Evening with Tennyson.

1. Devotional exercises.
2. Regular prayer-meeting topic.
3. Quartette, "Sweet and Low."
4. Paper, "Life of Tennyson."
5. Song, "Break on thy cold, gray stones, O Sea." Tennyson.
6. Gems from Tennyson, each member to read or recite, not more than eight lines.
7. Song, "The Brook." Tennyson.
8. Paper, "In Memoriam." Tennyson.
9. Quartette, "Blow, breezes blow." Tennyson.
10. Recitation, "Blaze of the light signal," or "The Revenge." Tennyson.
11. Song, "Crossing the Bar."

The Canadian . . . .

## Epworth Era

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

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, - - Editor.  
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### Editorial.

#### The Temperance Situation.

Prohibition is once more the topic of the hour. All classes of people; politicians and preachers, saints and sinners, have been discussing the question warmly for the past few weeks, and as might have been expected, wide differences of opinion have been expressed even among the professed friends of the temperance cause. One thing is clear, the Provincial Governments undoubtedly have the right to prohibit the liquor traffic. Whether they will have the disposition to do so or not is quite another question.

It is scarcely to be wondered at that the Government hesitates a little before declaring in favor of prohibition. The Premier of this Province is a life-long temperance man, and it may reasonably be concluded that he would be personally an advocate of temperance reform, but he is the servant and representative of the people, and desires to be pretty well assured that he would be supported by temperance voters before taking so advanced a step as that now proposed. The politicians know that party prejudicial affiliations are usually stronger than temperance principles, and even old prohibitionists have been known to put party before prohibition during the heat of an election campaign. If the Government could confidently count upon the support of the temperance people of both parties and of all creeds, a prohibition law would doubtless be introduced without delay. Is there not some way by which our forces could be rallied, and sufficient pressure brought to bear upon the Legislature to compel it to act? This is a question of such importance and having such a vital relation to the prosperity of our beloved country, that it ought, if possible, to be separated from party politics altogether. No doubt there are those who would like to see the matter introduced in such a way as to

prove the downfall of the Government, while others would do almost anything to relieve it of embarrassment, but honest men who are not shackled by party chains will earnestly pray that some method may be devised by which prohibition may be considered upon its merits. What is the present duty of those who believe in prohibition? In our opinion it is simply this, to press the Government to action, and demand the fulfillment of its pledges. It is not our business to decide exactly in what way it shall be done, but to urge the provincial authorities to do something definite, in harmony with past promises.

It seems unreasonable and foolish for temperance men to continue agitating this question for so many years, and when brought to the point where success seems to be in sight, to begin to back down, and declare that a longer period of education is necessary. The politicians will find excuses enough for going slow without having them supplied by prohibitionists. One would suppose from the manner in which some prominent men talk that this question was a new one which was being sprung upon the people, and required some thoughtful consideration. Has it not been before us long enough, and do we not know enough of the terrible evils of the liquor traffic to be ready now for a stringent measure to suppress it?

It has been proposed to submit the whole question to the people in the form of a "Referendum," but the vaguest ideas prevail as to what a referendum really is. If it means simply an expression of opinion similar to that given in the plebiscite, then we want none of it. If, however, the actual act is to be submitted to the people for direct legislation so that their vote in favor would make it law, then much might be said for it, as it would certainly be better to have a good strong vote of the people back of a prohibitory measure. This, however, is not our concern just now.

At the present juncture every possible means should be brought to bear upon the Government to induce it to give this province what has so long been demanded, the prohibition of the liquor traffic.

#### How 'To Make Time.

A few weeks ago we had the privilege of travelling from Albany to Buffalo upon "The Empire State Express," which is advertised as "the fastest regular train in the world." It toots its "good-bye" to New York City at 8.30 o'clock in the morning, and pulls into the station at Buffalo precisely at 4.45 in the afternoon, and does this so regularly that you could almost set your watch by it, day by day. On the occasion of our journey it was on time to the very second all along the way.

How is this splendid record maintained? There are a number of things to be considered, in answering this question, such as fine road bed, good engines, efficient engineers, conductors, etc., which we need not consider here. One or two of the conditions may, however, be mentioned as illustrating some phases of Christian work.

The Empire State Express is the result of a determined effort on the part of the company and its officers. They have made up their minds that such a train is a possibility, and everything must bend to making it an actuality. Many difficult things could be done if we simply determined that they must be accomplished. This famous train makes good time by *keeping at it*. There are only two or three stops between Albany and Buffalo, and these are very short. The "Express" attends strictly to business, and loses no moments in loitering. This is a good rule for all kinds of Christian service. Many people who have a sincere desire to work for Christ accomplish little because they are so spasmodic in their efforts. They keep up a pretty good pace for a short distance, and then the steam goes down, so that soon the wheels turn more slowly and before long the brakes are not even necessary to stop the train. We know Leagues whose force is frittered away in starting and stopping. Almost everything that comes along is allowed to interfere with their meetings, and the committee work is done only by "fits and starts." What is needed is staying power.

The "Empire State" train is never overloaded. It does not include any heavy dining or sleeping cars and is usually limited to three or four coaches. We know some workers who are terribly handicapped, by trying to drag too many cars. When one man is Recording Steward, Class Leader, Sunday-school Superintendent, Choir Leader, and Epworth League President, it is evident that he is overloaded. It is impossible to make very good time with such a string of cars. Of course, it is sometimes necessary for one person to hold more than one office on account of scarcity of workers, but whenever possible the responsibility and privilege should be divided. The oversight and management of the League alone is quite enough for any one individual. We have a magnificent track upon which to run, and the machinery is all first-class. Pull out the throttle, turn on the steam, and let the train go.

#### A Young Hero.

It is gratifying to notice the many tributes which have been paid to Mr. W. E. Harper, who lost his life in endeavoring to save Miss Blair from drowning. He was as truly a hero as any man who has ever braved shot and shell upon the field of battle, and as richly deserves some permanent form of recognition. From the first reports of the newspapers it seemed that, while the young man undoubtedly showed courage, he was somewhat rash in plunging into the water as it was stated that he did. Later and more correct accounts, however, indicate that he manifested a rare degree of caution and good sense combined with admirable self-sacrifice.

Mr. Harper's conduct upon this occasion was what might have been expected of him when his personal character and record are known. He was a young man of distinguished ability, who had spent a number of years to prepare himself for a very important position in the Depart-

ment of Labor of the Dominion Government. "Those who knew him well say that he was always a good boy, full of life and fun, always ready with a joke or story, but kind hearted, honest, and true as steel." He had a strong and true grasp of the purpose of life, hated all cant and sham, sincerely loved the truth, and was worthily devoting himself to the very highest ideals.

He was a member of the Presbyterian Church in Ottawa.

One of his most intimate friends, in speaking of his courageous deed, said, "His death was a shock but not a surprise." It would have been a surprise if he had acted in any other way. Men do not become self-sacrificing and nobly heroic all at once, or by accident. The circumstances of an hour need simply call out the inherent qualities of manhood which were long before developed.

By all means, let there be a monument erected to young Harper. Many who never knew him personally will be glad to contribute to it.

### A School of Vice.

The play bills in many of our cities and towns are a school of vice. It is almost impossible to go down town in Toronto at any time without seeing representations of crime that cannot fail to be suggestive to the young. Pictures of one man pointing a pistol at another are so common as to excite little comment. That they have a very bad influence upon boys and young men is more than probable. To handle a revolver skillfully seems to many a youth rather a manly thing to do, and the ambition to own a fire-arm is stimulated by the pictures which he sees every day. Many homes have no works of art upon the wall to exercise a refining and elevating tendency upon the members of the family. Their only art gallery is on the street, and the bill boards are carefully studied. Even those who never think of attending the plays that are advertised are nevertheless unconsciously influenced by what the eye rests upon every day.

Cannot something be done to improve present conditions?

### A Misplaced Figure.

Most of the papers have been making special offers to new subscribers, but the *Halifax Wesleyan's* is the biggest thing we have seen. It announced in December that the paper would be sent "until the end of 2190 for \$1.00." We have always thought that our paper was one of the cheapest in the market, but when our contemporary proposes to supply reading matter for 288 years for the small sum of one dollar, competition is completely ruled out. Of course it was a typographical error. The figure "2" got into the wrong place, that was all. But it made quite a difference.

It is equally important for men and women to get into their right places as it is for figures. Sometimes a young man is appointed literary vice-president of the League, when his tastes and natural aptitude qualify him specially for work in the Missionary Department. He is a failure simply because he got

into the wrong office. Very great care should be exercised in the election of officers, and in allotting the members to committees, that the right person be placed "in the right place."

### Tennyson.

In the past two or three numbers we have been giving some attention to the poets, in the hope of awakening a deeper interest in their sweet songs. Everybody should read the best poets. Poetry tends to withdraw us from the humdrum mercenary and selfish affairs of life and waken us to an appreciation of beauty, truth and love.

Perhaps no poet, English or American, is more generally appreciated and loved than the man whose face adorns our first page—Alfred Tennyson. He has been called the "St. John of the Nineteenth Century." Everything that he touched, he spiritualized and exalted. He always sought to call out the best and highest aspirations of the human heart, and constantly aimed to implant true and noble ideals of life. Let every League which has not already done so, arrange for an "Evening with Tennyson." Such a programme can be made as spiritually helpful as a prayer meeting, and not the least of its benefits is the desire to study the works of the great English poet, which is sure to be inspired in the minds of many young people.

It was our intention to have embellished this number with several of Tennyson's choicest productions, but the copyright law forbids even the publication of one poem.

### Poverty and Riches.

Let us clear away this idea lingering among us from the days of the anchorites and flagellants that "poverty is a virtue;" and the other idea also, held by many, that "riches is a crime."

There is not of necessity either virtue in the one or crime in the other. Poverty and riches are but relative ideas. The pauper of one city or country is relatively the landlord or merchant or prince of another—a fact into the understanding of which such questions as the climate, the purchasing power of money, the educational standard, and the like have to enter. "Riches and poverty stand rather for subjective states of the mind than for objective realities." Most people classify themselves as "poor," while the incomes of men vary all the way from no employment and no wages to tens of thousands of dollars a year, they walk side by side under the yoke of self-confessed poverty.

This is because ambition enters and luxury enters; and in passing from the cottage to the mansion, and from the shop to the emporium, and from the rare holiday to the European vacation, the power to gratify the ever multiplying and ever-increasing pull of worldly aims and worldly hopes and fears seems inadequate and remote.

One man is poor because he cannot afford to re-shingle his wood shed, another man is poor because he has not at hand \$10,000 more to invest in some glowing speculative adventure.

### Life Power and Method.

The *Watchman* says: "Almost every denomination of Christians in the United States is just now more or less earnestly engaged in discussing methods of Church work and missions. It is not a good sign. Methods accomplish nothing. What accomplishes things is the life power that can use any methods or make its own."

We believe that our neighbor is entirely wrong in its conclusions. In our opinion it is an excellent thing for a Church to be earnestly enquiring about methods, for it is an unmistakable evidence that there is "life power" there which is seeking a means of expressing itself. Where there is no spiritual life there is no anxiety about methods, for everybody is then content to do nothing.

What a foolish conclusion it is that where there is much attention paid to organization and method there can be little "life power!"

As a matter of fact it is in the best organized churches that we find the deepest spirituality, and where the most aggressive work is being done.

### Church Loyalty.

The Editor of the *Belleville Intelligencer* has been writing up the churches of that city. His sketch of the Bridge Street church is altogether too long for publication here, but we would like to quote the following sentence:

"Every man has his hobby—well, the hobby of Bridge Street Church people is Bridge Street Church. Sleeping they dream of it, waking they think of it. They love to turn over in their minds plans for its advancement; every man, woman and child who goes there takes a personal interest in its welfare. Who can wonder that steadily it has grown and is growing in power for good!"

We like this very much. The cultivation of an *esprit de corps* in church affairs will certainly have much to do with success. We commend this to those who think so little of their own church that they are almost as frequently found in some other place of worship. Let our young people be taught to love their own church and stand by it, while at the same time cultivating the kindest and most fraternal feelings toward other churches.

ONE of our ministers suggests that "THE ERA is not like a preacher, for it improves with age."

YOU may not need it just now, but this number contains much material that will be very helpful when you have your "Evening with Tennyson." By all means save it.

"I REALLY had no idea that the Epworth League was doing so much good work," was the remark made by a prominent member of a Quarterly Official Board, after the League President had read his quarterly statement. Many people are ignorant of what our organization is attempting, and carrying out, and every means should be used to enlighten their minds.

We attended a Convention the other day, and did not hear the expression "along this line" more than half a dozen times. Strange as it may seem, this is an actual fact.

✂  
To get one copy of THE EPWORTH ERA and pass it around among the members of the League is certainly an economical method, but it is hard on the publisher. If all the societies did this we would have to raise the price to about \$2 per year.

✂  
LEAGUES which were prevented from taking up the Epworth League Reading Course in the fall, by special meetings, etc., will do well to start in as soon as possible after the holidays. There are five full months for this work before the summer.

✂  
THE probabilities are that the temperance question will be a live issue for some time to come. Epworth Leagues and other Young People's Societies should prepare themselves for a campaign, by storing up facts, arguments, incidents, etc., for temperance meetings, and for personal work.

✂  
INSTEAD of continually singing, "Let a Little Sunshine In," it would be a good thing to "let a little sunshine out." Those who scatter sunshine by kind deeds to others are usually much more attractive as Christians than the individuals who are always seeking to make themselves happy.

✂  
THE Convention speaker scored a bull's eye when he said that the tendency in many places was to minimize the importance of the Social Department, and place upon it members who were not considered competent to work on other departments. Nothing but failure can result from such a course.

✂  
We remind our readers that each issue of this paper costs them less than five cents. If any of our subscribers think it is not worth this amount, we do not want them to renew for 1902, but we are exceedingly anxious to retain all who believe they are getting the worth of their money. Send on your half dollar for the new year without delay.

✂  
ATTENTION is directed to the Conference League Conventions to be held during January, February, and March, in Cornwall, Deseronto, and London. The officers are preparing excellent programmes, and it is expected that our work will be greatly stimulated by these gatherings. Of course your League will send one or more delegates.

✂  
Some one has expressed surprise that the supply of fools should keep up to support the multitudinous fads and isms which are springing up on every side. Why the fact is, the country is full of them. A few weeks ago a company of gypsies pitched their tent upon a vacant lot in Parkdale, Toronto. Since then there has been a steady stream of people, mostly society ladies, going to the gypsies to get their fortune told. The travelling frauds have reaped a golden harvest out of the gullible public.

The devil is getting in some fine work these days. One of his sharpest tricks is to induce candy makers to fill their confections with brandy, with the object of cultivating a taste for alcohol among children and young people. Find out whether his satanic majesty is operating in this way in your town. If so get after him with a heavy club.

✂  
DURING the past month we had a call from Rev. R. Burns, of Harriston. He informs us that the Brotherhood of St. Paul, for young men, is doing well. It has now been in existence for over a year, with no diminution of interest. So far from injuring the Epworth League it has been a feeder to it, considerably increasing the membership.

✂  
WE are in receipt of a little local paper called "Church Tidings," published by Rev. David Rogers, at Fordwich. It is full of interesting items, including the pastor's "Christmas Greeting." That the "Tidings" is not intended to be picked up by the *Guardian* is indicated by the fact that eighteen new subscribers have recently been secured for that paper in Fordwich.

✂  
A RECEPTION to the new minister is a very pleasant and appropriate affair when held within a few days of his arrival on the field, but when it is postponed for three or four months, as it has been by several Toronto churches, it loses much of its effect. It is positively ridiculous to read in the daily paper of November 20th that "The congregation of — church held a welcome reception for its pastor last evening," when the said pastor commenced his ministry in the previous July.

✂  
ONE of the daily papers reports that a wealthy farmer died recently and left \$20,000, which was divided between two sons. It adds that "some unimportant bequests were made to a daughter." This is the way it is usually done by the average farmer. The land and nearly all the money are given to the boys, while a hundred or two are set apart for the girls. There ought to be some way by which such wills could be set aside, as they are a rank injustice to the daughters.

✂  
THE Britishers are giving the world a fine illustration of pluck and persistence in carrying on the South African war. Difficulties almost insuperable, and discouragements most serious have been encountered, but the idea of giving up never seems to have entered John Bull's head. What a lesson there is here for those who make one or two attempts at a difficult task and then conclude that "it can't be done." The prizes of life usually come to the men who have the spirit of perseverance.

✂  
THE Christmas number of *Onward* was a gem. We really pity the Sunday-schools which did not have the privilege of reading it. It is a shame that in a number of places our senior boys and girls have to put up with a poor little sheet printed on wrapping paper, with ancient illustrations simply because it is cheap. Economize in some other direction, but not in

Sunday-school papers. Our Methodist young folks deserve the best that is to be had, which we are glad to say is produced right at home.

✂  
"If any man offend not in word the same is a perfect man." This is the opinion of no less an authority than St. James. At first, it seems strange that a man should be judged by his words, but there is really nothing that affords such an index to the inner life. There is no form of outward action that gives such a picture of the condition of the heart as the speech. If a man's words are pure, sweet and wholesome, it is an indication that his heart is right, "for out of the abundance of the heart the mouth speaketh."

✂  
WE often hear it asserted that the churches are after young men for their pulpits, and undoubtedly this is correct. Several sprightly young fellows have been picked up recently by city congregations. Rev. Dr. Henson, of Chicago, who has been in the ministry for forty-five years, and Dr. Lorimer, at the age of 62, have been called to the pastorates of important New York City churches. Rev. W. J. Hunter, D.D., at 67, receives an invitation to a leading Toronto church, and Rev. Dr. Wakefield at three score and ten is asked by his Paris Quarterly Board to remain for a fourth year. After all, age is not a matter of years. Some men are younger at seventy than others at thirty.

✂  
A YOUNG pastor on one of our country circuits was visited, not long ago, by a solemn-visaged man who desired to have an interview with him upon a matter of great importance. "Brother," said he, addressing the preacher in a serious manner, "I have heard a rumor about you to-day which greatly distresses me, and I want to be able to deny it, for it will hurt your influence greatly. They say that you have a *crokinole board* in the parsonage. Can it be possible that this is the case?" We are glad to say that the crokinole board is still in the parsonage, and the preacher occasionally plays a game with the young people who are invited in to spend an evening. By this means he gains more influence over some of them than by his sermons.

✂  
WHAT a miserable lot of rubbish is printed in the papers describing social events in the homes of the people! It is all right enough for Mrs. Highlier to have an "At Home" or an "afternoon tea" for her numerous friends if she wants to, but why is it necessary to give so much space to a minute description of the whole affair, even to the ladies' dresses? Here is how *Saturday Night* writes up an "afternoon reception": "To see the tall and gentle young hostess take her guests by the hands and smile upon them in that adorable way she has, and pass them on to the Doctor for a second delightful greeting, in his cultured voice, was so pretty a sight that women grouped and lingered to look at it, and forgot to crowd themselves into the tea-room, as is their imbecile wont." How edifying and entertaining this must have been!

Our Letter Box.

We have been asked to touch upon some matters in our "Question Drawer," which are evidently of a personal character. It would be quite improper to do this. If the question even should be printed, those in the locality who know the circumstances would immediately say, "That is intended to hit so-and-so." It would never do to allow the "Question Drawer" to degenerate into personal controversy of this kind.

A pastor in New Brunswick writes: "We have a fine League here, which has really made our church the young people's church of the town." This is as it ought to be. A young people's society is not worth its salt, if it does not attract young people to the services of the church.

A correspondent asks if the contributions to the regular Church funds have decreased since the Forward Missionary Movement commenced. The answer is a decided negative. Where this movement has been most vigorously pressed there the regular missionary fund shows the largest increase.

We are glad to receive a postal-card from Rev. G. T. Watts, an old Toronto Epworth League worker, who is now attending Drew Theological Seminary. Mr. Watts says that there are several Canadians there, and he places his copy of the Canadian Epworth Era upon the reading-room table for their edification, while he "reads every line of it" himself.

"Our pastor is holding special services, and consequently the League has not met for five weeks." This sentence is from one of our letters during the past month. Just think of it! An organization whose professed object is to "save souls," and yet the members never come together once during a revival campaign of five weeks. What can the officers be thinking about?

"Contrary to my own desires, I have been elected president of our League, and I feel very keenly the need of some helpful literature on the work. Enclosed find one dollar, for which please send me The Epworth Era, and any pamphlets and leaflets which you think will prove suggestive." This is an extract from a letter sent by a young man a few days ago. He takes a very direct and satisfactory method of obtaining information, which new presidents everywhere would do well to copy.

One of our ministers tells how he has solved the difficulty of holding two meetings during the week, in a country place. A church prayer-meeting with a weekly attendance of about a dozen, has been united with a League service, which succeeded in interesting about twice that number. The League constitution has been retained and followed, with several of the older people taking an active part in leading meetings, with the result that there has been a great increase of interest and attendance. Sometimes there are as many as a hundred present.

A discriminating observer, in a private letter, expresses the opinion that our conventions suffer from two defects: First, too many themes. Programme commit-

tees seem to think that the whole ground must be covered, every time, which is a mistake. Second, colorless papers and addresses, i.e., harmless, safe and sound, but with no direct stimulus or provocation to thought or activity. Our friend's criticism certainly applies to some of the conventions, but not to all. By all means, let us have more of the papers and speeches that "provoke to thought or activity."

Mr. A. T. Panaabaker, of Hespeler, sends the following note: "Professor Torrington has hit the nail fairly, in speaking of the manner in which our Epworth Leagues and Sunday-schools ignore our regular church hymns in their services. I rarely miss an opportunity, when called upon to take charge of either service, to introduce at least one such hymn, and have noticed with what heartiness and pleasure the young people enter into the singing of same. A little attention to this matter might work wonders in the singing by both our juvenile and adult congregations."

A good friend of the Epworth League makes the following suggestion: "Suppose we urge on our Leagues some such plan as this: First and third meetings per month to be at present taken up with miscellaneous topics, one of them with consecration service. The second and fourth evenings to be devoted to a general literary programme and a contin-

**COMING CONFERENCE CONVENTIONS.**

MONTREAL CONFERENCE  
at Cornwall - - - - Jan. 28-29

BAY OF QUINTE CONFERENCE,  
at Deseronto - - - - Feb. 18-20

LONDON CONFERENCE, at  
London - - - - Mar. 11-12

uous study of some biblical book or period. The fifth week, which comes once a quarter, to be given to missions. Such a plan would be varied and comprehensive. This occasional social night might displace any of these except missions." What do our workers think of the proposal?

The president of one of our Leagues asks the privilege of "unburdening his heart" in reference to the work in his locality. As others may be in somewhat similar circumstances, we publish an extract from two of his letters. He says, "We organized our League in the four departments, and for a few months we sailed on a smooth sea. We have often had as many as eighty present at our meetings, but now we are on the down grade, and no one seems to care whether we have a League or not." Our friend then goes on to give what he believes to be the reason for the decline of interest: "Our pastor, who is a good man, does not seem to understand the object of League work. His watchword is 'Develop the spiritual part.' We have two services on Sunday, besides a class-meeting, and an after service at the close of evening preaching, besides a prayer-meeting on Tuesday evening, and yet our pastor insists that the League meeting on Thursday evening shall be of the same character as the other services. He says, 'Drop the social and literary part, however you please, and take a cup of coffee bring men to Christ?'"

We quote this because it undoubtedly indicates the feeling of many good people concerning the League. They are continually urging the members to "Develop the spiritual part of the work," which usually means neglect the social and secular which they do not consider "spiritual." What right has any one to say that one department of our society is spiritual, and the others are not? What narrow and crooked ideas people do get into their brains when they attempt to make distinctions between the sacred and the secular? We insist that every part of our League work is, or ought to be, spiritual. The literary and social evenings, rightly conducted, certainly contribute to the development of Christian character, and, therefore, have an important place in a society with aims like the Epworth League. The celebrated violinist, Remenyi, used to get considerable music out of one string, but most players find it necessary to use several in order to produce satisfactory results. It is possible to run a League with one department, but it is very much better to have four, which, working together, produce harmony and variety.

A pastor asks if we can give a clear-cut definition of what constitutes an honorary member of the League. He goes on to say: "We have in our society some men and women, fifty or sixty years of age, who attend the meetings as regularly as the others, and lead the service in their turn. There are those who say that they cannot be active members because they are not young." We do not know anything of the local circumstances in this case, but are inclined to believe that these people are not by any means disqualified from active membership. The fact that they are interested sufficiently in the League to attend its services regularly, is an indication that they are decidedly young. People who keep young in heart and sympathy are a decided acquisition to the active membership of a League, no matter how many years have rolled over their heads. The honorary membership is the place for elderly people, who do not feel like taking the pledge, and cannot see their way clear to attend the services regularly, but are anxious to help in any way they can.

One of our ministers makes the following valuable suggestion: "Wouldn't it be a good idea to get our young people to gather from the old settlers the history of our churches from their establishment? Many of the pioneers are passing away. Unless this work be done soon, it can never be done. We shall have the historians of the future gathering from material which has been gathered 'second-hand' unless we get the old people now living to give us an account of the early days of our churches. Who could do this better than leaguers? We could have (if desired) accounts have been collected) an 'Old People's Night' at every League, and the histories of our various churches thus gathered could be deposited in Victoria University for future references. This is a most important work, and would give leaguers something definite to do, and might bring old people into sympathy with our work. What do you think of it? If I were wealthy, I would offer a prize for the best history of a local church, collected from pioneers, and written by an Epworthian."

The League at Kirkton has adopted the "Watch-Tower" method of the W. M. S. in their missionary meetings. The Missionary Committee gathers the latest news of the home and foreign fields and reports at the missionary meetings. The sum of \$15 was raised last year for the Old People's Movement, and it is expected that this will be increased this year.

## Missionary.

### Great Missionaries.

#### XV.—MacKay of Uganda.

BY REV. W. H. EVANS.

In recording the names of distinguished missionaries, a conspicuous place will be given to Alexander M. MacKay, the missionary hero of Uganda. He was a child of the manse, being born in the parsonage of the Free Church, at Rhynie, Aberdeenshire, October 13th, 1849.

Young MacKay exhibited an immense eagerness for knowledge. When only three years old he could read the New Testament, and at seven was reading Gibbons' "Decline and Fall of the Roman Empire," Milton's "Paradise Lost," and other difficult works. His education, until he was fourteen years of age, was under the direction of his father; then he was sent to the Grammar School of Aberdeen, and ultimately to Edinburgh University. When a boy he manifested a great liking for all kinds of mechanical work. He would walk miles to watch the movements of a steam-engine, and found pleasure in observing the smith working at his forge, or the shuttles flying at the mill. There was doubtless in this a providential ordering, for in his missionary life all his mechanical knowledge was laid under contribution.

After completing his studies at Edinburgh, he went to Berlin, in Germany, where he obtained a position as draughtsman in one of the leading firms. It was in that city that he decided to consecrate his life to missionary work in a foreign land. Writing to his sister in August, 1874, he says, "I am not a doctor, and therefore cannot go as surgeon; but I am an engineer, and purpose, if the Lord will, to go as an engineering missionary."

In 1875 the Church Missionary Society decided to organize a mission in Uganda. It was in response to the appeal of Mr. H. M. Stanley, the famous African explorer, in the London Daily Telegraph. He wrote a vivid description of Uganda and its people, and the strong desire of the kind to be instructed in the Christian religion, and appealed earnestly to Christian England to send out missionaries. Mr. MacKay's offer was at once accepted. In March he was in England preparing his outfit—tools for his mission, and a steamer to be used on Lake Nyanza. A brief visit was needed to Edinburgh, to bid farewell to his family. On the 25th of April, 1876, the band of missionaries, eight in number, of which MacKay was the youngest, took leave of the missionary committee. Mr. MacKay made a short address. Mr. MacKay was the last to speak. He remarked, "There is one thing which my brothers have not said, and which I want to say: I want to remind the committee that within six months they will probably hear that one of us is dead. But that I want to say is this: When that news comes, do not be cast down, but send some one else immediately to take the vacant place."

On the 6th of November he reached Rubaga, the capital of Uganda. On the 8th of November he had his first inter-

view with King Mtesa, who was, according to Stanley, "the most striking figure in equatorial Africa."

The impression produced by Stanley's letters was that the king and his people were ready to embrace the Christian religion, but such was not the case. Mtesa had evidently imposed on the great explorer. "Stamlee," said he, "say to the white people when you write to them, that I am like a man sitting in darkness, or born blind, and that all I ask is that I may be taught how to see, and I shall continue a Christian while I live." Mr. MacKay soon found that he was one of the most degraded and bloodthirsty creatures. Before Stanley arrived he burnt to death two hundred youths in one day. A few years before Mr. MacKay arrived his soldiers captured two thousand per-

to get them ready, and the king was highly pleased.

On March 18th, 1882, the first converts were baptized, five young men of promise. Mr. MacKay was filled with gratitude and joy. He says, "We have longed for this day; now that we have seen it with our eyes, may we give our Lord no rest until he gives these young Christians His grace and spirit." The good work went steadily on, a number from time to time openly confessing their faith and being baptized. On the 29th of October, 1884, Mtesa died. Mr. MacKay had often pleaded with him to turn from his sins, but apparently without avail.

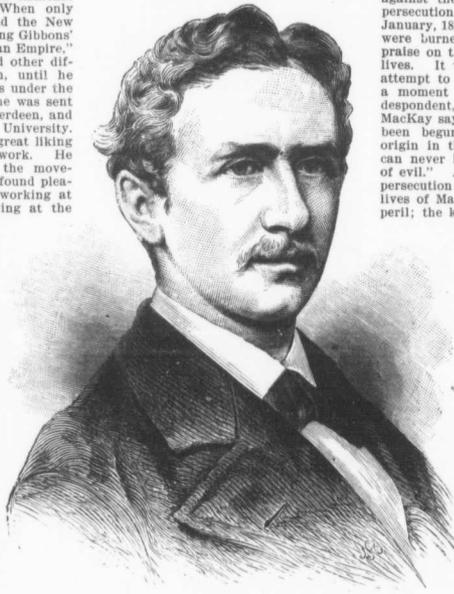
Mwanga, son of the late king, was elected to rule over them. He had all his father's vices without his intelligence. Immediately on his assumption of authority he took a position of antagonism against the missionaries. The fires of persecution broke out. On the 30th of January, 1885, three of the young converts were burned to death. With songs of praise on their lips they laid down their lives. It was the beginning of a fierce attempt to obliterate the mission. For a moment the brave missionaries were despondent, but, regaining their courage, MacKay says, "I believe that a work has been begun in Uganda which has its origin in the power of God, and which can never be uprooted by all the forces of evil." As in primitive times, so now persecution multiplied the converts. The lives of MacKay and Ashe were in great peril; the king had decided to kill them, but God preserved them.

It is touching to read how the people came by night to the mission to be instructed and to be baptized. With joy many of them laid down their lives for the Saviour.

While doing some mechanical work MacKay took a severe cold, fever set in, he became delirious, and on the fourth day of his illness, February 9th, 1890, the devoted missionary passed home to God. On the shores of the Nyanza they reverently and affectionately laid away his mortal remains to await the resurrection morn. The Rev. Mr. Deeks, who buried him, says, "The Baganda Christians, and the boys of the village, stood around the grave, and I began to read the burial service, but broke down with grief. The boys and the Baganda Christians sang, 'All hail the power of Jesus' name.' Never shall I forget that day."

A line or two must suffice as an analysis of Mr. MacKay's character. He was a man of great courage. There was no fear in the presence of danger or of his enemies. His faith, also, was strong. In the hour of trial it never seems to have failed him. Then with patience he waited for the results of his labors. As he felt persuaded they would come, so he calmly waited. His unselfishness shines out continually. When he had to return to the coast in consequence of fever, he did not desire any one of the number to return with him, but urged them to press on to Uganda. And repeatedly he preferred to remain alone among these savages than leave the work unsupplied. His consecration to the Lord Jesus was supreme. His motto was, "Africa for Christ." And he placed all his abilities at the disposal of the Saviour.

This life of cheerful, self-denying labor will doubtless be found in the last great day to have done much for the practical redemption of Africa.



REV. ALEXANDER M. MACKAY, D.D.

sons, who were all slain the same day. When rebuilding the tomb of his father, two thousand were murdered as an offering to the departed spirit. And, regardless of the presence of the missionary, murders were of daily occurrence. He was as full of vanity as of cruelty.

That which attached Mtesa and his chiefs to Mr. MacKay was his mechanical skill. He built a house for the missionaries, and the people came in crowds to see it—were astonished at its glass windows, doors, hinges, locks, and the stairs leading to the upper story. He dug a well, and they were surprised to see the water; when he put a pump in it and made the water flow, they shouted, "MacKay is the great spirit." He made a cart, and painted it bright red and blue. When he yoked the oxen, and drove them, they shouted at the top of their voices, and danced for wonder and joy. When Mtesa's mother died, he wished her to be buried after the fashion of royalty. Mr. MacKay consented to make the coffins. The outer one was of wood, and the inner one of copper. It took a month

YOUNG PEOPLE'S

Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M., Corresponding member of the Students' Missionary Campaign, 81 Cedar Street, Toronto.

The South River Epworth League of Christian Endeavor is organizing a Forward Movement for Missions under the direction of the pastor, Rev. Wm. Nixon.

At the Montreal Conference Epworth League Convention, to be held in Cornwall, on January 29th, the mission work of our Church will be reviewed by Rev. G. S. Clendennen, of Brockville.

The Epworth League Union of Montreal has appointed Mr. Walter J. Phelps, 60 McGill Street, Montreal, as correspondent to our connexional periodicals for the French work, especially the work which the Leagues are trying to help.

A Winter School for the study of the Bible and of missions will be held by the Epworth Leagues of the Welland District. Rev. A. J. Irwin, B.A., B.D., will conduct the Bible study. A programme is being prepared, the outline of which is: The field, the men, methods, and topical addresses. The school will be held about the last of January.

Mr. W. T. Halpenny, who is preparing himself for French mission work, suggests that our young people who are studying French will find "L'Aurore" very interesting. This paper is published by a committee representing all Protestant denominations that are working for French evangelization. Sample copies of this paper will be sent on application to Mr. Halpenny, 72 Plymouth Grove, Montreal.

The Whithy District Epworth League is making an effort to raise at least three hundred dollars this year. Miss Lottie E. Hurd, of Port Perry, missionary vice-president, is campaigning the district by means of personal letters and talks. This is preparatory to a student campaign next summer. Whithy District is united with Bowmanville District for the support of Rev. A. McNeill, of Norway House.

The Toronto West District will say farewell this month to the second missionary they are undertaking to support—Mr. W. J. Mortimer, who sails with Mr. and Mrs. Hartwell for China on January 21st. While Mr. Mortimer goes to far-off China, a small Chinese missionary has arrived in British Columbia. His name is Wesley Cunningham Thom. His father is supported by the Toronto West District Epworth League.

One of the most interesting features at the Victoria College Conversat this year was the Missionary Exhibit which was shown in the library. Some beautiful Chinese tapestries, representing historical and mythical subjects, were shown, proving by their exquisite workmanship and artistic blending of color that the Chinese were masters of the art of embroidery when other nations were only beginning to learn the art of weaving—some of this work being over five hundred years old. Many of the bronzes exhibited have been used in heathen temple services and are from five hundred to two thousand years old. Through the kindness of Dr. Hart, who has been thirty-seven years in China, those who attended the Conversat were given the privilege of viewing this collection.

When the Forward Movement for Missions was being talked of in Portland church, St. John's, N.B., a member of the quarterly board suggested in a board meeting that the League try and interest those outside the League who did not contribute to missions. The pastor's

visiting list was compared with the missionary collector's book. The former contained three hundred and twenty-five names, the latter twenty or thirty. Many of those able to give whose names are on the pastor's visiting list, do not give directly to any missionary enterprise. It was thought we could interest these by giving them missionary books to read, and following up the information thus given by a circular letter, telling of our plans and asking for their support. Later, we plan to see them personally, and, if possible, to secure their co-operation; also to follow them up with reading matter to keep them interested. One thing that has kept us back is that we have no settled missionary or mission in view to help support. Our League is on the up-grade and missionary interest in the church is improving.

The Chinese Mission in British Columbia has already collected sixty dollars for the missionary fund, and expects to raise one hundred dollars as its contribution this year. Tom Chue Thom, Chinese missionary in British Columbia, writes that he is much encouraged in his work. Some of the members are taking a great interest in the church. They assist in the open-air meetings, and are anxious to win others for Christ. One of the members of the Chinese Mission, who was brought to know Christ through the visits of the missionary to his laundry, about a year after his conversion returned to China, where he preached Jesus Christ to his family and relatives. His effort was blessed. He was the means of converting the entire family of his brother—in all seven persons. These were baptized and joined the Christian Church in China. Last year he returned to British Columbia, and is a great help in all the mission work among the Chinese. His happy face shows the light of hope in every feature. The Chinese women in New Westminster have found a Christian friend in Mrs. Thom, who visits among them and works as opportunity offers.

Why a Missionary Force.

1. Not to try to save others it to lose one's own salvation.—The Christian life is the missionary spirit. There is no true Christianity without it. It manifests, guarantees, and increases the love which is "the fine flower of all the graces."
2. Missionary work can best be done by those who, being first consecrated to Christ, have youth with its enthusiasm, endurance, and willingness and ability to risk somewhat for Christ and souls.
3. Unless Epworth League activity constantly manifests itself in this missionary direction, it will be consumed in self-culture, personal enjoyment, and social pleasures, all of which may have aspects of selfishness fatal to growth.—Bishop Goodsell.

The Most Important Work.

If I were asked, "What is the most important work of an Endeavor Society?" I would answer, "The organizing and maintaining a Junior society."

Guard your society well. Upon these girls and boys the future of your own society depends. It is they who will take up the work that you must some time lay down. Bestow much attention upon the Juniors as individuals. They will respond to you.

Encourage the superintendent by your presence as well as your prayers. Provide her with one or two sympathetic assistants.

Last, but not least, take as an incentive Christ's words, "Inasmuch as ye have received help from me, so ye should help your brethren, ye have done it unto me."—Alice M. Jones.

New Missionaries.

At the recent meeting of the General Missionary Board at St. Mary's, a communication was received from the Epworth League of the Toronto West District, offering to provide support for an additional missionary in China, if one can be sent. Steps are being taken to provide the travelling and other expenses in addition to the salary. The committee decided to accept the offer. The Leagues of the Woodstock and Milton Districts having already in hand an amount nearly sufficient to send out an additional missionary and support him for the first year, it was resolved that one be sent accordingly.

Why the League Should be a Missionary Force.

1. Because it is composed mainly of our young people, and it is an old maxim, "Old men for counsel, young men for action."
2. Because it is one of the great wealths of the Church, and yearly growing more so. And one of its chief "spokes" should be its missionary spoke.
3. Because its members are soon to become pillars in both Church and State; and here is the best place and best way to educate them in missionary ideas.
4. Because the Church needs such missionary reinforcements just now, and the League should rally to her bugle-call like an army with banners.
5. Because the League needs a definite object and high purpose like this to awaken its sympathies and arouse its energies, and to get it to do great things for God and humanity.
6. Because God will own and bless its missionary labors, as he always does own and bless all honest work and faithful service. His call is to each and every one of us, and his pure promise is: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

If the Epworth League believes in its magnificent motto, "Look up; Lift up," surely here is a chance for loyal and loyal service.—Gen. James F. Rusling, L.L.D.

Evangelization of the World.

What is meant by the evangelization of the world in this generation? It is our duty to give every person an adequate opportunity to know Jesus Christ as personal Saviour and Lord. We do not mean the conversion of the world in this generation. The Church will not have fulfilled her task when the Gospel has been preached to all men. Such evangelization must be followed by baptism of the converts, by their organization into churches, by building them up in knowledge, faith, and character, and by training them for service. It is the obligation of the Church to evangelize the world in this generation. It is our duty because all men need Christ. The Scriptures clearly teach that if men are to be saved they must be saved through Christ. The burning question then is, Shall hundreds of millions of men now living, who need Christ, and who are capable of receiving help from him, pass away without having even the opportunity to know him? To have a knowledge of Christ is to incur a responsibility to every man who has not. We are trustees of the Gospel, and in no sense sole proprietors. What a crime against mankind to keep a knowledge of the mission of Christ from two-thirds of the human race!—John R. Mott.



## From the Field.

### A Great Loss.

A very sad accident occurred in London recently, by which the Dundas Centre Epworth League lost one of its most useful members, in the person of Miss Nettie Kenleyseide, who was burned to death. She was convener of the Social Committee, and was most painstaking in the work of her department. Her "social evenings" were always successful, and her bright smile and winning way made her a great favorite. She also frequently took part in the devotional meetings. Her last hours were characteristic of her, for she thought, not of herself, but of others. The Dundas Street League expressed its sympathy by a floral Epworth League cross, and the next meeting after the funeral took the form of a memorial service.

### Union Meeting.

The quarterly union meeting of the Epworth Leagues of the Whitechurch Circuit met in the Methodist church on Monday evening. The following profitable and instructive programme was enjoyed by a large gathering of enthusiastic leaguers. Singing, "The Church has one foundation, which is Jesus Christ." Also, addresses on, "The Power of the Bible," "The Power of Prayer," "The Power of Personal Work," "The Power of a Good Citizen," "The Power of the Pew," "The Power of the Pulpit." Miss Ferguson and the Misses Taylor added much to the programme by singing solos and duets.

### Fraternal Visit.

The Epworth League of Banner entertained the Leagues of Dorchester and Putnam on Tuesday evening, November 26th. Addresses were delivered by Revs. Mr. Yeale and Mr. Moorshouse, ministers of the circuit, besides music, recitations, and an essay on a Thanksgiving topic, given by members of the different Leagues. Lunch was served, and the remainder of the evening was spent in social intercourse. These meetings seem to arouse interest, and give outsiders an idea of what the work of the League is.

### From South Cayuga.

Our South Cayuga Epworth League is a most energetic and enterprising society, comprising sixty members, of which forty-two are active and eighteen associate. We have no honorary members, since many of the older people of the church attend the League meetings regularly, and are active members, thus uniting the young and the old in our good work. Our meetings during the summer months have been well attended, and were very interesting. For this term the Programme Committee has arranged that one meeting in each month shall be an Open Parliament on various subjects, such as, "Influence," "The Holy Ghost," "The Epworth League," "Christian Citizenship," etc. These have proven to be very instructive. We are pleased to note a marked increase in the spirituality of the League, and thank God that during the year our efforts have resulted in the conversion of a number of the associate members, who have now become active. Our pastor, Rev. Chas. M. Marshall, is a firm believer in the Epworth League and its power for good in connection with

any church, and by his earnestness and great zeal in the work has proved himself to be a true friend of the young people. In appreciation of his work the Leagues of this circuit joined together in sending him as their delegate to the great International Convention at San Francisco, held in July last.

Our League anniversary services were held on Sunday, October 13th, when Rev. W. B. Smith, of Fonthill, was present with us, and inspired our workers by his very practical sermons. We are looking forward to a better work this year than ever before.

MRS. J. M. RITTENHOUSE, President.

### A Havergal Evening.

On Monday evening, December 9th, a literary meeting was given by the Epworth League of the Cardinal Methodist Church, and an audience assembled that almost filled the seating capacity of the Sunday-school room. The services were in charge of Miss Sarah McLaughlin, who had a well-arranged and varied programme to present. The life and works of Miss Frances Ridley Havergal, with lessons therefrom, was the subject presented. Mr. Conley gave a brief and concise digest of her life, Rev. Mr. Stafford pointed out some practical lessons to be learned, while Miss McLaughlin contributed one of her poems as a study. Music was rendered by Mrs. Sweet, Mrs. Locke, and Mrs. Bolton, and many choice selections from her poetical works were given by those present. The evening was one of much enjoyment and profit.

### The Bells.

"An Evening with the Bells" at the last League literary meeting in the Methodist church, Tilsonburg, proved a very enjoyable service to the large number present. Mr. T. L. Armstrong presided and announced the following programme, which fully explains the kind of bells the subject consisted of: Essay, by Miss Mazie Beamer; piano duet, "Yuletide Bells," Misses Beatrice and Grace Hogarth; reading, "The Bell of Atr," Mrs. Bura; chorus, "Jingle Bells"; reading, "Curfew shall ring To-night," Miss Paulina Hogarth; solo, "Chiming Bells of Long Ago," Miss Grace Hogarth; recitation, "The Three Bells," Miss Gladys Caverhill; piano solo, "Ring the Bells of Heaven," Miss B. Hogarth; reading, "The Inchcape Rock," Miss Clara Atkinson; chorus, "Hear Dem Bells"; recitation, "Ring out, Wild Bells," Miss Edna Haney. A large bell of colored paper, over a wire netting, inside of which was a lighted candle, suspended from the ceiling, was greatly admired, while some evergreens and plants gave the room an inviting appearance, reminding the audience that the joyous season is not far distant when both bells and evergreens will be prominent decorations.

### Circuit Convention.

The fourth quarterly meeting of the Malahide Circuit Epworth League Union took the form of a thanksgiving service and convention at Mount Salem on November 28th. In the morning an earnest and able sermon on "Thanksgiving" was preached by the junior pastor, Rev. Robert Hicks. In the afternoon the following subjects were presented by a member from each League, followed by discussions: "The Epworth Leaguer and his Bible," "Literature," "Missions," "Evangelistic Work," "Social Service," "Temperance." Miss E. Mathison, district secretary, gave outlines of some excellent plans for each department of League work. At the evening session

reports were given from the various Leagues. Missionary work is progressing, spiritual life increasing, and The Epworth Era receiving greater attention. An Epworth Era evening was recently held at Luton, when six new subscribers were secured. This League has also recently organized a Reading Circle.

Rev. W. R. Young, D.D., of St. Thomas, delivered an interesting, eloquent and profitable address on "The Fulness of the Spirit—the Heritage of every Leaguer," at the evening session.

NINA G. CHUTE, Cor. Sec.

### An Evening with Tennyson.

The George's Lake E. L. of C. E. paid a return visit to the Riceville League, recently, and spent "An Evening with Tennyson." The programme had been arranged by M. W. Shepherd, B.A., the president of the Riceville Epworth League, assisted by the Literary Committee, was as follows: Invocatory prayer by Rev. J. J. Martin; address of welcome by the president; music; address on "Life and Work of Tennyson," by Rev. R. Calvert, B.D.; reading, "Lord of Burleigh," Mrs. Nicholson; quartette, "Sweet and Low" recitation, "St. Agnes' Eve," by Miss Ryan; quotations from Tennyson (ten in number); selected by the president (ten in number); "Break, Break, Break" by H. B. Darlington, president George's Lake Epworth League; music; address, "A Literary Criticism and Synopsis of The Princess," by M. W. Shepherd, B.A.; recitation, "The Charge of the Light Brigade," by John Carr; duet, by Rev. R. Calvert and Miss Darlington, of George's Lake; quotations (ten in number); reading by Rev. A. J. Martin, "Merlin and the Gleam"; solo, Rev. R. Calvert; recitation, "Crossing the Bar," Kate Moffatt.

The above literary programme was followed by some of the work of the Social Committee. Introductions, social intercourse, the Riceville boys attending to the visitors' horses, refreshments, etc., then, "God be with you till we meet again." A beautiful moonlight night for the drive home added much to the pleasures of the evening. Every member of the George's Lake Epworth League, not away from home, with one exception, was present.

### Windsor District.

In spite of the dull, rainy day, the best attended and most earnest executive meeting we have ever known, was held in the Methodist church, Leamington, on Saturday, November 23rd.

It was decided that the district officers visit all the Leagues in the district during December. In the interest of the Literary Department and the Library and March in the interest of the Missionary Department, and that the vice-presidents of all the other departments send letters to all the Leagues, with suggestions.

The following resolutions were carried unanimously: (1) Owing to the many evil associations of children during the week, to give more systematic instruction in the Bible, Church history, missions, temperance, etc., than the Sabbath-school gives opportunity for, and to develop Christian activities in the children, it is the opinion of this executive that a Junior League should be organized in each congregation, care being taken to secure a suitable superintendent, and a suitable time for meeting. (2) That the last sentence in Article 6 of the Constitution of the Epworth League, to be amended to harmonize with Clause 6 of the Constitution for Conference Epworth Leagues, and read, "This committee shall nominate two or more candidates

for each office, the election to be by ballot by the convention." It is recommended by this district that all district and Conference Epworth League Conventions take these two subjects into consideration, and forward the results to the proper authorities.

W. R. MANNING, Secretary.

### A Model Superintendent.

One of our ministers writes as follows of one whom he considers a model Sunday-school superintendent: "Wm. Woollett, superintendent of Walkerville Sunday-school, is manager of the L. E. and D. R. R., and is a very busy man, but a practical man of an indomitable energy, who makes everything a success that he touches. I have known him to be in Toronto, and sometimes in Montreal, meeting other railway magnates on very important business. If at a school meeting, or at a choir practice (as he was also leader of the choir) he made it a point to be on hand at his post of duty. Often he would reach home at 7 p.m., tired out and worried, but at half-past seven you would find him and his devoted wife at the prayer-meeting. Such an example of faithfulness and consistency I have rarely witnessed. I have given you the above incidents to show why Walkerville Sunday-school is a success, and the entertainment always A1. Though a struggling cause, being comparatively few in numbers, and handicapped with a heavy debt, Walkerville church is one of the best I know in Methodism. Official Board, Ladies' Aid, Sunday-school, and Epworth League, are all aggressive and wide-awake. The moving spirit is Mr. Woollett, if I have not overestimated his worth."

### Just a Line or Two.

Rev. R. McKee has organized a new League at Stroud.

The Epworth League at Fergus has been debating the question, "Is Capital Punishment Justifiable?"

The Toronto Junction Tribune has an Epworth League column which contains much interesting information.

A new League has been organized at the French Methodist Institute, Montreal, with twenty-five members, and with splendid prospects.

The Leagues of the London District during the last year raised, for all purposes, a thousand dollars more than during the previous year.

A correspondent writes from Montreal that the work in that district is being well organized, and that good things will be heard from that part of the country in the near future.

The executive of the St. Thomas District League is all alive. A plan has been drafted for visiting the local Leagues. Each member of the executive will take three or four societies.

In addition to the regular devotional topics, the Glencoe Epworth League is taking up a series of Normal lessons on the Old and New Testaments, under the direction of the pastor, Rev. J. W. Baird.

The executive committee of the Montreal District Epworth League, at its last meeting, passed a strong resolution in favor of the Canadian Epworth Era, and steps were taken to increase its circulation in Montreal. Good!

The secretary of the Springfield League reports "attendance good and meetings interesting. Forward movements in Bible study and missions, and Reading Course have all been taken up. Pastor's lecture on 'Plough Deep' was said to be splendid."

A new League has been organized at the Bethel appointment on the Staffa Circuit. The pastor, Rev. John Henderson, has conducted a fine revival here, and the League is the result. It begins with thirty active members and ten associates. There is now a League at each appointment of this Circuit.

The executive committee of the Windsor District League has arranged to have its members visit every League on the District in the interest of the Literary Department. The three subjects to be presented are: (1) Bible Study; (2) The Reading Course; (3) The Epworth Era. Later on, the work of the other departments will be attended to.

The Sunday-school at Glencoe has almost doubled its attendance during the last half year. The Home Department is also being organized. On "Decision Day," a few weeks ago, over thirty members of the school took their stand for Christ. These are being encouraged to attend class. An intermediate League has been organized, with great promise of usefulness.

### Junior Jottings.

The Juniors at Oil City have earned enough to place a new carpet and chairs in the pulpit of the church, which is being renovated.

The Junior League at Upper Port in Tour, N.S., has advanced so far that it is now proposed to transform it into a Senior League.

The Junior League of Main Street Church, Pictou, presented the church with some fine pulpit chairs, and also subscribed \$10 to the improvements recently made in the building.

"Our Church Tidings," of Fordvich, says: "The Junior League is doing well under the superintendency of Miss Mahood. The boys and girls are being taught in heavenly things, giving to the cause of missions and trained for usefulness in coming days. Drop in occasionally. It will evince your interest and please the children."

The Junior League entertainment at the Main Street Methodist Church, Pictou, in December, was a decided success. The little people in their motion songs, and sully and good night drill, the solos and recitations, and the fan drill by the young ladies, came in for encores and kindly comment, reflecting great credit on the trainers and trained. Proceeds over \$30.

### Among the Toronto Leagues.

Interest in the League work at Woodgreen Tabernacle is increasing.

During December Prof. Torrington gave a very interesting talk to the Metropolitan League on "Church Music."

The Berkeley Street League paid a fraternal visit to Bathurst Street Society on December 5th. A pleasant time was spent.

Clinton Street League had an "Epworth Era Evening" on December 16th. Old subscriptions were renewed, and new ones secured.

The League of Broadway Tabernacle Church conducts a prayer-meeting at the close of the evening services on the first and fourth Sundays in each month.

The League of Carlton Street Church conducts an evangelistic service every month at the Centre Street Mission. At the close the members provide refreshments.

Clinton Street League held open-air meetings during last summer on the street corners. This League expects to raise \$10 for missions this year; \$60 has already been paid.

The young men of Centennial Church have organized a "Young Men's Success Club," and have opened a reading-room in the basement, to be supplied with good reading for young men.

Rev. E. W. Stapleford, of Victoria University, delighted the Sherbrooke Street League on Monday, December 2nd, with an interesting talk on his missionary experiences in the mining camps of British Columbia.

The League of Epworth Church has a membership of thirty, and an average attendance of twenty-five. They are now taking up Prof. McLaughlin's plan of Bible Study, with good results. This League is giving \$125 for missions this year.

The Metropolitan League is endeavoring to develop the talent of its own members, and everybody is urged to take part in the meetings. On a rainy evening recently there were fifty present, and forty-five said something on the subject which was introduced.

The E. L. of C. E. of Parkdale Church held a Monday Evening on Monday evening, December 2nd, and discussed the question whether the missionaries were responsible for the Boxer uprisings in China. It was decided in the negative. The programme was unique and interesting. By general admission, the ladies carried off the palm for good speaking.

### Personal.

Dr. and Mrs. Large, of Bella Bella, B.C., are in Ontario for a couple of months' furlough.

Dr. Spencer for some time, who have been in Toronto for a while, have returned to their home at Bella Coua, B.C.

Rev. Jas. L. Batty, of Halifax, N.S., has been giving several interesting lectures on his trip to San Francisco last summer.

Rev. A. Fraser recently delivered an illustrated lecture on "Eastern Customs and Fashions" to the Metropolitan League, Victoria, B.C.

We had the pleasure of a call from Rev. B. W. Allison, of Pilot Mound, Man., president of the Killarney Institute. He reports the work in the west in a glowing condition.

Mr. Albert Brace, one of our probationers at Victoria College, has gone to South Africa with the Canadian volunteers. His main object is to do Christian work among the soldier boys, and not being able to go as a chaplain, he enlisted in the ranks. He will have the prayers of many young people in Canada that he may be made a blessing to his associates.

### The Reading Course.

Rev. John Morrison, of Springfield, writes: "Great interest is taken in our new Reading Circle here."

Five new members have been added to the Meadowdale Reading Circle, making a total of 21. Where is the country circle that can beat this?

An intelligent and appreciative reader says, "Despite some difficulties, Whittier is proving a success in our circle. The book on Japan is beyond criticism."

A Reading Circle of fifteen members has been organized by the League at Glencoe. The book on Japan is being studied at the monthly missionary meetings.

A correspondent writes from Paris, "It is good to see, as we do, busy tired young people enjoying the work of the Reading Circle, and some for the first time doing solid reading. Our 'Table Talks' greatly brighten the meetings."

## District Conventions.

### Whitby District Convention.

The sixth annual convention of this District Epworth League was held in the Methodist Tabernacle, Whitby, Oct. 23rd, 1901.

There were 86 delegates present. The different Leagues in the district reported an increase in interest and membership and all felt the great need of more prayer and a deeper consecration to the Master. Mr. Dyer, of Columbus, gave a very interesting address, "The Every-day Difficulties of League Work." Rev. A. C. Wilson, of Pickering, chairman of the district, gave an address on "The Importance of Prayer in League Meetings." Miss Bunting, second vice-president, reviewed the missionary work on the district for the past year. Rev. J. H. Oliver, of Toronto, gave a very interesting and profitable address on "The Importance of League Work." The report of the Nominating Committee, as read by the secretary, showed the following officers elected: Honorary president, Rev. A. C. Wilson; president, Mr. J. U. Deibert, Brooklin; 1st Vice-Pres., Miss R. Upton, Prince Albert; 2nd Vice-Pres., Miss L. Hurd, Port Perry; 3rd Vice-Pres., Miss U. Harper, Whitby; 4th Vice-Pres., Mr. Dyer, Columbus; 5th Vice-Pres., Miss DeLong, Brooklin; secretary and treasurer, Miss A. G. Brown, Port Perry; Conference representative, Rev. V. Emery; executive committee, Rev. S. Dixon, Seagrave; Mr. U. Cragg, Greenbank; Miss Mackey, Kinsale; Miss Bunting, Pickering; Miss Harvey, Whitby.

### Pembroke District.

The annual convention of the Epworth Leagues of the Pembroke district was held at Renfrew on Tuesday, November 26th. Owing to the snowstorm, which prevented a number from attending, the attendance was not large, although the sessions throughout were both interesting and profitable. The opening session was opened with devotional exercises by Rev. Manly Benson, chairman of the district, after which the president, Miss T. Crabbe, of Pembroke, took the chair. Written reports were read by delegates from all the Leagues and Forward Movement Bands, which were very encouraging. The importance of the Forward Movement question, its proper system of management, was well discussed by many. \$120 was the sum raised last year toward the support of Mr. and Mrs. H. H. Cobden in Japan. The devotional exercises of the afternoon were led by Rev. J. H. Miller, of Eganville. A paper on "Recreation Positively Considered" was read by Rev. Manly Benson. Rev. Mr. Armstrong, of Fort Coloungue, read a paper on "Personal Work for the Master" by the Individual Leaguer." These excellent papers were discussed. The papers, "Leaguers in and out of the Mid-week Prayer-meeting," by Rev. E. R. Kelly, and "Mission Work of the League," by Rev. W. Johnson, were not given, as these gentlemen were absent, but they were discussed at length. Owing to the illness of the newly elected president, Mr. W. A. Stickle, of Renfrew, the chair during the evening session was taken by Rev. H. S. Osborne, of Cobden. Miss F. Crabbe read a paper on "What the Epworth League has done for me," after which testimonies were given by the Leaguers. The Renfrew Methodist choir furnished an excellent programme of music. Rev. Manly Benson delivered an address on "Dangers to Young People," which was listened to with earnest attention and pleasure.

The members on the executive for the ensuing year are: Hon. President, Rev. Manly Benson, Arrnprior; President, Mr. W. A. Stickle, Renfrew; 1st Vice-Pres., Rev. G. D. Armstrong, Fort Coloungue, Que.; 2nd Vice-Pres., Miss F. Crabbe, Pembroke; 3rd Vice-Pres., Miss Jennie Elliott, Arrnprior; 4th Vice-Pres., Rev. W. Johnson, Grassie; Secretary-Treasurer, Miss A. Davidson, Renfrew.

### Palmerston District.

The seventh annual convention of the Palmerston District was held in the beautiful new Methodist church at Moorefield, on Friday, December 19th. The weather was pleasant, and there was a fine attendance at all the sossas. In the evening the spacious auditorium was crowded to its utmost capacity. The people of Moorefield extended a very hearty welcome to the delegates, and entertained them to supper in the basement at the close of the afternoon session. The following topics were discussed:

"Lights and Shadows of S. S. Work," by Mr. H. Irvine.

"Methods of Conducting Literary Work in the League," by Rev. J. W. Gilpin, Harriston.

"The Nature of Temperance Work in Sunday-school and Epworth League," by Mrs. J. Goodwin, Hope.

"How to Introduce Variety in the Temperance Meeting," by Mr. S. G. Gregg, Clifford.

"Missionary Outlook," by Miss M. Beck, Harriston.

"Ways and Means of Making the Social Committee more Effective," by Rev. Mr. Cooper, Alma.

Round Table, conducted by Rev. A. C. Crews.

In the evening, appropriate addresses were given by Revs. S. E. Marshall, B.D., and A. C. Crews.

The following officers were elected: Honorary President, Rev. J. H. Robinson; President, Mr. E. Husband, Moorefield; 1st Vice-Pres., Mrs. J. Bromhill, Harriston; 2nd Vice-Pres., Mr. H. Irvin, Drayton; 3rd Vice-Pres., Mr. S. G. Gregg, Lakelet; 4th Vice-Pres., Miss Maggie Elliott, Harriston; 5th Vice-Pres., Miss Eva McConnell, Harriston; Secretary, Miss A. Dynes, Moorefield; Treasurer, Mrs. Joseph Goodwin, Palmerston; Conference representative, Rev. James Mooney, Alma.

### Bracebridge District Convention.

The Bracebridge District Epworth League held their sixth annual convention at Gravenhurst, on Thanksgiving Day. The convention was largely attended, representatives from nearly every part of the district being present. On account of the train from the north being late, the morning session was not called. However, owing to the good executive ability of retiring president Mr. Rice, the business was quickly and satisfactorily disposed of at the opening of the afternoon session.

Some very interesting and profitable papers were read. The thought in these and the discussions which followed some of them were very helpful and suggestive. The Gravenhurst League served lunch in Convention church, which afforded an excellent opportunity for delegates to become acquainted with one another. Both the afternoon and evening sessions were nicely spiced with some excellent solos.

One of the strong attractions of the convention was an address on "Forward Movement in Missions" by Dr. Stevenson, of Toronto. On account of sickness in his family, he was unable to be pres-

ent. However, he kindly provided a supply, and Mr. Steward, of Victoria University, gave an able and profitable address on that subject. After expressing itself strongly in favor of prohibitory measures being enacted, the convention was brought to a close, and visiting leagues went away with a friendly feeling toward the League which had entertained them so kindly.

The following officers were elected: Hon. president, Rev. J. J. Ferguson; President, Mr. Geo. Rogers; 1st Vice-Pres., Miss Kernick; 2nd Vice-Pres., Miss Groves; 3rd Vice-Pres., Mrs. Swain; 4th Vice-Pres., Mr. Stinson; 5th Vice-Pres., Mr. Russ; Secretary-Treasurer, Miss Williams; Executive, Rev. J. R. Alkenhead, Rev. H. Harper, Ph.D., Rev. Chantler, and Rev. Carscadden.

### Bay of Quinte Conference Convention.

The Bay of Quinte Conference Epworth League Convention will be held in the Methodist Church, Deseronto, on the 18th, 19th, and 20th of February, an evening session on the 18th, and a morning, afternoon and evening session on each of the other days. Prof. McLaughlin, of Victoria University, has kindly consented to give a one hour Bible study on the morning of the 19th, subject, "The Kingdom of God," a study in the Gospel of Luke, and also to recite on the morning of the 20th, subject, "The Christian Church," a study in the Gospels, Acts and Epistles of Paul. Dr. F. C. Stephenson will be at the convention to give a report of the Summer School held in Toronto, and conduct a Missionary Conference on the Young People's Forward Movement for Missions. Let every League and Christian Endeavor Society in the Conference be represented by one or more delegates at this convention.

G. E. DEROCHE, Secretary-Treasurer.

### A Great Convention.

The fourth international convention of the Student Volunteer Movement for Foreign Missions will be held at Toronto, Canada, February 26 to March 2, 1902.

Three Volunteer Conventions have been held: the first at Cleveland, in 1891, having in attendance 680 delegates; the second at Detroit, in 1894, having in attendance 1,325 delegates; and the third at Cleveland, in 1898, having in attendance 2,221 delegates. At the convention in 1898 there were 1,598 students and 119 professors, representing 461 institutions of higher learning in the United States and Canada, 87 secretaries and other representatives of foreign mission boards and societies, 80 foreign missionaries, and many other leaders.

From present indications the convention next February will be even stronger than the previous ones. It will in all probability be attended by students and professors from over 500 colleges, theological seminaries, medical schools, and other high institutions of learning. The fact that the next conference of the secretaries of the boards of missions of the United States and Canada will be held in Toronto insures a large attendance of officers and representatives of the foreign mission boards. A large number of missionaries from all parts of the world-field are expected. Not only leaders of the young people's societies, State, Provincial, and International societies of the Young Men's and Young Women's Christian Associations and editors of Church papers and missionary magazines, as well as fraternal delegates from student movements in Europe have been invited.

**Fifth Convention of the Epworth League of the Montreal Conference, Cornwall, 28th and 29th January, 1902.**

*Partial Programme. Other Themes to be Arranged for.*

**TUESDAY MORNING.**

Meeting of Executive Committee.  
General Business.  
Scriptural Exposition, Rev. S. G. Bland, B.A.

**TUESDAY AFTERNOON.**

"Entire Consecration of Heart and Life." Rev. B. W. Thompson, Berwick.  
"The Social Atmosphere of To-day: How can the Epworth League Affect it?" Mr. J. Penrose Anglin, Montreal.  
"The Christian Home a School of Character." Rev. T. E. Burke, B.D., Lynn.  
"Christian Citizenship, or the Civic Relations of the Christian."

**TUESDAY EVENING.**

"The Epworth League Outlook." Rev. A. C. Crews, General Secretary.  
"The Epworth League Aim." Rev. John Philip, M.A., D.D., Kingston.

**WEDNESDAY MORNING.**

"The Sources of Christian Joy." Rev. J. D. Ellis, B.A., Carleton Place.  
Conference of Junior workers, under direction of Miss S. M. Whitworth, Brockville.  
Election of officers.  
Scriptural Exposition, Rev. S. G. Bland, B.A.

**WEDNESDAY AFTERNOON.**

A chat with the General Secretary.  
"The Idylls of the King." Rev. E. Thomas, Metcalfe. Illustrating the spiritual value of literary study.  
"Progress and Perils of the Forward Movement for Missions." Mr. T. W. Quayle, Ottawa.

**WEDNESDAY EVENING.**

Representation of a meeting of the General Board of Missions of the Methodist Church, illustrative of the character of the work performed and the methods of conducting the mission interests of the Church.

Throughout the morning and afternoon sessions, general discussion of all topics will be provided for, and delegates are earnestly desired to come prepared to offer practical suggestions wherever possible.

Special rates on the railways will be in force. For detailed information, see the advance programme sent to each circuit in the Montreal Conference.

Lockburn B. Scott, House of Commons, Ottawa, Secretary.  
Rev. G. S. Clendenen, S.T.L., Brockville, President.

The January National Magazine, of Boston, will contain the first of a series of articles by Senator Mark Hanna, of Ohio, on the career of his friend, the late President William McKinley. No other man was so warmly devoted to McKinley or so closely in touch with him. These articles will embody the Senator's estimate of his friend's character and life work, and give many interesting incidents of his career. They will be the most widely read and authoritative contributions on this subject. The National is a first-class American News-Magazine, its stories are strong, its pictures of men and women of the day many and timely, its "Affairs at Washington" unique. Those who are not subscribers can obtain the January number by sending ten cents in stamps to the W. W. Potter Co., publishers, 41 West First Street, Boston. Annual subscriptions, covering the entire issue, \$1.

**The Book Shelf.**

**Two and One.** By Charlotte M. Valle, (Sunshine Series.) Thomas Y. Crowell & Co., Publishers, New York.

The two were a pair of children who counted just a dozen years between them, and the one was a grown-up person who loved the sky and the woods and all the green, out-of-door world almost as well as they did. The grown-up person had stopped going to school, and the children had not yet begun, so there was a great deal in common between them, and they busied themselves in a pleasant old house and the fields that lay about it, and had good times together. There were stories everywhere. Sometimes they came out of books, sometimes from the trees and long grass. She told them about the secrets which the breeze whispered to the trees; about the chattering cricket and chirping robin; about the good fairy and the dancing sunshine. And the children listened, quietly absorbed and eagerly wishing for more.

at times, but withal lovable. "Trolley," the cat, is also worthy of attention. He and the "Candle" are both filled with good intentions in spite of their outbursts of innocent mischief. How prominent a part the two play in acting as peace-makers and healing a rift of years' standing, between two neighboring families, forms the subject of a brightly written little book by a popular writer for children. It will be found entertaining and wholesome—a story that the younger readers will enjoy.

**The Man from Glenarry.** By Ralph Connor. The Westminster Press. Price, \$1.25.

It is said that when Ralph Connor's book, "Black Rock," was first offered to an American publisher, it was declined with the remark, "Too much temperance and religion." Now, there are many firms which would be only too glad to handle his books. "Black Rock" and "The Sky Pilot" were beautiful stories, and "The Man from Glenarry" is a worthy successor to them by a peculiar sect. It is a life-like book, full of thrilling incidents and beautiful descriptions. Humor and pathos run through the volume, and it is interesting from start to finish. Eight thousand volumes were sold in Canada within six days of its appearance, and the probabilities are that the sale in the United States and Canada will reach half a million. The author, Rev. C. W. Gordon, is a well-known Presbyterian minister in Winnipeg.



REV. C. W. GORDON.  
(RALPH CONNOR.)

**Stephen; A Story of the Little Crusaders.** By Eva A. Madden. (Sunshine Series.) Thomas Y. Crowell & Co., Publishers, New York. Price, 10 cents.

What is known in history as the Children's Crusade was one of the most remarkable movements of the Middle Ages. Under the leadership of a boy of fourteen, named Stephen, thousands of children started out for the Holy Land, believing that without other weapons than prayers this Crusade and its leaders, which led through the walls of Jerusalem would fall, and God would deliver the Holy City from the hands of the Turk. The enterprise was an ill-fated one, and tragic in its end, as none of the young Crusaders ever returned to their homes. This little book is a story, woven about this Crusade and its leaders, which will prove both interesting and instructive to young people. It is a splendid volume for the Sunday-school library.

**The Candle and the Cat.** By Mary F. Leonard. (Sunshine Series.) Thomas Y. Crowell & Co., Publishers, New York. Price, 10 cents.

"The Candle" is a little girl who tries to follow her grandfather's advice and carry the light of good deeds about with her. She is impetuous and thoughtless

**A Journey Through the Nineteen Centuries of the Christian Church.** By the Rev. Ed. DeGruchy. John Lovell & Co., Montreal, 1901. Price, \$1.25.

The author of this book is pastor of our West End French Methodist Church, in Montreal. Having lived in Montreal for a number of years, he has been led to examine seriously the doctrines and ceremonies of the Roman Catholic Church, which led him to the conclusion that this great Church was the promulgator of serious error. It is the boast of Romanism that it is always the same, but Mr. DeGruchy shows, by taking a rapid run through the history of the Church, that this is not the case. He points out the various changes and additions which have taken place at different periods, causing alienation from the simplicity and purity of early times. The author explains that the book was not written for high educated persons, but is intended mainly for young people. It certainly contains a vast amount of information concerning Roman Catholicism in condensed form.

**Better Lives for Common People.** Studies of the Way of Peace. By Rev. John Maclean, Ph.D. Wm. Briggs, Toronto. Price, 50 cents.

This is one of a series of small books upon what is often termed "The Higher Life." Dr. Maclean aims, however, at divesting the subject from all technicalities and hackneyed expressions, and to write books that help the people to live "better lives." His former volume, "The Making of a Christian," has been greatly appreciated, and this second volume appears to be equally good. Such books ought to have a wide circulation among our young people. They will help wonderfully in the development of Christian character.

## Devotional Service.

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

Again the readers of these columns are treated to bright thoughts and helpful suggestions from minds active and alert in their devotion. To the many ministers who have kindly rendered this valuable service, our thanks are due and cordially extended.

THOS. J. PARK.

### JANUARY 19.—"CALEB: CHOOSING A HARD THING."

Johna 11, 6-13.

#### HOME READINGS.

Mon., Jan. 13. Esther's choice ..... Esth. 1, 1-16  
 Tues., Jan. 14. Nehemiah's choice ..... Neh. 1, 1-11  
 Wed., Jan. 15. Jonah's choice ..... Jonah 1, 1-17  
 Thu., Jan. 16. Christ's choice ..... Matt. 22, 36-40  
 Fri., Jan. 17. Stephen's choice ..... Acts 6, 9-17  
 Sat., Jan. 18. Paul's choice ..... Acts 20, 19-25

Our topic this evening is very appropriate to the season of the year. Caleb is eighty-five years old, but he is still young. Some men are in their forties, while others are young at seventy. It is not always a question of years. Forty-five years ago God had made a distinct promise to Caleb. The time has now come for him to assert his right and claim his inheritance. He chose Hebron, a study of the history of those times reveals to us the difficulties involved in this choice. Hebron was one of the most ancient of the cities of Canaan. It was the capital of the Anakim and was inhabited by the most war-like people of the land. At this time the Anakim had left their stronghold, but were making ready to return and subdue Hebron and the surrounding country. And yet in the face of this, this man of eighty-five years says, "Send me then, where there is danger, where there are difficulties to overcome; give me Hebron, with its strong walls of defence, its mighty bulwarks, its men of giant stature, for," says he, "I am verse eleven." "As yet I am as strong this day as I was in the day that Moses sent; and as my strength waxes, then, even so is my strength now for war." Noble words from a noble man, not afraid of the hard things.

Plutarch says, "To do an evil action is base; to do a good action without incurring danger is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything." So Caleb, undeterred by the difficulties, chose the hard thing. Now, go back some forty-five years, when he and Joshua brought back a favorable report of the land, and unsuccessfully tried to counteract the influence of the other ten spies. In Numbers 14, 24, we have the key to Caleb's character. "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereto I went; and his seed shall possess it." In this passage we have God's estimate of Caleb. He says two things about him:

1. He had "another spirit." A spirit in contrast to the other ten. There are "three things" in his spirit worthy of notice:

(a) He had a conciliatory spirit. In the 13th chapter and 9th verse we read, "And Caleb stilled the people before Moses." He tried to conciliate them. He acted the part of a peacemaker. Too many people have anything but this spirit. They are worse than the personal column in a town newspaper; they are a veritable news bag; all you have to do is to shake them a little, and the gossip will fall out. Always saying things up. "I am going to tell you an awful secret, but mind you are not to breathe

it to a single person," and then there is poured into the ear of the willing listener a story about some one, which had only been received a few minutes before from some one else with the same injunction, "Don't breathe it to a soul." Christ said, "Blessed are the peacemakers." Try it for a while; it will be a good way to convey the truth.

(b) He had a cheerful spirit. He saw the giants, but gave prominence to the first. He looked on the bright side. A woman, who said she always looked on the bright side, was asked what she would do if there was no bright side. "I would polish up the dark side," said she. It is hardly possible to overestimate the profitability of this virtue. Some people make themselves, and all who come in contact with them, miserable by always looking for trouble. In summer it's too hot, in winter it's too cold. If a picnic is arranged for them, at once they commence to wonder if it will rain that day. How often we are troubled with the troubles that never come? Mr. Beecher said, when he first commenced horseback. In the spring of the year the streams were swollen and dangerous, and the bridges were very often unsafe. On one of his circuits he had a number of those bridges to cross. He no sooner started out, but he was filled with fear lest the first bridge would break down while crossing, but he crossed the first one without accident. He then began to wonder if the next would be safe, but he found, as he came to them, that they got over all right. "After some time," he said, "I learned not to cross bridges until I came to them. Caleb was cheerful, optimistic, a splendid quality, useless while fronting a bright new year. "A script on my back and a staff in my hand,

I march on in haste through an enemy's land;  
 The road may be rough, but it cannot be long;  
 And I'll smooth it with hope and I'll cheer it with song."

(c) He had a courageous spirit. The other ten said, speaking of the giants, "They are stronger than we." And we are in our own sight as grasshoppers, and we are in their sight." Very true. The person who is a grasshopper in his own sight is very likely to be one in the opinion of others. No such craven spirit lived in Caleb. He said, "Let us go up at once and possess, for we are well able to overcome it." He recognized the difficulties in the way, but he did not let them frighten himself. The late Phillips Brooks said, "Be courageous. Be independent. Only remember where the true courage and independence come from."

"2. He followed the Lord fully." It was this that distinguished Caleb from the others. In Numbers 32, 10 and 11 we read, "And the Lord's anger was kindled the same time, and he swore, saying, surely none of the men that came up out of Egypt, from twenty years old and upwards, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not followed me fully, said Caleb," etc. There was a thoroughness about his service. He did not try to know how near the world he could live and not lose his religion. His affections were not divided. Like Paul he might have said, "This one thing I do." Thoroughness is essential to success in any department of life. The student must be thorough in order to take a high grade in his class. The lack of thoroughness has driven many a business man to the wall. It has robbed the doctor of his patients, the lawyer of his briefs, and the preacher of his congregation. "He wholly followed the Lord."

It is entire consecration. The Lord always knew where to put his hand on

Caleb. He was one of those men you could bank on. He is the same at eighty-five as at forty—not a sail taken in, not a flag lowered, not an affection diminished, as ready to meet the foe as of old. Now he claims the promise; now he asserts his right. Forty-five years ago God had promised an inheritance. God never forgets his promises. And Joshua blessed him, and gave unto Caleb, the son of Jephunneh, Hebron for an inheritance. This is the reward of faithfulness. Caleb's reward illustrates the immense difference between a full and a partial following of God. It is the difference between the river and the sea. Both are water. The river is good enough in its place, and is useful to man and beast in small serves. The sea is all something more than water, for it is all but infinite, and as we gaze upon it a sense of its immeasurableness comes over us, as is never the case when we behold the argest rivers. You cannot measure the Christian that wholly follows God, but you can easily take the dimensions of the half-hearted Christian. You get to form an idea of about how much money he will give to a needy enterprise, about how much time to a pressing work, and what pleasures and engagements he will surrender to be present at the League or prayer-meeting. We get tired of these easy measurements. But take a Caleb, and you cannot tell what divine energies are locked up within him, to come forth when needed. There is more in him than ever appears at any one time. Millions perish in the wilderness; only two enter Canaan.

Let us emulate the spirit of Caleb. Do not choose a thing because it is easy. The hard things are usually valuable things. That which costs us little effort is, as a rule, worthless. We are standing at the beginning of a year. Its untried and unknown experiences are before us. Let us meet them with a bright, cheerful, courageous, and optimistic spirit.

"Strong is the strength which God supplies,  
 Through his eternal Son."

#### HELPFUL THOUGHTS.

"The conscience of every man recognizes courage as the foundation of manliness, and manliness as the perfection of human character."—Thos. Hughes.

"In proportion as a man gets back the spirit of manliness, which is self-sacrifice, affection, loyalty to an idea beyond himself, a God above himself, so far will he rise above circumstances, and wield them at his will."—Chas. Kingsley.

"A Christian is the gentlest of men, but then he is a man."—C. H. Spurgeon.  
 First, by standing firm on some conscientious principle, some line of duty, by being faithful to truth and right on small occasions and common events. Third, by trusting in God for help and power."—Jas. F. Clarke.

REV. J. C. WALKER, Winnipeg.

### JANUARY 26.—"MISSIONS: THE MISSIONARY AWAKENING. IN MY HEART, IN MY CHURCH, CHRIST'S CHURCH EVERYWHERE."

Romans 11, 10-14.

#### HOME READINGS.

Mon., Jan. 30. The day in song ..... Ps. 72, 1-17  
 Tues., Jan. 31. The day in prophecy ..... Isa. 2, 1-5  
 Wed., Jan. 31. The day dawn. Matt. 28, 18-30; Acts 1, 4-9  
 Thu., Jan. 25. The day in triumph ..... Rev. 7, 2-12  
 Fri., Jan. 24. The day in earthly triumph.

Sat., Jan. 25. The day at high noon ..... 1 Thes. 4, 13; 5, 8

Awake! Awake! A most pertinent and forceful trumpet-call to a larger, more missionary enthusiasm and effort on the part of God's young sacramental host throughout Canadian Methodism. It is a call to

A HEART AWAKENING

to a new conception of love (Rom. 13, 10), which is only the Gospel one after all. Ah, I wonder if thousands of us are not living in the night gloom indicated by Christ, when he said, "If ye love them that love you, what thank have ye?" Sure I am that few of us have got beyond the Sinai gloaming of "Thou shalt love thy neighbor as thyself" and after all, the day is at hand when we must awake, in practical earnestness, to the new commandment of Christ, "That ye love one another, even as I have loved you." How much did he love us? "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you." Have we yet loved as he loved, by putting our very life into the loving? Never, until in some sphere of mission activity we cast in all our living. Are we sending the Christ energy out into this sad world of sin?

It is not hard to understand, then, how all this is fundamentally essential to

A CHURCH AWAKENING

anew to an apostolic conception of the administration of the Holy Gospel in the midst to-day. The record is that they were all filled with the Holy Ghost. Some, we trust many, have a measure of the Spirit; a few are filled with the Spirit, but the sleep from which the Church must awake, ere the world is saved, is that we are not all filled with the Holy Ghost.

Now see how Peter emphasized the universality of this gift. His answer to the scoffing mockery of the crowd was, "For these are not all drunken, as ye suppose.

But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and my handmaids I will pour out of my Spirit; and they shall prophesy, and they shall see the maid in the kitchen, and the man out in the yard, are not forgotten under this marvellous dispensation. This is the exalted privilege and solemn responsibility of absolutely all within the gates of Zion.

Has this dispensation of the Spirit passed away? If so, have we something superior? This we cannot have until the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

And now see how quickly the new organization became a missionary agency under divine guidance. Philip is sent by the way of the desert to feed the hungry eunuch with the bread of life, and Ethiopia receives the Gospel message. Peter is sent to the Roman centurion, and the light begins to dawn on Europe. A little later the Holy Ghost speaks in the Church at Antioch, and Paul and Barnabas are sent forth under that wonderful guidance. Follow out the record carefully, my young friends, and see how in a few years the fires of evangelism were blazing on three continents, and that seemingly without any organized Missionary Society.

Contrast this, I pray you, with our modern church life, in which Dame Society, with her brilliant social functions, is enthralling so much of our wealth and intelligence, so that there is no room for the meek and lowly Jesus, except for one formal hour on the Sabbath by a lady in Canada's Methodist said to her pastor, "I'm sorry, Mr. So-and-So, that you and I cannot see eye to eye on card parties. Progressive eucure might be made such a means of grace." Is it not high time to awake out of sleep! "Awake, thou that

sleepest, and arise from the dead, and Christ shall give thee light."

And is it not high time to awake out of our sleep of formalism, in which such a preponderance of the religious life of the Church consists, in moral living and going to church on Sunday? All right enough, but, "What do ye more than other?" Do not even the publicans so? Beloved fellow leaguers, I pray you remember that nothing can possibly atone for a neglect of emotional, aggressive, personal work for Christ in actual soul-winning; and ask yourselves the question, Is not this the exception rather than the rule?

Is not the Church also in gloom of a modified heathenism in the matter of the conservation of material wealth to the service of Christ? Would God we, as a whole, had emerged into the twilight of Sinai, and were giving our tenth! But what shall we say of our relation to the apostolic standard, in which they sold their possessions, and came, voluntarily, as laid down at the apostles' feet? It may be remarked that this was Utopian; but, granting even this, it is not a fact that in our home and in our own church luxuries we are spending ninety-nine one-hundredths of our material prosperity, and doling out the veriest pittance to world-wide evangelism? Is this, think you, the administration of the Holy Ghost?

But do not misunderstand me. This is no wall of the pessimist.

"He hath sounded forth a trumpet which shall never call retreat,

He is sitting out the hearts of men before his judgment seat;

Be swift, my soul, to answer him! Be jubilant, my feet,

Since God is marching on."

THE WORLD AWAKENING

has come! Ethiopia has stretched out her hands to God. Every door of the heathen world is open. Among India's millions the movement toward Christianity is so phenomenal that it beggars the ability of the missionaries to keep pace with it. The native Church of Japan is enjoying the Pentecost in which the evangelistic movement has gained a strength and permanency never known before. The soil of colossal China has been consecrated afresh by the blood of the martyrs, which is the seed of the Church; and the travail of the ages, which wings earth's systems to and fro, is hurling to the ground those mighty walls of pride and prejudice. The hosts are marshalling to the field everywhere, and scores of our brightest and best of both sexes are saying, "Here am I, send me!" Awake, awake, put on thy strength, O Zion, on thy beautiful garments, O Jerusalem!"

REV. JOHN W. SAUNBY,  
Medicine Hat, N.W.T.

FEBRUARY 2.—"FIDELITY AND ITS REWARD."

Mat. 25, 31-56.

The exposition on this topic, which was expected, has not come to hand. At the last moment we have substituted some hints and illustrations, which have been selected from "Peloubet's Suggestive Illustrations on the Books of the Bible."

SINS OF OMISSION.

Some were condemned, not for positive crimes, but for refusing to do the good they might have done. We are responsible not only for our sins, but for all the good that might have flowed from our lives, for the opportunities of usefulness, the possibilities of growth in character. Nothing is so improbable as the human soul.

SHEEP AND GOATS.

"Though the two kinds of animals are often mixed together when out in the field grazing, yet to the shepherd's eye they are never confounded; and when, for any purpose, they require to be separated, it is effected unerringly.

THE JUDGMENT.

Dr. Bonar had a dream that the angels took his zeal and weighed it, and told him that it was excellent, for it weighed plump 100,—all that could be asked. He was greatly gratified. Next they wished to analyze it. They put it in a crucible and tested it in various ways with this result: 14 parts were selfishness, 15 parts sectarianism, 22 parts ambition, 23 parts love to man, and 26 parts love to God. He awoke humbled, and determined on a new consecration.

"I WAS HUNGRIER."

The acts of kindness here mentioned are but specimens and illustrations of the good deeds of God's children. The good deeds are not substitutes for faith and prayer, and love and honesty, but they are the proofs of a right heart from which all virtues grow. The fruits of the spirit are the proofs of the spirit. Flowers and fruits are not substitutes for seeds and culture and the life of the tree. All these are the means by which the flowers and fruits may be gained. The Church is not afraid of good works. They are what a church is for. But it is opposed to imitations which are substitutes for love of God and man, like the paper flowers fastened on trees.

UNCONSCIOUS GODSNESS.

"When saw we thee?" Unconscious godsness is the highest form of godsness. The beginner in music counts his measures, and studies on what note he shall place each finger, but the perfect musician strikes the right notes and expresses the right emotions, almost as naturally as he breathes or as the birds warble their morning songs. We are apt to estimate the merit of our good deeds according to the struggle we make in doing them; whereas the greater our virtues the less we shall have to struggle in order to do them, and it is purely the weakness and imperfection of our virtues that makes it so hard to do well. Accordingly we find that those who do no duty without being goaded up to it, is conscious of much more virtues than he has; while he who does every duty as a thing of course and a matter of delight, is unconscious of his virtue simply because he has so much of it.—Hudson.

THE HOLY GRAB.

The Holy Supper is kept, indeed, in whatso we share with another's need,—Not what we give, but what we share,—For the gift without the giver is bare. Who gives himself with his aims feeds three—Himself, his hungry neighbor, and me. —Lowell.

(See November Epworth Era.)

ONLY A THOUGHT.

We never know how small a thing may become a benediction to a human life. Only a thought, but the work it wrought Could never by pen or tongue be taught; For it ran through a life like a thread of gold, And the life bore fruit a hundredfold.

WANT OF THOUGHT.

Hood has a poem called "The Lady's Dream," where she saw the funeral procession of one who had died through her neglect; and the sick, the starving whom she might have helped—their sad eyes burned her very soul.

So Hood observed the British world in

his "Song of the Shirt," with the pathetic couplet:

"And yet it was never in my soul  
To play so ill a part,  
But evil is wrought by want of thought,  
As well as by want of heart."

## NEGLECT.

The greatest losses are sustained by neglect. A disease neglected, lifeboat neglected, care neglected. One neglects to learn to sing, and then it is not the chorister's fault if he fails to have part in the anthem.

## TWO PICTURES.

One of the saddest things in the future for those who reject God will be to see two pictures ever before them; one the beautiful, useful, happy life that is possible for them; the other picture of what they are. To see those pictures side by side, and know that we might have been so happy and so good, and that it is our fault alone that we are not,—this alone would make a hell.

## FEBRUARY 9.—"THE PATHWAY OF PEACE"

John 14, 25-31; Isaiah 56, 3.

## HOME READINGS.

Mon., Feb. 8.	Peace with God.	.....	Rom. 5, 1-10
Tues., Feb. 4.	Peace with men.	.....	John 8, 3-9
Wed., Feb. 5.	Peace with self.	.....	Phil. 4, 4-9
Thurs., Feb. 6.	Making peace.	.....	Matt. 5, 1-9
Fri., Feb. 7.	How peace comes.	.....	Rom. 12, 16-21
Sat., Feb. 8.	How peace goes.	.....	Isa. 48, 16-22

When we turn to the sixteenth chapter of John's gospel, we have Christ's parting charge to his disciples. He promises them that they will be "put out of the synagogues," "whosoever killeth you And yet he speaks unto you, that in adds, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world"—the world with its scorning, tribulation, persecution, death. I have overcome them all. "In me ye shall have peace."

The basis of his promised peace.—Isa. 26, 3. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because no argument for us to see that the state of mind has a great deal to do with our state as to rest or unrest, peace or irritation. We soon weary of that in which we have no interest, and it becomes an irksome task; we chafe under the burden.

But where love, or some great purpose, has seized us, we can

"Toil on, and in our toil rejoice,"

until our strength is overcome. We sink under the load, and are surprised to find that we have overtaxed our physical strength.

As when the stranger saw a poor street wail staggering under the burden of a large child she was carrying in her arms, he said to her, "Little girl, isn't that child too heavy for you to carry?" She said, "Why, no! he's my brother."

No chafing under the burden; love had taken possession of her mind. Hence Christ says to his disciples, "I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends."

Their burdens were to be borne as for a friend. They were not to perform their tasks as servants, who had no love, no interest, no knowledge, of their master's purpose, but love and knowledge were to keep them in peace, a joyous service.

When Columbus first crossed the ocean, might have been saved that crew of sailors if the great navigator could have instilled in them knowledge, confidence,

love, and the great purpose that possessed his own breast.

We are the helpers of our Captain, Jesus. We seek a better country. What doubts, fears, anxieties, mutinies we might be saved from if only he could cause us to drink in knowledge of the glory of our work. Confidence in the who says, "Be of good cheer; I have our love for him and us, and also increase us." And, yes, instill in us the great purpose for which he gave his life, the redemption of a world. How little we and labors. If our petty cares, worries be one of perfect peace, we will have to open more fully our hearts, minds, life, to him who would call us friends.

"Oh! for a closer walk with God,  
A calm and heavenly frame,"

"Peace I leave with you." The Christian's heritage was to be peace. In poverty, pain, trial, wealth, honor, sickness, "My peace I give unto you."

They had seen his peace in the home, at Cana of Galilee, when his mother came to him in consternation, "They have no wine to him." "Mine hour is not yet come," came his answer, calm, confident, and assuring. "Lord if thou hadst been here, my brother had not died." "Thy brother shall rise again. I am the resurrection and the life." They were to see his peace again illustrated, when there could when he tells them in the sixteenth chapter, as he stands before them and says, "Do ye now believe? Behold, the hour is scattered, every man to his own, and alone, because the Father is with me, and He is left alone in the midst of his the abiding presence of the Father gives him to lift his eyes to heaven, which enables forth that lofty, peaceful prayer for his church, as we find it in the seventeenth chapter of John, "Let not your heart be troubled, neither let it be afraid, for my Father is greater than I."

"Not as the world giveth give I unto peace is to change our surroundings, remove the trials, lift the burden. But the system is false, and the method fails. Christ gives peace, that will carry us through our trials, a peace that overcomes our circumstances, and that causes us to bear our burdens with joy. The apostles illustrated this peace, when from the dark prison cell they made the midnight air ring with their joyous song.

Paul, also, when the ship was tossed on the stormy sea, and he could stand before them all and say, "And now I exhort you to be of good cheer."

Again we see Christ's method, when the martyrs at the stake, as the flames burst around them, say to each other, "Be of good cheer." In 1849, on the condemned of Madagascar, eighteen men were to be hurled over a precipice, and they to increase their punishment, they were placed in a basket-shaped arrangement, and allowed to swing over the awful chasm a number of times before the drop the basket went to any, strong voices were heard to sing from over the abyss,

"Jesus, lover of my soul,  
Let me to thy bosom fly,"

With a song upon their lips, and dropped to their death. Truly, not as the world teach, give I unto you. Fellow leaver, arise! and let us go hence.

REV. W. A. LEWIS,  
High Bluff, Man.

## The Old Year.

I love you, good Old Year!  
Not that your days unclouded came and went,

Not that the light was sweet,  
But that the darkness drew us close to Christ

In following His feet,  
Hallowed by fires of pain, God's proof of love,

Love, infinite, and free,  
You helped us gauge the cost and weigh the worth  
Of human sympathy.

M. K. A. Stone.

## Waste.

If we saw a man standing by the shore and flinging gold coins and diamonds into the sea, we would say he must be insane. Yet many young people fling into the world's dark waters coins and gems of time—days, weeks, months, and years of life—when his mother came to him in consternation, "They have no wine to him." "Mine hour is not yet come," came his answer, calm, confident, and assuring. "Lord if thou hadst been here, my brother had not died." "Thy brother shall rise again. I am the resurrection and the life." They were to see his peace again illustrated, when there could when he tells them in the sixteenth chapter, as he stands before them and says, "Do ye now believe? Behold, the hour is scattered, every man to his own, and alone, because the Father is with me, and He is left alone in the midst of his the abiding presence of the Father gives him to lift his eyes to heaven, which enables forth that lofty, peaceful prayer for his church, as we find it in the seventeenth chapter of John, "Let not your heart be troubled, neither let it be afraid, for my Father is greater than I."

## One Day at a Time.

The new year is not present with us, only a new day. So it will be continually; we shall see but one day at a time. . . . If each day is lived aright the whole year will be right; if each day is wrong, the year will be all wrong. . . . Each day is a white page to be written; write it beautifully, and the book of the year will be beautiful.—J. H. Bliss.

## "That Depends"

The troubles of the literary man are seldom better exemplified than in the case of the seely-looking poet who wandered into an English newspaper office, venturing to hope that the editor would accept his offering. "Give me your address," said the editor. "That, sir," was the frank reply, "depends entirely on yourself." "On myself?" said the astonished editor. "How so?" "Well, you see," went on the unabashed poet, "my address way: if you take the poet, my address will remain 7 King Street; if you do take it, I shall have no address. My lady is a woman of her word."—Youth's Companion.

## "Thought Force."

Warned to leave their home by the South Chicago police, because smoke and flames from an adjoining building endangered their lives, G. E. Cummings, his wife, and five children, believers in his Christian Science faith, remained where they were and prayed for deliverance. The house finally caught fire and still they refused to leave. Before any great damage had been done, the flames were extinguished. The Scientists said their prayer and "thought force" prevented their house from burning. The uninitiated may possibly think that the hose and the water had something to do with it, but they are woefully mistaken. Really, come to think of it, there "ain't no such thing at all" as water or hoses. They are "mere matter" and that, you know, is but an illusion. "Science" is one of the most wonderful things ever discovered!



## Junior Department.

All communications for this Department should be directed to REV. E. T. BARTLETT, Box 216, Napanee, Ontario. He invites the operators of all work-shops in making these pages both bright and profitable.

### Weekly Topics.

**NOTE.**—In the past our Topics have been uniform with the Christian Epeworth list. This year we follow the subjects decided on by the Epworth Leagues. We hope there will be satisfactory to our Juniors. The topic list is a very fine one, and month by month, if studied, will bring before the Leagues the most important truths of God's Word as imparted by precept and example. The monthly subjects for study are as follows: January, "Decision"; succeeding months in order treat of "Growth," "Strength," "Some New Testament Boys and Girls," "Men who have Accomplished Something," "The Beautiful World," "Lessons from Nature," "The Junior Vacation," "Every-day Livings," "How the Juniors may help in the Church," "Special Lessons," and "Thoughts for Winter." One can readily see the scope and purpose of these monthly subjects. Each month's topic is, of course, subdivided into weekly topics, and these form the basis of the study for the Junior meeting. We sincerely hope that every League will accept and follow these uniform lists. A whole year can be obtained from the Book Room, and a copy should be placed in the hands of every member of the Junior Leagues. Send your order to Dr. Briggs, and enough to supply every boy and girl in your society with one. Mr. Bartlett will be pleased to hear from superintendents, presidents, secretaries, or any League workers in reference to these topics, or, indeed, on any other phase of Junior League work. Start right in with January. You will be a loss to your society if you wait till late winter or early spring before you get down to regular and systematic study.

### JANUARY TOPIC, "DECISION."

We all know the importance of having our minds "made up." It never pays to be unsettled. "How long halt ye between two opinions?" was the question of a prophet long ago. "Have clear and decided views, and . . . No girl or boy can then 'go ahead.'" "Be sure you're right, do well without being decided." Decision is a quality we may all cultivate, and if we do not, we will always be "putting off" what we ought to be doing now. This habit of "putting off till to-morrow" that ought to be done to-day" has brought a great deal of sorrow to our world. "Now is the accepted time." This is true of all our duties, our studies, our kind acts, our worship and service to God, and we cannot afford to postpone or procrastinate, and we may never catch it. So swiftly do the moments fly! You remember of the fabled Mercury, the god with the winged heels. The ancients represented the god as having these wings in his heels to teach them how swiftly opportunity flew past. It seems only a very short time since we felt it strange to write 1901, and yet 365 whole days have quickly sped by. We cannot catch the flying minutes if we let them slip from us, so let us be decided, and do to-day whatever ought to be done to-day. The will is supreme. It has wonderful power.

Like that good driving-wheel you see in the power-houses of great mills, it turns all the rest and makes everything go, or if it is still, all is quiet and nothing moves. So it is in being good. We may if we will. "I would like to be good," is not true unless we are doing our best to be good. If we would really like to be Christians, we should show it by doing what Christians should do. Every successful person must have a strong will. Not stubborn, but firm to refuse all wrong and to do all right. We may be Christ's disciples now, and every day as it comes will find us in the same decided state of mind. Do you say, "I haven't my mind made up yet to be a Christian?" Dear young friend, now is the time God calls you, and He never lets us unless he wants you. Be decided! And never change your mind.

January 5th: "How to be right with God."—1 John 1. 9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The weeks that follow during January bring before us three questions. (See.) But these cannot be answered correctly right with God is the first necessary thing for all. Notice in the text for the weeks study the little word "sins." This gives us the secret of being wrong instead of right with God! Before sin came, our first parents were right with God, but as soon as they sinned they were wrong. "Our sins," the text says. Did you ever stop to think that sin is the one thing that you can truly call your own, your very own? They are ours because we devised them, we execute them, and we are, therefore, responsible for them. We do not out first, then carry them out afterwards. Sinful thoughts precede sinful acts. So we should pray, ". . . acceptable in the thoughts of my heart be as we are going to do with these 'our sins'?" We cannot get rid of them on some other person, although some people would like to do so. Being our own we must do something with them. The text says, "Tell God about them, say you are sorry for them, ask him to help you, so that you may never do them again, turn away from them for ever, and be decided that with his help, you will never do them any more that is confessing our sins. Not just to say, 'I am sorry,' and then repeat the offence; but having your mind made up resolutely that you will 'abhor that which is evil, and cleave to that which is good.'" Then the text says God will forgive us for what we have done wrong against him. God is our Father, and will do as he has said. He is 'merciful and just,' that is, he never breaks his promises, and if we will come to him, he will forgive the past and make us clean for the future. The love of sin must be taken out of our hearts. Only God can do this. And when he puts his love in us, love of evil dies out. So, and only so, can we be "right with God." Summary: Two persons referred to, "We" and "God."

1. "We." (a) Sinful. (b) Confessing. (c) Forgiven. (d) Cleansed. 2. "He." God! (a) Offended. (b) Merciful. (c) Forgiving. (d) Omnipotent.

We must not forget the fact of the seventh verse, "Jesus Christ, his Son." We must come to God but by his Son. Our penitence, confession, forgiveness, cleansing, preservation, are all by him through him. We get right with God through Jesus Christ. (John 14. 6.) Let every superintendent make this very plain

to the Juniors. Perhaps the following five steps, written in order on the black-board and explained in turn, will make it clear to the smallest of the Juniors:

1. Return to God.
2. Intreat His forgiveness.
3. Give Him your heart.
4. Hate all sin.
5. Turn away from it forever.

Living so, we will keep right with God.

January 12th.—"How to do right."—Proverbs 3. 6, "In all thy ways direct knowledge him, and he shall direct thy paths."

We can see now why the topic of last week rightly went before this one. God must be put first. If we will remember that our last thought in the topic of January 5th was to turn away from sin for ever, we will be able to take up this subject easily. There are two things involved in doing right. 1st. We must hate wrong. 2nd. We must love right. We do not want to be just good enough to do so well; but so good that we do right. "Cease to do evil" is only part. "Learn to do well" is the rest. There are plenty of people who tell us that they don't do wrong, but they cannot tell us that they do do right. See? God wants us to be very active for him. He has no place for mere ornaments in his kingdom. Useful Christians are what the world needs most, and there is plenty of room for them in the work of the church. So, having got right with God, as we saw last week, are to keep right with him by doing his will. "Acknowledge him," means own him. "In him, speak up for him, obey him." "In all thy ways" means that there is nothing in life beneath his notice, or in which we do not need his assistance, or that we cannot do for his glory. This shows us that a boy on his play-ground, a girl at her desk, may be as truly a child of God as a teacher in the Sunday-school class, or a minister in the pulpit. Doing right includes everything, and nearly everything by itself is a little thing. The many little things go to make up the big things, and if we are not "faithful in that which is least," we will not likely be so in that "which is most." Do you want to be known as a Christian on the school play-ground as much as in the League meeting? Do you want to "acknowledge" God as much when you are studying your daily lessons for school as when you are going to church? Do right everywhere. That is our part. God is shown in the rest of the verse. "He shall direct thy paths." The way shall be pointed out, the needed direction and help shall be given, and life shall not be a failure. So you see there are no good reasons why we should fail. If we will, he will show us how, and will help us. Summary: Two persons referred to: 1. "Thy" means all who want to do right. (a) Ours. (b) In everything. (c) Everywhere. 2. "He," that is, God. (a) Will own you. (b) Will direct you. (c) Will make life's "paths" safe. Questions Illustrating the Topic: 1. How did Abraham acknowledge God? 2. How did God direct Noah in return for acknowledging him? 3. What advice did David give Solomon about this matter? 4. How did Nebuchadnezzar suffer for refusing to acknowledge God? 5. What great good came to Daniel because he owned God in youth and was faithful to him in all his ways? 6. Quote some promise, other than the text for the week, to those who take God into his hand out to those who take God to be their God for all time to come.

January 19th.—"How to shun evil."—2 Cor. 6. 17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

This verse teaches us again what we learned two weeks ago, that if we would keep right with God, we must turn away from sin for ever. There are two kinds of people in this world, those who are for God and those who are against him, those who love holiness and those who are satisfied to be "unclean," those who do right and those who do wrong, and we are each united with one of these classes. Jesus said, "He that doth with me, is against me," and, "No man can serve two masters." So we must be on one side or the other. And we choose sides for ourselves. Even in our games at school we always like to be on the winning side. How much more in serving God. His side is the right one, and is sure to be the winning one. The other side is sure to fail. So, because God wants us all to be pure, and happy, and safe for ever, he calls us to come over to his side, and says he will receive us. That is, if we will choose him, he will take us to be on his side now and evermore. And this is the way to shun evil. To come right over to God's side, and keep busy for him is the one secret of keeping ourselves from sin. "An idle brain is the devil's workshop." Satan finds some mischief still for idle hands to do." To keep out-and-out on God's side, and be busy for him every day is the sure way of keeping out of sin. "A busy man has one devil to contend with; but an idle man has a thousand." It is an old but true adage. Therefore, keep at work for God. We knew a boy once who said he was going to give up sin; he did not want to be a Christian. He just wanted to be good enough to keep out of the penitentiary for a while, but not to be a worker for God. Well, he tried to quit his bad habits; but he did not get any good ones in their place, and he soon found that other bad ones came into his life. The only way for him, as for us all, is to give up sin, or else weeds will spring up and cover the ground. "Come out from among them" means that we are to "separate" ourselves from every evil-doer and live strictly for God. How many boys and girls have grown to be very bad young men or women because they had kept bad company! You know some, do you not? We must not go with the workers of iniquity; but we must not stay all by ourselves. We must unite ourselves with God and his people, and work in righteousness and service for him and with them. Summary: Two persons, "ye," and "I."

1. "Ye." (a) Come out. (b) Be separate. (c) Touch not. (d) Join yourselves to me.
  2. "I." (a) Will receive. (b) Will be your father. (c) Will own you as my family. (Verse 18.)
- Surely the blessings promised by God should induce us all to "acknowledge him" as we were exhorted to last week. Questions illustrative of the topic:
1. How did the Israelites "come out" from among the Egyptians, and what blessings followed?
  2. How did the three Hebrew children "separate" themselves from others who feared not God, and what good resulted to them?
  3. What words of Jesus teach us that God wants our whole-hearted service, and what will be pleased with a divided heart?
  4. How did Paul himself act when he was called to come right over to God's side? What did he give up? What did he get? And was he satisfied?
  5. Is there any passage in Revelation that tells us anything about the future blessedness of those who are out-and-out for God here on earth? Can you find it?

January 26th.—"How to be good for something."—Eph. 6. 13-19. (Read 1-12.)

We have learned so far this month how to be right with God, how to do right, how to keep from evil; and now we are to learn how to be useful. It is not enough to be good, we must be "good for something," or else our goodness will not last long. If you have read the Scripture lesson for this week (which is too long to print here), you will have noticed that the Apostle Paul speaks of Christians as soldiers going out to do battle against a strong foe. Who does not like to see a whole regiment of soldiers fully equipped for the field, as they march to the sound of the music of the band? We all do? Our own brave Canadians have many of them gone out to South Africa to fight for the King, and we have all felt proud of them; but brave as they are, they needed a good outfit, and so the Government have been careful to get them the best horses, and guns, and clothing, and tents, and everything else that can help them in their work, which is hard enough even when they have the best equipment that money can buy. Now, Paul does not mean that we are all to go out and fight for our country; but he does mean that we are all to fight for God, and that we all may have a perfect outfit to help us in the conflict. In olden times, knights, as soldiers were then called, wore armor all over their persons to protect them from the swords and spears and arrows of the foe. So, Paul speaks of the Christian's armor. We need it. Satan, our foe, has many a barbed and poisoned shaft to fly against us, and unless we are well protected we shall suffer from them. But God has provided for us. There is no part of our persons exposed to the enemy but is covered from him, and if we will keep our faces to the front, we shall not be over-come. You have read the story of Bunceyan, in which he tells of the fight the Pilgrim had with the foe. Well, we all have our battles to fight, and we may also win our victories. But all the armor is not merely defensive. There are weapons for aggressive war. That is, God wants us to fight the enemy, not only because that enemy wants to destroy us, but because he will also destroy God's cause if he can. So we have a sword (God's Word) given us to wield. To do so we need to know it, and how to use it, and we cannot be "good for something" in the fight against wrong unless we are skillful in the Scriptures. This comes only by exercise. Practice is necessary for soldiers, and also for Christians. The Junior League ought to be a good drill ground. We meet together, row to show off as soldiers do on the parade ground, but to study, to drill, to learn how to use our weapons, and if we fail in that, we will not be "good for something" in God's great army. Victory is sure at last, and for ever. (Question for superintendents: Is your Junior League a good drill-hall? Are you turning out well-trained soldiers for the army of the Lord?)

FEBRUARY TOPIC, "GROWTH."

Nature teaches us that maturity is not reached by one process; but by a number of continued processes. Everywhere we may learn it. Animals, plants, even minerals increase. Little by little, so small as to be invisible, yet constant and sure, the growth goes on. "First the blade, then the ear, then the full corn in the ear." So with the Bible, the church, the Christian life, and the world. They are all the result of growth, and some of them are not yet completed. Impress this on your Juniors in commencing the studies for February. The topic centres in the Bible, "The way it came to us," its messages for us, and we may get that message, and memorizing the

Scriptures, are all treated of this month. Prepare by laying a good groundwork at this first meeting and making each successive meeting in the month a link in the completed chain.

February 2nd.—"The way our Bible came to us."—2 Peter 1. 21. (Read.)

"Scripture" as known by Peter and Paul was not just as we know it now. Why? If you have carefully read the text for the week, and the verse just before it, you will see that "holy men of old" are spoken of. Who were these? What did they write? How did they know what to write? On what did they write? How have their writings come down to us? How do we know that what they wrote is the word of God? All these are questions that come up in the minds of the young, and we are to answer them in our meetings from time to time. If you can do no more this week than make sure that your Juniors can give in proper order and intelligent manner the books of the Old and New Testaments, you will have done well. To do this, some system is absolutely necessary. As a sample, take the following very simple division of the New Testament books. This is one of many used at different times by the writer. Ruled blanks, like the following form, are given to each Junior, to be filled up and duly returned. Try it, and then enlarge to something more comprehensive and thorough. Space will not permit a more extended treatment; but if any of you are really interested enough to write Mr. Bartlett, he will send you sample studies that you can easily duplicate for use in your League.

Pro.	DOCTRINE		History
	7 General Epistles	14 Paul's Epistles	
Give No. of chapters in each book.			None

None of the names to be filled in.

N.B.—Do not return this sheet until you have filled it in from memory only.

Jack and the Clock.

"Why is it that I'm like the clock?" Says little Jack to me.  
"Because I've two hands and a face, As any one can see."

The difference 'twixt the clock and Jack is quite as plainly seen: I wish they were alike in this; Its face and hands were clean.

Say "O!"

An eminent clergyman sat in his study, busily engaged in preparing his Sunday sermon, when his little boy toddled into the room, and holding up his pinched finger, said with an expression of suffering, "Look, papa, how I hurt it." The father, interrupted in the middle of a sentence, glanced hastily at him, and with the slightest tone of impatience said, "I can't help it, sonny." The little fellow's eyes grew bigger, and as he turned to go, he said in a low voice: "Yes, you could; you might have said 'O!'" What a little thing it is to say! Yet how often and how much it helps!

### The Message of the New Year.

I asked the New Year for some motto sweet,  
Some rule of life with which to guide my  
asked;  
I asked, and paused; he answered soft  
and low:

"God's will to know."

"Will knowledge then suffice, New Year?"  
I cried,

And, ere the question into silence died,  
The answer came: "Nay, but remember,  
too,

God's will to do."

Once more I asked: "Is there more to  
tell?"

And once again the answer sweetly fell:  
"Yes! this one thing, all other things  
above,

God's will to love."

—Selected.

### New Year's Resolutions.

Make them. It is better to rise and  
fall than to lie prone for ever. If one  
falls, he learns how weak he is. Happy  
is the man who, having learned his weak-  
ness, casts himself on God and walks in  
Him.

The great conquest is the conquest of  
self. It is the most difficult. It is the  
most portentous. One has said: "Who  
conquereth all within may dare the world  
beside." There is an El Cane, a Trans-  
vaal, a Marathon, in every heart. We  
conquer the world, but we are beaten in  
our own resolutions. Make these resolu-  
tions. Be not craven and abandon hope  
or effort, because of one or many falls.

Make the resolutions, but make them in  
the strength of thy God. It is possible  
to be a supreme hero, for the Book tells  
us that he that conquereth his own life  
is greater than he that taketh a city.  
We may be weak, but God's strength is  
perfected in weakness. Make the resolu-  
tions; and make them in the strength of  
God; and this year conquer.

### One Working Day.

The coming year will have three hun-  
dred and sixty-five days in its calendar,  
but really it will have only one working-  
day, and that is called "To-day." That  
is all you will be accountable for; none  
but a fool lives in to-morrow. Serve  
your master by the day. Each four and  
twenty hours brings its own duties to be  
done, its own temptations to be con-  
quered, its own loads to be carried, and  
its own progress to be made heavenward.  
There never was a Christian yet strong  
enough to carry to-day's duties with to-  
morrow's worries piled on the top of  
them. Take short views, and never try  
to climb walls until you get to them, or  
to cross a bridge until you reach it. Be-  
gin every day with Jesus Christ, and  
then, keeping step with Him, march on  
to duty over the roughest road that lies  
head-wind you may encounter. "My  
times are in thy hands," and they could  
not be in better hands. Our times are  
in our all-wise and all-loving Father's  
hands, both for control and for conceal-  
ment. He takes care of us, and yet we  
cannot tell just what to-morrow or the  
next day will bring forth. For one, I  
am glad of it. So let us sing:

"Keep thou my feet; I do not ask to see  
The distant scene; one step enough for  
me."  
—The Golden Rule.

In the old year's treasury the brightest  
jewels are mistakes—corrected.—Christian  
Endeavor World.



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have no effect on  
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