

The CANADIAN
Epworth Era



MOZART AT THE COURT OF FRANCIS I.

Toronto, November, 1903

Vol. 5

No. 11

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A Weak Brother.

"A weak man," says Josh Billings, "wants just about as much watching as a bad one, and has dun just about as much damage in the world. He iz everybody's friend, and therefore he iz no one's; and what he iz agoin' tew do next iz az unknown tew him as tew others. He hain't got enny more backbone than an angleworm haz, and wiggles in and wiggles out of ev'rything. He will talk to-day like a wise man, and to-morrow like a fool, on the same subject. He always sez 'yes,' when he should say 'no,' and staggers thru life like a drunken man. Heaven save us from the weak man, whose deceptions hav no fraud in them, and whose friendships are the wust desighns he can hav on us."

From a Prince's Copybook.

"Kings are gods on earth: they can do what they will."

This strange sentence was actually set as a copy to the little Dauphin, grandson of Louis XV., and who was afterward Louis XVI. of France.

The copybook with the childish writing may still be seen in the Museum at St. Petersburg, and it stands as a striking witness of the depraved state of French manners at that time, when such wicked folly could be instilled into even the lessons of a royal prince.

In after life Louis XVI. was to learn by bitter experience the mistakes of his education. He lived to be imprisoned by his people in the fortress of the Temple, and finally lost his head on the scaffold.

Definition of "Furlough."

An Ohio teacher called upon one of her pupils for the definition of the word "furlough." The following is the answer as it was given in The Children's Friend:

"'Furlough' means a mule," was the reply of the child.

"Oh, no," replied the teacher; "it doesn't mean a mule."

"Indeed it does," said the child. "I have a book at home that says so."

"Well," said the teacher, thoroughly interested, "you may bring the book to school, and we'll see about it."

The next day she brought the book, and, in some triumph, opened to a page where there was a picture of a soldier riding a mule. Below the picture were the words, "going home on his furlough."

— Knew Her Limitations.

A teacher in Alaska went out one day with one of her pupils to do some sketching. The little girl she took with her was about ten years of age and quite skilful with her brush. Men of Tomorrow gives the incident:

When the day was nearly over the teacher looked at the sky where the sun was setting.

"Try to make a picture of that sunset," said the teacher to her pupil. The little girl looked at the beautiful sight in the heavens, and then she turned to her teacher and said: "I can't draw glory."

It was a bright answer made by that little Alaskan child. It is God who has painted the sunset sky, and there is no human skill that can draw the glory which he has created.

Unique Definition.

Teacher—Can you tell me what a gentleman is, Harry?

Harry—Yes, ma'am. A gentleman is a grown-up boy that used to mind his mother.

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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, NOVEMBER, 1903.

No. 11.

Coming Back to Canada.

BY CY. WARMAN.

There's a bustle on the border;
There's a shuffling of the feet,
Where the greatest of Republics
And the big Dominion meet.

For the sons of the Dominion,
Who have wandered far away,
Are coming back to Canada to-day.

True, their children sang "America"
And "Hands Across the Sea,"
And they themselves have learned to love
The land of liberty;
But it's feet across the border now,
With toes the other way.
They're coming back to Canada to-day.

Yes, they're coming back to Canada,
Although there's nothing wrong
With the land of their adoption;
But they've been away so long,
And so ne of them have soldiered,
And some of them are grey,
But they're coming back to Canada
to-day.

Activity Needed.—The consummation of the Christian's duty is the word "Go," which involves doing something. It is said of Christ: "He went about doing good." The capabilities of the church are estimated by its amount of activity.

Doctrines of Methodism.—"Our main Doctrines," John Wesley used to say, "which include all the rest, are three: that of repentance, of faith, and of holiness. The first of these we account, as it were, the porch of religion; the next the door; the third, religion itself."

Well Done.—Capt. Logie, who is to command the 91st Highlanders of Hamilton, did himself credit when making his first address to the newly formed regiment. He told his men that he would not stand for any intemperance, and said that he did not want in his regiment any men who drank.

"In Perils of Waters."—Few of our people who support the missionary society have any idea of the dangers and privations to which our missionaries in the far north are exposed. Frequently they take their lives in their hands in the pursuance of their duty, but it is only when some special tragedy occurs that attention is called to their heroism and self-sacrifice. One of these has happened in the death of Rev. J. A. McLachlan, missionary among the Indians at Beren's River, who was drowned while crossing Lake Winipeg. Brother McLachlan was one of

the most faithful and successful men on the mission field. There are a number of men working for Christ beyond the bounds of civilization who are constantly in "perils of waters," and should have the prayers and sympathy as well as the support of the church.

W: Go About It Wrongly.—Mr. Marion Lawrence packs a good deal of truth into a sentence when he says: "We go around to the northeast corner of the heart, where it's all frozen up, and try to get in with a pick-ax, when if we'd go around to the sunny, southern side, we could go into the open door by the hand of love."

Growing Sensible.—A London, Eng., dispatch states that recent parties have disclosed a marked decline of interest in dancing among the men. Hostesses complain that it is impossible to provide partners for the girls among the smart sets, and predict that balls will be abandoned altogether in the course of a few seasons, owing to the lack of dancers among the men. Worse catastrophes might happen to the country than this.

The Kind of Preacher Wanted.—Rev. Robert Stephens, in an article in the Central Christian Advocate, says, that the kind of preacher Methodist churches are after just now is the one who is actively associated with the Sunday School, and who helps the Epworth League. He says that "The preacher who takes no interest in the Epworth League work will find the laymen passing him by when they are seeking for a preacher."

The Sweets of Office.—Without entering into the merits of the case at all, it is refreshing to see a man like Mr. Chamberlain voluntarily resigning the honors and emoluments of office in order that he may devote his energy and time to the advocacy of a policy which he believes to be in the best interests of the Empire. In this country we are accustomed to see politicians cling to office with such desperation that they seem willing to do almost anything to remain in power. Partisanship is evidently stronger in Canada than in England, and unfortunately the people are willing to have it so.

A Boy Musician.—A genius for music is often displayed at a very early age, some of the great musical composers showing remarkable ability, even in childhood. It is said that when Mozart was a mere child he went on a musical tour through Europe, and was loaded

with caresses and presents by the royal families, especially in Austria, where the children of the Emperor surrounded him while he played. Our frontispiece, this month, shows one of these interesting scenes. Whenever a boy or a girl manifests unusual aptitude for music very early in life, the talent should certainly be developed.

Sabbath Desecration.—Instances are occurring every day to show how strong is the tendency to desecrate the Lord's Day, and to bring it down to the level of other days. The band of the Coldstream Guards gave several concerts in Halifax, which were largely attended, but some of the people were not satisfied. They proposed that the tour should close with a concert on Sunday evening, and actually cabled to England for official permission to have the band play on that evening. The Ancient and Honourable Artillery Company of London, England, came into Toronto on a recent Sunday evening with bands playing, and had "a very convivial time" at one of the clubs. One of the papers stated that "refreshments were served copiously." It can easily be imagined what that meant, for the word "copious" is not usually employed except in connection with liquid refreshment. There is great need for the development of a sentiment against this sort of thing. The Lord's Day Alliance has still plenty of work to do, and should be well sustained.

Ancient Hindu Philosophy.—Pundita Rambhai expresses surprise that Christian Science should find followers in hard-headed practical America. She declares it to be an ancient Hindu philosophy, making its appearance under the guise of Christian names. She says: "As I was born and educated in this philosophy, having taken my degree of Pundita in it, I am acquainted with both its literature and its influence on my people, and I want to witness to its degradation. . . . You are to take the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. . . . You are a people of some feeling. Everything is real. You feel that when other people are starving you ought to give them something to eat; but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers, and did not help the needy. Why should they help them when they claimed the suffering was not real?"

"The Land of Evangeline."

BY THE EDITOR.

ORDINARILY there is very little connection between poetry and dollars and cents. There is not a single instance of anybody making a fortune by writing a great poem, but there is at least one poetical production which has been the means of turning many thousands of dollars in the direction of the scene described. When Longfellow wrote "Evangeline," he probably never thought of the commercial value of the poem to Acadia, or Nova Scotia, as it is now called, but there can be no doubt that very many Americans have been thereby attracted to spend the summer among the "Blue Noses." Nova Scotia is becoming a popular summer resort for the people of the New England States, especially, and also from the South. It is everywhere advertised as the "Land of Evangeline," and pictures of the beautiful French girl adorn the placards and time tables that are sent out to all parts of the United States.

Most tourists come by way of Boston, by boat, landing at Yarmouth, and pursuing their journey through to Halifax by the "Flying Bluenose," as the fast express train is called.

means of a vehicle known as "the buckboard," which is quite common in this country. It has four or five seats, and quite easily carries twelve or fifteen people. It is noticed that the rig is equipped with a good strong brake, and before our destination is reached there is frequent occasion to use it as we go over some tremendous hills.

What a delightful little place Bear River is! It is positively the most romantic town I have seen in Canada, nestling as it does in the valley, surrounded by towering hills. It is quite commonly spoken of as "the Switzerland of Nova Scotia," and certainly deserves the name. The people who dwell here are as kind and hospitable as can be found anywhere in the world. Those who attended the Epworth League Convention here last September will not soon forget the delightful drive over the hills which was tendered them by the local League.

The visitor from Ontario is impressed by the immense cherry trees that are to be seen through this section. They look like oaks in size, and about the middle of July are fairly loaded with luscious fruit. Train loads of people come from all parts of Nova Scotia to help the people of Bear River pick the cherries, but so abundant was the crop during the past



VIEW FROM "LOOK-OFF POINT," OVERLOOKING FIVE

Yarmouth is a beautiful little city of about 6,000 inhabitants, with some very attractive harbor scenery. One is greatly impressed with the well kept hedges and gardens that are everywhere to be seen, which give the place quite an English appearance. Nowhere else in Canada are there such luxuriant hedges. Doubtless the frequent fogs have something to do with this. There is a large and well kept hotel for tourists in Yarmouth, known as the "Grand," and it is interesting to know that it has no bar, but is run strictly as a temperance house.

Digby is probably more frequented by visitors than any other place in Nova Scotia. It is estimated that fully one thousand people are here during July and August, in addition to the regular population. And certainly it is a most delightful spot to obtain rest and recreation. The view across the Annapolis Bay is one of entrancing beauty, equalling, in the opinion of many, the famous bay of Naples. A fine boat crosses the Bay of Fundy daily connecting Digby with St. John, N.B. and there are many other vessels going to and fro, so that the Bay is always interesting.

There are many attractive drives around Digby. One of the best is the trip to Bear River, about twelve miles distant, which I had the privilege of taking in company with a jolly company of Epworth Leaguers. The journey is made by

season, that many tons of the finest cherries rotted on the trees.

The staple product of Nova Scotia, however, is apples. The finest varieties are cultivated all through the Annapolis Valley, and in the autumn many vessels go out from Halifax loaded to their utmost capacity with fine apples for the English market. It is estimated that fully 500,000 barrels were shipped during the past season. This means considerable wealth to the farmers.

The run through the Annapolis Valley by the Dominion Atlantic Railway is most delightful, as one pretty view succeeds another so rapidly that the interest never flags. The finest scenic effects are, however, not to be had from the railway. From the summit of North Mountain, at a point called "Look-off," a couple of miles from Wolfville, the view is one of unsurpassed loveliness. Five counties can be seen, and the comfortable looking farms, with their green meadows, and wide spreading apple orchards form a picture which long lingers in the memory. The blue waters of Minas Basin, and the historic Grand Pré dyke lands are in full sight. There are few finer scenes in the world.

Of course everybody gazes out of the car window when the brakeman announces "Grand Pré," but very little is seen except a few houses, and some cattle grazing on the hill-

side. Longfellow never visited Nova Scotia, although he has described this neighborhood quite faithfully.

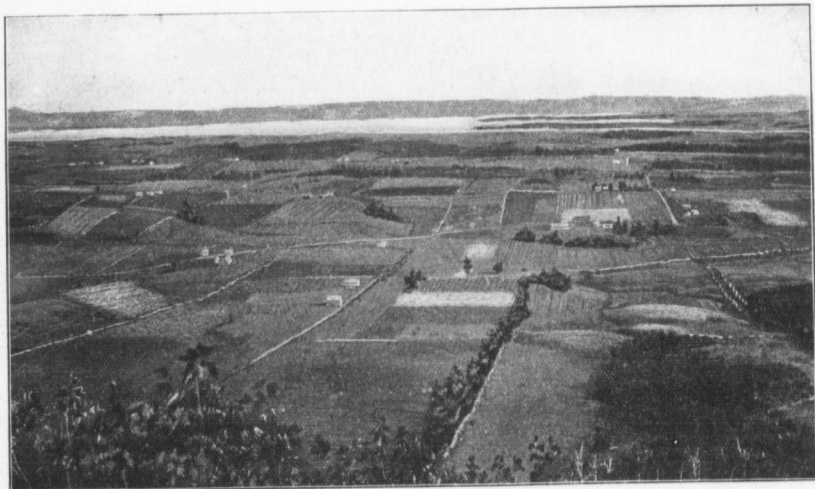
Halifax is the metropolis of Nova Scotia, and is its great seaport. It has a very fine harbor, in which a British man of war usually lies at anchor, and possesses many features of interest. The "citadel" is of course the centre of attraction to most visitors. It occupies a prominent point, and is surrounded by a very large common under the control of the military authorities. What is known as "The Northwest Arm" is a magnificent stretch of water which is used by the citizens of Halifax for boating and bathing. The public gardens are as beautiful as can be found anywhere in America, and the people manifest a justifiable pride in them.

I asked a large number of Nova Scotians why the people of this country are called "Blue Noses," without getting a satisfactory reply. At last one of the "oldest inhabitants" informed me that many years ago, a peculiar kind of potato was raised in great quantities throughout Nova Scotia, and shipped to Boston. It was known as the "blue nose potato," and after a time the name was transferred from the potato to the people. This appears to be the correct explanation of a rather strange appellation.

day be a second Chicago, for Chicago makes but a poor showing as compared with this great wheat-handling centre.

The second fact relates to the supremacy of Montreal as a grain shipping port. For years Canadians have heard and faintly believed that the St. Lawrence river is the natural outlet for the wheat fields of North America. But for years their faith has been sorely tried as they watched Canadian and American grain reaching the sea—bound by American channels to be shipped to Europe from American ports. Now the conditions are reversed. Montreal has distanced New York as a summer grain port. Up to the first of August the wheat exports from Montreal were 9,591,602 bushels, 2,740,000 more than from New York, although the St. Lawrence is not open for navigation until May first. How keenly American ports feel the competition is shown by a circular issued to shippers at Philadelphia. It says in part:—

"Here is a fine exhibit. The grain which was formerly handled by the North Atlantic ports and shipped through Duluth, Chicago and various lake ports, is now being taken out of the United States by Canadian roads, shipped through Canada, and put on ocean steamers at Montreal at three cents a bushel less than it can be done through New York or



COUNTIES IN THE ANNAPOLIS VALLEY, NOVA SCOTIA.

Northward the Star of Empire Takes Its Way.

IN illustration of the above revised version of a familiar quotation, we call young Canada's attention to three very recent facts.

First, the wheat handling centre of North America has shifted to the north of the 49th parallel of latitude. For years Chicago was known as the Wheat City of America. Then her supremacy was challenged by Duluth; now both Chicago and Duluth have been vanquished by the Manitoban Capital. Winnipeg holds the sceptre in the realm of wheat. Mr. C. M. Bell, secretary of her Grain and Produce Exchange, speaks as follows: "The data relating to the grain inspected in this city during the fiscal year ending August 30, 1903, have been computed, and a reference to it reveals the fact that Winnipeg's receipts of wheat for the past year greatly exceed those of Chicago or Duluth Superior. Following are the figures:—

Winnipeg.....	51,833,000 bushels
Duluth Superior.....	42,406,328 "
Chicago Superior.....	37,940,953 "

It will now be in order, so far as relates to the grain arrivals at least, to abandon the trite saying that Winnipeg will some

Philadelphia. Grain exporters and parties engaged in this business are very glad to handle it at one-quarter cent per bushel margin. So, as far as the export grain business is concerned, the North Atlantic ports of the United States might as well be wiped off the map. The ocean freight from Montreal to the United Kingdom and Continental ports is practically the same as it is from New York or Philadelphia. Thus it will be seen that the grain shipped from Montreal can be laid down in Europe at three cents a bushel less than it can when shipped through United States ports."

The circular appeals to American railways to lower their rates to American ports, but the railway world argues that the diversion of the flour and grain from New York and Philadelphia is due to the northward movement of grain culture which has coincided with the development of the hard wheat industry. It looks as though Montreal's supremacy is assured. The rapid extension of settlement in Manitoba and the Territories must tell to the advantage of the St. Lawrence route. The faith that sunk millions in our canal system, and waited long and sometimes wearily for results is now finding its reward.

The third fact touches the possibility, if not the probability, of a summer route to Europe, via Hudson Straits. For years a summer port in mid-Continent, five or six hundred

miles north of Winnipeg, has appealed to the Canadian imagination. But comparatively few Canadians have regarded it as more than a dream. Now, however, the Government has taken up the matter seriously, and has sent an expedition to investigate. More significant still, a hard-headed railway magnate pins his faith to the Hudson Straits route. With properly equipped steamers and fire-proof elevators Mr. Mackenzie, of Mackenzie & Mann, sees no reason why grain and produce should not be shipped from our great inland sea. And it looks as if his firm is prepared to prove their faith by their works. Already surveyors are in the field examining the country between Erwood and salt water. The object of the projected line is to connect Edmonton with the mouth of the Nelson river; and it is quite possible that by the time the Grand Trunk Pacific is changing its bells at Port Simpson on the Pacific Ocean, the Canadian Northern will be blowing its whistles at Port Nelson on Hudson Bay.

Far From the Dusty Street.

BY REV. JOHN MACLEAN, PH.D.

THERE are times when the heart is weary with the strife of men, and fond ambitions bring only vain regrets, and we long to get away from contact with dusty souls, that we may hold communion with God in the quiet of the hills and lakes. The daisies and the lilies find a voice, and we kiss them, as they talk to us in familiar tones,

lost self is in a quiet retreat, with God and the angels for company, and a book of the heart to speak its message in the evening hours.

Halifax, N.S.

"Ye Fathers."

BY REV. J. R. PATTERSON.

FOR six months or more the Mother of Methodism has been the subject of unstinted eulogy. And her character deserves all the attention it has received. But how about Samuel Wesley? Has he received his proper meed of praise? We fear not. Yet had his father not been the noble man he was, John Wesley, as history knows him, would have been impossible. We sometimes suspect that our unbounded faith in the Mother's Influence Theory puts upon our women a burden they are not able to bear, and leads men to shirk a responsibility they cannot lawfully escape. Is it not high time to emphasize the influence of the father, especially as it so closely touches the moral and spiritual development of the boy?

It is often said that "A boy's best friend is his mother," granted that it is so; granted that the boy recognizes the fact; it is still true that without the aid of her husband's precepts and example a mother is heavily, if not hopelessly handicapped in the task of training her sons. She cannot escape the limitations of her sex; and those limitations prevent her doing for her boys what their father can. For



THE APPLE TREES OF NOVA SCOTIA IN BLOSSOM.

of beauty, strength and peace. The feverish heart grows still, and passion dies, as we watch the gilding of the hills, until the glow of the sunset, and the wrinkles on the face lose their hardness, as the lakes reflect the smile of God. Away from the battlefields in the streets of the city, where men perish in a bloodless contest, and the wounded are left to die with no Lady of the Lamp to cool the hot brow with her ministrations of love. Away from these scenes of sin and sorrow, we turn our weary feet to the vales of peace and find content. The wars of the sea-waves lashing the rocks is music to the soul, passing far in sweetness the tender lays of the wandering minstrel. The rustle of the leaves is the chorus of the angels. Lift your eyes to the top of the mountains, and watch for the advent of peace. The best place to see your

example, she cannot furnish them with the example they look for, and need. She cannot, in herself, set before them an ideal of manhood. No boy wants to be like his mother. She may, it is true, be his ideal woman. But he aims to be a man, and the thought of anything womanish in his character puts him to the blush. Where will he look for a man to copy? To his father, of course. If his father smokes, chews, drinks, or swears, the boy is likely to do likewise at first, secretly, then openly. If the father neglects church, and looks embarrassed or bored when religion is mentioned, the boy naturally concludes that attention to such matters is not an essential element of manhood. How many boys for whom mothers have prayed have had their religious life nipped in the bud by the carelessness, inconsistency or ungodliness of their father,

God knoweth. It is neither right nor manly for men to cast the burden of the moral welfare of their families on their wives. We propose a revised version of an old maxim: "The child gains heaven at the feet of its mother"—and father.

Thorold, Ontario,

Beginnings.

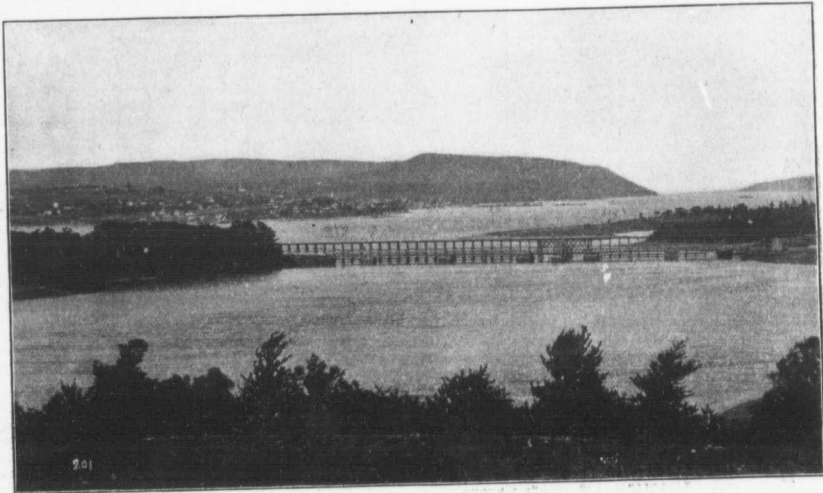
BY REV. W. McMULLEN, B.A.

BEGINNINGS are blundering, insignificant, laughable, irritating, ignorant, but they should not be despised. They settle direction, not speed. They are foundations, and they determine something concerning the future building.

What it Means to be a Lady.

BY JOHN RUSKIN.

IT is now long since the women of England arrogated, universally, a title which once belonged to nobility only, and having once been in the habit of accepting the title of "gentlewoman," as correspondent to that of "gentleman," insisted on the privilege of assuming the title of "lady," which properly correspond, only to the title of "lord." I do not blame them for this, but only for their narrow motive in it. I would have them desire and claim the title of "lady," provided they claim not merely the title, but the office and duty signified by it. "Lady" means "bread-giver"



DIGBY, NOVA SCOTIA, FROM ACROSS THE ANNAPOLIS BASIN.

All beginnings are endings, phoenixes, if you will, born out of the ashes of some extinct fire. They represent newness, to-day not yesterday, life not death. They are not the future, but they contain the future. Wise and keen are the eyes that can read their hidden writing, for that writing is the history that is to be.

Men laugh at insignificance, and despise weakness, but when the insignificant has become the master, and the weak the mighty, men forget to laugh. Beginnings are important. A Lincoln, born, means much. The bombardment of Sumter means the downfall of slavery, and the triumph of federalism. Beginnings are often necessarily the work of reformers. Only the brave man dares to do what has never been done before. When the beginning has been made, the multitude may carry the task to its completion, but its commencement lay not in them.

Beginnings are seen, the ending may be out of sight, the arc of a deed may span eternity. The eagle's flight begins where we stand, its eyrie may be two hundred miles away. Beginnings are often trying and difficult. The most difficult step in the Christian path is often the initial one. The Hittite inscriptions may be read if we but make the beginning. A few key words open the language door. We are apt to blunder when our work is unusual, or difficult, but blunders are better than bondage, and a pure motive atones for a thousand mistakes. If there is work to be done, it must be begun. If the strongest and wisest and best are not available, then let the weak and the foolish in God's name begin the work, and in defiance of the devil, and in spite of discouraging friends, the work shall be done. Well begun is half done, but sometimes poorly begun is well done. Better begin weakly, poorly, miserably, the work that must be done, than to wait fruitlessly for the man who could do the work better, but who will never come.

Florence, Ont.

or "loaf giver," and "lord" means "maintainer of laws," and both titles have reference, not to the laws which are maintained in the house, nor to the bread that is given to the household, but to the law maintained for the multitude, and to bread broken among the multitude. So that a lord has legal claim only to his title in so far as he is the maintainer of the justice of the Lord of lords; and a lady has legal claim to her title only so far as she communicates that help to the poor representatives of her Master, which women once, ministering to him of their substance, were permitted to extend to that Master Himself, and when she is known, as He Himself once was, in breaking of bread.

A New Song.

BY REV. F. A. CASSIDY, M. A.

FOR a few weeks it fell to my lot to lodge in a hotel in the old city of Nagoya, which is a wealthy and progressive city so far as business is concerned, but is extremely conservative so far as customs are concerned. From this hotel window we could see and hear some remarkable things.

Within a very short distance there is a large public school where both boys and girls are being prepared for their life work. Though this school is far from any mission, and no direct Christian influence is recognized by it, yet we were struck with the fact that every day the sound of western singing was heard, and as we noted carefully what was being sung we could catch the strains of familiar Christian hymns. It was pleasant to think that a "new song" had been put into the mouths of the young people, and although they might not fully appreciate the meaning of the hymns, they were being prepared to sing in the service of Christ on earth and in the praise of God in Heaven.

Tokyo Japan.

Caring for the Boys.

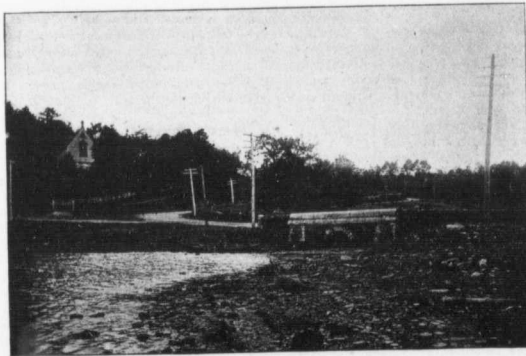
WE are convinced that he will prove himself to be the wisest pastor, in the present condition of the Church, who concentrates much thought upon the boys of his parish, and devises many plans to interest them in the Church and religious work. This is about the best solution, for the future, in sight for the problem of non-attendance at Church on the part of so many men. We think it may be said, without much fear of contradiction, that these men were the boys whom the Church strangely overlooked, whom pastors never addressed nor seemed to think about, for whom there was no provision in the way of definite religious instruction (except what the Sunday-school afforded), and to the requirements of whose social nature the Church paid absolutely no attention. We once knew a flourishing "Boys' Brigade" to be broken up because the trustees of the Church decided that the boys were wearing out the carpet too fast. Many of the boys promptly joined the company in another Church, and ceased to attend services in their own. Far better wear out a dozen carpets than alienate a dozen boys! Save the boys for the Church, and you have captured the men of the next generation. It is amazing how fast they grow up! They are men before you know it.

Many pastors will feel and say that "they have little adaptation for this work." Nevertheless, they must conscientiously endeavor to undertake it. They will doubtless discover in themselves much more fitness for it than they imagine exists, and they will soon be concocting all sorts of plans wherewith to hold the boys. We predict that the most successful pastor of the future will be the one who, with a deep spiritual insight, can speak as a true prophet of the Lord to the souls of men, and, with this prophetic genius, unite all the practical gifts of a wide-awake popular Young Men's Christian Association secretary who is immensely "in with the boys." Is such a combination impracticable?—*Western Christian Advocate.*

At Marshall Field's.

MARSHALL FIELD & CO., of Chicago, is one of the largest dry-goods firms in the world. The following letter to Dr. Berry, editor of the *Epworth Herald*, indicates the position of that firm with reference to the employment of those who drink intoxicants:

DEAR DR. BERRY: Answering your letter of January 3, we



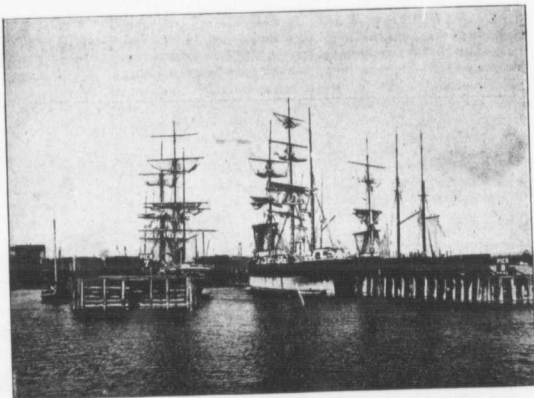
HEAD OF THE NORTH-WEST ARM, HALIFAX.

will say that we will not, to our knowledge, place a young man who drinks in our business, and, even though, a man should apply for a position whose ability and other all-round

qualifications would seem to fit him for the position, if we knew or discovered that he was a drinking man, we should decline to consider his application. Any man in our employ who acquires the habit of drink, even though moderately, is to a certain extent marked down in our estimation, and unless we can remove from him this serious fault and show his error, we feel compelled to do without his service.

Yours respectfully,

MARSHALL FIELD & CO.



HALIFAX HARBOR, NOVA SCOTIA.

Smooth Sailing.

SOME people tell us that it is more difficult to live a consistent Christian life now than in the heroic age of the church when the fires of persecution were ablaze. They contend that it would be easier to face lions than to confront many of our modern temptations.

This is nonsense. The Christian of to-day has comparatively smooth sailing. The sea is quiet. The sky is sunny. The winds are zephyrs. The dangerous rocks are well marked. Dangers and difficulties there are, to be sure, but few so formidable as the fathers met.

They had worldly surroundings just as we have. Questionable amusements enticed them. Traps were set for their feet. They had the same incentives to dishonesty in business that are presented to us. Greed for gain was a rank weed then, though there did not exist the same conditions for rapid growth. In fact, all forms of temptation were subtle and dangerous.

Moreover, the standards of morality were lower. There was less public conscience. They had to face scorn and ridicule for their principles as we do not now. Opposition did not stop with ridicule. It rose to hatred. Every form of oppression and persecution that malignant bitterness could invent was utilized. It took nerve to be a Christian in those days. It took grace. There was no smooth sailing.

The very fact that Christianity has an honorable standing in the community and its adherents are reckoned among its most respected citizens predicates danger. No storm-clouds gather in the sky. No contrary winds blow. No angry waves brake over the bulwarks of our ship. Is it not the tendency of these conditions to develop a less robust type of Christian character, a nerveless and listless kind of Christian life? Undoubtedly, yes. And the danger

should be eagerly watched. Better a driving wind than a dead calm. A soul becalmed in the midst of life's sea is a sight at which devils rejoice. Do they rejoice over you?—*Epworth Herald.*

Satisfaction that Does Not Satisfy.

A YOUNG man was eager to take a certain course of study which he felt would mean much to him in his chosen work. After many efforts and much sacrifice he succeeded in doing so. On his return home a gentleman said to him: "Well, was the course of study you took any satisfaction to you?" "Yes," was the reply, "it was of immeasurable help to me." "Then I suppose you are satisfied," returned his friend. "On the contrary," replied the young man, "I am further from being satisfied than I was before." It is a well-known fact that all ambitions are progressive, and the attainment of one height only reveals to the aspiring soul heights that still lie above him. An old negro, whose children had been educated and trained in one of the excellent schools established for that purpose, complained that his children were not as well off as they were before they went to school. "They were well enough satisfied with a one-room cabin," he said, "but now they want us to build houses like the white people." It is nothing against education or progress of any kind to say that it creates a certain kind of dissatisfaction.

A man who had amassed a great deal of property confessed that he had not yet become a rich man in his own estimation, although he had long since passed the mark which he once set for himself. Even in spiritual matters one may find extreme satisfaction and still not be satisfied. He who conquers many of the enemies that beset a soul, and learns something of the real comfort there is in Christ, only longs the more ardently to conquer more and to know more. While it is true that Christ satisfies the soul, no one who has learned to know him has not the hunger to know him better.—*Lookout.*

Make Your Own Place.

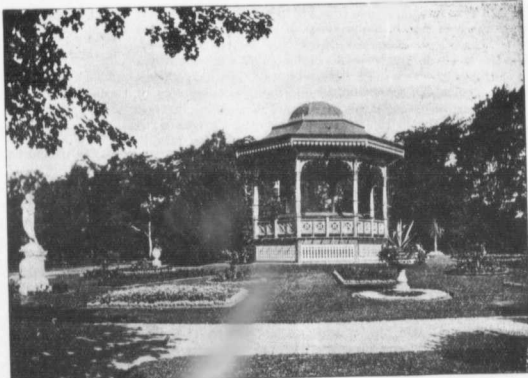
"A **N**OTHER person who wants to be lifted into a place for which she has never fitted herself," said a kindly gentleman the other day of a visitor who had just left his office.

That woman came to this city some ten or twelve years ago. She was young then, educated, and not without talent. She had a comfortable home and considerable leisure, which she wished to fill with congenial companionship and employment. Of course many doors opened for her at once. The church she attended needed workers, the Sunday-school needed teachers, young people's societies, Christian missions and benevolent organizations sought her services, but she had 'no taste for such things,' she said, and held herself aloof from them all.

"Shutting herself away from the interests of others, she shut herself away from their social life as well, and, while she has been looking for some niche unique and exalted enough to suit her, life has been growing lonely, narrow and empty. She sees about her a world of busy, cheerful people, with hearts and hands full, and feels herself outside of it all. She does not realize that her own hands shut the gates, and that another cannot open them. What she wants now is to be lifted at once to a place that others have won by long service. It cannot be done. I pity her isolation, but she asks the impossible."

"What About Duty?"

WHEN, in 1865, the cholera broke out in Paris, among those who offered their services for the terrible conflict was Louis Pasteur, then Professor in the Ecole des Beaux Arts, and already famous in the scientific world. With two assistants, Pasteur established himself in the attic



BAND STAND, PUBLIC GARDENS, HALIFAX.

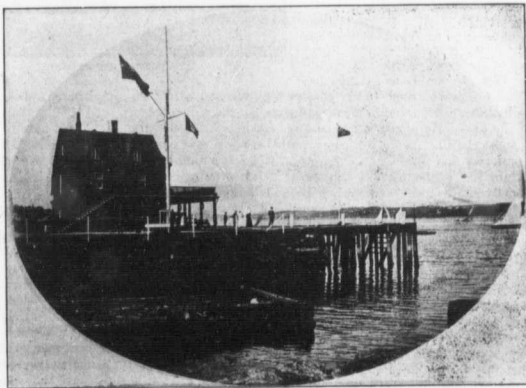
of one of the hospitals above the cholera ward, and there carried on his investigations and experiments with the disease.

One day a friend spoke to him of the work that he was doing. "Experiments of that sort must require much courage," he said.

Pasteur's answer was in three words. "What about duty?" he asked quietly.

It was a great answer, because the whole man stood behind the words. It was the test with which Pasteur met everything that life offered him; where duty called, no matter what the toil or danger or discomfort, the man obeyed. His genius he never counted his own; it was a gift to be held in trust for the world, and magnificently he fulfilled his trust. The world is his debtor not alone for his discoveries, but for his character.

There is the comfort of eager souls who, set in humble



ROYAL NOVA SCOTIA YACHT SQUADRON, HALIFAX.

places, seem to themselves to be of little use. The world never has many men of genius—probably it does not need

many—but it does need men and women of character. It is the motive which exalts. No matter how small the deed, one can always bring to it the highest motive. One may not possess Pasteur's genius, but there is no one who cannot, if he will, meet life with his great question—"What about Duty?"—By Mabel Nelson Thurston, *Forward*.

A Great English Preacher.

MANY of our Canadian cities and towns, have had, during the past month, the privilege of hearing the renowned English preacher, Rev. Mark Guy Pearse, and everywhere he has been greeted with audiences that have crowded the churches to overflowing. He has said some plain things to the people which cannot fail to do good. The key-note of his preaching seems to be the importance of showing interest in, and sympathy with, humanity, advising Christians to "chum up" with the people they wished to help and save.

A writer in the *London Free Press*, in describing Mr. Pearse's services in that city, gives the following interesting sketch of his methods:

A striking personality in every way is that of the Rev. Mark Guy Pearse. For many years he has been engaged in the work of his Master, and there were those among yesterday's congregations whose parents had listened to his fervid and heart-touching exhortations from pulpits in the old land. He has for two years been retired from the more active connection with the great work of his life, the West London mission, but it is characteristic of the spirit of the man that when his great coadjutor, Hugh Price Hughes, passed away, he took hold of the work until the church had appointed his successor. Now he has come to this country, leaving the scenes of his life's triumphs and of his retirement, to make an appeal to the Canadian church for assistance in the West London work.

The years are white upon his head, but the man has all the fire and energy of his earlier days, and speaks with every whit of the eloquence and the burning conviction that has made his name famous from one end to the other of the United Kingdom. His is a most unusual method of presentation of his subject. He departs altogether from the accepted manner of the every day pulpit orator. In fact he does more, for he seldom misses an opportunity of decrying the stilted "theological disquisitions and oratorical flights" of the pulpit orator of the day. He preaches the personal Saviour, the One who is to be the Christ of a workaday world, a world that needs a Comforter and Guide, not a "pretty little something to sing hymns to," as he himself expressed it last evening. With homely simile and commonplace parable, he drives home his points, and it is Christ that he preaches every minute that he is on his feet.

Unconventionality breathes from every accent and gesture, for Pearse is about as different in his pulpit mannerisms from the average preacher as it is possible for one to be. He is so much in earnest that he cannot bear the slightest incident that distracts from the attention of those he is addressing. Someone came in late at the Dundas Street Church, and the preacher stopped in the midst of a pointed sentence until the slight commotion had ceased. "We will now give our thoughts to the Word once more," he said in resuming, and every eye was fixed upon his mobile face as he continued. Again in the evening a babe cried and he turned with a smile to the distressed mother. "Don't mind the little one," he said. "As long as it does not disturb the congregation it will not disturb me." A number of the worshippers in the

morning were grouped around the communion rails and had no hymn books. The distinguished preacher reached up to the choir gallery, obtained three or four books from the singers, and handed them to those below. And it was the same all through the day, Mr. Pearse going to the length in the evening of remarking with a thump on the offending desk that he wished the pulpit was not so high, "for I can't see some of you down there."

The following are some of Mr. Pearse's terse sayings selected from sermons preached in Ontario recently:

The Lord Jesus Christ found labor a degradation, and left it a dignity.

Don't worry. It's the sulphuric acid that eats into the vitals of human-kind and destroys them.

Who cares for Hallelujah raptures on the Sunday night if you can't keep your temper on Monday.

You mustn't call your brother a fool, but you can call yourself one.

The man who fashions the crown can be more royal than the man who wears it.

We shut God in and we shut Him out. We shut Him into the churches and out of the homes.

We have our religion too much in spots and lamps—too much on Sunday and not enough on Monday.

Be sure not to get too much into the seventh heaven of delight on Sunday, because you will have to come down in a great hurry, in too much of a hurry.

I want Christ more on Monday than on Sunday, because the devil is more busy on the week day.

I am sorry for the people who think that Christ is able to take them to heaven when they die, and yet who think He cannot understand their little worries.

Make Christ the head of your firm, and don't forget to give Him a share of the profits when the stock taking comes along.

What is big enough to be a care for you is big enough to be a care for Jesus.

God never built a temple. But He planted a garden.

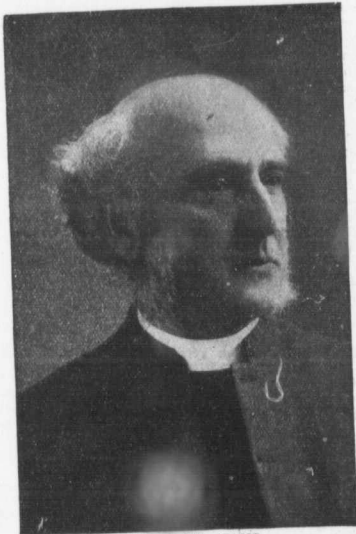
Take care how you scold the children. You may scold them into hell, but scarcely into Heaven.

I hate to hear preachers whine about the curse of riches and then gravely take up a collection.

And I hate to hear these lackadaisical souls sighing about "the world." Whose world is it? Why God's world, and we ought to rejoice in it.

Laying Aside Every Weight.

WILLIAM JENNINGS BRYAN, editor of the *Commoner*, says: "And finally, let the ambitious young man understand that he is in duty bound to discard everything which in the least weakens his strength, and under obligation to do everything that in any degree increases his power to do good. Good habits, therefore, are always important, and may become vitally so. He can well afford to leave liquor to those who desire to tickle the throat or to please the appetite; it will be no help to him in his effort to advance the welfare of his fellows. He can even afford to put into books what others put into tobacco. The volumes pursued will adorn his shelves for a lifetime, while smoke from a cigar is soon lost to sight forever. He does not need to swear; logic is more convincing than oaths."



REV. MARK GUY PEARSE.

Impressions by the Way : By the Editor

It is quite impossible, in a monthly paper, to give any detailed account of the places that I visit, and the meetings attended, but a few general impressions, gathered by the way, during a recent trip, may be of some interest.

✂

"That's exactly the book our young people need," said one of our ministers as he turned over the pages of "Our Church," one of the volumes of this year's Reading Course. The preacher was right. This book gives just the information that Methodists ought to have concerning the doctrines and polity of their Church. The Leagues will undoubtedly have a most interesting time discussing its pages during the coming season.

✂

One evening recently, I had occasion to refer to John Wesley and his work, and remarked that it was not necessary to go into detail, as everybody was familiar with his career. At the close of the meeting a gentleman came up and said: "You were mistaken in your estimate of the people's knowledge concerning Wesley. Many of them knew scarcely anything about him or his work." If this is true, somebody must be at fault. There is evidently still work for the Epworth League to do in producing intelligent Methodists.

✂

It is surprising how little attention is paid to ventilation in many churches. Not long ago in a crowded church on a Sunday evening, a request was made to have some of the windows opened. Scarcely one of them could be moved an inch. It is very evident that they had not been opened for months. The same old foul air had been breathed and re-breathed. The windows of every public building should be so arranged that they can easily be thrown open.

✂

One thing I have noticed, is that whenever and wherever a little time is spent in presenting the claims of the Epworth Era there is always a satisfactory response. At St. Stephen, N. B., in a comparatively small meeting, a five minute talk about the paper brought sixteen subscriptions without the slightest difficulty. Something similar could be done at every district convention if the president or literary vice-president would take up the matter vigorously. Where we have no subscribers it is usually because no one has done anything to stir up interest.

✂

In an eastern country newspaper I noticed an item to the effect that a new kitchen range had been placed in the parsonage of a certain village. The information was so common-place as to provoke a smile, but I venture the assertion that it was not regarded as an unimportant matter by the lady of the parsonage. Probably she has been for months stewing over a miserable old kitchen stove on which it was simply impossible to cook anything decently. Very likely that old stove was largely responsible for some of the pastor's poor sermons. There are many parsonages where a new kitchen range would be very acceptable.

✂

Looking out of the car window in Prince Edward Island I noticed that a farmer was carrying on threshing operations, the motive power being supplied by a treadmill, worked by a couple of horses. What a monotonous and uninteresting task this must be to the horses! They are everlastingly tramping over the same tiresome path and making no progress. But inside the barn there is a stream of golden grain pouring from the thresher into the farmer's bags. Those horses are doing a useful work without knowing it, and without seeing

the results of their labor. There are many people who feel that they are simply living a treadmill kind of life, and that one day is just like another, a ceaseless round of commonplace duties. This kind of work, however, has a most important place in the world's activities and often means much to the comfort and happiness of others.

✂

Printer's ink pays, undoubtedly. The districts that spend a little money in publishing programmes for circulation among the Leagues and in advertising the convention in the local papers, have gatherings much more largely attended than those which depend simply upon the announcements from the pulpit. If you want a crowd at your convention or rally, let the people know what you are going to have. Advertise! Advertise!

✂

The people of Nova Scotia and New Brunswick are singularly undemonstrative. During a whole month of conventions and week-night meetings I did not hear a single hearty round of applause. Once or twice a little hand clapping was started by an enthusiastic individual, but it received no encouragement, and soon died away. This does not indicate that the Eastern people are not appreciative by any means; but they have the idea that applause is quite out of place in the House of God. I am quite in sympathy with this feeling of reverence, as there is too little of it in many places. It is possible, however, to carry it to an extreme. There is certainly Scriptural warrant for the decorous expression of feeling. "O, clap your hands all ye people!" is the exhortation of God's Word. Genuine applause, at the right time, may do much good.

✂

The conductor who took my ticket on a Grand Trunk train, the other day, must have been over seventy years of age, and the company apparently has no intention of laying him aside. As the old man passed down the car I thought of a conversation which occurred a few days ago between two Methodist officials, when the name of a certain preacher was mentioned as a possible occupant of their 'pu'pit. "He is a good man," said one. "Yes," replied the other, "he is, but he is too old for our church." As a matter of fact the minister in question is not more than forty-three years of age, and in the fulness of his physical and mental powers. When the people look upon such a man as "too old" it is evidence of an unreasoning prejudice which bodes no good for our church in the future. Experience ought to count for something in the ministry as in the other occupations of life.

✂

WHAT a fool a fellow makes of himself when he is drunk! Not long ago a man came through a railway car in a maudlin state of intoxication and became particularly obnoxious to the passengers, trying to put his arms around some of the ladies. The next morning I found him standing on a station platform, absolutely sober, and told him about his silly actions the day before. He did not have the slightest recollection of his conduct, and seemed to be very much humiliated when informed of what he had been doing and saying. It seems strange that anyone who regards himself as a man should put into his mouth that which thus "steals away his reason." Sometimes the drunkard can be shamed out of his course, if he has not gone too far, by simply holding up to his view his own photograph while in the drunken state.

✂

At the N.B. and P.E.I. Conference, held at St. John, Rev. Dr. McLean sang a song in the Cree language. When he had finished Rev. Dr. Stewart, who was in the chair, remarked that he had no doubt the song had been quite as well understood as the average solo rendered in church. The venerable Doctor was not far from the truth.

Anecdotal.

Wanted to be Sure.

Here is a good telephone story, from the *Outlook*, of a cook—a fresh importation, who had never seen nor heard of the instrument before accepting an engagement in a suburban New York household. The whole thing impressed her as unneary, and for weeks she stood in awe of the apparatus, always putting on a clean apron before answering a call to an interview with some lady or gentleman at the other end of the mystic wire. One day she electrified a dozen guests at dinner by appearing at the door of the dining-room and asking distractedly of her mistress: "Is this McGinnis' grocery store?" "Why, of course not," responded the amazed hostess; "what do you mean?" "Well, shure, they asked me over the tellyphone this mornin, ma'am!"

Lions In The Way.

A ludicrous incident occurred when Carter, the famous "Lion King," was exhibiting on one occasion. A manager with whom Carter had made and broken an engagement issued a writ against him. The bailiffs came up to the hall door and asked for Carter. "Show the gentlemen up," said the animal tamer. When the two bailiffs reached the hall, there sat Carter composedly in the great cage, with an enormous lion on either side of him. "There's Mr. Carter waiting for you, gentlemen," said the present manager. "Carter, my boy, open the door." Carter proceeded to obey, at the same time eliciting, by a private signal, a tremendous roar from his companions. The bailiffs started up in terror, rolled over each other, as they rushed downstairs, and nearly fainted before reaching the street.

No Hole in the Street.

It was a tiresome suit for damages for personal injuries on trial before Judge McMichael, says the *Philadelphia Times*:

On the stand was a nervous little Irishman who had assumed a frigid attitude when cross-examined by the city's legal guardian. The question at issue was:

"Was there a hole in the street, and was it by reason of the existence of this hole that the plaintiff was thrown down and badly injured?" A score of witnesses had sworn that the hole had been there for many weeks. The Irishmen was asked the stereotyped question.

"No, sor," was the emphatic answer; "there was no hole there."

"What?" said the attorney. "No hole! Why, all the others swear there was a big hole. You must be mistaken."

"No, sor, I'm not; there was no hole there."

"Now, my dear sir, remember you are under oath. You certainly don't want to perjure yourself. Answer me, now: was there a hole in that particular spot, or was there not?"

"There was not!" came back the snappy answer.

"May your honor please—" began the attorney.

"Yer honor," shouted the witness, "may I say a word?"

There was silence as the witness reached under the stand for his derby hat.

"Now, yer honor," he continued, "do you see that hat? Well, if I break it in like that (denting it) I don't be makin' a hole in it; if I put my fist through it (here he suited the action to the word) there'll be a hole in it. As ye can see for yourself, a hole goes all the way through."

And he glanced with withering scorn upon the lawyer, who joined bench, jury and audience in the laugh.

No Difficulty Then.

Recently an English visitor was sight-seeing in Cork, and in company with a friend who resides in that city went on a tour of inspection. The friend pointed out many places of interest, and related a little history of each. But at length he came to a public building with which he was wholly unacquainted. Turning to the jarvey he inquired:—

"What place is this, Paddy?"

"Shure an' I don't know, sir," was the Jehu's reply.

"Don't know!" exclaimed the gentleman in astonishment. "Why, I thought there wasn't a square foot in the whole city that a jarvey did not know the history of?"

"Well, sir, it's this way," replied the jarvey, who knew his interrogator belonged to Cork. "I could have told you all about that building if you'd been a stranger."

An Intelligent Dog.

A visitor at the Presbyterian office this week, relates a story of a fine collie dog that came limping to the Pennsylvania hospital in Philadelphia the week before Christmas. He soon attracted the attention of Mr. McMurtrie, one of the officials, who said, "Well, old fellow, what can we do for you?" The dog immediately turned over the lame paw, and showed two injured toes.

"Come along with me," was the reply, "and I'll have that foot attended to." Whereupon the dog limped after his conductor into the receiving ward, where one of the doctors dressed the hurt toes according to the most modern surgical ideas, after which the dog remained for several days, receiving careful treatment.

As he came to the hospital entirely of his own accord, the question is: How did he know where he could receive help? The instance is certainly a remarkable one of canine intelligence.

A Make-Believe Bee.

Lady Henry Somerset relates that her sympathies were first enlisted in philanthropic work for poor children by the following incident:

"It was in this way," she said. "I was moved in that direction by the rare patience and imagination of one little boy. His example convinced me that patience was one of the qualities I needed most, and in seeking it I grew into that work. I was in a hospital on visiting day, while the doctors were changing a plaster cast

which held a crippled boy's limb. The operation was exceedingly painful, I was told, yet to my surprise the little sufferer neither stirred nor winced, but made a curious buzzing sound with his mouth.

After the doctors left I said to him:—

"How could you possibly stand it?"

"That's natthin'," he answered, 'why, I just made believe that a bee was stingin' me. Bees don't hurt very much, you know, and I kept buzzin' because I was afraid I'd forget about its being a bee if I didn't."

Saved His Life.

The *Public Ledger*, in the following story, shows how a dog saved his life by his instinct:—

A dog, an ordinary water spaniel, in a northern Ohio city, started to cross a high railroad trestle one day. Of course, not being a boy or a girl he did not reason that a train might overtake him before he could reach the other end of the bridge. When he had carefully picked his way about half way across by stepping from one tie to another, a locomotive came steaming along at a rapid rate. A number of people who were passing along the street overlooking the trestle saw the dog and began to pity him. They watched him with bated breath, expecting to see the poor creature hurled to his death in the river below him. But the engine had barely passed upon the trestle when the dog heard it coming and turned about to face it. Then he stood still for a few moments, as if turning the problem over in his mind to decide what had best be done. The engine was now almost upon him. In another instant the dog would have been killed. But he, upon seeing that there was no escape, leaped from the bridge into the river far below, and then swam to the shore, to the great relief of those persons who had been looking on.

A Regular Boarder.

That a frog should travel a mile in order to return to its accustomed home shows more intelligence than frogs are generally credited with. The *Philadelphia Record* is responsible for the following:

Three years ago a farmer named Anderson found a large frog in front of the spring house, and when the milkmaid opened the door to put her pail of milk in the spring the frog hopped in behind her. He hopped out of reach of the girl's hand and partially buried himself in a bed of clay in the darkest corner of the spring house. There, in a stupor, neither eating nor drinking, he remained until the spring. Then he departed.

Each autumn since then the frog has appeared at the first sign of frost, and made his winter bed in the spring house. This year he came as usual. But the farmer desired to make an experiment on him. He was awakened, lifted from his warm clay nest, placed in a wagon, and carried to a place a mile down the road. There he was left. Before evening he was back again. The milkmaid found him at sunset seated before the spring house door, waiting patiently to be let in.

Quiet Hour.

Perfect Peace.

In heavenly love abiding,
No change my heart shall fear;
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?

Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way he taketh,
And I will walk with him.

Green pastures are before me,
Which yet I have not seen;
Bright skies will soon be o'er me,
Where darkest clouds have been.
My Hope I cannot measure,
My path to life is free,
My Saviour has my treasure,
And He will walk with me.

—Miss Anna Letitia Waring.

How I May Know That I am a Christian.

BY REV. E. N. BAKER, M.A., B.D.

Not by the judgment of men. They may pronounce absolution on one whom God rejects, and refuse absolution to one whom God approves. "Man looks on the outward appearance, but God looks on the heart." Nor, on the other hand, is it by the persecution of the world that we know we are God's child. We may be persecuted and deserve it. Only those "who are persecuted for righteousness' sake" are in the Kingdom of Heaven. Nor is it by having no fear. Some think because they have no fear of God or of death that they are all right. This very thing may be a sign that they are not all right. It may only be a sign of a seared conscience. "The fear of the Lord is the beginning of wisdom." The child of God "works out his salvation with fear and trembling." Nor is it by feeling. We may say we feel all right, and not be right. My friend, the Rev. Wm. Blair, a godly man, said once in a college class service, "If you ask me to-day if I should die, do I feel I would go to Heaven? I would say no, I do not feel like it; but if you were to ask me if I should die do I know I would go to heaven, I would say, yes. Yes, because God says so, and I take God at his word." Nor do we know we are Christians because we are praying and devout persons. Cornelius was a God fearing heathen; one that feared God and worked righteousness, and yet he was not a Christian, and knew that he was not one. His fearing God and doing right did not save him, but it put him in a condition to be saved.

By what means, then, may we know? God's word tells us in I. James, 2 and 3 to 5, "Hereby do we know that we know

him if we keep his commandments." Obedience, prompt, cheerful, with all the heart. "He that saith I know him and keepeth not his word is a liar, and the truth is not in him." No matter what his feelings of life may be, if his foot does not run in the way of God's commandment he is not a child of God. Again, I. John, 2 and 6, "He that saith he abideth in him ought himself also to walk as he walked." To walk in his paths, and with his companions. Walk with the children out into the fields to "consider the lilies of the field how they grow." Walk with the poor into the desert, that he may help them in their distresses. To walk with such people, and in such ways that it may be said of us as of him, "He went about doing good." Again, I. John, 1 to 13, "Hereby know we that we dwell in him and he in us, because he hath given us of his spirit." His spirit of love and light. We love the things which he loves, and hate the things which he hates. Once more, Romans iii. and I to 16, "There is therefore no . . . who walk . . . flesh . . . not spirit . . . If any man have not the spirit of Christ he is none of his." These are God's answers to your question. They are simple, full, complete. Comply with the conditions, claim the promise, and all the blessings of Sonship are yours. "Heirs of God and joint heirs with . . . to an inheritance . . . reserved in heaven for you."

Toronto, Ont.

"Come Up in the Morning."

The morning is the time fixed for my meeting the Lord. This very word "morning" is as a cluster of rich grapes. Let me crush them, and drink the sacred wine.

In the morning! Then God means me to be at my best in strength and hope. I have not to climb in my weakness. In the night I have buried yesterday's fatigue, and in the morning I take a new lease of energy.

Sweet morning! There is hope in its music. Blessed is the day whose morning is sanctified! Successful is the day whose first victory was won in prayer! Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Wake, psaltery and harp; I myself will awake early.—Joseph Parker.

Wages all Right.

A young man who had been seeking employment was particularly pleased at having obtained a position under a certain stock farmer.

"What wages do you receive?" so the one asked.

"Wages?" was the reply; "I do not know; I did not think to ask. "You see," he went on to say, "I know the man, and that in itself was guarantee that everything was all right."

It is true in spiritual matters that he who settles the point as to who shall be his master has settled it as to whether or not his wages shall be worth while. The Bible tells us that we must choose either

God or the evil one. This in itself tells us all that we need to know about compensation.

Following Christ.

To follow Christ is not to go out from the world. Christ came into the world. It is not living apart from the world. Christ lived among men and dwelt with them. It is not doing great things. It is carrying into our common life the spirit that Christ carried into His common life. Christ came to make men happy. "I have come," He says, "that the blind may see, that the imprisoned may be set free, that the sorrowing may be comforted, that the poor may have glad tidings." And wherever He went He did make men happy; He carried joy with Him; He was a joy distributor. To follow Christ is to make others happy. We cannot give sight to the blind, but we can help a blind man across the street. We cannot give hearing to the deaf, but we can give him assistance. We cannot feed five thousand, but we can contribute something to feeding the hungry. We cannot call the dead to life, but we can carry the life of our own faith into the home that is darkened by death. We can carry comfort, peace, joy, into other lives as Christ carried them into other lives.—Lyman Abbott D. D.

Nuggets.

All goodness is from God, just as all power is remotely or directly referable to him. This divine influence is not incompatible with human freedom. Every act of goodness is still an act of the will. Omnipotence itself will not enforce obedience.—Se'oct'd.

Every sincere wish and prayer for goodness, every earnest attempt to fulfill difficult duty is sure to help on our spiritual progress, either directly or indirectly. By one road or another, every such effort brings us nearer to God.—James Freeman Clarke.

Real growth in character comes as so many of the best gifts of God come,—by the way. In doing what we believed to be God's will for us, many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible.—H. W. Foote.

When the world opens to you as the plan of God, when all existence is vocal with his meanings, when his intentions thread the universe so that he who reads human progress, in its largeness or in its littleness, reads God's will—that is "seeing God."—Phillips Brooks.

We must take far more time to prayer than we have ever yet taken. I am certain that the secret of much mischief to our own souls and to the souls of others lies in the way we stint and starve and scamp our prayers by hurrying over them.—Dr. Alexander Whyte.

The situation that has not duty, its ideal, was never yet occupied by man. Yes, here in this miserable, despicable actual, wherein thou even now standest—here or nowhere is thy ideal! Work it out therefrom! The ideal is in thyself: the impediment, too, is in thyself.—Carlyle.

Department of Bible Study

A New Departure.

The great interest which is now being taken in the study of the Scriptures by the young people of our Church has led this paper to set apart a page to be devoted, for some time to come, exclusively to Bible Study. By this means those who are engaged in this interesting and profitable work may have the opportunity of exchanging views, and thus helping and inspiring one another.

For some time it has been felt that a definite course of Bible Study was greatly needed for our Epworth Leagues. The topics which have been used in our prayer meetings have been interesting, and to a certain extent instructive, but it has been thought by many that a more systematic and consecutive list of subjects would be an improvement. By combining this with the use of a Text Book for the general study of the Bible an almost ideal plan would be secured.

ACTION OF GENERAL BOARD.

At its recent meeting the General Epworth League and Sunday School Board decided to adopt a three years course of Bible Study for our Leagues, to cover the entire Bible. The first volume to embrace the Gospels, the second the Epistles, etc., and the third dealing with the Old Testament.

The book for 1904, will be "Studies in the Life of Christ," which has been specially prepared for young people, and extensively used among the Epworth Leagues and Christian Endeavor Societies of the United States. The topics for the weekly League devotional service have been selected from the Gospels, and touch the most important features of Christ's life and work. Thus the normal study and the devotional study of the Word, will proceed at the same time and on parallel lines, one helping the other. There will be thirty-five Scriptural topics for the year, corresponding to the thirty-five chapters of the book. The other evenings will be filled with connexional topics, and missionary studies.

THE TEXT BOOK.

"Studies in the Life of Christ," by Thomas Eddy Taylor, S. Earl Taylor, and Chas. Herbert Morgan, is regarded by those who have examined it as by far the best book of the kind that has ever been compiled.

In preparing these studies an attempt has been made to accomplish the following ends:

To outline each period in the life of Christ so that one may easily follow him from Nazareth to the Ascension.

To furnish a text-book which in itself covers in simple narrative form the outline of the life of our Lord.

To make the Studies simple enough for those who are not accustomed to studious methods, and at the same time to furnish subjects for special investigation which will provide a basis for more advanced Bible Study.

To embody in the narrative portion extensive Scripture quotations, and after a general interest has been awakened in the story, to send the reader to the Scriptures themselves for verification through a constructive arrangement of the Gospel material with suggestive directions for daily reading.

To allow the student to prepare a Harmony (giving full directions and references) so that he may see the story develop in the four Gospels.

To provide a daily scheme for study, such as has made the courses of the Student Young Men's Christian Association, a success from the beginning.

To insure accuracy by following the Scripture account closely, and by consulting the best authorities.

To provide for the memorizing of portions of Scripture and of the outline of the life of Christ.

To provide a text-book, the cost of which shall be nominal.

The final aim is the mastery of the life of Christ, and of the contents of the four Gospels. Nothing in the studies beyond the direct work with the Gospel material is strictly required. All else is optional.

WHAT IS SAID OF IT.

"Studies in the life of Christ" is called by experts in Bible instruction the best text-book for the masses yet produced on the life of our Lord. Study-classes have been formed all over the Church. The flame of enthusiasm burns brightly."—*Dr. Joseph F. Berry.*

"The text-book, 'Studies in the life of Christ,' issued jointly by the United Society of Christian Endeavor and the Epworth League, having been used in three hundred classes, aggregating five thousand members, has proved itself admirably adapted to all forms of class work."—*The Christian Endeavor World.*

"The brains and pens of Christian scholars have been busy in these recent days, and their products have been studied as a background of authority for every sentence and concise summary of this simple but closely packed treatise. Results are given, accompanied by just enough foot-notes to show that the authors have reason for every position taken."—*The Central Christian Advocate.*

"I am very much pleased with the text-book, 'Studies in the Life of Christ.' The studies are simple enough for those who are not accustomed to studious methods, and at the same time subjects are suggested for advanced Bible study. I most heartily commend the text-book and the Bible-study Department."—*John Willis Baer.*

WHY IT SHOULD BE STUDIED.

This Course of Bible Study should be taken up.

1. Because it is specially prepared to meet the needs of young people.
2. Because those who plan the course simplify its demands for time and attention from busy young people.
3. Because the authors believe that

young people will love the Bible itself when they are guided to read it in brief portions daily on a united plan, and then come together to talk it over.

4. Because the aim is to make things perfectly clear and to give positive results.

5. Because the best literature is so used and referred to that any point can be followed up; but no books, aside from the Bible and the text-books, are required.

6. Because many to-day wish to know the Bible as a whole, and the League course is scientific, reverent and up-to-date, covering the great sections of the Bible in three text-books of thirty-five lessons each.

7. Because each of these books is a well-printed, cloth-bound volume with wide margins, fitting it for a place in the library, and yet at surprisingly low cost.

8. Because the taking of the course by individuals or a League helps every other interest of the League and Church, and brings joy to the pastor.

9. Because the text-book, "Studies in the Life of Christ" will be a great help in preparing the topics for the weekly devotional service.

HOW TO WORK IT.

As far as possible get all the members of the League to undertake this Bible Study Course, and provide themselves with the text-book. Have some competent person take charge of the League meetings and conduct the service very much in the same way as a Bible Class. Let questions be asked and answered, and the members drilled until they thoroughly understand the subject.

In connection with the Bible topics there will be interspersed a few subjects of connexional interests, and also a monthly missionary topic.

A book for the juniors has also been prepared, special reference to which will be found on the junior pages of this issue.

HOW TO BEGIN.

The Leagues that intend to take up this course should start at once to talk it up, so that everything will be ready to enter upon the work on Jan. 1. If it is left until the holiday festivities are over valuable time will be lost at the beginning of the year. A good plan will be to ask the pastor to preach a special sermon on the importance of Bible Study as an introduction to the course.

When it is not deemed possible to interest the whole League, a Study Class may be formed, which will meet apart from the regular League Session, but this is not recommended, as it is not desirable to add to the number of meetings now being held.

Arrangements have been made to supply the book, "Studies in the Life of Christ," at the following prices:

Bound in cloth, prepaib, single copy	\$.75
Same in lots of 10 or more to one address50
Carriage extra, per copy50
Bound in manilla, prepaib, single copy50
Same in lots of 10 or more, carriage extra, per copy40

To obtain the book at these very low prices it will be necessary to apply to Rev. A. C. Crews, Wesley Buildings, Toronto, Ont. For further information concerning the Course write to the same address. Leagues intending to take up the Course should report at once.

Practical Plans.

Selecting Hymns.—"Now, what hymn shall we sing?" With this question some League presidents at 1 Sunday School superintendents commence a service, and valuable time is consumed in looking up a selection after the leader has risen from his seat. The hymns are an integral part of the service, and should be carefully selected before coming to the meeting.

The Home League.—A pastor in the Nova Scotia Conference has solved the problem of conducting a League where there are only a few young people, who are scattered over a considerable section, by holding the meetings in the homes of members, taking them to different parts of the neighborhood. The service is ever so much more cosy and interesting when held in a comfortable sitting room than in a church about twenty times too big for the number present.

On Schedule Time.—"If a train had started from this church at eight o'clock to-night for this service, fourteen of you would have been left behind." This was the mild way by which a president rebuked the late comers at a recent League service. Nothing disorganizes a League more effectually than habitual lack of punctuality. A church service should be like a railroad train, in that it should start on schedule time, and all the passengers ought to be on board.

Use Printer's Ink.—The Simcoe District Epworth Leagues held a convention during the month of September. A four-page leaflet has been published, containing the resolutions passed by the convention, a list of the Leagues of the District, with their officers, the Treasurer's Report, and other interesting information. These leaflets are distributed to all the societies. The Warton District Executive has sent out one of its Leagues a full report of the recent convention held in Gargill. Of course it costs something to do this kind of thing, but it pays to keep the individual Leagues in touch with the district work.

Value of the Debate.—As a means of developing speaking talent, there is probably nothing better than the debate. Many fluent talkers have received their first lessons in extemporaneous address by this means. It should not be allowed to die out. Mr. F. H. Talbot, of the Gore Ontario Epworth League, sends an interesting account of a recent debate. He says: "Our League challenged a neighboring League on the old, but nevertheless interesting subject, 'Resolved that fire is more destructive than water.' The speakers numbered four on each side, each speaker being allotted five minutes, in which to present his or her arguments. This was found to be a rather short time, but owing to the large number taking part it was thought advisable to limit the time thus. It proved an excellent plan, because the speakers had to condense their

arguments, having no time to put on useless frills of eloquence. The captains were allowed ten minutes each. The argument was maintained remarkably well, for embryo orators, finally resulting in a victory for the affirmative side."

Informal Meetings.—How to induce timid and inexperienced young people to take part in the Epworth League prayer meetings is one of the most difficult questions leaders have to solve. A delegate at a convention in Nova Scotia, the other day suggested that something could be done by making the meeting less formal, and instead of expecting members to stand up and make a speech, they might be drawn out to give their opinion by appealing to them personally, thus: "Now, John, what do you think of this?" Or, "Mary, do you agree with that?" etc. The plan is worth trying. With tact, much might be made of it.

Members Removing.—Our country Leagues are continually complaining that many of their best workers leave them and go to the city. We wonder if the city Leagues always get hold of them! There is reason to believe that many of them drop out of the League ranks altogether, when they leave their home church. Would it not be a good plan to notify the pastor of the church in the place to which they have gone, so that they could be looked after as soon as they arrive? If country, village and town Leagues will let the editor of this paper know the names and addresses of members who come to Toronto, he will be glad to send word to the nearest pastor, so that some personal attention may be shown to them.

Lookout Work.—The work of the Lookout Committee is most important, and any suggestions, how to make it more effective are always welcomed. Here is a little card which is used by the Simcoe Epworth League, of which Rev. R. J. Elliott, is Honorary President:

Epworth League Methodist Church, Simcoe.

DEAR FELLOW EPWORTHIAN:—We have missed you at the Consecration Meeting and also note that you did not send a text of Scripture. If you are unable to be present at any future meeting, please do not fail to send your text. Any one of the members will gladly report for you. (See Article IX, Section 2 and 3 of the Constitution.) The Look-Out Committee requests that we keep in mind daily this part of the Active Member's Pledge:—"I will make stated seasons of private prayer and the daily study of the Bible the rule of my life."

Hoping to meet you at the next service,
We are yours cordially,
THE LOOKOUT COMMITTEE.

Interesting Individuals in Missions.—In the "Missionary Review of the World" Miss Belle M. Brain tells of a conference she once conducted at which the young people were asked to tell what it was that first interested them in missions. Here are some of the answers: "Writing missionary papers and studying missions in a study class." "Helping to support a boy in a mission school."

"Realizing God's love for all mankind."
"Fulfilling the dying request of my mother to see that her missionary money was paid."
"The influence of my teacher at school, who was preparing to go to the foreign land where she is now at work."
"Reading missionary periodicals that came into our home."
"Writing a paper on child widows in India."
"Coming into contact with missionaries from the field."
"Reading missionary letters received by a neighbor."
"Hearing missionary addresses at conventions."

Novel Plan for Bible Study.—Mr. G. E. Deroche, of Deseronto, sends the following account of a scheme for Bible study, which is creating great interest in that place:

"The plan we have adopted for special Bible study, during this month of October, is this: At the beginning of the month we divided our society into two equal parts, by having two leaders choose the sides, the executive committee being equally divided on these two sides.

On each Tuesday evening, during the month, the executive meets at the home of the president, and he drills them on Bible questions, taken from John D. Smith's little book, a supplemental Bible question course. The idea at the beginning was, that the members of the executive would during the week, give to the balance of their different sides, an idea of the questions that were asked on each Tuesday evening, and at the first League meeting in November, these two sides are to line up in open League, and the questions asked alternately, until one side has been forced to their seats through inability to answer. It is in the nature of a spelling contest, except that Bible questions are answered instead of words spelled.

The enthusiasm has grown so in connection with the matter, that some dozen or fifteen of the members have purchased books for themselves, and some of them are having type written copies of questions made.

The different sides are meeting several times during the week, and rehearsing questions. Some of them studying faithfully, until 12 and 1 o'clock at night. The inspiration is spreading even to the older people, and these Bible questions are becoming the chief topic of conversation in the homes of many of our people. One hears such expressions as these.

"I learned the Beatitudes while waiting for breakfast."
"I learned the Creed while washing the dishes."
"I learned the divisions of the Bible at recess yesterday."
"I was in one of the stores last night, and some fellows came in and gave me several questions on the Bible, too fast to answer."
Already, sufficient interest has been created to keep the thoughts of our young people centered during this month of October, and to give them a month of pleasure with God's Word.

THE CANADIAN EPWORTH ERA

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

PUBLISHED MONTHLY AT TORONTO, ONT.

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

SUBSCRIPTION PRICE, 50 cents per year, payable in advance.
For every five subscriptions received, one free copy of the paper will be sent.

SUBSCRIPTIONS should be sent direct to the office of publication, addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or REV. S. F. HUESTIS, Methodist Book Room, Halifax, N.S.

ALL ORDERS for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course, or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

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

Editorial.

The Canadian Epworth Era will be sent to new subscribers from now until the end of 1904 for one subscription. Now is the time to secure new names. Let the canvass begin, in real earnest, in every League and congregation.

Church Union—Then and Now.

Commenting on the twentieth anniversary of Methodist Union in Canada, the *Mail and Empire* says: "It is probable that many communicants of that great Church to-day are unaware that Methodism is made up of a number of bodies which, so recently as 1882, held almost irreconcilable views on some points of Church doctrine." Inspired by the success of Methodist Union, our contemporary hopes for further progress in the direction of Christian unity.

The spirit of the article is excellent; but the statement quoted above is seriously at fault—in fact, is not true—and the lessons deduced from it fall to the ground. The Methodist Churches which united in 1883 *did not* hold "almost irreconcilable views on some points of Church doctrine." The differences which separated Canadian Methodists in 1882 were differences of origin, affiliation, polity and administration. In religious belief they were all at one. As Dr. Carman puts it, "In doctrine there was no appreciable difference whatever in Canadian Methodism at any time. When the Union Committees and first General Conference came to define the doctrinal standards and set the doctrinal guide posts of the United Church, the first chapters of any of the books of Discipline could have been adopted *en bloc*, as that part of the Discipline of the Methodist Church of Canada was adopted cordially and unanimously." Theological discussion and doctrinal compromise were, therefore, unknown to the fathers who drafted the Basis of Union.

We do not see how advocates of Christian unity can derive much encouragement from the fusion of churches which were never theologically distinct. After all, a man's belief regarding his relation to his Maker is one of the last things he will surrender. It is one thing to ask him to modify his form of Church government, when he admits that form to be a matter of expediency. It is quite another thing to ask him to compromise in regard to doctrines which he believes represent the unalterable mind and will of God. It is foolish to ignore the theological differences that really exist between the friendly churches of to-day. The belief of a Calvinistic Presbyterian differs fundamentally from that of an Arminian Methodist. Between the views of a High Church Anglican and a Regular

Baptist a great gulf yawns. These differences may some day be removed. We earnestly hope and pray that such may be the case, for Christian unity is a consummation devoutly to be wished. But our hope is not inspired by the Methodist Union of 1883.

The Goddess of Chance.

The Rev. Dr. Milligan, of Old St. Andrew's Church, Toronto, deserves credit for painting the racing meet at Woodbine in its true colors. Most heartily do we hope that others will join in the crusade. Horse-racing is pre-eminently the gambler's sport. Betting is found in connection with all popular pastimes, but the race track is the bookmaker's stamping ground. It is nothing to the credit of Toronto's four hundred that Woodbine is their spring and fall trysting place. Surely it is a pitiful reflection on their mental and social resources that they must patronize a sport whose influence is pestilential. But we presume that as long as the King's guineas are offered the King's representative must come down to see them won. And where the Governor-General goes, the smart set will follow.

Perhaps it is too much to expect select society to ponder the effect of its example. But they can, at least, be told that vice loses none of its guilt by losing all its grossness. The elegant ladies who make a pool on the member's lawn at Woodbine, amid broadcloth and silk, are just as much gamblers as the vulgar fellows who bet on the same events in a third class saloon down town.

In this connection, we are sorry to see a report that the King's horses are soon to figure again on the English turf. We devoutly hope that the report is false. At a time when the gambling mania calls for Parliamentary investigation our Sovereign can do his people a service by letting the race track severely alone. Horse-racing has long been called "the sport of kings." But conditions among the British people, home and colonial, proclaim that it is time for a change.

Christian Endeavor in Canada.

The editor of this paper regrets that absence in New Brunswick prevented him from attending the recent Christian Endeavor Convention at Stratford. He is, however, pleased to hear of the success of the gathering, and to know that our Methodist young people were present in large numbers. We have a denominational young people's society for the promotion of our own work; but we should always remember that our Church stands for interdenominational fellowship, and the platform of a Christian Endeavor Convention furnishes a fine opportunity for securing it. While the workers in each church are doing their own work in their own way, it is a good thing to occasionally come together at a meeting where denominational differences are laid aside, and where Presbyterians, Baptists, Congregationalists and Methodists may shake hands with each other.

We are glad to know that the organization of the Epworth League in Canada has not resulted in our young people withdrawing from the Christian Endeavor fellowship, as Methodists continue to take a very prominent part in its management. The arrangement made by our Church for affiliation with the Christian Endeavor movement has worked very well, and has been taken advantage of by quite a large number of our societies. Even the societies that are simply "Epworth Leagues" have, as their first and essential department, "the Department of Christian Endeavor," and consequently cannot be indifferent to the general movement bearing that name.

A few years ago the Epworth League was somewhat severely criticized, both from within and without, and the Methodist

Church was frequently brought to task for organizing a denominational society. The era of criticism and discussion is past, and the existing order of things is recognized as permanent. We have come to see that denominational loyalty and interdenominational fellowship may exist together in great harmony. A rousing union meeting for all the churches in all our towns and cities would be a good way to inaugurate the aggressive work of the year. There are many kinds of Christian effort in which we can unite to good advantage.

Evils of Partyism.

The Canadian Club is one of the most popular organizations in Toronto, comprising in its membership a large number of business and professional men of all creeds and of varied political views. At the weekly luncheons, addresses are delivered on subjects relating to the material and moral development of the country; party politics being carefully avoided. It has recently been proposed to widen the scope of the club's programmes and enter upon the discussion of public questions of the day. The *Evening Telegram* has a cartoon representing the probable result of this change of policy. The membership of the club is in a state of wild excitement, anger glares from every eye, chairs are overturned, and half-a-dozen free fights are in progress in various parts of the room. Very likely something of the sort might happen if "the wide-open discussion" plan were followed, for there is scarcely anything that so effectually angers the average man as any reflections upon the party with which he is connected. It is a great pity that it is so, for there would certainly be real benefits come from the full and frank consideration of public affairs, by men who are connected with both parties. No man should be so attached to any political party that he cannot bear to hear it criticised. It is one of the strange and wonderful things that so many men fail to see anything evil in their own political ranks, and nothing but evil on the other side. Extreme partizanship is one of the greatest perils to our country to-day, and if the Canadian Club can give it a blow, it will be rendering a patriotic service. The recent proposal is, however, a risky experiment, and probably will not be undertaken for a time.

The Gospel of Eating and Drinking.

Rev. Mark Guy Pearse, during his recent visit to Toronto preached an impressive sermon in the Parkdale Church from the text: "The Son of Man came eating and drinking," in which he emphasized the use that can be made of practical hospitality as a means of reaching men with the Gospel. In a very striking way he related the incident of the Master's meeting with Peter in the early morning on the shore of the Lake of Galilee. The Apostle was tired and hungry, and Jesus knew better than to trouble him just then with any enquiries about his spiritual condition, but prepared some food and then said, "Peter come and have your breakfast." After the meal was over they entered into some serious conversation. When Christ wanted to have a talk with Zaccheus, he first of all took dinner with him.

There can be no doubt about it, "eating and drinking" was one of the means by which Jesus obtained such a hold upon the people. Why may not the same means be used more generally to-day? If you want to do a young man spiritual good, ask him around to your home for a meal, and get acquainted with him before you begin to talk religion. The social department of the Epworth League might do more than it is doing toward reaching the young people that are at present outside of the circle of its influence. The cup of coffee and the sandwich may have an influence for good beyond anything else. Those churches which regard it almost as a sin to

have refreshments in the church should remember that "the Son of Man came eating and drinking," and probably looks with just as much approval upon the social meetings of the Church as any others.

Day of Prayer.

The United Society of Christian Endeavor calls for a special day of prayer, on Tuesday, December 1, for young people. The object is to pray that a great awakening may come this very year, that it may be widespread and permanent in its effects, that it may counteract the prevailing worldliness and indifference of the day, that multitudes may be converted and brought into our Churches and there set at work for Christ, and that all our young people may learn the blessedness of whole-hearted service and out-spoken devotion.

We heartily approve of this suggestion, and trust that the special day will be generally observed. If followed by earnest personal work, it may be the means of great blessing to our Churches.

THE wise pastor will have a consultation with his young people, about this time, in regard to the aggressive work to be undertaken during the season, with a view to securing their co-operation. To the young folks, we would say, stand by your own pastor and help him in every way possible.

SPEAKING of preaching, the venerable Lyman Abbott remarks that his chief concern used to be to find and properly treat a subject. Now his chief thought is to discover an object. Here is a hint for the League president. The subject may be literary, missionary, Biblical, or otherwise; the object must always be the salvation of men.

AT a convention, the other day, we were asked if the operation of the Literary Department did not tend to interfere with the spirituality of the League and Church. The answer was that if this work is rightly conducted it will help rather than hinder the spiritual life of the young folks. The more our minds are enlightened, the better Christians we ought to be.

THE action of the Erie Railroad in dismissing from its offices clerks over thirty-five years of age, indicates the trend of the times. It is evident that those who expect to accomplish anything must get at it as quickly as possible. *The Watchman* expresses its opinion of this craze for young men by saying: "By-and-by, if this thing goes on, the only available persons for responsible positions will be babes in arms."

A SUNDAY-SCHOOL superintendent in the Maritime Provinces recently asked the boys of a certain Sunday-school how many of them had ever seen their father in Sunday-school. Just one solitary boy held up his hand. Is it any wonder that it is hard to hold boys in the school when they approach young manhood? Their father's example virtually says to them that the school is no place for men, and example talks more loudly than precept.

LORD Minto is neither a Methodist nor a Puritan. It is, therefore, the more significant to find, in *Saturday Night*, this item concerning the training of his daughter. "Lady Eileen Elliott has been most carefully shielded from every influence which could possibly mar the perfectly loveable woman she is becoming. It may give a timely hint to mothers and girls in Toronto to know that Lady Eileen has not been permitted to attend many of the theatrical productions which have been largely patronized by local society."

Prominent People.

While sojourning at Balmoral, King Edward follows the example set by his illustrious and revered mother, in attending the services of the Church of Scotland.

Emilio Aguinaldo, of Manila, seems to be a thoroughly patriotic Filipino and withal working in harmony with the United States authorities for the good of his people. He is showing considerable genius as a statesman.

The long-delayed memorial to Henry Ward Beecher in Brooklyn will probably be pushed to completion before many months. It is expected that a building will be erected directly opposite to Plymouth Church, and this will serve as a repository for books, pictures, and other articles belonging to the Beecher family, and also to serve as a library and place of recreation.

The labor unions urged President Roosevelt to discharge a Government employee from the Printing Department because he had been expelled from a labor union. The President replied that the Government cannot discriminate among its employees on account of creed, color, birthplace, occupation, or social conditions. "In the employment and dismissal of men in the Government service," says the President, "can no more recognize the fact that a man does or does not belong to a union as being for or against him, than I can recognize the fact that he is a Protestant or Catholic, a Jew or a Gentile, as being for or against him."

A writer in one of the Toronto dailies gives a somewhat racy sketch of Rev. John McDougall, which is a commendation of fact and fancy. He declares that Dr. McDougall is eloquent when speaking to the Indians in their own tongue, but "somewhat tame and commonplace when addressing audiences in English." It is very evident that the scribe never heard Dr. McDougall speak. When the Doctor descends upon the greatness of our North-West heritage, and its splendid prospects, he is really and truly eloquent. We are glad to learn that he is to give some time during the coming winter to attending missionary meetings in Ontario. The places that secure him will be fortunate. In addition to Sunday services, our Epworth Leagues ought to keep him busy with lectures during the week.

Woman's Work.

Miss Agnew, of Ceylon, was called "the mother of a thousand girls" for during her missionary career that number of her pupils were led to accept Christ.

Two deaconesses from the Toronto Deaconess Home have commenced work in Halifax. A city church is not now regarded as fully equipped for its work if it has not at least one deaconess.

"The medical missionary is a missionary and a half," said Robert Moffat. The Woman's Foreign Missionary Society of the M. E. Church supports 53 women as well-equipped medical missionaries.

A school of horticulture and landscape gardening for women has just been opened at Groton, Mass. The object of the school is to help women to help themselves. The course of study can be completed in two years.

Mrs. Iva E. Tutt, of Los Angeles, is erecting two electric power plants in Arizona to supply power exclusively for mining purposes. Mrs. Tutt has entire charge of the construction work and originated the plan. The cost will be \$3,000,000.

Miss Charlotte E. Wiggins has been delighting the people of Nova Scotia and New Brunswick with her splendid temperance addresses.

Mrs. Chester E. Coulter, the only woman member of the Utah Legislature, spoke at Hull House, Chicago, recently. She said that women could accomplish more if they talked less. Mrs. Coulter believes that women and endeavor always count, and women can accomplish what they will if they go at it right.

Mrs. Elizabeth W. Mitchell is real estate agent for three blocks of the poorest tenement houses in Boston. She collects rents from about five hundred families and carries on an extensive education and charitable work among her tenants. She has introduced into the section a kindergarten and a branch of the public library, and in the course of her rent collecting manages to give a good many useful hints to tenement residents.

A deaconess of the Methodist Episcopal Church, in the round of her duties in one of our large cities, recently had an experience that shows the power of little deeds for good. In her district lived a woman of dissolute habits, who had taken the dregs of life, and who was seldom sober. One day the deaconess, walking down the street with a fresh-blown rose in her hand, passed old Mag. The woman's eyes followed the rose hungrily, and the deaconess stopped and handed it to her.

Old Mag shrank back, saying: "You wouldn't give it to me, would you?" "Why, certainly I will," was the answer, and she passed down the street, leaving the old woman with the rose in her hand.

"Three months after this," the deaconess said, in telling the story, "I was called to the bedside of a woman who was dying in a dingy garret. I saw immediately that it was the same woman. She drew from under her pillow a dried and faded rose, and said, 'It is the rose you gave me. I often look at it, and it makes me think of home.'"

It is only the story of a rose, but it tells of hungry hearts that may be turned to better things by little kindly deeds.

Pertinent Paragraphs.

Whoever tries to do each day's work in the spirit of patient loyalty to God is weaving the texture whose other side is fairer than the one he sees.—Dean Stanley.

Even the Christian is but half regenerated, when the grace of God has not its out-blooming in gentleness, courtesy, and kindness in the whole intercourse of life.—Andrew P. Peabody.

It would afford some preachers an illuminating surprise if they should attempt to conduct a conversation with persons on the street in the tones they habitually use in preaching.

Dr. Hillis, speaking of the eminent philanthropist, Lord Shaftesbury, uses these beautiful words: "Whoever came to him in trouble brought a message from God, his trouble being a letter of introduction."

All men have their frailties, and whoever looks for a friend without imperfection will never find what he seeks. We love ourselves, notwithstanding our faults, and we ought to love our friends in like manner.—Cyrus.

The most popular coffees are the blend of several different growths. The blend makes the brand. And the blend of qualities, quite as much as the qualities themselves, makes the attractive, inspiring, effective human personality.

The person who puts frowns on his forehead and cross words upon his lips is no more sensible than if he should wear rags and ugly garments when his wardrobe was filled with beautiful clothing. Smiles and pleasant speech may be ours if we will have them.—Forward.

Look for beauty in commonest things and in commonest persons; it belongs only to those who find it, and has a value beyond that of gold. This search will not interfere with duty, but may soften its asperities, for a beautiful life is the choice blossom of a dutiful one.—Annie H. Ryder.

There are no men or women, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth—character; and their children might rise up after them and thank God for their mother—was a pious woman, or their father a pious man.—Dr. McLeod.

Interesting Facts.

A new lighthouse costing over \$2,500,000 is in course of erection at Folkestone, England.

The new and largest battleship in the world is "King Edward VII." It is of 16,350 tons displacement, and cost \$7,500,000.

The Icelandic population of Winnipeg is larger than of any city on the continent. The Tabernacle erected last winter is the largest Icelandic church on the continent.

A feature of the Kansas exhibit at the World's Fair will be a big Indian made out of corn, and will occupy a prominent place in the centre of the State's display.

The main gateway of the St. Louis Exposition will be 70 feet high, 300 feet long and 60 feet wide, and will take the form of the letter U, with the open side toward the Cascade gardens.

It is the opinion of an eminent authority that Ireland hogs contain the equivalent of 5,000,000,000 tons of coal. He would convert the fuel into electricity, thus creating power for industries.

In the United States last year there were 6,786,390,533 cigars used, and the cigarettes blown away in smoke were 3,031,893,732. How applicable the question of old, "To what purpose was this waste?"

The richest gold nugget ever found in Mexico was discovered a few days ago near La Paz by G. T. Robinson, captain of the vessel "Corrigan." The nugget is nearly twenty inches thick and is valued at \$75,000.

In the Christian Endeavor Society there are 32,670 "comrades of the quiet hour"—that is, persons who make it the rule of their lives to take fifteen minutes each day "for quiet meditation and direct communion with God."

Astronomers are interested in recent experiments with the substance called radium. It seems to give out light and heat without being consumed. Perhaps the secret of the sun's unflagging heat and light is going to be found out.

Mr. Curtis in his book, "The Turk and His Lost Provinces," says: "It is said that Shanghai, China, is the dirtiest city in the world, that Peking is ten times as dirty as Shanghai, and that Canton is ten times as dirty as Peking; but Constantinople is as dirty as all the rest of them put together, and the pavements are simply horrible. Yet the sultan, who has never ridden about his capital, is laboring under the delusion that it is well paved and sweet and clean."

Letter Box

No Self-Binder.

A pastor in one of our towns writes regarding his work: "The harvest here is plentiful, but no self-binder will work. Sickle in hand I must do the work." Just so! It is a good thing to recognize the inevitable and undertake it heartily and cheerfully. There are a good many other places where the sickle is needed.

Letter From Japan.

A note from Rev. F. A. Cassidy, Japan, states that he is very pleasantly located in a comfortable house, with a large lot, on the M. E. Compound at Aoyama. He says that there are lots of openings for missionary work, and he frequently preaches, both in English and Japanese. We are pleased to learn that Mrs. Cassidy is much improved in health.

Postal Cards That We Like.

"Send me a copy of the Leaflet, 'How to Organize and Conduct a Reading Circle.'" is a request that we find in our "Letter Box" every day just now. "It comes from east, west, north, and south," and doubtless indicates that Reading Circles are being organized in many places that have hitherto not given any attention to this department. Let us have more postal cards of this kind, for there is nothing that we would rather answer.

News From China.

We are pleased to receive a note from Rev. Dr. Service, in which he requests that the address of his Epworth Era be changed to Kiating, Province of Sz-Chuan, China, which indicates that he is leaving Wuhu for West China. He says that the missionaries in China are anticipating with much pleasure the arrival of Revs. Hoffman, Farrell, and party, but adds that further reinforcements are absolutely needed.

Wants to Help.

A literary vice-president of one of our District Leagues writes, asking for information concerning the circulation of this paper on his district, as he is anxious to increase the number of copies that is now being sent. We like to get letters of this kind, and wish that the mails would bring us more of them. It is an important part of the third vice-president's duty to bring The Epworth Era to the attention of the Leagues and urge its circulation. If he is really in earnest he can do much to help us in our campaign for new subscribers.

Leaguers in the North-West.

It is quite a common remark, in many country places, "Several of our best Epworth League members have left us and have gone to the North-West." It is most important that they should connect themselves at once with the Leagues in the localities to which they have transferred.

The Secretary of the Edmonton District League sends the following note:

"There are so many young people flocking into the Great North-West every week, many of whom have been League workers in the east, and some of them lose connection with League work when they come, unless met at once by invitations to join us. We think it would be a good plan for the eastern Leagues to send word in advance to whatever point

their members may be coming, that they may be greeted at once with a friendly welcome, or hunted up before a week has been passed in the new country."

We trust that this valuable suggestion will be acted upon.

Personal Evangelism.

A correspondent writes as follows: "Your editorial in last month's Era on 'The Greatest Work' deserves careful attention. The importance of personal evangelism needs to be emphasized more and more. Our Young People's Societies have not shown any too much interest in foreign missions, but doubtless there has been some tendency to overlook the opportunities that lie right at our doors. I would like to see introduced into all our summer and winter schools a department for the purpose of teaching our active members to become skillful in the art of soul-saving."

A Practical Suggestion.

Mr. Wm. Thompson, of Derwent, sends the following cheering note: "After looking through The Epworth Era for October, and remembering the advances heretofore made, I feel bound to congratulate you upon the high standard of excellence reached. Where one would look to find its equal for the purposes designed, I frankly confess I do not know. For the Christian worker, young or old, its thirty-two pages are a perfect arsenal of fact, illustration, and inspiration. It is as bright and cheering as the sunshine of a Canadian autumn day. Do its readers really appreciate how grand a periodical they have? I believe they do, and a helpful way of expressing that appreciation is to induce a host of others to become possessed by its advantages, which (by way of suggestion) can be still further enhanced by additional contributions in its Sabbath-school Department, dealing with such topics as Bible study, teaching, preparation for the Sunday-school teacher, and others. A pressing duty of the church at the present time is the equipment of the Sabbath-school, and for such she naturally turns to the Young People's Societies." The editor is always glad to receive suggestions as to how our paper can be improved.

A Reminiscence.

Rev. Wm. Tomblin, of Belleville, sends the following letter:

"An article in the October number of The Era, by the Rev. Mr. Snider, brought vividly to my mind events of fifty-five years ago.

"Soon after the Rev. Claudius Byrne arrived in Toronto with his family, it was my privilege to hear, in the old log church in Weston, two sermons by his gifted son, Alexander Sturgeon Byrne, 'the striding preacher.' In the morning his text was, 'If ye then be risen with Christ,' etc.; in the afternoon, 'Beloved, now are we the sons of God,' etc. I heard him again on the Yonge Street Circuit, at what is now Downsview, before any church was built in that neighborhood. His text was, 'He that overcometh, the same shall be clothed in white raiment,' etc.; and I was introduced to him after the service at the house of Mr. Jackson.

I write, however, to mention an incident connected with the sensible and devoted mother of that remarkable young minister. The father had preached at Weston one Sunday afternoon, and, with Mrs. Byrne, was invited to the home of Mr. Robert Duffy, a warm-hearted Irish Methodist, to dinner. At the table we learned that our host and hostess had recently been ill; one of them alarmingly so only the night before. After a gen-

eral expression of sympathy, and of joy at their recovery, Mr. Byrne, in his hearty way, exclaimed, 'Well, if I could, I would make them both as well as possible.' 'Oh, well,' said Mrs. Byrne, quietly, 'they are in better hands than yours.'

"Her remark, so prompt and appropriate, impressed all present. How often since have I, in ministering to the sick and sorrowful, recalled this incident, and applied its comforting lessons to those who were beyond the relief of earthly friends. "A word fitly spoken is like apples of gold in pictures of silver."

Former Days Not Better.

Rev. R. C. Parsons, of St. Thomas, an active member of seventy years, in the Central Epworth League, writes of a great revival meeting held in the early days, in which ninety persons joined the church. He does not, however, like some old people, believe that the former days were better than these, for he adds:

"The opportunities of young people in the League to-day are something the young people of years ago knew nothing of. Let the young people be fully consecrated to the Master and his work. Let the older members of the church speak often a kindly, encouraging word to the leaguers, and join them sometimes in their meetings, not to criticize, but to encourage. I would do them good to catch the enthusiasm of youthful fire. The League of the Central Methodist Church, St. Thomas, is wide awake."

New Mission House.

A new mission house is being built at Bella Coola, B.C., for the missionary, Dr. Spencer, who is supported by the Epworth Leagues of Stanstead and Waterloo Districts. He is delighted at the prospect of living in a well-built, comfortable home. He and his family expect to be in it for Christmas, and he adds in his letter, "It has seemed good to be taken from a social point of view, steady progress is being made by the Indians at Bella Coola. Land is being secured and broken up, orchards are being planted, many of the Indians have cattle and horses, which great numbers of them are raising for sale. These are all looked upon as helpful signs. Dr. Spencer is praying that a great spiritual uplift may come to this people."

Wide-Awake Westerners.

Birtle District, Manitoba, Epworth League Executive are wide awake. They have planned to campaign the district before December. There will be fifteen campaigners, and we will go out with a supply of missionary literature. It is the aim of the District Executive to get the young people of the district thoroughly aroused and interested in the Forward Movement for Missions. Birtle District, together with Neepawa and Dauphin, are working toward the support of a missionary. Last year, without thorough organization, it raised \$153. When our people out West undertake to organize they always make things go.

A Chinese Martyr.

The story of Mr. Jay, our first martyr in West China, by Rev. G. Hartwell, proves that the Chinese Christians stand fast to the end, and are willing to lay down their lives rather than give up their faith in the Lord Jesus. Every Epworth Leaguer should read this little story. The selling of Bibles and giving of God's Word to others cost Mr. Jay his life. In the very city where he was beheaded the Christians have built a church and have asked that a missionary be sent them.

From the Field.

Nova Scotia Summer School.

The first Summer-school for the study of the Bible and missions, under the auspices of the Epworth League of Nova Scotia, was held in August in connection with the camp-meetings at Berwick. In point of registration, interest and programme, it was certainly a splendid success.

The forenoons of four different days were set aside for the school. The registration took place on the evening preceding the first forenoon. The building was crowded with young and old, eager to hear about and express interest in missions. Rev. A. C. Pardon, of Japan, and others spoke briefly. Our President, Rev. A. B. Higgins, and Secretary, S. C. Mulhall, were on hand overlooking every detail and beaming with gratification at the enthusiasm so early manifested, 183 persons registering. Prof. Andrews, of Sackville, conducted the Bible study. He was followed closely as he spoke of methods of interpretation. Many of his hearers had never seen it in that

He sustained the high reputation he has gained wherever he has gone. His work will be followed by the prayers of many who learned to love him during his short visit at the Summer-school. The school helped the camp-meetings, and vice versa. We think in all probability that in time to come this will be looked upon as the wedding of the camp and school. A larger missionary influence was started. In Nova Scotia we lack seriously in numbers in many places, and Epworth Leagues are an impossibility "in every church." Whether the result of the Summer-school is seen by an increased support to the Forward Movement or not, it certainly will appear somewhere, and to God be the glory.

R. O. A.

Young Men Draw.

On Sunday evening, 11th inst., a male choir of some forty voices led the singing at the Park Street Church service in Chatham. The Grand Opera House was filled (the church being under renovation) by a congregation comprising a large proportion of young men, who listened most attentively to the pastor's sermon

He said the trial proved that the League was a good one, and doing excellent work. The accused should have another trial—the trial of their own conscience, and acquitted them of the charges preferred against them. The point in the trial was that it will have an educative effect, as all present learned what the duties of the committees and officers are, and they will doubtless apply themselves to those duties more earnestly.

Under the direction of the literary department, with Miss Georgie Nelles as president, a reading circle of some fifteen members has been formed. They will study the course prescribed by the Epworth League authorities.

Just a Line or Two.

Bowmanville District will hold its annual convention, Nov. 27th, at Ebenezer Church.

Dundas Street Church, Woodstock, publishes a very creditable little monthly, called "Our Messenger."

A social reception for young men was recently held in the Norfolk Street Church, Guelph.

The League at Bear River, N.S., has built and paid for a cottage on the camp-ground at Berwick, to be used by League members.

The Leagues of the Portage la Prairie District have arranged for a Lecture Course during the coming winter. A good idea.

District Leagues have been organized on the Port Arthur and Red Deer Districts of the Manitoba and North-West Conference.

In the last number of The Era the increase of missionary givings in the Leagues of the Manitoba Conference was said to have been \$45. It should have been \$1,192.

The League of the Metropolitan Church, Victoria, recently held a rally of unusual interest. Addresses were given by Mr. W. M. Ritchie, Rev. J. P. Westman, and Rev. G. W. Dean. Several musical selections enlivened the evening.

The membership of the League at Annapolis, N.S., is not large, but the work is carried on with great fidelity. The testimony of the pastor that "whether it rains or shines, the LEAGUERS are always in their places at the weekly meeting."

At a convention recently held in Bothwell, Rev. J. W. Hibbert reviewed this year's Epworth League Reading Course, and at the close of his address received orders for ten sets of the books from the delegates. That is the right way to do it. Strike while the iron is hot.

Personal.

Prof. McLaughlin, of Victoria University, has been doing splendid service in attending a number of Bible schools and conventions.

Rev. J. W. Baird preached appropriate Epworth League anniversary sermons at Salem Church, on the Grand Bend Circuit, Oct. 11th.

Mr. J. M. Denyes, formerly of Newburg, but now of Whitby, has been elected President of the Whitby District League. We expect to hear of progress on that district.



STUDENTS AT EPWORTH LEAGUE SUMMER SCHOOL, BERWICK, N.S., AUGUST, 1903.

way before. His addresses inspire thought, and that is a gift of grace very much needed through our congregations. Rev. A. C. Borden represented Japan, and right well did he use the opportunity to awaken, not only our curiosity, but a deep interest in the real work of missions. The romantic part of missions is so often put to the front that the need of prayer and fasting does not appear. None of the addresses given during this summer-school were of the entertainment character. Dr. Maclean, of The Wesleyan, carried us into the West, and told us of the rise and growth of missions there. It was none the less interesting than the story of Japan. No time was spent over "purple patches" by any of the speakers. China was not represented in the programme. Being a small and unimportant (?) place it was overlooked. This will not likely occur again. But a good substitute was found in an address on India, by Rev. L. D. Morse, a missionary of the Baptist Church, of Nova Scotia. One gentleman, who has probably attended every camp-meeting for thirty years, says these missionary addresses were the most inspiring he heard during the camp this year. Last but not least was Dr. Chown.

on "A Prosperous Young Man." On the Tuesday following, the male choir, the regular choir, the music committee of the church, and the officers of the Young Men's Club, spent an enjoyable evening at the parsonage as the guests of Rev. and Mrs. Cobblestick. New acquaintances were formed, and ties of friendship strengthened.

Brought to Trial.

The Epworth League at the Methodist church, Simcoe, recently took the form of a mock trial, and was very interesting. The various committees of the League were arraigned for neglect of duty. Mr. H. F. Clarke was chosen Judge, Mr. Henry Johnson prosecuting officer, Mr. H. S. Macpherson, counsel for the defence, Mr. L. J. Potts was sheriff, and Mr. J. J. Morgan acted as clerk of the court. A large number of witnesses were examined, and the evidence went to show that in some particulars all was not done that ought to have been done, yet much excellent work was engaging the leaguers. The Judge, in giving his verdict, said that the charge was a serious one, that likely all had been guilty of some neglect, but the evidence indicated that it was not wilful.

Dr. Stephenson is in great good humor over the liberal appropriation made by the General Board of Missions, for the purpose of supplying literature in connection with the Forward Movement for Missions.

Our congratulations are extended to Rev. Salem Bland, D.D., on the honor which Queen's University has conferred upon him. It is a particularly graceful act, coming as it does from another denomination.

Rev. A. E. Lavell, B.A., is actively pushing the scheme for district institutes, which are intended to give at a minimum cost a comprehensive knowledge of the Scriptures and the history of the Christian Church.

Rev. B. W. Allison, President of the Portage la Prairie District League, is being visiting the Young People's Societies on that district, among other interests, presenting the claims of "The Canadian Epworth Era."

At a meeting of the Executive of the Ottawa District League fitting recognition was made of the retirement of Mr. Lockburn B. Scott, who has held the office of secretary since the League was organized. Mr. Scott is leaving Ottawa for Winnipeg. He will be greatly missed in eastern League circles.

Ottawa District is being campaigned by Rev. R. C. Armstrong, who will leave on November 2nd for Japan. Mr. Armstrong will be busy until the last moment before going away. He is taking this opportunity of bringing the needs of Japan before the young people, who are working for the support of Rev. C. J. L. Bates, Tokyo.

College Items.

At Victoria College, Toronto, the Freshmen class numbers 60, the largest in the history of the institution.

The new Methodist College at Edmonton marks "farthest north" in educational pioneering on the American continent.

The "boys" at Victoria have come into possession of their fine new campus, which provides excellent facilities for college sports.

There are 48 ladies in attendance this year at Victoria College. The splendid accommodation afforded by the new residence, Annesley Hall, is greatly appreciated.

Tokio is the largest university in the world, for not less than 48,000 young Japanese are studying in it. The favorite studies are law and civil and mechanical engineering.

The Edmonton College has been fortunate in securing Rev. H. Riddell, B.D., as principal. He is in every sense "a live man," and if anybody can make the institution a success Mr. Riddell will do it.

The Ladies' College at Sackville, N.B., is being enlarged at a cost of \$45,000. The new building will be one of the best equipped of its kind in the world. Maritime Methodists are giving generously to this worthy enterprise.

The Chinese Imperial University at Peking has been closed, only fifty students having presented themselves at the opening of the school year. The collapse of the university is due to the policy of the Dowager-Empress to kill off the reform movement.

On account of the large interests which our church has in China and Japan, classes in these two languages are projected at Victoria College in the near future. It will be of great advantage for out-going missionaries to get a start in the language before leaving this country.



Provincial Christian Endeavor Convention.

One of the best Provincial Christian Endeavor Conventions for some years, both in point of attendance and general interest, was held in Stratford, Sept. 29 to Oct. 1. About 175 delegates were in attendance, mostly from western points in Ontario, although other parts of the Province were represented. The sessions were held in the new City Hall, a picture of which is given on this page, with some evening meetings in the churches. Dr. Elmore Harris gave morning Bible readings each day. Excellent addresses were delivered by Rev. A. Esler, of Toronto; Rev. W. F. Wilson, D.D., of Hamilton; Rev. T. A. Moore, of Toronto; Rev. R. Whiting, of Toronto; Rev. A. L. Geggie, and others.

The presence of Rev. F. E. Clark, D.D., the father of this world-wide movement, contributed largely to the success of the convention. He spoke of the work in all parts of the world, showing that in every country Christian Endeavor was gaining ground. Dr. Clark was particularly well pleased with the outlook for Ontario, and expects this to be the best year in the Provincial Union's history.

The election of officers for the ensuing year resulted as follows:

President, Rev. Alex. Esler, M.A., Toronto.

Vice-Presidents, Dr. M. Steele, Tavistock; Rev. J. B. Reed, Hamilton; Rev. Geo. S. Clendinning, Elgin; Rev. G. A. Mackenzie, Stratford.

Secretary, Dr. V. H. Lyon, Ottawa.

Treasurer, T. E. Clendinning, Ottawa.

Junior Superintendent, Miss S. M. Whitworth, Brockville.

Editor, Rev. R. J. M. Glassford, Guelph.

Councillors, Rev. T. Albert Moore, Toronto; H. C. Hunt, Belleville; Rev. W. O. Helm, Chesley; Rev. W. F. Wilson, D.D., Hamilton; A. T. Cooper, Clinton.

The secretary's report showed on the roll 1,800 senior societies, with a total membership of about 75,000, with a junior membership of nearly 20,000. The ten per cent. increase campaign will be carried on during the coming year. This is an effort to increase the number of societies by at least ten per cent. in one year. For this purpose the Province has been divided into fifteen districts, and superintendents are placed in charge of each. A systematic visitation and organization campaign will be carried on throughout the year.

District Conventions.

Walkerton District.

One of the most successful Epworth League conventions ever held on the Walkerton District, opened at Cargill on Sept. 7th. Over 200 delegates registered. The papers and addresses were first-class; the convention was full of spiritual power, and the tone missionary. Special attention was given to the Junior League, and as a result it is expected that quite a number of junior societies will be organized during the year.

The following officers were elected: Hon. President, Rev. J. S. Ross, D.D., Walkerton.

President, Mr. John Mills, Hanover. 1st Vice-Pres., Mr. H. P. Grinyer, Cargill.

2nd Vice-Pres., Miss J. Ashdown, Walkerton.

3rd Vice-Pres., Miss L. Thompson, Paisley.

4th Vice-Pres., Miss F. Leggett, Chesley.

5th Vice-Pres., Mr. W. R. Manning, Walkerton.

Secretary, H. Willoughby, Elmwood. Treasurer, Miss Eva Robertson, Southampton.

Representative of District on Conference Executive, Mr. H. P. Grinyer, Cargill.



REV. F. E. CLARK, D.D.

Belleville District.

The ninth annual convention of the Belleville District Epworth League was held in the Methodist church, Cannifton, on the afternoon and evening of Friday, October 9th.

The keynote of the convention was the revival in connection with the Wesley Bicentenary year, and all papers and discussions were directed toward this end, a revival of true religion amongst the young.

The paper on "Bible Study," by Prof. Duxce, called forth a most helpful and interesting discussion, especially regarding the regular and systematic study of the Bible in "The Morning Watch," as the speaker had outlined in his paper.

The departmental conferences were most helpful to workers, as many new plans for carrying on the work of the League were here set forth.

In the evening no one could help being touched and benefited by the address of Aid. W. W. Chown, on "The Revival in Connection with the Bicentenary Movement," and that of Dr. Crothers, on "The Forward Movement for Missions."

Though there may have been other conventions with larger numbers, yet the spiritual tone manifested bodes well for the future development of the League's work on the district.

The following officers were elected for the ensuing year:

Hon. President, Rev. W. J. Crothers, D.D.

President, W. A. Esmond, Blessington.

1st Vice-Pres., T. G. Bell, Corbyville.
 2nd Vice-Pres., Miss N. Watson, Belle-ville.
 3rd Vice-Pres., Miss J. A. Martin, Belle-ville.
 4th Vice-Pres., Stillman Gay, Foxboro'.
 Junior League, Miss M. Lambly, Belle-ville.
 Sec.-Treas., Rev. E. R. Duxsee, B.D., Albert College, Belleville.
 Representative to Conference, Rev. S. Jrookshanks, Melrose.

Orangeville District

The annual convention of the Orangeville District Epworth League was held at Laurel, on Tuesday, September 22nd. All were delighted to have the President of the Conference present, and to hear his helpful words. Encouraging reports were received from the several officers, especially from the missionary department, an increase of nearly \$200 having been reported in the givings. Rev. J. G. Rogers, of Caledon East, Missionary Vice-President, gave a stirring address on our mission work, and Rev. N. E. Bowles, B.A., in a very earnest talk told how the Leagues should help in the bi-centenary revival.

The officers for 1903-1904 are:
 Hon. President, Rev. E. E. Bartley, Orangeville.

President, Rev. W. J. Tribble, Palgrave.
 1st Vice-Pres., Miss S. Marshall, Shelburne.

2nd Vice-Pres., Rev. W. W. Wallace, Horning's Mills.

3rd Vice-Pres., Miss B. Hamilton, Laurel.

4th Vice-Pres., Miss Sadie White, Caledon East.

5th Vice-Pres., Mrs. M. N. Armstrong, Orangeville.

Associate Helpers and Organizers in Junior Work, Miss L. Ward, Mono Road; Mrs. (Rev.) Peacock, Rosemont; Miss Page, Alton.
 Secretary, Lydia M. Green, Orangeville.
 Treasurer, R. L. Clarke, Shelburne.
 Conference Representative, Rev. E. J. Adams, Laurel.

Simcoe District.

The annual convention of this district was held in Port Dover, on September 15th and 16th, and was a decided success. It is said by old-timers that in spirit and helpfulness it was the best ever held in the district. Most of the Leagues were represented, and the reports given at the roll call were encouraging. The Lookout, Missionary, Literary and Junior League Departments were ably discussed by excellent papers and addresses, and by bright comments and suggestions from the floor of the convention.

The conference in methods and various questions that affects the work of the Leagues was very helpful. More time was devoted to Bible study than at any previous convention, the address of Rev. F. W. Hollinrake, B.A., of Woodstock, on "Methods in Bible Study," being very suggestive and inspiring, while the study of the 1st Epistle of John, conducted by Rev. J. Wass, of Jarvis, was eminently profitable, both in the information imparted and in the spiritual help derived therefrom. Rev. E. E. Marshall, B.A., of Ingersoll, spoke at the concluding session, on "The Seed of a Deeper Spiritual Life," in a very impressive and effective manner. Rev. R. J. Elliott, chairman of the district, delighted the audience with an address, entitled, "Echoes from the Sixth International Epworth League Convention." Nearly all the pastors in the district were in attendance, and took a deep interest in the work of the convention, while the papers of the Leagues

were of a very high character, and exceedingly practical. The finances of the District League are in good shape, the future prospects are bright, and the missionary spirit growing.

The following officers were elected:
 Hon. President, Chairman of the district.

Lynedoch
 President, Rev. J. M. Haith, B.A., Lynedoch.

1st Vice-Pres., Miss Maud Colver, Simcoe.
 2nd Vice-Pres., Miss E. G. Chase, Hagersville.

3rd Vice-Pres., Miss G. C. Nelles, Simcoe.
 4th Vice-Pres., Miss Lily Myers, Port Dover.

5th Vice-Pres., Miss C. Dean, Waterford.
 Representative of District on Conference Executive, Rev. R. J. Elliott, Simcoe.
 Sec.-Treas., Miss Clara Edmonds, Simcoe.

Warton District.

The tenth annual convention of the Epworth Leagues of the Warton District was held at Tara, September 15th, with a large attendance of delegates. At the evening service the church was packed with the Leaguers and their friends.

Papers were read as follows:
 "Essentials for a Successful Christian Endeavor Meeting," by I. Groh, of Shallow Lake.

"Essentials for a Successful Literary Evening," Rev. D. A. Walker, B.A.

"Essentials for a Successful Social Evening," Miss M. Newman.

"Essentials for a Successful Missionary Meeting," Miss Brown.

Rev. W. J. Brandon gave an interesting address on "The Detroit Convention of the Epworth League," and Rev. R. A. Facey on "The Toronto Summer School."

Miss Anna Clark, of Warton, a paper on "Our Representative and His Work." A short address from Rev. T. J. Atkins, of Tara, on "The League in Spiritual Power," and a few remarks by Rev. Geo. Clark, brought the programme to a close. The following officers were elected:

Hon. President, Rev. Geo. Clark, Ph.D., Warton.
 President, Mr. Irwin Groh, Shallow Lake.

C.E. Vice-Pres., Miss Carilll, Tara.
 Miss. Vice-Pres., Miss A. Clark, Warton.

Lit. Vice-Pres., Rev. D. A. Walker, B.A., Shallow Lake.

Social Vice-Pres., Mr. Ed. Hamilton, Park Head.

Junior Dept. Miss Brown, Tara.
 Sec.-Treas., Miss Eva Evans, Allenford.

Conf. Representative, Rev. R. A. Facey, B.A., Lion's Head.

Ottawa District.

The Sunday-school and Epworth League Convention, held in the Bell Street Methodist Church, Sept. 8, proved unusually interesting, the best proof of which was the animated discussions that followed the addresses and papers. The afternoon session was devoted to Sunday-school work. Rev. F. G. Lett, chairman of the district, presided, and there was a fair attendance. The opening address was delivered by Rev. S. G. Bland, who spoke on the New Old Testament. Mr. Bland made a plea for a frank, broad-minded study of the historical setting and teachings of the different writers.

Mr. T. W. Quayle gave a talk on "Present Methods of Teaching in Sunday-schools and Their Results." This was followed by an address by Dr. W. H. Little on "How Our Methods Can Be Improved." The discussion was quite general, and difficulties existing in rural districts were particularly emphasized.

Rev. George S. Clendinning, of Elgin, gave an account of the meeting of the General Sunday-school and Epworth League Board, held in Toronto in September.

The night session was devoted to Epworth League work. Dr. W. R. Greene, president of the District League, occupied the chair. Rev. R. Calvert, of Chelsea, delivered an eloquent address on "The League's Part in the Forward Evangelistic Movement, showing what a great spiritual force the League may become.

Rev. J. I. Hughes, of Hammond, gave an inspiring address on "The Forward Missionary Movement." A report from the missionary vice-president of the work to date followed, and the announcement was made that Rev. R. C. Armstrong will campaign the district before departing for Japan.

The report of the Business Committee, presented by Mr. W. J. Cairns, showed the following officers elected:

Hon. President, Rev. F. G. Lett.
 President, Dr. W. R. Greene.

1st Vice-Pres., Rev. R. Calvert Chelsea.
 2nd Vice-Pres., Mr. T. W. Quayle, Ottawa.

3rd Vice-Pres., Rev. Ernest Thomas, Westboro'.

4th Vice-Pres., Miss Reynolds, Ottawa.
 5th Vice-Pres., Miss Raymond, Ottawa.

Secretary, Mr. W. J. Cairns, Ottawa.
 Treasurer, Mr. Herbert McElroy, Hintonburg.

Representative on Conference League Committee, Mr. S. S. Allan, Ottawa.

Matilda District.

The following officers were appointed at the District Epworth League Convention, Iroquois, September 5th, 1903:

Hon. President, Rev. Wm. Philip, B.A., B.D., Morrisburg.

President, Mr. Irwin Hilliard, Morrisburg.

1st Vice-Pres., Mr. Hutson McIntosh, Winchester Springs.

2nd Vice-Pres., Miss Helen Moad, Chesterville.

3rd Vice-Pres., Mrs. J. L. Abbott, Cornwall.

4th Vice-Pres., Mr. Robinson Inkerman.
 5th Vice-Pres., Rev. B. Thompson, Finch.

Secretary, Miss Edith M. Forward, Iroquois.
 Treasurer, Mr. C. A. Beach, Winchester.
 Representative of District on Convention Executive, Rev. W. A. Hamilton, Grantley.

Kingston District.

The financial district meeting of the Kingston District was held in the Methodist Church, Hawkesmith, Friday, Sept. 18th. In connection therewith a convention of Sunday-school workers was held in the afternoon. The Rev. Dr. Antiff presided. The chairman in his address gave the keynote to the meeting, which was marked by a deep, devotional spirit. The Rev. J. Wheatley read a crisp, concise paper on "The Teacher's Mission," and a bright suggestive address was given by Rev. G. C. Wood, on "The Pastor's Opportunity in the Sunday-school."

A recommendation was ordered to be sent to the Secretary of the Book Committee, asking that a Teachers' Reading Club be formed, similar to the Guardian Reading Club, and a list of books suitable for Sunday-school workers prepared.

The annual meeting of the District Epworth League was held in the same place. The pastor of the church, Rev. W. F. Perley, in the chair. The very large congregation evidenced the fact that the Epworth League is not a declining force in Methuen.

An interesting paper on "The Value of the League to the Church," was read by

Rev. G. A. Bell, and the Rev. Thomas Brown, B.D., gave an inspiring account of the Detroit convention.

The following are the district officers elected for the ensuing year:
Hon. President, Rev. Dr. Antliff.
President, Rev. Thomas Brown, B.D., Kingston.

1st Vice-Pres., Percy W. Brown, Sydenham.
2nd Vice-Pres., Miss Anglin, Kingston.
3rd Vice-Pres., Miss Hoppins, Kingston.
4th Vice-Pres., A. Milne, Kingston.
Sec.-Treas., Miss Mainhall, Kingston.
Representative on Epworth League Board, Rev. E. Crummy, B.A., B.Sc.
Auditor, W. D. Graves.

Brampton District.

The secretary reports that the Leagues of Brampton District held a very helpful convention at Bolton, but the attendance was not quite as large as usual on account of bad weather. The following officers were elected:

Hon. President Rev. R. N. Burns, Brampton.
President, Mr. T. H. Graham, Ingleswood.
1st Vice-Pres., Miss L. Wright, Britannia.
2nd Vice-Pres., Miss M. Falls, Brampton.
3rd Vice-Pres., Mr. L. Davidson, Meadowdale.
4th Vice-Pres., Miss Monkman, Castlederg.
5th Vice-Pres., Mrs. I. G. Bowles, Huttonville.
Secretary, Miss A. Hamilton, Brampton.
Treasurer, Mr. S. Deenes, Brampton.
Representative on Conference Executive, Rev. J. W. Cannon, Kleinburg.
Organizer, Rev. I. G. Bowles, Huttonville.

Charlottetown District, P. E. I.

The Charlottetown District League was reorganized on Monday, September 28th, in connection with a convention of the district, held for the deepening of spiritual life. Addresses were delivered, afternoon and evening, by President J. C. Berrie, and Rev. A. C. Crews. Profitable conferences were also held.

The following were elected officers:
President, Prof. Jordan, Charlottetown.
1st Vice-Pres., J. A. Moore, Pownall.
2nd Vice-Pres., R. C. Goff, Charlottetown.
3rd Vice-Pres., Miss Wathen, Charlottetown.
4th Vice-Pres., Mrs. (Rev.) Thos. Hicks, York.
Vice-Pres. of S. S. Work, J. D. Seaman, Charlottetown.
Vice-Pres. Junior Department, Miss Jean Moore, Charlottetown.
Sec.-Treas., J. H. Ayers, Charlottetown.

Summerside District, P.E.I.

An Epworth League Convention for the Summerside District, P.E.I., was held at Summerside, on Tuesday, September 29th. Several of the ministers of the district were present, and interesting sessions were held afternoon and evening. Rev. A. C. Crews, General Secretary, was present, and conducted a Round Table Conference in the afternoon, delivering an address in the evening. The organization of the district was revived, and the following officers appointed:

Hon. President, Rev. G. F. Dawson, Tryon.
President, Thomas Moysse, Bedeque.
1st Vice-Pres., Miss Jessie Strong, Summerside.
2nd Vice-Pres., F. W. Davidson, Bedeque.
3rd Vice-Pres., Miss Wilkinson, Alberton.

4th Vice-Pres., Rev. H. S. Young, Margate.

5th Vice-Pres., Major Lowther, Bedeque.
Secretary, Miss Ella Silliphant, Summerside.
Treasurer, Wm. Weeks, Summerside.
Representative Conference Executive, Rev. S. D. McCully, Summerside.

Halifax District.

The day was about as unpropitious as it could be, as the rain came down very heavily during the whole afternoon and evening, but nevertheless it was a good convention of Epworth League and Sunday-schools that was held in Grafton Street Church, Halifax, on Monday, Sept. 21st.

The afternoon session was given to Sunday-school work. Dr. Frank Woodbury gave a very interesting account of the great Sunday-school gathering at Winona Lake. Mr. Johnston told about the School of Methods at Sackville, and Rev. A. C. Crews conducted a Round Table Conference. The ladies of the Grafton Street League provided tea for the delegates in the school-room, which was very acceptable, as the rain was coming down in torrents. Going out for supper would have been very unpleasant. At the evening Epworth League session, Miss L. B. Lathern read an admirable paper on the "Epworth League Reading Course." Miss B. Starr wrote an excellent paper on "The Epworth League Forward Movement for Missions," read by



GRAFTON ST. CHURCH, HALIFAX.

Miss Williston. Rev. A. C. Crews followed with an address.

The following officers were elected:
President, Dr. Geo. E. Scott.
1st Vice-Pres., Rev. J. L. Batty.
2nd Vice-Pres., Rev. H. B. Clark.
3rd Vice-Pres., Miss May Hart.
4th Vice-Pres., Mr. E. F. Hart.
5th Vice-Pres., Mr. J. A. Irvine.
Conference Representative, Mr. J. W. Caldwell.

Sec.-Treas., Mr. F. W. Mosher.
A resolution, by Rev. Mr. Glendenning, was passed, calling for a deeper consecration and more earnest effort, also that the Leagues of this district endeavor to raise \$200 the coming year for missions.

Port Arthur District.

The financial district meeting of the Port Arthur District was held in the town of that name recently.

The Epworth League work of the district was carefully reviewed, and much good derived from the mass meeting held in the evening, when Rev. Mr. Hull addressed the members of the district, together with the young people of Port Arthur and Fort William, on the Detroit Convention and on Epworth League Literature.

Mr. Hull, after touching upon some of the topics, dealt with at the convention, dwelt at some length on the influence of the young people's societies in the church. His address was both eloquent and thoughtful, and was lis-

tened to with rapt attention. Rev. Mr. August presided. A hearty vote of thanks was tendered the speaker for his address.

A strong District Epworth League was organized, with the following officers elected:

Hon. President, Rev. F. A. August, ex-officio.
President, J. A. Eoll, Fort William.
Prayer-Meeting, W. H. Butcher, Port Arthur.

Missionary, S. A. Bailey, B.A., Fort Frances.
Literary, Mr. Stickle, Port Arthur.
Social, Carman Burley, Rat Portage.
Juniors, Mrs. F. A. August, Port Arthur.
Sec.-Treas., Mr. Franks, Fort William.

District Representative, Rev. M. E. Wiggins, Murrillo.
The following were appointed to visit the Leagues in the interest of missions: J. A. Eoll, Fort Arthur; W. H. Butcher, Fort William; J. A. Eoll, Murrillo; S. A. Baily, Emo; Cecil Hall, Rat Portage.
J. A. E.

Mount Forest District.

The new officers of the Mount Forest District are as follows:

President, Rev. A. J. Johnston, Grand Valley.
1st Vice-Pres., W. Barker, Grand Valley.
2nd Vice-Pres., Rev. T. L. Kernish, Mount Forest.
3rd Vice-Pres., Miss Edith Moore, Arthur.
4th Vice-Pres., Miss Waters, Kenilworth.
5th Vice-Pres., Mrs. Wray R. Smith, Durham.
Treasurer, Miss E. Gilroy, Mount Forest.
Secretary, Miss Florence G. Anderson, Arthur.
Conference Representative, Rev. F. G. Morris, Monticello.

Other Conventions.

The annual convention of the Pictou District League was held at Demorestville. We have received no report of the meeting, but the programme prepared by the president, Mr. E. I. Morden, has come to hand. It is the most comprehensive thing in the way of a programme that we have seen.

Other conventions, of which no report has been received, were held as follows:
Palmerston District, at Drayton, Sept. 30th.
Cannington District, at Victoria Road, Oct. 7th.

Plans for Campaigning.

An excellent illustration of the way in which the Epworth Leagues of the West carry on their campaign work is given in the reports from the Neepawa and Port Arthur Districts. The minutes adopted by the Annual Conference, providing for this work reads as follows: "That whereas great benefit has come from the Forward Movement for Missions in Leagues, we recommend that at the financial district meeting arrangements be made for the campaigning of the Leagues on missionary and general League work by members of the district, when such work is not otherwise provided for."

The plans for the campaigning of the Epworth Leagues of the Neepawa District are:

Neepawa, J. H. Burrow; Arden and Salisbury, Geo. N. Callaway; Glenholm and Glenismith; G. Peacock; Gladstone, Keys and Blake, T. G. Bethel; Orange Ridge and Aston, T. J. Small; Franklin, F. H. Burrow; Springhill and Glenburnie, J. W. Runlions; Minnedosa, W. S. A. Crux; Rapid City, Moline and Zion, Frank Yerex. W. S. A. C.

Our Special Premium Offers

THE circulation of THE CANADIAN EPWORTH ERA has steadily increased, since its beginning, four years ago. We are anxious, however, to still further enlarge its constituency and extend its influence. To do this we depend upon the loyal support of the League workers who have sustained the paper so vigorously in the past. Many of them have given much time and effort to securing subscriptions solely because of their love for the cause, and their interest in THE ERA. We hope that they will continue to do this, and that a strong endeavor may be made to greatly increase the number of our readers.

As a recognition of the valuable services rendered by our agents, we make the following offers, which apply to new or old subscriptions for the coming year.

Offer No. 1. For every five subscriptions received, at 50 cents each, we will send one free copy of THE ERA to any address in Canada or the United States.

Offer No. 2. For five subscriptions we will send "The Apostle of the North, The Life of the Rev. James Evans," by Rev. E. R. Young. An intensely interesting missionary book. Individual subscribers may also secure this book in addition to THE ERA for one year for \$1.00. The regular price of the book is \$1.00.

Offer No. 3. For six subscriptions we will send "Out with the Old Voyagers," by Horace G. Groser. Fascinating stories of discovery and sea adventure. Same offer as No. 2 to individual subscribers.

Offer No. 4. For seven subscriptions we will send "Famous English Statesmen" of Queen Victoria's reign, by Sarah K. Bolton. Interesting biographies of Sir Robert Peel, Lord Palmerston, Lord Shaftesbury, John Bright, W. E. Gladstone, etc. Same offer as No. 2 to individual subscribers.

Offer No. 5. For ten subscribers we will send a Nickel Plate Watch, guaranteed to keep good time. It is an excellent Watch for a young person. Individual subscribers can secure this Watch and THE ERA for one year for \$1.50.

Offer No. 6. For twelve subscribers we will send a Better Watch, with case of Solid Nickel, full stem-wind and stem-set. Guaranteed to keep good time. To subscribers, with THE ERA for one year, \$1.60.

Offer No. 7. For eighteen subscribers we will send a Still Better Watch, in Gold Plate Finish, in beautiful design. Guaranteed to keep good time. To subscribers, with THE ERA for one year, \$2.00.

Please note that offer No. 1 cannot be combined with any of the other offers. If the extra copy of the paper for every five names is desired, then the other Premiums cannot be claimed. Our agents can, however, work for all of these valuable premiums if they desire.

Quite a number of persons in the congregation, who are not members of the League, would subscribe for THE ERA if they were asked. Give them a chance.

Please note that old subscribers count just the same as new ones in securing these Premiums.

Now is the time to begin.

Send all Subscriptions and Money to

WILLIAM BRIGGS, Wesley Buildings, TORONTO, ONT.

Missionary.

News from Japan.

The following interesting letter has been received from Rev. D. Norman, one of our missionaries in Japan, dated Nagano, Shinshu, Japan, September 22nd, 1903:

"Dear Brother:

"I may be somewhat of a stranger to the columns of The Epworth Era, but it is no stranger to me, for many of my friends who read it send me an occasional copy, and it is always a welcome guest. I enjoy it for two reasons: It does me good and stirs me up, and, I feel that I can always safely pass The Era to my Japanese friends, who read English, without fear that there may be something, advertisements or something else, that I may be ashamed to have them read. The Wesley number of The Era is so good I am glad that I have received 100 copies for distribution among young men who understand English. We are now in the midst of our Wesley commemoration, and will continue to have special Wesley commemorative services in various parts of the work during the fall, as time will permit us to get about. We ask the prayers of all Leaguers for these special services.

"At our annual Mission Council meeting this year, I was elected to the honorable position of correspondent to The Epworth Era. My own feeling was that while our Japan mission is worthy of representation in the columns of any journal—even The Epworth Era, yet it deserves an abler representative than your humble, busy fellow-servant and Leaguer. In this, my first letter, I wish to tell about the evangelistic campaign during the Fifth National Exhibition, which closed on the last day of August in the City of Osaka.

"I visited the exhibition during the last few days of April, and was delighted to see my Motherland, Canada, so well represented. The Canadian exhibit attracted more attention, and, so far as I know, received more favorable comment than the exhibits of all other foreign countries put together. Perhaps one reason for this was the fact that it was the only strictly foreign national exhibit. Exhibits, principally manufactures, were to be seen from England, France, Germany, Austria, United States, and other lands, but not as national exhibits. The Canadian Government was apparently the only one that endeavored to show in one building the natural resources and products as well as manufactures of the country. I have heard nothing, but words of praise from all whom I have met, both foreigners and Japanese, in regard to the Canadian exhibit, and also in regard to the men in charge of it. May all Canadians who go abroad remember that their country is judged by their conduct, and uphold the honor of Canada as worthy as did those sent out with the Canadian exhibit by Hon. Sydney Fisher. For five months, while the exhibition lasted, all evangelistic missions united together and carried on Gospel meetings daily in a building opposite the main entrance. A central committee had charge of the work, and each mission supplied speakers in rotation, each having two turns of a week each to supply—that is each branch of the Church of Christ in Japan had the opportunity of preaching to thousands daily for two weeks. I will condense from a report given by a missionary who lives in Osaka, and was present through all the meetings. He said that it was the greatest and most wonderful work of God that ever he had witnessed. Every day a

succession of speakers kept up a continuous series of addresses—short Gospel messages, to the crowds that constantly filled the Gospel Hall. The registered admissions at the gates of the exhibition were over three millions, about one in fifteen of the nation if each person entered but once, but of course many entered several times. The total attendance at the Gospel Hall was over 225,000, that is, about one in fifteen of those who visited the fair, and listened to the preaching of the Gospel. Prepared blanks were used, and those who felt interested were invited to sign their names and addresses. 15,000 names were received. These were sent out to the nearest pastor or worker. One pastor who received thirty names wrote to each and received seventeen answers. Some did not find so large a percentage. Some did not try to find them, and so found few.

"Above, on the front of the hall, was a Gospel invitation in large Japanese characters, which all could read at a great distance, and above that a cross. Many now living in Japan can remember when the cross was used as a test, to those suspected of being followers of Him who was crucified. They were required to step on a cross laid on the ground, and if they refused they were tortured, imprisoned, and sometimes put to death. Now a large cross is erected in a prominent place, and every day the tens of thousands who came pouring out of the main gates of the exhibition could not help but see the cross in a place of honor with its inviting message. The Emperor and Empress spent nearly two weeks, inspecting the exhibits, and each evening came out directly in front of this emblem of the Nazarene, who but a few years ago was prohibited from entering this land, or from sending His ambassadors. Now, through the cross, and the foolishness of preaching, these people are being reconciled to God.

"That God answers prayer was well shown by this evangelistic campaign. How could funds be provided to rent and equip a suitable building, supply literature, pay the numerous expenses connected with such a scheme? It was God's work, and the gold and silver, as well as the cattle on a thousand hills are his; so his children cried unto him, and by the first week in March when the exhibition was opened all needed funds and more were assured. But how could so many rival (!) missions co-operate without friction, and would there not be rivalry or jealousy between missionaries of the various missions, or between native and foreign workers? So some said, but it was not so. There was real union, a union of souls led and filled by the Holy Spirit, and no rival missions were discovered, but all were ready, eager to help, even though it was not their turn, and there was blessed harmony, unity, activity, and no word of preference or precedent was heard. The preaching was the simplest, plainest, most practical exposition of Gospel truth, and many Japanese Christians who went to listen said afterwards that their faith was strengthened and established, and as they listened to these plain Gospel sermons over and over by leading native and foreign preachers. So here was a very desirable though unlooked for result. For several years Japan, from the Emperor down to the lowest official, was planning, and the nation had been looking forward to this great exhibition, which has just closed, so that in thought and interest, as well as geographically, the Gospel has been heralded in the very centre and most prominent part of Japan. For which we thank God and our prayers for this bread cast upon the waters."

News Items.

The Epworth Leagues of the Newfoundland Conference are organizing for the support of a missionary. They have begun their missionary education by uniting in prayer and study under the direction of Rev. T. B. Darby, B.A.

The Missionary Bulletin is proving to be a great help to the Missionary Department in the League. It supplies the information the young people need to bring the missionaries and their work into close touch with those who are praying, studying, and giving for their support.

An encouraging sign of the responsibility which is felt by Epworth League officers for the development of the work is the many requests which are being received for missionary literature and suggestions for making the Missionary Department helpful to the League, from a spiritual and missionary standpoint.

Moosomin, Assa., Epworth League believes in an educational study of missions. They are doing what many of our leaguers might do with profit; that is, make a careful study of the Missionary Report, and by this means become thoroughly informed of the difficulties of the work which our General Board of Missions undertook on behalf of the church.

The Welland District will hold its third winter school at South Cayuga, from January 17th to 21st. A helpful programme is being prepared. Welland District is determined to make the school better than ever. The schools of the last two years have proved that the young people, and old people as well, are willing to study when they have the work outlined for study.

Belleveille District reports that all the Leagues are interested in missions, and that this department is now as flourishing as any in the League. Bible study seems to go in league with the development of the Missionary Department, and one of the most helpful addresses at a gathering of the Leaguers on the district was given by Prof. Doxsee, of Albert College, on Bible study.

Dr. James R. Cox, who was appointed to China by the General Board of Mission at its annual meeting in October, will sail for China on November 2nd from Vancouver. Dr. Cox is a member of St. James' Church, Montreal, and for two years has been an officer in the McGill College Y. M. C. A. As he goes to China we wish him every success and blessing in his work. Carman District Epworth Leagues have undertaken the support of Dr. James R. Cox, who will represent them in our West China Mission.

Montreal, Quebec, and Huntingdon Districts, together with Wesleyan Theological College, are united for the support of Rev. R. B. Ewan, M.D., China, and Rev. W. T. Halpenny, B.A., of the French work in Quebec. The district officers are making an effort toward meeting the workers in their societies. It is significant of the importance of our French work in Quebec, that the young people on the districts where our French work is carried on have united for the support of a missionary in that work. One of the enthusiastic missionary workers writes that there is a strong feeling that whatever extra efforts are put forth at present should be in connection with our French work.

Devotional Service

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

NOV. 15.—"HOW WE MAY HELP TO ABOLISH THE BAR-ROOM"

Eph. 6: 10-13.
(TEMPERANCE.)

HOME READINGS.

Mon., Nov. 9.	Strength for the fight	2 Tim. 2: 1-7
Tues., Nov. 10.	Armor for the fight	Rev. 15: 11-17
Wed., Nov. 11.	Our adversary	John 15: 20, 31
Thurs., Nov. 12.	Our Captive	Heb. 9: 10
Fri., Nov. 13.	Assurance of victory	1 John 5: 1-5
Sat., Nov. 14.	Our reward	Rev. 2: 7, 11, 17

L ITS SIGNIFICANCE.

One effective way of abolishing the bar-room is to be aware of what it really is. It is not a necessity in any sense of the term. But on the other hand, it is an unmitigated evil and menace to the well-being of Canadian citizens. It is one of the "powers" of evil, one of "the rulers of the darkness of this world" of which the apostle speaks in our topic Scripture. Knowing this, being seized with the real meaning of the bar-room as one of the great and powerful foes of righteousness and true religion, how can any enlightened citizen do anything else than help to abolish this dark and dangerous institution, this blot on our civilization?

II. ITS EFFECTS.

Another way of abolishing the bar-room is to be informed as to its effects. What does it cost the country? The sum is enormous. The people of Canada spend annually for drink the vast sum of \$40,000,000 in round figures. And the worst of it is, the people get no real value for the expenditure. When money is spent for drinking, for food or other such commodities, the purchaser has value for his outlay. But when money is spent for strong drink, the buyer is simply impoverished and not benefited by the transaction. Then there is the cost of the maintenance of jails, asylums, poor-houses, one-half of the expenditure for which is fairly chargeable to the liquor traffic. There is also the loss of labor and the hampering of the industries of the country from the fact that men are in jail or idle through intemperance. Think of the valuable lives annually sacrificed to the Juggernaut of the liquor traffic in Canada. Three thousand is the estimate, robbing the country of ten years in each case of productive labor, leaving broken hearts and ruined homes to tell the sad story which figures cannot compass. Summing up the various items of annual cost to our country, we reach a total of over \$130,000,000 after deducting the sum of nine millions of dollars, the so-called annual revenue from the traffic and crime which could be made to cease, what a stimulus to the legitimate trade and industry of the country it would be! In speaking of the effects, we should not overlook also the relation of the liquor traffic to the crime of the land. The fact is that among the cause of vice and crime, intemperance holds the foremost place. According to high authority, three-fourths of the vice and crime are due to the foul evil of intemperance. Now the convictions in the Canadian courts average 34,000 annually. So that fully 25,000 of these convictions are the actual result of the liquor system. Citizens of this country, knowing these facts—this enormous cost, this awful record of crime chargeable to the traffic in strong drink—do not hesitate to take immediate and determined effort to abolish the centre and soul of the traffic—the bar-room.

III. PERSONAL HABITS.

Another way to abolish the bar-room is by the personal habits of individual citizens. Let every one convinced of the evils of intemperance become a total abstainer now and for all time, knowing that if all the people of Canada were total abstainers the traffic would die for want of nourishment and support. So far as members of the Epworth League are concerned, every one of them is a total abstainer from the use of intoxicating drink. No one can be a consistent member of the League or of the Methodist Church, and not refrain both from the use and the traffic in strong drink. The Epworth League of the Methodist Church in Canada is a great temperance society, consisting of over seventy thousand members banded together for the purpose, among other objects, of securing the "touch not, taste not, handle not" principle for the individual and the nation. There may be room for some difference of opinion as to ways and means in regard to national prohibition, but there can be but one opinion as to the safety and necessity of total abstinence for every individual, and that at once.

IV. CREATE SENTIMENT.

Still another way of abolishing the bar-room is to create public sentiment without ceasing against the curse of the liquor traffic. Talk against it, argue against it, agitate against it, legislate against it, give it no quarter, down it and keep it down! Use pulpit and press and public meeting, and society gatherings and private conversation, to show its evils and its unrelenting war against the pure, the beautiful, and the good. Show the attitude of railway corporations, mercantile and industrial institutions, commercial concerns, leading educationists, prominent statesmen, and public men, as against the traffic from the commercial, as well as from the moral point of view. Use every legitimate endeavor to urge the strict enforcement of existing liquor laws, looking forward to still more stringent legislation. Temperance people have been too lax in overlooking the present laws and their enforcement, in the attempt to secure prohibitory legislation. There is no doubt that one of the best means of abolishing the bar-room is to enforce existing laws against it with rigid strictness, and through such enforcement to create a determined sentiment in opposition to it. For if there is any persistent law-breaking institution in this land, the bar-room is that institution.

V. URGE PROHIBITION.

The radical cure for the ills brought upon us by the liquor traffic is prohibition—the total prohibition of the manufacture, importation, and sale of intoxicating liquors. This should be kept before us constantly as an ideal to be made real in some "better day." As a complete remedy, at least ideally, the monster evil of the liquor traffic is not to be perpetuated by license laws, but cut down by the prohibition-axe. The power to annihilate the liquor traffic from the legislative stand-point resides in the people. But the people are the government, and when the people are ready to strike the final blow, which will end the traffic, and are ready further to see with equal earnestness and determination that the new prohibitory law is enforced, then we may look for great things. But there is little hope that prohibition will bring any relief unless behind the enacted law is a strong, healthy, intelligent, determined public opinion, and a government representing that public opinion, which will without fear or favor strictly and persistently enforce through its appointed officials the new legislation.

SIDE-LIGHTS.

God has one mind about this liquor business; why is it that Christians have so many minds? Are we trying hard enough to draw all our strength from the Lord (v. 10)?

Put on all of God's armor against the liquor traffic (v. 11): truth, righteousness, the Gospel, faith, salvation, Bible. You cannot conquer King Alcohol with statistics and worldly devices.

Temperance workers must not look upon intemperance as merely the pardonable folly of some otherwise good men. It is darkness and wickedness and the devil (v. 12).

Our cause will win in the evil day that is upon us, only as we have done all (v. 13), everything that is possible for us. One piece of armor omitted will make us vulnerable.

We can never abolish the bar-room if we call it "The Poor Man's Club," and half pity him because he must go to it.

We can never abolish the bar-room if we think we cannot.

We can never abolish the bar-room if we wait to put in place of it something else that will prove equally attractive to keep men away from their wives and homes.

We can never abolish the bar-room if we wait for the adoption of what we think to be the best way, and will not work for what our brother Christian thinks to be the best way.

Intemperance is like a quicksand underlying all our public institutions, and the more massive they are, the greater is their danger till it is bridged.

Intemperance is like a remove. A few men are standing in a fire, and the rest while many men straggle discordantly over it will not harm it in the least.

Intemperance is like small-pox, which could be abolished by isolation of the patients; it is spread by "treating."

Alcohol is a food just as acid is food to the small pipe, the longer you feed it in, the less there is of the pipe to feed through.

POINTS FOR THE PRESIDENT.

We have given five ways in the foregoing article, by which the bar-room may be abolished. Let our members each take one of these ways and elaborate it in a three-minute paper or talk. You will find this most interesting. Then have the side-lights read, giving a paragraph, to each as far as they will go. Have them read at suitable times during the meeting. Of course, intersperse appropriate singing. The pledge should be circulated, and an earnest and determined sentiment engendered against this great national curse—the bar-room and the liquor traffic.

NOV. 22.—"WHAT ARE YOU THANKFUL FOR."

Ps. 133—122.

HOME READINGS.

Mon., Nov. 16.	For His Word	Ps. 110: 106-112
Tues., Nov. 17.	For His works	Jer. 10: 12, 13
Wed., Nov. 18.	For His loving kindness	Ps. 119: 57-64
Thurs., Nov. 19.	For His grace	Job 9: 8, 17
Fri., Nov. 20.	For His deliverance	Acts 12: 6-11
Sat., Nov. 21.	An old-time thanksgiving	Neh. 12: 37-43

The Canadian Government wisely or unwisely has changed the usual date of our national Thanksgiving Day, this year to the middle of October. Hence the present topic, which was fixed in the expectation that this week would be Thanksgiving week, appears somewhat out of place, and yet not out of place, for as the year draws to its close it is of great spiritual value to remind ourselves of the blessings of Providence and to stimulate our faith at the memory of God's goodness.

HOW SHALL WE TAKE IT?

In reflecting upon the good gifts of heaven, how shall we show our gratitude? Shall we take as a mere matter of course, as many do, the bountiful provision for our temporal and spiritual well-being? Shall we thank the gracious benefactors and, like the ill-mannered child, not even say, "thank you"? Or shall we, as the Christian should, call upon our souls and all that is within us to bless and praise God's holy name?

1. The least thing you or I can do to show that we are thankful is to say so. If you are a Christian, that means a confession of your faith in the goodness of God. If you are not a Christian, and only a deist, then emulate, if you do not imitate, the boy Goethe, who made a tiny altar, put on it some combustibles and placed it in a window where the sun's rays would make them flash.

2. Try also to feel grateful. A class of deaf mutes was asked for a definition of gratitude. One wrote, "Gratitude is the memory of the heart." Noah Webster could not beat that. To kindle a sense of thankfulness we have only one to think.

3. Do something to show your gratitude. Has the year been prosperous? Help somebody who is in need. Has your faith comforted you? Tell it to somebody who is staggering under his load without your assurance of the divine love.

4. Especially keep the vows of the year. Your experience, my friend, during the year past has been exceptional if you have not cried out a promise from the bottom of your heart. Give your whole life in gratitude to God, who has given you everything. At the temple of Aesculapius those who were healed always left some testimonial to the divine healer. When life has been saved it was customary for the beneficiary to present his full statue in stone, wood, ivory, or silver. The custodian, as a promemtion in noble souls of the duty which the apostle enjoins of making one's self a living sacrifice to him "in whom we live and move and have our being."

SIDE-LIGHTS.

"Praise is comely" (v. 1). What is more becoming than a smiling face? A thankful heart is the best beauty lotion.

Sing a new song; play skillfully (v. 3). Find some fresh expression of your gratitude and choose your choicest words.

Fear is the beginning of thanksgiving, awe is the foundation of gratitude (v. 8). Unless we realize how majestic is God, we shall never understand how much his kindness to us means.

Dare we pray the closing prayer, "Let thy mercy be upon us according as we hope in thee"? God's forgiveness, according to our gratitude and our trust? That prayer would often be self-condemnation.

POINTS FOR THE PRESIDENT.

Appoint three thoughtful members of the League a week in advance, each to bring in answers to the question, "What am I thankful for?" Appoint still three others to bring in answers to the question, "How shall I show that I am thankful?" Let the president answer the question in a few earnest words, "What gift does God ask for himself, in response to his gifts to me?" See Nov. 23, 26.

Also Methodist Hymn Book, No. 157. Make the meeting bright with appropriate hymns, Scripture and spiritual conference.

NOV. 29.—"PRESENT OPPORTUNITIES FOR METHODIST MISSIONS"

Matt. 28. 19; Phil. 3. 7, 12-16

HOME READINGS.

Mon., Nov. 23. A land of families Josh. 2. 18-22
Tues., Nov. 24. In the wilderness Deut. 32. 1-29
Wed., Nov. 25. Returning to Canaan Zech. 1. 1-6
Thurs., Nov. 26. Fulfill the promise Mat. 1. 18-25
Fri., Nov. 27. Plenty and peace 1 Sam. 31. 3-9
Sat., Nov. 28. From the East country Matt. 2. 1-12

The Missionary Society of the Methodist Church in Canada was never in a more flourishing condition than it is to-day. The recent meeting of the General Board of Missions in Toronto showed the largest amount raised in the history of the Church. Comprehensive plans adopted by General Conference for future missionary activity under the direction of the Church were endorsed, that must with the blessing of the Head of the Church, result in a great enlargement of our missionary operations, especially in the Canadian North-West.

JAPAN.

What are our opportunities here? Since the recent revival of evangelicalism in the Island Kingdom, opportunities for extending our mission work have much increased. Doors are opening, and the Gospel is in demand. Shall we do our part as a Church to furnish it. We have at present in Japan twenty-two missions and fifty-seven missionaries and workers, with a total membership of 2,636. But what are these among so many? The harvest is great, and the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into the harvest. Japan has opportunities for mission work, the magnitude of which we have never dreamed.

WEST CHINA.

In our West China Mission there is a faithful and efficient band of missionaries, six in number, with two mission stations, laboring in the most approved ways under God for the furtherance of the Gospel in a field hitherto very difficult to cultivate. But recently the Boxer movement has subsided, and a reaction has set in, in favor of the Gospel and the Gospel missionary. The outlook is now hopeful and more workers will be needed to overtake the growing demands of the work. The Church has many sacred graves in China—graves of Christian martyrs, and it is God's call to her to go up and possess the land.

THE PACIFIC COAST.

In our Chinese and Japanese missions in British Columbia we have ten missions, and seventeen workers earnestly striving to lead these emigrants from the Eastern Hemisphere to a good character, and a saving knowledge of Christ. Discouragements there are, but the work is God's, and no difficulties will cause us to withdraw from the task assigned us. There are opportunities here of serving the Master and extending his Kingdom.

OUR INDIAN WORK.

Our Indian work in British Columbia and the North-West has always been of great interest to the Church, and some of its best men have given their lives to the task of leading the aborigines of our country to a knowledge of the Christian's God. There are thirty-seven missions in this part of our Indian work, and sixty-three paid workers with an Indian membership of over three thousand two hundred. Many and striking have been the conversions among these people, and great the hardships and dangers undergone by the faithful missionaries. God has prospered the work, and opportunities still present them-

selves for further conquests. Our Indian work extends still farther, and includes Indians in the Toronto, Hamilton, London, Bay of Quinte, and Montreal Conferences, where we have twenty-four mission stations, and twenty-nine paid workers, with a membership of over two thousand. The Church has considered it an obligation to give Gospel light to the original occupants of the lands of our country, and in the discharge of this duty, blessings have attended the work.

HOME MISSIONS.

Our Church has home mission work in all the ten conferences of Canada. There are 408 missions, 426 paid workers, and a total membership of 37,123. These missions are on poor fields that are not self-supporting, and require financial aid.

NEW OPPORTUNITIES.

We have outlined above the work our Missionary Society has carried on, and is still carrying on, having a total strength of 511 mission stations, 610 paid workers, and a membership of 45,625 persons. But new opportunities and new responsibilities are upon us. The rapid development of the North-West, and the enormous influx of settlers has made a new missionary problem to solve. How shall the Gospel be furnished to these incoming tens of thousands of people? Our present facilities are altogether inadequate to meet the new situation. We need at once more ministers, new churches, and the means to obtain both. The last General Conference appointed four superintendents for this work—one for British Columbia, one for the North-West Territories, one for Manitoba, and one for New Ontario. Money is needed immediately. Prayer is needed. A comprehensive grasp of the situation and a wise provision to meet it are needed.

Young people of Canadian Methodism, here are opportunities. Study carefully and intelligently these fields of missionary opportunity, pray that God may give you a conception of your duty thereto, and generously support with your means as God has prospered you, this great work committed to us as a church.

POINTS FOR THE PRESIDENT.

Procure a map or make one in outline, to show the location of our many mission fields. We have referred to six distinct fields of our missionary operations. Appoint six persons a week in advance, each to give a short account of one of these fields—the missions, the workers, the results. So that in brief the League will have an evening at bird's-eye view of our mission work as a church. In addition to the information given in the foregoing article, you will obtain much interesting information from the last annual missionary report, which you could obtain from your pastor, if you haven't one of your own.

DEC. 6.—"WHAT THE HEROES OF FAITH TEACH."

Heb. 11. 1-19.

HOME READINGS.

Mon., Nov. 30. Faith in the cross Gen. 4. 4-7
Tues., Dec. 1. Walking with God Gen. 5. 22-24
Wed., Dec. 2. Faith building the ark Gen. 6. 13-27
Thurs., Dec. 3. Faith conquering cities Josh. 5. 1-21
Fri., Dec. 4. Faith in journey victories Judges 7. 1-23
Sat., Dec. 5. Faith on a winning steed Acts 7. 2-5

This chapter in Hebrews is a spiritual stimulus by way of a series of noble examples to the exercise of faith in God. No lesson is more noble than these days of materialism. In many forms, as the lesson involved in the injunction: "Have faith in God!"

SELECT EXAMPLES.

The series of illustrations of faith is in some sense historical; but there is an evident selection to suit a definite purpose. Three persons are introduced in this paragraph, vs. 7-12; and it is evident that they illustrate faith, or living in the power of the invisible, as it may gain expression—(1) in the calamities of life; (2) in the common-places of life; (3) in the surprises of life.

1. Faith finding expression in the calamities of life. Noah was placed in circumstances, which he had no share in bringing about, and over which he had no control. He had to suffer for the sins of others. And he had only a divine intimation of what he was to do. He saw nobody; perhaps did not even hear a voice. He felt the direction put into his mind. But he believed, he acted upon his faith. There was no outward sign of the judgment falling. The long years must pass before the world fall. Nevertheless he went on preparing the ark, and testifying for God, and for the coming judgment, which would express the divine condemnation. We are all placed under disabilities, and come into the strain of calamity, over which we have no control, and with which we are not directly related. If there be in us the life of faith, we accept God's will concerning us in the very midst of the disabilities, and simply, cheerfully do it; and in doing it honor God, and plead for righteousness with our fellowmen.

2. Faith finding expression in the common-places of life. Where we shall live, what shall be our occupation, where we shall seek our friendships, what shall be our daily doing, make up the common-places of life. And it may seem as if that was precisely the sphere for a man's own judgment, and enterprise. What can he want with faith in these everyday things? They call for his decisions and his skill. That there is a noble and spiritual way of doing our common-place duties, and meeting our common-place obligations is shown to us in the patriarch Abraham. He did not go where he wanted to go; he went where God wanted him to go. He did not do what he wanted to do; he did what God wanted him to do. He believed the divine voice in the soul, and followed it. He cherished the promise for his race, and quietly bore the limitations and burdens which God laid on the present. It is a sweet mystery of faith that it can thus bring spiritual considerations to bear on the simplest relations of every-day life and duty, so that we may win the righteousness of common-life. We can be the children of faithful Abraham.

3. Faith finding expression in the surprises of life. It is strange to find Sarah selected to illustrate faith, continues Tuck, seeing that a marked feature of her story is her incredulity. That, however, was only a passing weakness. She came to share her husband's faith. She is selected because the promise of God to her was a distinct surprise; and her having a son in her old age represents what we may call the surprises of life, the things we do not think of, or anticipate, or men desire. Sometimes delightful surprises; sometimes doubtful surprises; sometimes trying surprises. Faith may find expression in them; it can find God working in them; and can try to meet the claims of them, and to learn the lessons of them. They may seem to the ordinary human view puzzle-pieces that fit nowhere. Faith finds their fittings, or trusts God to show their places in due time. Faith then is a real and practical power on daily life. It is not great acquisition for great occasions. It is an abiding force making real to us God, and his Word and promise; and so it becomes our sufficient help

to bear the disabilities, do the duties, and meet the surprises of life.

SIDE-LIGHTS.

Hope has substance (v. 1), and the evidence of our intuitions may not be as strong as any evidence producible in a world. Get a heart you can trust, and then—trust it!

We see the beginnings, the originals of nothing (v. 3). We must take the worlds, and the gravitation that binds them together, on trust.

Faith is the apprehension of unseen things, so that without faith it is impossible to apprehend God, let alone please him (v. 6).

The world is unworthy of men of faith (v. 38), because the world is tied down to material things—to dollars and houses and dresses and diamonds. Faith and worldliness are perfect opposites.

The entire Bible, and not merely this chapter of Hebrews, is a catalogue of heroes and heroines of faith. So is all history that is worth reading.

Faith makes this world a paradise, for it enables us to surmount whatever is evil in it, neutralizing it with the coming good.

Faith has been most conspicuously shown in fiery trials, but it has been most often shown in the petty troubles of daily life; and it is there most useful.

Your faith will not be like your neighbor's. Faith has as many forms as there are different souls and different needs.

Adams showed his faith in science when he told the astronomers to point their telescopes to a certain spot in the sky, and there they would see a new planet, which he had deduced from pure mathematics. His faith was verified.

Jenner proved his faith in the theory of inoculation for smallpox by testing it on his own son. Shall our faith in God be less positive?

If I should say to a ship's captain, "I had faith in your seamanship, but I will not trust myself in the boat with you," he would know that I had no faith in him. Faith without works is dead.

If I should gladly enter the captain's boat, I should prove my faith in him by my works, without uttering a word.

POINTS FOR THE PRESIDENT.

Select three of the heroes of faith as portrayed in this chapter, and appoint three members of the League each to take one hero and show in a three-minute paper how he was a representative of faith. Then we have three others, each take a modern hero of faith, and show that the line of the faithful is continued in these modern days—for example, John Wesley, John Knox, John Bunyan; or Gladstone, General Gordon, President McKinley. Then let the president, or some one whom he may appoint, show how each one may be a hero of faith in these days, wherever one may be.

DEC. 13.—"AN ANTI-WORRY MEETING"

John 11: 1-31.

HOME READINGS.

Mon., Dec. 7. Why worry about houses? 2 Cor. 5: 1-8
Tues., Dec. 8. Why worry about the way? Heb. 10: 19-22
Wed., Dec. 9. Why worry to know God? 1 John 3: 1-20
Thurs., Dec. 10. Why worry about needs? 1 John 3: 18-19
Fri., Dec. 11. Why worry lest we err? Luke 12: 11, 12
Sat., Dec. 12. Why worry about foes? Phil. 4: 4-7

We have only successfully acquired the art of living a Christian life when we have learned to apply the principles of religion and enjoy its help and comfort in our daily life. It is easy to join in devotional exercises, to quote promises, to extol the beauty of the Scriptures. But there are many who do these things whose religion utterly fails them in the

very places, and at the very times when it ought to prove their staff and stay.

OUTWARD CIRCUMSTANCES.

All of us must go out from the sweet services of the Sabbath into a week of very real and very prosaic life. We must mingle with people that are not angels. We cannot pass through experiences that will naturally worry and vex us. These about us, either wittingly or unwittingly, try us. Many a young Christian must mingle with those who do not love Christ. Everyone meets with many anxieties and worries in ordinary week-day life. There are continual irritations and annoyances.

HOW TO MANAGE.

The problem, continues Miller, is to live a beautiful Christian life in the face of all these hindrances. How can we get through the tangled briars that grow along our path without having our feet all way to the dust of despair? We live sweetly amid the vexing and irritating things and the multitude of little worries and frets, which infest our way and which we cannot wade? It is not enough merely to get along in any way, to get away from the dust of despair. We long, wearisome day, happy when right comes to end the strife. Life should be a joy and not a burden. We should live victoriously, ever master of our experiences and not tossed by them like a leaf on the breeze. Every earnest Christian wants to live a truly beautiful life, whatever the circumstances may be.

HOW CAN WE DO IT?

1. We must first recognize the fact that our life must be lived just in its own circumstances. We cannot at present change our surroundings. Whatever we are to make of our lives must be made in the midst of the actual experiences. Here we must win our victories, or suffer our defeats. We may think our lot hard and may wish it otherwise. But if our life is to be made beautiful, we must make it just where we are. No restless discontent can change our lot. We may as well settle this point at once, and accept the battle of life on this field, else while we are vainly wishing for a better chance, the opportunity for victory shall have passed.

2. The next thing to consider is, that the place in which we find ourselves is the place in which the Master desires us to live our life. There is no hazard in this world. God leads every one of his children by the right way. We are placed amid circumstances and experiences in which our life may grow and mature. We are in the right school. We may think we would ripen more quickly in a more easy and luxurious life, but God knows what is best. He makes no mistakes.

3. It is possible to live a beautiful life anywhere. There is no position in this world in the allotment of providence in which it is not possible to be a true Christian exemplifying all the virtues of Christianity. The grace of Christ has in it potency enough to enable us to live well wherever we are called to dwell. God adapts his grace to the peculiarities of each one's necessity. As the burdens grow heavier, the strength increases.

A FIXED PURPOSE.

Instead, then, of yielding to discouragement when trials multiply, and it becomes hard to live, it should be the settled purpose of each one to live through the grace of God, a patient, gentle and unspotted life in the place and amid the circumstances allotted. The true victory is not found in wading trials, but in rightly meeting and enduring them. The question should not be, "How can I get away from these worries?" How can I get into a place where there shall

be no irritation, nothing to try my temper, or put my patience to the test? There is nothing in such living. The soldier who flies to the rear when he smells the battle is no hero. He is a coward. The question should be rather, "How can I pass through these trying experiences and not fall as a Christian? How can I endure these struggles and not suffer defeat? How can I live amid these provocations, these testings of my temper, and yet live sweetly, bearing injuries meekly, returning gentle answers to insulting words? This is the true problem of Christian living."

AT SCHOOL.

We are at school here. This life is disciplinary. Processes are not important—it is results we want. If a tree grow into majesty and strength it matters not whether it be in the deep vale or on the cold peak, whether calm or storm nurture it. If character develop into Christian-like symmetry, what does it matter whether it be in ease and luxury or through hardship? The important matter is, not the process, but the result, not the means, but the end. And the end of all Christian nurture is spiritual living. To be made truly noble and God-like we should be willing to submit to any discipline. We should compel our temptations to minister to us instead of hindering us. We should regard all our provocations, annoyances and trials of whatever sort as practice—lessons in the application of the theories of the Christian life. To live thus is grander heroism than far-famed military exploits, for he that ruleth his spirit is better than he that taketh a city.

CHRIST'S HELP.

This cannot be accomplished without the continual help of Christ by the Holy Spirit. Each one's battle must be a personal one. Heaven does not put features of beauty into our lives as the jeweller sets gems in clusters in a coronet. The unlovely elements of character are not removed and replaced by lovely ones. We slide in the stereopticon. Each must win his way through struggle and effort to all noble attainment. The help of God is given only in co-operation with human aspiration and energy. While God works in us, we are to work out our own salvation.

ACCEPT THE TASK.

We should accept the grand task with joy. We shall fail many times. Many a night we shall retire to weep at Christ's feet over the day's defeat. In our efforts to follow the copy set for us by our Lord, we shall write many a crooked line, and will mark a blot on the page blistered with tears of regret. Yet we must keep through all a brave heart, an unflattering purpose and a calm, joyful confidence in God. Temporary defeat should only cause us to lean on Christ more fully. Heaven is on the side of every one who is loyally struggling to do the Divine will and to grow into Christ-likeness. And that means assured victory to every one whose heart falls not.

NOTE WELL.

"Let not your heart be troubled" (v. 1) is as much a command as any in the Bible. How are you keeping it? "If it were not so I would have told you" (v. 2) implies that Christ wants us to take his goodness for granted, and the fulness of his preparation for our joy. To ask a thing in Christ's name (v. 14) is to ask it in his spirit, that is, with the prayer, "Thy will, not mine, be done." When we ask in Christ's name, we ask only what is Christ's will.

POINTS FOR THE PRESIDENT.

You cannot do better than to take the paragraphs of the foregoing exposition and so distribute them among the members of the League, as to make a continuous exposition of the topic. We are indebted to Dr. Miller for thoughts above, and very refreshing they are.

Epworth League Topics for 1904.

- January
 2—The Expectation of Messiah—Its Rise and Significance. Matt. 2, 5, 6.
 10—The Influence of Christ on Home Life. Luke 2, 15; Eph. 6, 1-9.
 17—Distinctive Doctrines of Methodism.—See Chap. vi. of "Our Church."
 24—Fundamental Experiences—A Preparation for Life. (The Baptism), Matt. 3, 13-17. (The Temptation), Matt. 4, 1-11.
 31—Missionary—Our Mission in West China: The Field.

- February
 7—Personal Evangelism. John 1, 35-51.
 14—The Methodist System; How our Church is Governed.—See Chap. v. of "Our Church."
 21—Christ's Message to the Man of Culture. John 3, 1-21.
 28—Our Mission in West China: Beginnings.

- March
 6—The Value of the Individual. John 4, 1-36.
 13—The Superannuation Fund.—See Chap. xxi. of "Our Church."
 20—The Prayer Life of Christ. Luke 5, 16; 11, 1; John 11, 41, 42; Matt. 26, 36-39.
 27—Our Mission in West China: Occupation of the Field.

- April
 3—A Business Man's Conversion. Matt. 9, 9-13.
 10—The Modern Sunday; Its Use and Abuse. Mark 2, 23-28.
 17—Christ's Idea of Religion as Seen in the Sermon on the Mount. Matt. 6, 19-20, 33; Luke 6, 27-37.
 24—Our Mission in West China: Evangelistic Work.

- May
 1—The Motive of the Miracle: A Revelation of the Heart of Christ and of God. Matt. 8, 14-17; Luke 7, 11-17.
 8—The Penalties of Unbelief. Luke 11, 33-36; John 3, 17-21; Mark 3, 29-30.
 15—The District Meeting and the Annual Conference. See Chapters xviii. and xix. of "Our Church."
 22—How the Kingdom Grows. Matt. 13, 1-9, 24-35; Mark 4, 26-29.
 29—Our Summer Schools, and the Forward Movement for Missions.

- June
 5—Christ's Place and Power in Nature. Matt. 8, 23-27; John 1, 1-5; Col. 1, 15-17.
 12—The Nature, Need and Power of Faith. Mark 5, 21-43.
 19—My Relation to the Work of the Kingdom. Matt. 10, 24-33.
 26—Our Mission in West China: Evangelistic Work.

- July
 3—Hostility to Jesus: Its Cause and His Attitude Toward it. Luke 4, 23-30; John 5, 16-18; 11, 53; 12, 9-11; Matt. 16, 14; John 15, 18-25.
 10—The Class Meeting. See Chap. xiv. of "Our Church."
 17—"Who say Ye that I Am." Mal. 3, 16; Matt. 16, 13-20.
 24—The Significance of Christ's Transfiguration. Matt. 17, 1-8; 2 Peter 1, 17, 18.
 31—Our Mission in West China: Medical Work.

August

- 7—The Essential Brotherhood of the Church. Matt. 18.
 14—Christ's Testimony Concerning Himself. John 7, 29, 37, 38; 8, 12, 23, 24, 28-30, 54-58.
 21—Christ and the Father. John 8, 18, 19, 28, 29, 38, 54; 9, 35-39; 10, 29-39.
 28—Our Mission in China: Educational Work.

September

- 4—The Purpose of Life. Luke 12, 13-34.
 11—The Epworth League Reading Course. 1 Tim. 4, 13.
 18—The Synchopy of Jesus. John 11, 31-36.
 25—Our Mission in West China: Work for Women.

October

- 2—Rewards in the Kingdom. Matt. 19, 27; 20, 16.
 9—The King and His Kingdom. Matt. 21, 1-17; 6, 10; John 18, 33-37.
 16—Judgments on Unfruitfulness. Matt. 21, 18-22; 30, 43, 44.
 23—The Wisdom of Christ's Words. Matt. 22, 21, 22, 23, 34-44.
 30—Our Mission in China: The Outlook.

November

- 6—Preparation for Judgment. Matt. 24, 32-51; Luke 22, 34-36.
 13—Our Educational Work.
 20—Vital Union With Christ. John 15, 1-9.
 27—Our Missionary Society: How it is Organized, and How it Works. See Chap. xxii. of "Our Church."

December

- 4—Christ's Cross and Ours. Matt. 22, 32-44; John 19, 28-30; Phil. 2, 5-8.
 11—The Friends of Jesus and Their Work. John 19, 38-42; Luke 23, 50-56.
 18—Christ's Resurrection and its Significance. John 20, 24-29; 1 Cor. 15, 20-23.
 25—The Great Commission and the Living Presence. Matt. 28, 16-20. (Missionary.)

HELPS.—For the Bible Topics all leaders should have "Studies in the Life of Christ," by Thomas Eddy Taylor, S. E. Taylor and C. H. Moran. For the subjects relating to Our Church and its Work, the book "Our Church," by Dr. J. L. Hurlbut, which is one of the volumes of the Epworth League Reading Course, will be found very helpful. The Missionary Topics are chosen from a little book entitled "The Heart of Szechuan," dealing with our work in West China, which has been specially prepared for use in the Leagues.

Alternate Temperance Topics.

Through an oversight, no temperance topics were included in the above list. It is suggested that at some time during the year the following subjects, supplied by Dr. Chown, will be discussed.

- 1—The Department of Temperance and Moral Reform.
- 2—The Kingdom of God.
- 3—Political Purity.
- 4—Gambling.

London Conference Convention.

The London Conference League Convention is to be held in Victoria Avenue Methodist Church, Chatham, on Tuesday and Wednesday, November 24 and 25. The programme is to take the form of a school of methods, and promises to be exceedingly interesting and helpful. It is hoped that the pastors and leaguers throughout the Conference will interest themselves in this bi-annual meeting and co-operate in securing a very large deputation.

J. W. BARRD.

Junior Department

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

What the Lit 13 Shoes Said.

I saw two little dusty shoes
A-standin' by the bed,
They suddenly began to talk,
And this is what they said

"We're just as tired as we can be,
We've been most everywhere;
And now our little master rests—
It really is not fair.

"He's had his bath, and sweetly sleeps
'Twixt sheets both cool and clean,
While we are left to stand outside;
Now don't you thing it mean?"

"We've carried him from morn till night;
He's quite forgot, that's plain;
While here we watch and wait and wait,
Till morning comes again.

"And then he'll tramp and tramp and tramp
The livelong summer day!
Now this is what we'd like to do:
Just carry him away.
"Where he could never go to bed,

But stay up all the night,
Unwashed and covered o'er with dust—
Indeed, 'twould serve him right!"
—Our Little Men and Women.

Weekly Topics.

Nov. 22.—"Which one of Jesus parables do you like best, and why?"—Matt. 25, 1-13.

(It will be beneficial to teach the Juniors the titles of our Lord's parables by way of supplementary study. If you care to do this, see "List of the Parables" as given in another column. Taking, say eight titles for a week, the list may be learned in one month. Constant review will make the pupils familiar with the list. They ought to know it well. How many of our Sunday-school teachers, think you, are acquainted with the titles? Not many, we fear.)

This is the parable of the ten virgins. It is number twenty-nine on our list, and is one of the eleven parables that are given only by St. Matthew. (That is, there are eleven parables found in Matthew that are not recorded elsewhere. This is one of them.) "The kingdom of heaven" doubtless refers to "Christ's coming in the day of judgment." "Ten virgins" represent the church—so used because the church is pure and holy. The coming of Christ to receive his people to himself is often represented by a marriage—the church being his bride. Marriage ceremonies in the East were occasions of great pomp. When the bridegroom was to conduct his bride to his own home from her father's house, the procession would be met by a company who went out to greet and welcome them. Not knowing exactly the time of his coming, these people (represented by the virgins) would go out early and wait his approach. Then, when the cry came, "Behold, the Bridegroom cometh," they would light their "lamps" (torches) and "go forth to meet him." The parable tells us that some were "wise" and some were "foolish." These words refer to their conduct in regard to the oil. One part was "wise" in taking oil, the other "foolish" in neglecting it. Those who have real piety (the oil) are prepared for Christ's coming. Those who only profess to be his disciples but

do not truly love him, are unprepared to meet him. . . . The wise virgins knew that the time of the Bridegroom's coming was uncertain, so they took oil. The foolish virgins were not so thoughtful, and when "at midnight" the Bridegroom came, they (the "foolish" were not ready. When the gates of heaven moved into the house and "the door was shut" the poor, thoughtless ones were busy trying to prepare. But it was too late. The opportunity was passed, the feast was on, the company was complete, and they (the foolish) were outside The great lesson is "Watch!" Like the virgins, many profess to be waiting for the Bridegroom—the Lord Jesus. . . . Like the coming of the bridegroom, his advent will be sudden. It will be to many, unexpected, and will find them unprepared. After he has come, it will be too late to get ready. . . . Those who are ready will enter in. . . . Those who are not, will be shut outside, and their lot will be a very sad one. Be ready! After some such simple exposition of the parable as above, write or print on the blackboard the following summary, which teaches us that wakeful eyes, attentive ears, thoughtful hearts, clean lamps, will give a happy welcome to the Bridegroom and assure us of a place at his feast. So watch!

Wakeful eyes!
Attentive ears!
Thoughtful hearts!
Clean lamps!
HAPPY WELCOME!

Nov. 29.—"How we may help send the missionary light."—Matt. 4, 16; 5, 14-16. (Missionary meeting.)

Christ is the only "light of life" (John 1, 4; John 8, 12.) Without him all is "darkness," and darkness means ignorance and death. "We are sometime darkness; but now are ye light in the Lord" means that the truth in Christ gives us knowledge of pardon here, and a good hope of heaven hereafter.

This is the "missionary light" we are to spread. Notice, Christ is the "light of life." This light illuminates the mind and gives knowledge. Pardon, peace, happiness, heaven are all in it. "We know that we have passed from death unto life." It is such knowledge that the heathen need. Christ is "light of life" for all who know him; but the heathen sit in "darkness" (ignorance) because they have never heard of the Saviour's mission. We have the intelligence of God's love in his Word, and in our hearts we know his power. What we know we are to tell so that others may also know. . . . This life also means growth. "Up into these our living heights let us in all things grow," we sometimes sing. And we need him for this, because just as nature needs the light of the sun to make the seeds sprout, the flowers bloom, and fruits develop, so we need Christ's light that we may bear "the fruit of the Spirit"—love, joy, etc.

Growth in goodness cannot be except by God's grace in us. The world knows this, and history shows it. Without this light, all is cruelty and savagery. So the nations not only need to come into the light for knowledge of God's love in salvation; but to live in it that they may grow in kindness and justice among one another. . . . Christ's light also means holiness. Light is necessary to health and holiness is health. Sin and disease go together all over the world. Where Christ is found and loved purity of morals is found, and men and women seek to be and do good. Light exposes and drives away the fogs and mists that sometimes hang low over the ground in the early morning. The sun shines and they disappear. As deadly fevers rage where the wholesome

sunshine never goes, so sin and impurity abound where the "Sun of Righteousness" has never "risen with healing in his wings." . . . And this "light of life" means testimony. How do we know that the sun has arisen in the morning? Because the light shines. "Let your light so shine," says our Scripture lesson. My light is my knowledge, my growth, my goodness, my "life in Christ. I am to "shine." That is the best testimony I can give. A lamp may be very ornamental, but it is useful only when it is lit. So with us! Christ wants us not just to look pretty; but to be of use in his kingdom. So we have some very important lessons before us, e.g.:

LIFE
Intelligence.
Growth.
Holiness.
Testimony.

"The light of life" means all these. We can best "help send the missionary light" by having this life and by letting others know of it and see it by our shining for Jesus. . . . The Bible contains the record of our Saviour's love in bringing this life to earth. We must love it, study it, spread it, and above all, live it. The heathen world needs this Book, and missionaries to teach and preach its "good tidings." We must pray for them in their work and give of our money to support them in their labors.

Dec. 6.—"How to get sweet tempers."—Col. 3, 8-15.

The Scripture lesson to-day tells us how! Read it over carefully and notice how it advises us in two ways—first, it tells us about what we are to "put off," and then it names for us a lot of things to "put on." Arrange these in a double column. The "put off" things belong to Satan's kingdom of evil, the "put on" things to Christ's reign of good in the soul. Thus—

"Put off." (Satan's)	"Put on." (Christ's)
Anger.	Mercy.
Wrath.	Kindness.
Malice.	Humility.
Blasphemy.	Meekness.
Bad Talk.	Longsuffering.
Lying.	Forbearance.
	Forgiveness.
	Charity.

The first column added up gives "the old man with his deeds." The second gives us "the peace of God." Nothing in the first list is good to have in our daily lives; but everything in the second column will bless us and make us a blessing to others. "Put off" the first list of the bad and "put on" the second list. By knowing Jesus Christ, Paul says (v. 10) we must be "renewed in knowledge," and in (v. 11) that "Christ is all and in all." Jesus was all that the second row calls for, and he will help us to be good like him. (Let the leader arrange beforehand for illustrations from our Saviour's Life e.g. "When was Jesus merciful to others?" "How did he show his kindness?" "What incident showed his humility?" "When did he pray God to forgive his enemies?" etc. . . . Where he did, he wants us to do. . . . It is not an easy thing to be always merciful, kind, etc.; but if we pray for grace and try hard it will not be so hard after a while. Some of us need to pray very much, because we are sometimes like the first list than not. It becomes easy to get angry, to bear malice, to say bad words, to tell lies, if we do not "watch and pray." . . . Let us not be discouraged if we find it hard. Good men have found it so before us and "if at first you

Very Truthful.

A jocosse old fellow declared his wife told the truth at least three times a day. Said he: "Before rising in the morning she says, 'O, dear, I must get up, but I don't want to.' After breakfast she adds, 'Well, I suppose I must go to work, but I don't want to.' And she goes to bed saying, 'There, I have been on the move all day and haven't done anything?'"

Went With the Majority

A well-known English surgeon was imparting some clinical instruction to half a dozen students, who accompanied him in his rounds, the other day. Pausing at the bedside of a doubtful case, he said: "Now, gentlemen, do you think this is, or is not, a case for operation?" One by one the students made their diagnosis, and all of them answered in the negative. "Well, gentlemen, you are all wrong," said the wielder of the free and flashing scalpel, "and I shall operate to-morrow." "No, you won't," said the patient, as he rose in his bed; "I am in it is a good majority; gimme my clothes."

A Brave Hen.

An Oregon woman is the owner of a hen that she would not trade for an entire flock of poultry. A Philadelphia daily declares this hen to be the only one in the United States that ever fought and killed a hawk.

The hen was tending her brood in the usual way, when a chicken-hawk made its descent. The hen did not squawk and run, but with a fierce and well-directed blow buried her bill under the hawk's left wing.

It may have been a chance blow, but it did its work. The hawk seemed surprised and dazed. It rose feebly, and slipped against a clothesline, and dropped dead.

Its First Use.

"Maria," said a business man, residing in the suburbs, to his wife, "if you have been wanting a telephone in the house for a long time. The workmen will come and put one in to-day. Call me up, after they have gone away, to see if it works all right."

Late in the afternoon there was a call at the telephone in his office down-town.

Putting the receiver to his ear, he recognized the voice of his wife, pitched in a somewhat high key. "Is that you, James?" she asked.

"Yes."

"Will you please go out right now and mail that letter I gave you this morning?"

He had forgotten it, of course, and he obeyed.

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