

The CANADIAN
Epworth Era



AFTER THE STORM.

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Vol. 5

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No. 2

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1903

Edited by Rev. J. S. ROSS, D.D.

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Dr. Ross has gathered into the 112 pages of the Year Book a mass of interesting and valuable matter. It forms a hand-book on Canadian Methodism that will be found handy and useful.

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- A Calendar for 1903, with memorial dates.
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- Statistics of World-wide Methodism.
- Religious Denominations of Canada as per last Census.

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No Great Loss.

The following from Our Young Folks shows how easy it is to speak words which may have a double meaning, and the embarrassment caused thereby:
A small boy had been in the habit of supplying the evening paper to a certain minister, who discovered one evening that he had not the penny for payment.
"That's all right," said the boy: "you can give it to me to-morrow night."
"But, my boy," interposed the minister, impressively, "I may not be alive to-morrow night."
"Never mind," answered the boy, cheerfully, "it'll be no great loss."
A shadow fell across the minister's face, and he is still wondering whether the boy, despite his look of innocence, was thinking solely of the penny.

Needlessly Alarmed.

In the midst of a dinner given once by the lord lieutenant of Ireland to a well-known archbishop of Dublin, the company was startled by seeing the archbishop rise from his seat, pale and agitated, crying:

"What has come, it has come!"
"What has come, your grace!" eagerly inquired a half dozen voices from different parts of the table.

"What I have been expecting for years—a stroke of paralysis," solemnly announced the archbishop. "I have been pinching myself for the last ten minutes, and find my leg entirely without sensation."

"Pardon me, my dear archbishop," said the host, looking up to him with a quizzical smile; "pardon me, but it was my leg you were pinching."

What's in a Name?

Rev. C. E. Pettis states that when he was pastor of a church in a mining town where there were a large number of Cornish miners, he was called upon to baptize an infant at the close of Sunday-school one afternoon. That there might be no misunderstanding he carefully inquired the name of the child, and was assured that it was Anna Belle. Thus fortified, when the subject for baptism was presented, he proceeded with all confidence to perform the ceremony. When he said, "Name this child," the father responded quite clearly, "Anna Belle," and everything passed off smoothly. But after dismissal, an American neighbor came to him and inquired why he used the pronouns "she" and "her" in baptizing that child, and informed him it was a boy. "A boy!" he gasped; "impossible! Its name was Anna Belle." "Oh, no, it wasn't; it was Hannibal."

A Letter of Thanks.

An old gentleman, according to The Pittsburg Bulletin, is very proud of his nephew. At the same time, he realizes that he has his failings.

"My sister Mary was always a well-meaning girl," remarked the old gentleman, "but she would say the wrong thing, and she's got a boy who is going to equal her."

"I sent the boy a toy monkey that plays all kinds of pranks when it's wound up," said he, chuckling. "Sent it to him for his birthday. Now, you listen to this letter of thanks I got from him to-day. He's just eight years old."

"Dear Uncle Ned, I am delighted with the monkey, thank you. He makes me think of you very often. And whenever mother winds him up and he begins to jump, mother and I feel as if we were back at our house where all those toys are, and mother says, 'That's your Uncle Ned all over.' Good-by, from your grateful Hal."

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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, FEBRUARY, 1903.

No. 2.

The Snowdrift.

When night dropped down, the fields
were dark and dun,

Storm sprites were out—we heard the
north wind blow;

Then when arose the slowly wading sun,
Morning came mantled in a robe of
snow.

White grew the landscape; every field
and knoll

Shone forth transfigured by the snow-
storm's spell;

The trees and fences stood in motley droll,
Half dark, half whitened, by this
miracle.

But where the stone wall held its Parian
weight

Of snowdrift, like some Alp or Apen-
nine,

We saw a sculpture man could not create
Smoothed off and chiselled by some
touch divine.

Here plinth and cornice, architrave and
frieze,

Lift up a beauty to the day and sun,
Amidst the silver of the tinselled trees,
That never Phidias or Canova won.

—Joel Benton, in "Country Life in
America."

Renew! Renew!—Dear reader, have
you renewed your subscription to the
EPWORTH ERA for 1903 yet? It costs
money to publish a paper like this, and it
can only be done successfully by having
a large circle of readers who pay promptly
in advance.



The Books in Demand.—The two
kinds of religious books that are having
the greatest sale just now are those
relating to Bible study, and missions.
There is something encouraging in this
statement.



A Great Subscription.—What a fine
thing it is to have a church like Sher-
bourne Street, Toronto, to strike the key-
note of advance when the denunciation
enters upon any aggressive work! Upon
a recent Sunday this congregation sub-
scribed \$10,000 to the Missionary Fund.
This ought to be a stimulus to others.



He Made a Mistake.—Voltaire, in
supreme satisfaction over his attack on
the Bible, wrote, "In less than a hundred
years Christianity will be swept from ex-
istence, and have passed into history."
More than one hundred years have passed,
and it is Voltaire's attack upon Christi-
anity that is remembered only as a matter
of history.

The International Convention.

The date for our International Epworth
League Convention was fixed for July
16th-19th, in Detroit, but there are
several other Conventions booked for that
week, which will more than crowd the
hotels and boarding houses. The proba-
bilities are that another time will be se-
lected for our gathering, which will be
announced as soon as possible.



Strike in Anywhere.—During the
Civil War a Union general, bringing
reinforcements at the height of a great
battle, is said to have asked where he
should place his troops. "Oh, any-
where!" was the reply; "there's lovely
fighting all along the line!" The soldier
of Christ who says that he cannot find
any place for service is really not very
anxious to get into the fray. There are
plenty of opportunities for willing souls,
"all along the line."



Preachers' Sons to the Front.—
Rev. Dr. Mills, who is in charge of the
Twentieth Century Fund in the United
States, says: "One feature of the work
which has struck me with peculiar force,
is the wonderful part played by the sons
of Methodist clergymen. We have found
them, these boys of the parsonage—east,
west, north and south—now grown into
men of wealth, ready and eager to give
to the cause. The father of one man
who gave us \$400,000 was a poor Meth-
odist clergyman, whose largest salary was
\$400 a year. The son is worth \$20,000,
000 to-day, and with one stroke of his
pen has given to the Church what his
father would have earned in 1,000 years."



The Bright Side.—There is a good
deal of sound sense in the words of a
leading character in "The Honorable
Peter Sterling," a popular American
romance: "Let me give you a little advice.
As you go through life, look for the fine
things; not for the despicable. It won't
make you any richer. It won't make
you famous. It won't better you in a
worldly way. But it will make your
lives happier, for by the time you are my
age, you'll love humanity and look upon
the world and call it good."



Men in Church.—The statement is
frequently made that men do not attend
church in anything like the same pro-
portion as women. May there not be
some mistake about it? It would seem
so from the following figures: A recent
count showed the per cent. of men in the
congregations of New York churches to
be as follows: Methodist, 45; Congrega-

tional, 51; Presbyterian, 42; Reformed,
41; Disciples, 41; Baptist, 41; Episco-
palian, 33; Catholic, 22; Christian
Science, 38.



Winter in Canada.—People in other
parts of the world who talk about the
rigors of our Canadian winter, really do
not know what a delightful season it is.
With sleigh riding, tobogganing, skating,
curling, etc., the young folks have a
great time, and many of them prefer
the winter to any other season. Of course
we do occasionally have a storm, and a
scene like that shown on our front page
is not unknown, but even this has inter-
esting features. Everything considered,
Canada's climate for the whole year can
scarcely be surpassed.



Where the Money Goes.—Our
contemporary, the *Southern Presbyterian*,
says: "The question often occurs, What
becomes of the immense sums staked and
lost in gambling? Why does the success-
ful player die poor as well as the unsuccess-
ful player? Simply because no man
regards the money obtained by gambling
as he looked upon the wages of his toil.
The first thing a successful gambler
thinks of is to 'have a good time.'
Success in gambling begets folly in
spending. The loser loses; the winner
squanders. The loser is gone. Both die
'broke.' Those not buried by the passing
the country are usually buried by 'passing
the hat.'"



Give Them a Chance.—Lake Win-
nipeg is filled with rocks and shoals,
and can only be safely navigated by
those who are thoroughly familiar
with the channels. For years it was
thought that no one but a skilled
Indian pilot could take a steamer into
Warren's Landing at the head of the
lake. It was sometimes very inconvenient
waiting for the pilot, and by and by one
of the steamboat captains developed the
idea that he himself was quite capa-
ble of guiding his craft into dock.
One rather windy day he undertook
the task. The Indians on shore, said:
"He'll be sure to wreck the ship," but to
their surprise the steamer came in safely,
and tied up as usual. Since then the cap-
tain has been independent of the Indian
pilot and has done his own steering. It is,
as a rule, foolishness to conclude that
there is only one man in a church capa-
ble of being Sunday-school superintendent,
recording steward, or Epworth League
president. There are others able to fill
these positions when the need arises, and
it is often wise to afford them an oppor-
tunity to try their powers.

A Town Without Grass or Trees.

BY THE EDITOR.

THE most unique place that I have visited for some time is the town of Copper Cliff, about five miles from Sudbury. It is the centre of the nickel and copper mining region, and the whole neighborhood is immensely wealthy in mineral. Nickel, which is used for making the armor plates of the great ships of war, and for so many other commercial purposes, is mined here in great quantities, and,



THE CLUB-HOUSE, COPPER CLIFF.

what makes this a very significant fact, it is found nowhere else on this continent.

What is known as the Canadian Copper Company, which, by the way, is composed almost entirely of American capitalists, is carrying on a great business here, employing about eight hundred men in the mines and works. The ore in its natural state is a combination of nickel and copper, and is subjected to a great many processes of refinement before it is ready to ship to Connecticut to receive its final purification. When it is put on the cars to be exported it is about eighty per cent. pure nickel.

There are two great smelters running night and day, without stopping, from one end of the year to the other. It is an interesting sight to watch the men throwing shovelful after shovelful of coke into the blazing furnaces, together with great quantities of ore to be melted. It is impossible to conceive of anything more terrific than the heat that is generated by these blast furnaces. The molten metal flows out in an endless stream into moulds which are prepared for it, and a portion of useless material called "slag" is also filled into pails and poured out upon the ground. At night it is an attractive sight to see these rivers of fire flowing down the hill from the smelter.

Visitors are not allowed to go down into the mines, but a very good idea of how the work is carried on can be obtained by looking into a large open mine, where at a great depth the miners can be seen moving about, running their diamond drills and preparing for "a blast." Much use is made of gunpowder and dynamite, one charge of which does, in a moment, the work of many men for many weeks.

One of the most startling things to a stranger is the reports caused by the blasting. We were engaged in the evening service at the Epworth League Convention, and the first speaker had got well into his address, when the artillery of the mines opened up—boom! boom! boom! right beneath our feet. Occasionally a particularly loud explosion would make the windows of the church rattle, but the people of the place did not seem at all disturbed.

The peculiar feature of Copper Cliff is the fact that there is not a tree to be seen anywhere, not a blade of grass, or any living thing in the form of vegetation. Even weeds are conspicuous by their absence, and the general appearance of the town is exceedingly desolate. This condition of affairs is brought about by the sulphur fumes coming from the "roasting beds."

The first thing that is done with the ore after it is taken from the mine, is to pile it in great heaps with a good foundation of wood under each one, which is set on fire. After the wood burns out the sulphur in the ore keeps up a slow conflagration for three or four months. It is kept from burning too fast by heaping earth on the pile. In this way the ore is "roasted" and the sulphur eliminated. The air is sometimes almost stifling, and proves to be death to all vegetable growth.

The population of Copper Cliff is a very mixed one, and includes many nationalities. Some of the more skillful miners come from England and the United States, but several other countries are represented. A colony of Italians is known as "Little Italy," and another settlement consists entirely of Finlanders.

It is a rather remarkable fact that prohibition prevails here, and not a licensed place for the sale of intoxicating liquors exists within the bounds of the town, which covers quite a large territory. What has brought this about? Public sentiment? Not a bit of it. These foreigners would nearly all vote for whiskey if they had a chance, but their opinion is not asked. It is commercial sentiment and legal sentiment that keeps the bars out of Copper Cliff.

The Canadian Copper Company, which controls everything, has concluded that it is much better for their interests, and for the good of the men themselves, that strong drink should be excluded, and the law is very well enforced.

The Company has shown a good deal of public spirit in the erection of a fine club house, which includes a good library, a splendid reading room, bath rooms, game rooms, etc. The men have the privilege of spending their spare time here, and everything is kept in first-class order.

There are three or four churches, which are fairly well attended. The Methodist Church is located on a hill, and is fitted up very comfortably and prettily. It is probably the best church in the district, and the congregation are justly proud of it. The choir sing with great animation, and would



CANADIAN COPPER COMPANY, COPPER CLIFF; MAIN PIT, No. 3 MINE.

do credit to a much larger town. The people here are doing grandly in the support of the church. Only a year or two ago it was a mission, but now is a self-sustaining circuit.

There is an Epworth League, and also a Junior League, both doing good work.

Loyalty to the Teachings of our Church.

BY REV. F. E. MALOTT, B.A., B.D.

THE primary purpose for which the Epworth League was organized, as stated in the preamble to the Constitution, is "to promote intelligent and vital piety among the young people of our Church." One of the means proposed for teaching this end is "instruction in the doctrines or teachings of our Church." Loyalty to that teaching becomes, then, a matter of first importance to our Epworth League.

The word "loyalty" is derived from the same root as the word "law," and that root means for that which is fixed and firm. Now that is the idea contained in the word loyalty. It means a fixed and firm adherence to some person or some thing. Loyalty to the teachings of our Church means a steady, unswerving adherence to that teaching. When Paul wrote to the Christians at Ephesus he told them that his desire was that they should reach that degree of spiritual development where they would be "no more children tossed to and fro and carried about with every wind of doctrine." What he really desired was that they should be loyal to the teaching that he had given them, and that, he knew, would be their surest safeguard against being unsettled by any unsound teaching they might hear. Now that is what we want in our young people. We want to get their minds and hearts so fortified by right teaching, that they will not be tossed to and fro and carried about with every wind of teaching that may blow their way. In other words, we want to see growing up in our Church a body of young people who will give a steady and faithful allegiance to the teachings of our Church. This will involve three things.

It means, in the first place, that our young people must be instructed in Methodist doctrine. No one can be loyal to a body of teaching while he remains in ignorance of that teaching. If our young people are to be loyal to the teachings of our Church they must be instructed in those teachings. I like that word "instruct." It means to "build in." To be instructed in anything is to have it "built into" you so that it becomes a part of you. It is just possible that we have failed, or partially failed, at this point in our Epworth League work and in our Church work generally. We have too often looked for intelligent and vital piety in our members and in our young people without using the only means that can bring about such a result, viz.: thorough instruction in the great doctrines of our Church. To be sure the weekly topics discussed in the League give a certain amount of this instruction, but in addition to the regular weekly topics, it seems to me it would be well to have the doctrines of our Church set forth systematically by the pastor in short talks given, say, once or twice a month to the League. We should be warranted, I think, in making more of the teachings of our Church than we do, and we need have no fear of being justly accused of teaching Churchism instead of Christianity, for our doctrines are eminently scriptural. Loyalty to the teachings of our Church involves then, first of all, that we know and make known those teachings.

In the second place, it involves an acceptance of those teachings. By acceptance I do not mean a mere intellectual assent to that body of doctrine. I mean that receiving of it that consists in its taking hold of the deepest springs of our being. It is a matter of the heart as well as of the head. In his first letter to the Christians at Thessalonica, Paul said he thanked God without ceasing that when they received the word of the message, even the Word of God, they accepted it not as the word of men, but as it is in truth the Word of

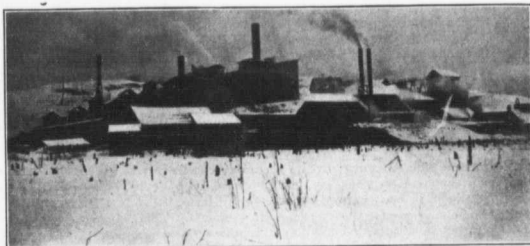
God which also worketh in them that believe. Now that is the kind of acceptance that is involved in loyalty to the teachings of our Church. To accept those teachings means to have such a conviction of their authority and worth as involves a submission of heart and mind and conscience and will. If we are to be loyal to the teachings of our Church, it is necessary not only that we get hold of that body of teaching and keep hold, but that it get hold of us. It must take deep root in our hearts. But that is not all that is involved in loyalty to the teachings of our Church.

It means, in the third place, the living out of those teachings in our everyday life. They must not only take root in our hearts, but they must bear fruit in our lives in high and holy



CANADIAN COPPER COMPANY, No. 3 MINE.

living. As Bishop Galloway said at the Convention of the Student Volunteers, held in Toronto, "Doctrine is a great thing, but it must be converted into life before it can become a power in the world." We do well to make much of the doctrines of our Church. We would do better to make more of those doctrines than we do, but we must bear in mind that these have no value except as they are so built into our characters as to make them seen and felt. We want a Church membership and an Epworth League membership who will defend our doctrines, not by skill in arguing for them, but by fidelity in living them. It is just as true to-day as it was in the days of the Apostle Peter, that "So is the will of God, that by well-doing you may put to silence the ignorance of foolish men." There is irresistible logic in a holy life. It is the holy life, after all, that we want. It is not only intelligent but vital piety that we need, and the vitality of our piety will depend in a great measure upon the



ONTARIO SMELTING WORKS, COPPER CLIFF.

extent to which the teachings of our Church become a part of our lives.

Is the wagon of human and eternal progress, which do you elect to be, the front or hind wheels?—the front lead, the hind follow.

J. M.

In a lamp with the flame turned low, there is an imperfect combustion; gas is generated and an explosion is imminent. Turn on a full flame, you have more light, also safety. So in human activity, half-used power is dangerous; burn a full flame for God and man.

J. M.

A Young Man's Earnings.

BY REV. W. M' MULLEN, B.A.

IT is an important period when the dependence, or semi-dependence, of the boy passes away, and he is enrolled amongst the world's wage earners; when, instead of an occasional dollar, he becomes proud possessor of a weekly wage. What will he do with his money? This is not an unimportant question.

We may treat him as a boy still, and father or mother may take his earnings and spend or invest them as they see fit, implying (and the implication is sure to be felt) that our young man is not yet fit for life's responsibilities, i.e., he is still a boy. Sometimes this is carried so far that men reach forty years of age, able, intelligent men, without ever handling their own money, the richer in fortune, perhaps, for they had spent nothing foolishly, but the poorer in manhood, for they lacked that necessary self-reliance that comes only from being thrown upon one's own resources.

The young man *must* learn to manage his own affairs. He will blunder, undoubtedly, but this is nature's method of teaching men wisdom. It is a blunder for father or mother to refuse to advise the young man; it is, perhaps, a greater blunder to give him too much advice.

This article simply offers a few, perhaps not wholly unnecessary, hints to the one who has left boyhood behind, and must now take up his share of the world's burden. Don't think you need everything you want. A young man's wants *always* outrun his financial ability.

One of his first lessons that must be learned, is to refuse to buy what he badly wants. It may be a bicycle, a boat, a horse, a gun, a watch, and you feel you must have it. Remember, young brother, God intends you to want something; the very longing creates a struggle, but the struggle fought out makes the man. You are but learning what all should learn, self-control.

Don't buy trash. If you decide to buy a gun, wait until you can buy a good one. If you must have a watch, don't buy a "reliable time-keeper at one dollar." The cheapest is usually the dearest. Men will tell you a thousand times that the cheap article is "just as good, every bit," as the other. This may be true, but still you will save money if you don't believe them. We usually get what we pay for, or a little less.

Don't try to keep pace with others. This means ruin. If you have companions with double and treble your income, remember that common sense and honesty alike forbid you rivaling their expenditure. If, however, extravagant companions with smaller incomes spend all they make, and think it strange when you refuse to do the same, remember that you must always be the judge as to what you ought to spend. Never hand your purse strings to a fool.

Pay your way. Don't allow debts to accumulate. Run no bills. Pay cash or go without what you want. Don't sponge on anyone—father, brother or friend. This may cripple you for a time, but it will pay in the end in sturdier manhood, additional self-respect, and habits of economy that mean wealth.

Always save a little. The temptation will come to wait for larger income, but larger income means almost invariably increased expenditure. Save something every year. This may be done in different ways; by life assurance, and every young man should carry some, say, in an endowment policy, or by investment in real estate. Buy a house, or farm, bank stock or horse, and pay for them in small instalments. This is not debt, but investment. Only do not blunder by trying to do something big. Make a conservative estimate of your financial ability, and keep within it. But don't buy anything that promises very large dividends. The man that loses his head is sure to lose his money too.

Give all you can. There are many ways in which your hard earned money may help on the kingdom of God. Shoulder at once your share of your church's burden. Give systematically, probably a tenth to begin with would be sufficient, and distribute as you: Master may direct. Remember, misers are made young, and to the commercialism of to-day liberality is an imperative necessity.

Don't forget the old folks. Better be dead than forgetful of your friends, or out of sympathy with their need. Your friends may be a clog upon your haste to get rich; they are

wings to your manhood. Wealth can never atone for lessened manhood or degenerate impulse.

When the choice lies between higher and lower, choose the higher. Poorer clothes and richer thought is a wise choice. Skates and football are worth more to you than cakes and ice-cream. Keep the body clean and strong, the mind clear, vigorous, and well informed; the soul humble, true, faithful to God and your brother; and what it costs in money and effort, pay cheerfully.

Keep your earnings clean. Never sell your brain power, your physical strength, your business ability to the devil or his agents. The dishonest dollar means a dishonored man; the blood-stained dollar means a doomed soul. The wages of sin is dollars and death.

Florence, Ont.

Saved to Serve.

BY REV. T. E. E. SHORE, M.A., B.D.

A HOUSEWIFE feared that things were going to waste in the kitchen, and upon investigation found that valuable food was being thrown away. The servant was in the act of casting a loaf of bread into the garbage barrel, when her mistress remonstrated at such waste, and by her intervention saved what would otherwise have been lost. But did she save it even then? Not if she put it away in the pantry and left it there to become mouldy and dry.

Nothing is truly saved until it is put to its intended use. It is so with us in spiritual things. Salvation is positive as well as negative. It is active as well as passive. It is future as well as past. It is the blotting out of sinful guilt; but it is also the filling out of consecrated purpose. It is the recovery of the soul from destruction; but it is the strenuous endeavor of the life in active service. The most pitiable figure in Scripture narrative is that of the penitent thief upon the cross. It is the picture of a saved soul but a lost life.

Let us give ourselves to Christ, not only for the good He can do for us, but for the good that we can do to others. This is life at its best—to bring the best of what we have and are into the lives of others. If the whole world were but an art gallery, we might paint our thoughts and fancies on canvas, and care not whether they ever came to view or not. If life were all a poem, we might muse and meditate to our own contentment and delight. But the world is a field of toil, and life is a struggle, and they that are strong ought to bear the infirmities of the weak.

In this world of need and opportunity the demand is greater than the supply. Those needing comfort are more than those that are ready to console; those weak and helpless more than those that are helpful and strong; those to be ministered unto more than those who will minister; the harvest is plenteous, but the laborers are few. There is a universal call for Christian service; the area is great; the work is urgent, the time is short. Who will say, "Here am I, Lord, send me."

Toronto Junction.

My First Ministerial Horse.

BY REV. R. C. PARSONS.

WHEN appointed to my first circuit, the most pressing problem on my hands was how to procure a horse and rig, as my stock of money was rather low. When the time came to start for my field of labor, a friend drove my wife and myself to part of the way across the country, and left us with a neighbor, who, he said, would give me some directions relative to my work. We had a pleasant visit, and when I was ready to proceed, my host led me outside the house, where stood a horse, harnessed, and hitched to a buggy.

My friend told us to get in, then untying the horse, placed the reins in my hands, saying, "Take this rig, and the Lord bless you in your work." I turned to say something to him, but he was gone. I was nearly overcome by this act of kindness, so unlooked for, and yet so appropriate.

As we drove along, I began to examine the outfit. The buggy was not new, but good and strong; with harness and robe all right. The horse was a large, beautiful grey, and a fine traveller, only rather thin.

We arrived at our future home before night, and found lots

of hay and oats in the stable. I fed my horse well, saying to myself, "He shall be well cared for."

As time went on the animal began to get fat, and look well. One day as I was going out calling, he surprised me by absolutely refusing to move when I had hitched him up, and it was only after a great deal of coaxing and persuasion that he could be induced to go through the gate. As I continued to feed him well, his halting propensity became worse. He would stop in the road anywhere, and at the most inconvenient times. Sometimes when I would be driving into town, he would come to a halt right in the busiest part of the main street. There he would stand as happy and contented as possible, with a crowd of people looking on, while his owner was in anything but a pleasant frame of mind. Upon one occasion he stopped at seven different street corners before I could get him home. One very peculiar thing was that he never balked on Sunday. He would take me around to my appointments in fine style, behaving like a good Methodist horse, but on Monday morning the rascal would act as if possessed with an evil spirit, balking, kicking and breaking the harness. At last I found it necessary to trade him off, and procure a more reliable steed.

There are some people very much like my refractory horse. With an increase of riches they get fat, kick over the traces, and absolutely refuse to do anything in the way of church work. Every pastor has had experience with such church members. They are not inspired by any deep feeling of duty, but are influenced by their whims and caprices. Sometimes they are wonderfully enthusiastic and work well; then they get offended and "balk."

How shall we manage these people? Very much as I handled my balky horse. No matter how aggravating he was, I exercised great patience with him. I never struck or ill-used him in any way. I believe the Lord helped me in this. So it is possible to get along with balky men and women by being patient, kind and forbearing. In this way we can make something even out of very poor material.

It is very likely that my horse's bad habit was due to improper training when being broken. Many a horse's usefulness for life has been destroyed by being placed, while a colt, in the hands of a man of violent temper, who could not even control himself. The same truth applies to humanity. The habits of early youth are seldom ever entirely eradicated. They are liable to manifest themselves at any time in later life. How careful we should be to train our young folks so that they will pull well in harness, steady and true, all through life.

St. Thomas, Ont.

The Passing of the Democrat.

BY REV. J. R. PATTERSON.

INQUIRIES among country blacksmiths and dealers in farmers' supplies, elicited the fact that, for every ten democrats sold ten years ago only one is sold now. Let any city minister return to the field where he labored as a probationer, and look into the church shed on a Sunday morning. Instead of the old-fashioned two or three-seated family light spring wagon, he will see practically nothing but covered single buggies.

To a townsman, this fact may mean little; to a country pastor it is significant of much. It means that our country people no longer go to church as families, but in pairs, or as individuals. On Sunday morning, father and mother take the new buggy, John and Mary and Alice take the old buggy, Tom and George walk. If there is only one buggy on the farm, father and mother ride, and the children walk. Usually, someone is too tired to walk, and stays at home. Not infrequently a boy starts for church, but falling in with an acquaintance, fails to arrive there. Those left at home (if they be small fry and frolicsome) hold high carnival during the old folks' absence. In the evening the parents stay at home, and the young people drive out mostly to church; sometimes elsewhere.

Since the family does not arrive together at the church door they straggle into the service at uncertain intervals, and scatter themselves all over the church. It is a sad fact that many country people, on leaving home, have no definite idea of where they will sit in church; and, as for the family pew, it is already a pleasant recollection of the good old days when families went to church *en bloc*, because democrats were in vogue.

These facts become serious when we think that rural churches account for more than half of our Canadian Methodism. There is just one crumb of comfort to offer. Those who know, assure us that the democrat, in a modified form, is coming in again. Hail to the day of its appearance! Blessings on the head of the agent who pushes its sale!

Grand Valley, Ont.

Be Strong.

A Song for Young Men.

BY REV. R. WALTER WRIGHT, B.D.

To-day! 'Tis the fairest of pages,
Time's records to mortals display;
The truth that illumines the ages
Shines clearer than ever to-day.
For love is the watchword Christ-given,
And character stands in the van,
Right reigns the vicegerent of heaven,
The royallest thing is the man.
Young men, in the midst of the struggle
With the armies of error and wrong,
Hear the call of the Captain's clear bugle,
His message to you is, "Be strong!"

Sons of man, in the wilderness lonely,
Soul-hungry, and fainting, and worn,
In the strength of your Prototype only,
Temptations can be overcome.
All selfishness, pride, and ambition,
Bedazzling in garments of white,
Go forth in Apollyon's commission
Destroying the children of light.
Young men, in the midst of the struggle
With the armies of error and wrong,
Hear the call of the Captain's clear bugle,
His message to you is, "Be strong!"

Soft chimeth the bells of indulgence,
The ease-loving spirit to win,
And clear shine the stars in effulgence
O'er the highways of popular sin,
Souls, lulled by some guleful Philistine,
Dream of evil as pleasant and fair,
Till rebbed of strength God given, pristine,
They blindly drift out to despair.
Young men, in the midst of the struggle
With the armies of error and wrong,
Hear the call of the Captain's clear bugle,
His message to you is, "Be strong!"

The King with his laurels awaiteth
The captors of citadelled sin,
Then trust in the God that createth
The kingdom of heaven within.
Till the devil his last fortress yieldeth,
And Christ's final victory is scored,
Fight on with the phalanx that wieldeth
The Spirit's omnipotent sword.
Young men, in the midst of the struggle
With the armies of error and wrong,
Hear the call of the Captain's clear bugle,
His message to you is, "Be strong!"

Beamsville, Ont.

The Material is Life.

BY WILLIAM JENNINGS BRYAN.

IF Jesus had left nothing but the Parables, His name would have been imperishable in literature; if he had bequeathed to posterity nothing but the simplicity of his speech and the irresistible logic of his argument, he would have had a permanent place among the orators of the world; if he had given to the world nothing but the commandment, "Thou shalt love thy neighbor as thyself," enforced as it was by his own example, this one gift would have been sufficient to outweigh all the wealth of all the world; if he had left no record but the Sermon on the Mount, it alone would have made his natal day worthy of perpetual celebration—but all these added to the matchless majesty of a perfect life and the inspiring influence of an all-pervading love, are turning the eyes of an ever-increasing number to the path that He trod from manger to the cross.

Starting In.

LORD STRATHCONA, the "grand old man" of Canada, in the course of an interview which appears in *Young Man*, gives the following practical advice to young fellows starting in life:

"Be content with your present lot, but always be fitting yourself for something better and something higher. Do not despise what you are. Be satisfied for the time, not grumbling and finding fault. If you want to get higher, to a better position, only cheerful perseverance will bring you there; grumbling will not help you on an inch. Your future really depends almost entirely on yourself, and is what you like to make it. I would like to impress this fact upon you. Do the work yourself; don't wait for friends to use their influence in your behalf; don't depend on the help of others. Of course, opportunity is a great thing, and it comes to some men more frequently than to others. But there are very few whom it does not visit at one time or another, and if you are not ready for it and have not prepared to welcome it, that is your fault, and you are the loser. Apart from that which we call genius, I believe that one man is able to do as well as any other, provided the opportunity presents itself, and he is blessed with good health. Much of what I would advise you young men to do is contained in the old counsel: 'Trust in Providence, and keep your powder dry.'"

Personal Evangelism.

BY REV. J. F. BERRY, D.D.

[A portion of an address delivered at the Brotherhood of St. Paul Convention, held in Buffalo recently.]

In the Pullman sleeper which brought me back from California were some fifteen or eighteen passengers. Among the number was a lady from Washington. She was a woman of intelligence and of unusual ability as a conversationalist. During the journey from Los Angeles to Kansas City, she labored personally and persistently with every passenger in that coach, including myself. What was the theme of her conversation? Christian Science, so-called. I never saw a Christian woman labor for the salvation of the unsaved with half the intensity and persistency with which this woman labored to convince us of the truth of the doctrines of Christian Science. During the last day as we were coming along through Kansas, I said to myself: "That woman makes me ashamed of myself. Here I have been riding with these people for three days, have enjoyed as great opportunities as she has enjoyed, and yet I have not said one word to anyone about Jesus Christ, my Saviour and my Lord." That night I took a walk through the train. I entered one of the tourist sleepers. I noticed that one of the berths was occupied. I said to the porter: "Is there anyone in that berth, and is the person ill?" He replied that a young man was there who was very ill indeed, and they had been afraid during the whole journey that he would not live to reach Chicago. The porter secured for me an invitation to go and visit the young man. I put my head in between the curtains, and there saw a young fellow not more than twenty-two or three, with pale face and sunken eyes, and the crimson glow upon his cheeks which told of tuberculosis in an advanced stage. I asked his pardon for intruding, and he said he was glad I had come, for he was very, very lonely. In feeble voice, he told me about his trip from his eastern home last autumn, seeking health in California. But the climate had not agreed with him, and he was now returning home to die. I spoke sympathetically, and tried to cheer him up, and he brightened perceptibly upon hearing my words. I was afraid I would weary him, and was about to leave. But I thought of the Christian Science woman and how desperately in earnest she was to win people to her belief. So I turned back, and said: "I hope, my boy, you are a Christian. If you are not, Christ yearns to save you just now. Have you learned to trust Him yet? He is such a true, generous friend. You ought to have Him to help you in your loneliness to-night." The boy's eyes filled with tears, and then he whispered something that thrilled me through and through, and has been ringing in my ears ever since. Said he: "I'm so glad you have come to tell me that. I do want to find Him, and I didn't just know how. I have been wondering ever since we left Los Angeles whether there was anybody on this train who was a Christian and who would help me to find Jesus Christ." I quoted some of the invitations

and promises of the Master, and after a few words of prayer left him. The next morning before we reached Chicago, I went to see the dying boy. I looked in through the curtains, and did not need anyone to tell me that Jesus had been there during the night. He grasped my hand joyfully, and as he pressed it he said: "You had not been gone five minutes last night before I was able to look up through the darkness and see Jesus Christ. He is my Saviour now. I have been too happy all night to sleep."

There are all about us, every hour of every day, opportunities for just such service as that. There are discouraged souls that need comfort. There are sin-sick souls that need salvation. There are men and women who in their heart of hearts are longing for the Christ. But Christian people pass them by in indifference, and they are not saved. The great demand of our time is for men and women anointed from above to go to their friends and neighbors and plead with them to be reconciled to God.

Dr. Parker's Attitude Towards Music.

MR. A. J. HAWKINS, organist and choir-master of the City Temple, in an interview with the *Musical Herald*, said: "Dr. Parker's attitude to music was one of sympathy and great encouragement. You know that in my time, the music of the service has been considerably developed; indeed it is difficult to see what more we can do than we now do in this way, for after all, ours is a preacher's service. Dr. Parker was not musical, in the sense of understanding music, but he was decidedly susceptible to it. I have many letters from him relating to the arrangements, and if they were published, they would show that he had a great heart for the music of the Church. He encouraged us to give the very best music of which we were capable. The Deacons should be associated with any reference to Dr. Parker. Their support of the music has always been liberal and friendly. We have a fine library of anthems and sacred music. Dr. Parker liked a 'bright' anthem. His taste leaned a little towards the old school. Clarke Whitfield's 'O Praise God in His Holiness' was one of his favorites. Often," continued Mr. Hawkins, "I get letters from organists from various parts of the country, telling disheartening tales of the opposition that their efforts to improve the music of the service have met with from ministers or deacons, or both. A more gratifying type of letter relates how the minister has attended a service at the City Temple, and has been so moved by the music that he wants to have the same kind of service in his own church. The ordinary 'service music' consists of three hymns, a chant, an introit, a setting of the Lord's Prayer, an anthem, and a solo or quartette. In the evening service the general confession is intoned. We sing in every service a high-class Anglican anthem or sacred chorals. We have a professional quartette, and a voluntary choir of forty-five to fifty members. At the beginning of each month we print the anthems and principal items of music for each service, and the lists are exhibited upon the church doors. The hymns are fixed each week, and the numbers appear on the service paper which every worshipper receives on entering. I have always chosen the hymns; Dr. Parker left the matter entirely to me, and it is curious how often they have fitted into the mood of the sermon. At the Thursday service there is less music. It is a preaching service. A dozen ladies of the congregation come to lead the two hymns, and we always have a solo, but that is all. Mr. George Harlow, with his trumpet or cornet, has all along been a valuable help on Sunday in the hymns. The tone of the brass instrument is more penetrating than the organ, and seems to rouse the congregation. The hymn-singing of the congregation has always been an impressive part of our service, and we are proud of it. Visitors, Americans especially, always notice it. Here Mr. Harlow has done excellent work. He plays with judgment, and in the soft verses leaves me with the organ only. Can we get expression from such a mass of people? Certainly, and you will be surprised how quick is the response of the congregation to the lead of the organ and the choir.

"Mrs. Parker's death was mourned by every member of the choir. We lost in her a good friend. Her sweet nature shed its influence on all our members. Of the old voluntary choir she was the leading singer. Then we introduced the professional quartette, and I can never forget how quietly and natu-

rally she changed her seat, giving way to the professional soprano. Yes, my memories of both Dr. and Mrs. Parker are altogether happy and unclouded. Neither ever found fault with us; both were frequent in their appreciation. It is pleasant indeed to work amid such surroundings."

Since this interview took place, the newspapers have announced that Dr. Parker has, in his will, left one hundred pounds to Mr. Hawkins; a pleasant proof of their cordial relations.

The Clerical Flying Wedge.

BY WILLIAM B. MILLARD.

THE "Amen" following the benediction in most of our churches is like the word "presto." It is the signal for a sudden change. In a twinkling the grave and reverend pastor is transformed into what appears to be a football player making a twenty-yard run, with the main entrance as goal. He jumps from the platform to the floor, butts and jostles his way through the rapidly filling aisle in his eagerness to reach the door. In some churches the minister seems to drop through a trap door somewhere, and almost simultaneously to reappear at the main entrance, with all the bewildering rapidity of the "lightning change artists" at the cheap play-houses.

Having secured his station in the congested doorway, he undertakes the amiable but impossible task of shaking hands with everybody at once. Here again he must move with the greatest speed lest some sensitive soul be slighted. But the very fact that he must seize a hand, give it a hasty wag and drop it like a prickly pear, empties the greeting of at least nine-tenths of its value. The conversation possible under such circumstances must be limited to a few of the flattest of platitudes. Some excellent people seem to think that the pastor will expect them to say something pleasant about the sermon. Accordingly some stereotyped compliment is dropped in a matter-of-course manner, to the pastor's great embarrassment.

There is a good old Dutch custom which must appeal to all persons who have any sense of the eternal fitness of things. The pastor stands at the door at the opening of the service and greets the worshippers as they arrive. This is both dignified and deliberate. It is always more important to welcome the coming than to speed the parting guest, and a pleasant word at the opening of the service is likely to do much more good than a hasty hand-shake at the close. The pastor can take a moment at this time to give special attention to strangers, asking their names, expressing his pleasure at seeing them at church, and introducing them personally to the ushers.—*American Weekly*.

Pointers, Practical and Pungent.

ONE of the most striking books that has come from the press for a long time is *A Self-made Merchant's Letters to his Son*, which is enjoying a deservedly large sale. It is full of bright, snappy suggestions concerning success in life, worth a great deal to young men. Here are some nuggets from its pages:

I am anxious that you should be a good scholar, but I'm more anxious that you should be a good, clean man. And if you graduate with a good conscience, I shan't care so much if there are a few holes in your Latin.

I can't hand out any ready-made success to you. It would do you no good, and it would do the house harm. There is plenty of room at the top here, but there is no elevator in the building.

I hear a good deal about men who won't take vacations, and who kill themselves by overwork, but it is usually worry or whiskey. It is not what a man does during working hours, but after them, that breaks down his health. A fellow and his business should be bosom friends in the office and sworn enemies out of it.

You will always find it a safe rule to take a thing just as quick as it is offered—especially a job. It is never easy to get one except when you don't want it; but when you have

to get work, and go after it with a gun, you will find it as shy as an old crow that every farmer in the country has had a shot at.

I want you to learn right at the outset not to play with the spoon before you take the medicine. Putting off an easy thing makes it hard, and putting off a hard one makes it impossible.

There is one excuse for every mistake a man can make, but only one. When a fellow makes the same mistake twice, he's got to throw up both hands and own up to carelessness. Of course I knew that you would make a fool of yourself pretty often when I sent you to college, and I haven't been disappointed. But I expect you to narrow down the number of combinations possible by making a different kind of a fool of yourself every time.

Remember that it's easier to look wise than to talk wisdom. Say less than the other fellow and listen more than you talk; for when a man's listening he isn't telling on himself and he's flattering the fellow who is. Give most men a good listener and most women enough note paper and they'll tell all they know.

Tact is the knack of keeping quiet at the right time; of being so agreeable yourself that no one can be disagreeable to you; of making inferiority feel like equality. A tactful man can pull the stinger from a bee without getting stung.

Don't Make Enemies.

SOME men there are who leave enemies thick in their wake. They cannot walk around a corner without going out of the way to offend someone. If a stranger asks a civil question they reply rudely. If an acquaintance comes to them for a slight courtesy they deny it or grant it so grudgingly and in so insulting a manner that he goes away hating instead of grateful. They delight in uttering and repeating ugly remarks about friends and strangers, heedless of the fact that such remarks are always carried home. Satire and sarcasm are commonly on their tongues. They practice the charity neither of silence nor of speech. But in the long run they pay heavily for the pleasure of making enemies.

The man who plays the dog in office, whether it be in a public or private office, is a fool. Courtesy is so cheap and rudeness costs so much that none but fools will deliberately and needlessly offend even the weakest and most insignificant person. The manager of a business house, the foreman of a shop, an employe of a public office, any man in place or power, may be secure of his position, may be independent of any man's favor, may have no present use for friends and no fear of enemies, but he knows not and cannot know how soon or in what way he may be obliged to seek favors from the person whom he scorns to-day and treats rudely. Fortune's turning wheel puts men in very strange positions.

Politeness, courtesies, favors, are repaid not infrequently with ingratitude, and one sometimes wonders whether it is worth while to try to please people whom one does not have to please. But it is worth while, for the humblest office boy may one day have his chance to pay back a hundredfold slights and insults which were laid upon him wantonly by a man who did not imagine that the boy would ever be in a position to hurt him.

The prudent politician and the prudent man of affairs are schooled in this wisdom. People may forget the kindness you do them, but they will not forget injuries or insults. They may not be rich in gratitude, but they are very prone to revenge and will go far to even up an injury. Men have received a knock-out blow in business or politics from a hidden enemy of whose very existence they knew nothing. One never knows what connections a stranger, or even a friend, may have, or what influence he may control, either now or in the future.

Politeness may be preached not only on utilitarian, but also on esthetic and economical grounds. It beautifies social intercourse, smoothes the way of life, and to a mind rightly constituted the way of politeness is the way of least resistance. To be rude is generally more trouble than to be courteous. But there is a limit to courtesy, and that limit is the

border of complaisancy or weakness. To make friends is noble and honorable only when it may be done with a clear conscience and without loss of self-respect. An honest man must possess the courage to make enemies when that is necessary for right's sake.—*Toronto World*.

A Great Revival.

ONE of the most fruitful revivals conducted by the late Hugh Price Hughes, the greatest evangelist the Wesleyan Church of England has produced in recent years, grew out of the observance of the request of the President of the Wesleyan Conference, who gave the Wesleyan Church as a watchword for the year 1876, "A revival in every circuit." Mr. Hughes was appointed to represent the Home Missionary Society in Cornwall. When he reached Truro, an important appointment on the circuit, he found that the leading people of the church had decided not to have a revival at Truro, though they were quite willing that it should take place in any other part of the circuit. On his way to the church on Sunday evening, Mr. Hughes learned that it was not the custom in Truro to hold a prayer-meeting following the services.

After he had been preaching about twenty minutes, he became conscious that the Spirit of God was upon the congregation in an extraordinary manner. He stepped in the middle of his sermon and took the collection in order that that part of the service might be out of the way, and then resumed his sermon. After speaking some twenty minutes he announced an after-meeting and invited those who desired to seek Christ to come to the altar. A number responded and a score were converted. A meeting was announced for the next evening at 6.30. The room was crowded and about twenty persons sought forgiveness of their sins. The occasion was announced as a home missionary meeting, but such was the concern among the congregation for spiritual things that it was turned into a purely evangelistic service and the altar was filled with seekers. The officials looked on amazed, and said: "We decided not to have a revival in Truro, and here it is."

Mr. Hughes left Tuesday to meet other engagements in the district, but when he reached home on Saturday he found a request from the President of the Conference to return to Truro, and also two telegrams from Truro friends saying that an extraordinary revival had broken out and they begged him to return. He did so. The revival not only blessed the Church in Truro, but it spread throughout the whole of Cornwall.

Similar efforts will produce similar results in many churches.

Patriotism.

BY EDWIN D. MEAD.

THERE is no subject on which our people are more at sea than upon patriotism. I saw the other day a picture which was one of the most mournful I ever saw, but one of the most natural—mournful precisely because so natural. It was a picture which bore the title, "A Lesson in Patriotism,"—and the picture was of an old man in his shirt-sleeves showing a boy a gun. Now I say that was the most natural picture in the world and the most natural title; but it is the precise measure of our civilization—or of our barbarism. The fact is that the general public has got no further yet in this whole question of patriotism than that the natural symbol of it. All honor to the gun when it is used in its place, but so long as the boys and girls of this country grow up with the notion that the gun and the soldier are the only proper symbols of patriotism, then we are yet far from a proper realization of the meaning of patriotism.—*Baptist Union*.

Dangerous Leaders.

WE'VE got an old steer out at the packing-house that stands around the foot of the runway leading up to the killing pens, looking for all the world like one of the village fathers sitting on the cracker box before the grocery—sort of sad-eyed, dreamy old fellow—always has two or three straws from his cud sticking out of his mouth. You never saw a steer that looked as if he took less interest in things. But by-and-bye the boys drive a bunch of steers towards him, and then you'll see Old Abe move off up that runway, sort of beckoning the bunch after him, with that wicked old stump of a tail of his, as if there was something

mighty interesting to steers at the top, and something that every Texan and Colorado, raw from the prairie, ought to have a look at to put a metropolitan finish on him. Those steers just naturally follow along on up that runway and into the killing pens. But just as they get to the top, Old Abe, some-ways, gets lost in the crowd, and he isn't among those present when the gates are closed and the real trouble begins for his new friends.

I never saw a dozen boys together that there wasn't an Old Abe among them. If you find your crowd following him, keep away from it. There are times when it is safest to be lonesome.—*From A Self-Made Merchant's Letters to his Son*.

Skimming I.

IF you are going to give a pan of milk, don't skim it first," the old grandmother used to say, meaning: If you are going to do a favor, don't spoil it by an ungracious word or manner. Haven't we noticed how much of this "skimming" goes on in ordinary family intercourse!

"Another errand! I never can go down town without having a dozen commissions!" complains Bob, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not really count it an inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again!" exclaims Mary, when John wants her to take a few stitches. "It seems to me they always need mending when I'm in a hurry with something else." She would be shocked at his going shabby, and distressed if any one thought her unwilling to render such offices; but she makes it a little unpleasant to ask the favor.

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that "it is Tommy's turn." Thus all day long people who love one another, and who at heart are glad to serve one another, skim the sweetness from every service they render.—*Baptist Outlook*.

The Greatest Blunder.

IN the Crerar Library, Chicago, is a book in which five hundred men, out of work, have written of "the greatest blunder of their life." It is a collection made by Dr. Earl Pratt. Here are some of them. They may prove a word in season to some erring reader:

1. "Didn't save what I earned."
2. "Did not as a boy realize the value of an education."
3. "If I had taken better care of my money, I would be better in health and morals."
4. "Did not realize the importance of sticking to one kind of employment."
5. "The greatest blunder of my life was when I took my first drink."
6. "One of the greatest blunders of my life was not to perfect myself in one of the lines of business I started out to learn."
7. "My greatest blunder was when I left school in the fifth grade."
8. "The turning point in my life was when at fifteen I ran away from home."
9. "Spent my money foolishly when I was earning good wages."
10. "Self-conceit and not listening to my parents."
11. "Fooling away my time when at school."

An Opportunity Lost.

JAMES N. SPAWN, in *Success*, tells us how he lost an opportunity, which was at once grasped by a little Italian boy, who kept a peanut stand:

A blind man was walking along a street, feeling his way with a cane. As he came to a crossing, he stopped and seemed afraid to go farther. After passing by him, I turned to see what he would do. Just then the Italian boy saw him. Without a minute's hesitation, the boy left his stand, ran to the blind man, locked arms with him, as much as to say, "Come, I'll help you across." Instantly the man gave himself up with confidence to the little boy's guidance. When he had taken the blind man across, he returned to his stand and continued selling peanuts as if nothing had happened. So an opportunity was lost and a lesson taught.

Regaining a Member.

"I MOVE we drop the following names from our roll," said the secretary, and then read off four or five names, pausing a moment after each.

"I second the motion," came from somewhere back in the room; but at that moment a boy, near the door, rose impetuously.

"Wait just a minute," he said; "we don't want to make any mistake. Suppose we drop the first four, as they have moved away, and hold on to Lou Briggs a while longer."

"He hasn't attended a meeting in months," objected the secretary, "and the last time he was spoken to by a lookout committee he said he didn't know that he cared to come any more. We can't carry names that way."

"But I think there must be some mistake, or—misunderstanding," insisted the boy near the door. "Lou Briggs isn't one to speak slightly of our meeting. I know him a little. He was in my class at school before he got a job in the factory. Sometimes I think we are not quite cordial enough. The mill district fellows feel that we do not treat them quite as we do the rest of the town, and I—well, I believe they are half right. This ought not to be. In the Endeavor Society we should drop everything like that. I believe Lou Briggs is a fellow we ought to know better, to be proud of, to be glad to associate with; and I believe that if he can be brought in touch with us, he will help the society. He supports his mother and the children now, and he is working hard for an education. But even if it were different, if he were shiftless and weak, it would be our duty to try to lift him up. That is what Christ teaches us, what our society is for; not to thrust out, but to draw in. Because a fellow is obliged to live in a cheap place and work, should not influence us, nor the fact that he hasn't had our advantages for an education. I move that we hold on to Lou Briggs a while longer, and that some of us go to him, not to warn him that he will be expelled if he doesn't attend, but to convince him that we really want him to come."

"I second the motion," came from the same voice in the back part of the room.

"And I move that our friend Bert be the one to see Lou Briggs," added the secretary.

Bert Gardner was very busy at this time, for he was giving all his spare moments to a few special studies in which he felt himself deficient, hoping to be able to enter college in the fall. But the next day he arranged to borrow a couple of hours from himself, and to make it up by extra hard study.

He did not know exactly where Lou lived, only that it was in one of the cheaper tenements of the mill district. From there he hoped to be directed to the mill in which Lou worked.

But here he was especially fortunate, for as he went down one of the narrow alleys, he met the object of his quest face to face. Lou was in his shirt sleeves, his arms bare, and with dark streaks upon his hands and face from the machines among which he had been working. In his hand he carried a case of bobbins. Evidently he was on his way from one mill to another. When he saw Bert he flushed slightly, and then stood aside to let him pass. But Bert stopped also.

"Hello, Lou," he exclaimed cordially, "you're just the fellow I want to see. You remember those books on mathematics you wanted to buy from Phillips, and he asked too much! Well, I've got a set that I'm just through with, and some more on the same subject. If you can find use for them, you are welcome to the lot. They're likely to find their way into the waste barrel if you don't. Come," frankly, as he noticed the embarrassment on Lou's face, "don't let your supersensitiveness come to the surface on account of such a trifle. Can't you accept a few old books from a friend?"

There was a momentary struggle on the mill boy's face; then he, too, smiled frankly.

"Yes, I'll take them," he answered simply, "and much obliged."

"And now there's another thing I want to speak to you about," Bert went on; "we haven't seen you at our meetings for a long time. What's the matter? Don't say you can't spare the time," smiling warningly, "that is too old a story. Anybody can find time, or make time, for a duty."

"Oh, it isn't that," returned Lou, deprecatingly, "I—I— are you sure your members really want me? Of course, they've asked me to come, and have told me my name would be dropped from the roll if I didn't attend more regularly; but—I—I have thought—"

"Look here, Lou Briggs," and Bert placed both hands on the other's shoulders, "don't let us have any more of that. You're too sensible. What's the use of one-half of the world shrugging its shoulders, and the other turning its back? Why can't we all go forward and make use of the good things that are ready, and help to create more! That's what Christ teaches us, isn't it? We're all workers, in one way and another, and pretty much alike. You just come forward frankly and ready to do your part, and there will always be plenty to welcome you. And another thing, Lou," earnestly, "you can reach young people in the mills whom we would find it difficult to influence. Christ needs just such a strong, earnest worker as you," looking squarely into Lou's eyes. "And as to wanting you, I can speak for me. I do want you. Will you come?"

And Lou, his eyes also frank and direct, answered, "Yes."—*Frank H. Sweet, in the "Messenger."*

How Tobacco Hurts.

ROBERT SPEER, the famous football "end," who is now doing such good service as a missionary leader, writes to *Forward* about the evils of the tobacco habit. After speaking at some length about the close connection which often exists between smoking and the worst habit of drinking, he says:

But there are thousands of smokers in whom the smoking habit has nothing to do with the drinking habit, and the young man is not likely to be deterred from the use of tobacco by warnings which he is sure are exaggerated. Even so, however, he is sure to pay some penalty. No inveterate smoker can be quite as steady of nerve and solid of constitution as he would be without tobacco. The doctors could only account for Mr. McKinley's unexpected collapse on the ground of the weakening influence of his tobacco habit. General Grant died confessedly of cancer brought on by the excessive use of tobacco. A professor at Annapolis declared that "he could indicate the boy who used tobacco by his absolute inability to draw a clean, straight line." And nothing is more rigorously forbidden to an athlete or an athletic team in conscientious training than all use of tobacco. At the best schools for boys in America, the use of tobacco in any form is absolutely prohibited. Yet these are the schools where the standards and ideals of manliness are highest. If smoking were a good thing, or essential to strong, manly character, these schools would be the first to introduce and encourage it.

The standards of intelligent men in college are the same. Dr. Trumbull, in his little book, *Border Lines in the Field of Doubtful Practices*, quotes the opinion of Dr. Scaver, the director of physical culture at Yale, who "has made careful experiments in the study of the effects of tobacco, as based on the examination and comparison of thousands of students, in a series of years. He speaks positively as to these effects in retarding growth and in affecting health. Moreover, he declares that 'the matter is of the highest importance as related not only to growth, but to morals and character.' He has found that while only about five per cent. of the students of highest scholarship in that university use tobacco in any form, more than sixty per cent. of those who get no appointment, as a result of their standing in their studies, are tobacco users. Yet he is frank to say that 'this does not mean that mental decrepitude follows the use of tobacco, for we may read the results in another way, namely, the kind of mind that permits its possessor to become addicted to a habit that is primarily offensive and deteriorating is the kind of mind that will be graded low on general intellectual tests.'"

The Common People.

MEN of brilliant talent are of great value to the Church. Rare and splendid gifts of mind and pen and speech have often been consecrated to large and noble use for the cause of Christ. But the great mass of common people are of infinitely greater importance. Jesus saw the multitude and had compassion on it. Paul, who spoke of notable men and women in the Churches, spoke also of "others, my fellow-laborers, whose names are in the book of life." They had no fame in this world, but they are not forgotten in the day of God's remembrance. Better the many than the few. Better the common people than the men of rare genius. Better the grass than the flowers!—*Central Presbyterian.*

Anecdotal.

Unjust Chastisement.

A friend of mine returning to camp after a day's shooting suddenly came in sight of a big she-bear with two cubs following in single file, proceeding along a ridge, the forms of the three being sharply silhouetted against the sky. It was a very long shot, but he determined to try it, so drew a bead on the old she bear and fired. The result was curious. The procession stopped, the she-bear scratched herself hastily, then turned around, and regarding the cub immediately behind with grave disapproval, boxed its ears soundly, and then went trundling on along the ridge, evidently under the impression that her frolicsome offspring had been up to some unusually objectionable tricks.—*Navy and Army Journal.*

The Evils of the Roll Call.

A subscriber of the ERA who is a teacher, writes: "One of my pupils, aged seven, recently went home, and said to her uncle, 'Uncle George, you must give me a whole lot of money to buy my teacher a present.' Her uncle inquired why, whereupon the child replied, 'Teacher said that every one of us must bring her a present.' 'Starely not,' replied the uncle. 'Yes, she did. She got out a great big book, and called out the name of every one in the school, and then they had to stand up and say Present. When she called my name, I didn't say anything, because I didn't know whether you would let me buy her a present. But then the teacher said, 'Say Present, Muriel,' and I had to. So now I must buy my teacher a present."

One on the Drummer.

A commercial traveller of a wholesale notion-house, while recently in Atlanta, Ga., approached a stranger, as the train was about to start, and said:

"Are you going on this train?"

"I am."

"Have you got any baggage?"

"No."

"Well, my friend, you can do me a favor, and it won't cost you anything. You see, I've got two rousing big trunks, and they always make me pay extra for one of them. You can get one checked on your ticket, and we'll uechre them, see?"

"Yes, I see, but I have no ticket."

"But I thought you said you were going on the train?"

"So I am. I'm the conductor."

"Oh!"

He paid for his extra baggage as usual.

Worse Than That.

It must be a very sad thing that a young man to be obliged to admit that he has ruined himself, blasted his own prospects, with nothing to show for it.

A young man who could not succeed at school, or retain a position longer than two weeks, believed that his ill-health

was the cause of all his failures, and sought the advice of a physician.

"Doctor," he said, "I've heard there's such a thing as tobacco heart. I wish you could tell me if you think that's what I've got."

The physician listened to a statement of his symptoms in detail, noted the yellow skin on his fingers, his tallow complexion, blotched face and slender legs, and replied:

"No, young man, it isn't tobacco heart, that's all right. It's worse than that. It's cigarette brain."

Roosevelt's Motto to a Boy.

Some boy recently wrote President Roosevelt to the effect that some of his friends were quoting the President as saying to a person who had got worsted in a struggle and was inclined to complain: "Whatever else you do, don't squeal." The boy wanted to know whether the President really said this. He added that he had submitted the question to his teacher, who had assured him that the quotation could not have been genuine, because the President would not have used a word like "squeal."

President Roosevelt could not, of course, contradict the teacher by admitting that he did say "squeal," so he got around it by diverting the boy's attention to another admonition and giving the advice founded on a game of football, saying in his answer, "Do you play football? If so, here is a motto for you: Don't foul, don't flinch, strike the line hard."

A Little Knight.

Sir Walter Raleigh's cloak has been a symbol of chivalry for many years, but the little street boy's cap in the following story from the *Sunday Magazine*, deserves an equally honorable place: "The best story I know of an Edinburgh street boy was told me by a lady who witnessed the incident. There was a Christmas treat given to poor children at a mission hall, and hundreds of little ones were assembled at the doors in advance of the hour of admittance, many of them barefoot. Among the number was a sweet-faced little girl, who seemed less hardened than most to the cold, for she shivered in her poor jacket and danced from one foot to the other on the cold, hard stones. A boy, not much older, watched this performance for a few minutes, and then, with a sudden impulse of protection, took his cap, put it down before her and said: 'Ye maun stand on that.'"

Made them Happy.

Thackeray was walking with a friend through the British Exhibition of 1862, when they came upon a school of little girls in gray, with very wide open eyes indeed, improving their harmless little minds under their mistress's guidance, in a quaint row of two and two.

Thackeray stopped when he saw the little maidens, and they stopped, too, and bobbed.

"How many little girls are there?" he asked the mistress.

"Four and twenty, sir."

"Four and twenty little girls! They must have four and twenty sixpences to buy four and twenty little things with."

"And the procession was stayed until he had got all the change for himself, and deposited a bright sixpence in every tiny hand.

The eight and forty eyes grew very large and bright, and the chorus of "Thank you, sir!" very sweet and general. Then the procession passed.

Testing the Missionary's Word.

An exchange tells of an Indian who listened to a very instructive talk on the solar system and afterwards attempted to prove the statement which had been made, with the following result:

One evening, when the building was well filled with braves and their squaws, the missionary described the solar system to the extent of saying that the earth revolves about the sun, and also turns over once in twenty-four hours.

Early the next morning the missionary was awakened by a knock at his door. He answered it, and found an Indian, wrapped in a blanket, standing on the porch.

"Why, Obaga," said he, "is anything the matter?"

"Missionary lied!" grunted the Indian.

"I lied? What do you mean?"

"Missionary says world turn over every night. Injun go home, set up stick, put apple on stick. If world turn over, apple fall off. This morning apple on stick. Missionary lied. Huh!"

With a parting grunt, he strode away down the path.

She Was Thankful.

Not long ago, a clergyman in the course of ministrations among the poor of a large town, called on an old lady who had been bedridden for some years.

"Well, Mrs. Davies," he said, "and how are you to-day?"

"Oh, I'm pretty well, thank you, sir," was the cheerful answer.

"Ah, that's right," responded the clergyman, sympathetically. "I hardly expected you to be in such good spirits, with all your afflictions. I was afraid I should find you downhearted."

"No, no, sir," she cried, interrupting him, "no, no, indeed, sir. I've much to be thankful for, I have. Why, only the other night, when that house just opposite us was on fire, I couldn't help thinking of all the poor people, crushing each other in the street and many of them not getting a sight of the fire at all, while here was I, all nice and comfortable in bed, and I could see it beautifully through my window without even turning over! No, no, I've a lot to be thankful for!"

FARMER Middlers—"What's your son Hiram goin' to do when he gets through college?" Farmer Cortmossel—"He's goin' ter stay right here on the farm till he sorter begins to realize that there's one or two things he don't know."

Quiet Hour.

His Care.

BY REV. JOHN PARKER.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather He unlock the day,
And, as the hours swing open, say,
"Thy will is best."

The very dimness of my sight
Makes me secure,
For groping in my misty way
I feel His hand, I hear Him say,
"My help is sure."

I cannot read His future plan,
But this I know—
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

"Showing Forth Christ in Our Lives."

BY MISS L. ACHESON.

The development of Christian character is the divine purpose and the objective point of all Christian activities. Nothing which fails to contribute to this attainment, or which makes it secondary, can be approved of God. Every Christian will agree that *something* is set before us in the Scriptures as an object of attainment—something towards which we should aspire—a goal we should strive to win. That object or goal is undoubtedly *Christ-like-ness*—the perfecting of our moral and spiritual nature—the *being*, rather than doing—the obtaining of a character rather than the performing of an act.

Many of the great spiritual writers of to-day—Professor Drummond, Dr. J. R. Miller, Rev. F. B. Meyer, and many others, accentuate the thought that the Christ to-day is living and working in His followers, that His image is formed in us, and that the world is influenced in favor of or against Christianity and Christ by seeing us. What a tremendous responsibility it rolls on every Christian—the missionary, the preacher, the Epworth League, and every humble follower of the Lord.

Men and women are to see Christ to-day in us. "Has some one seen Jesus in you to-day?" Christian, look to your *heart*, I pray. The little things you have done or said, did they accord with the way you prayed? Have your thoughts been pure and your words been kind? Have you sought to have the Saviour's mind? The world with a criticizing view has watched—but did it see Christ in

you? The most practical application of this is to ourselves. When our Lord said to His disciples, "Ye are the light of the world," and exhorted them to let their light so shine before men, that others seeing their good works might glorify the Father who is in heaven, He intended each one to shine by the light of His own life. In order to do this successfully we must translate the doctrines of Christ into character and interpret His precepts in terms of life. It is not enough that we should shew the world that we have been with Jesus and learned of Him, but we must also show that we have become like Him, by manifesting His Spirit, and by reproducing His life.

To realize this ideal Christian character should be the supreme desire of every follower of the Lord Jesus. We confess that the element of discouragement oftentimes creeps in, as we put forth the effort for this attainment. We become so conscious of our finite nature, that the interval between the finite and infinite seems to widen rather than lessen. But why should we become discouraged, knowing that every step we take, every milestone we pass, every goal we touch, brings us some nearer to the summit of our desire? If the distance still seems great, it is not because we have not made progress, but because our conception of Christ-like-ness is a greater and a grander thing than it ever was before. No man or woman can do or become his or her best until their lives become an outlet to the divine energy within.

Goderich, Ont.

The Difference.

Some time ago, a man in one of our western towns was badly hurt, and was carried home in a very critical condition. His little son, seven years old, was almost heartbroken at his father's danger. He hovered near the door of his room all the afternoon, and listened anxiously to everything the doctor said. In the evening, when his mother put him to bed, she said, "Now, Harry, say your prayers for father." The little fellow looked at her earnestly. "No, mother," he said, "I'm not going to say my prayers to-night; I'm going to pray!" and pray he did, with all his childish heart, for his father. The injured man recovered; but the deep impression made on the boy's mind was left there forever. He had learned, not to say his prayers, but to pray.

Some of us have this lesson yet to learn. We use forms of petition and of praise; we have stated times for morning and evening prayer; yet we do not know how to pray. We say our prayers, that is all. It is a natural result that after a while we come to question the value of prayer, and become forgetful about it. No one who has ever prayed daily will dispute the tremendous power and value of prayer; but saying one's prayers daily is a very different thing. Real prayer means what one of the old saints called "the practice of the presence of God." It means actual communion with the Almighty. It has a power no man may measure. Anyone, however insincere, can say a prayer; only the sincere heart can pray, and receive the reward of prayer.

If each of us could say, daily, with earnest emphasis, "I'm not going to say my prayers; I'm going to pray!" what a blessing would come with the resolve! We should never again doubt the pricelessness of prayer, or its power, or its comfort. Shall we not try it, and leave the saying of prayers behind!—*Forward.*

Ye Are Not Your Own.

Property is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom shall come in power. We owe everything to God but our sin. Fatherland, pedigree, home-life, schooling, Christian training—all are God's gifts. Every member of the body or faculty of mind is ours provisionally. There is no accomplishment in our lives that is not rooted in opportunities and powers we have nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but the divine ownership and human administration? "Of thine own we render Thee." All there is of "me" is God's estate, and I am His tenant and agent. On the day of our birth a new lease is signed. On the day of our death accounts are closed. Our fidelity is the interest on God's principal. "That I may receive mine own when thy summons comes to give an account of thy stewardship, it may be done with joy, and not with grief."—*Dr. Bulcock, D.D.*

How To Be Good.

A bright little Chicago boy was kneeling one night to say his prayers. "O Lord," he prayed, "make me a good little boy! I asked you the other day to do it and you didn't!" That small man had great expectations. He expected the Lord to work a miracle to make him thoroughly good in a twinkling. But God does not make people perfect in a day. There are some persons who think that He has done so in their case, but in such instances their neighbors do not agree with them. On the other hand, no sincere prayer for goodness ever goes without some answer. When little boys or big boys pray to the Lord to make them good they always rise from their knees better than when they knelt down. Prayer invariably imparts a fresh impulse toward perfection.—*Zion's Herald.*

FAITH IN THE BOOK.—"I believe the Bible. The very things I don't understand I believe most of all. I wouldn't exchange my faith for any man's knowledge."—*Josh Billings.*

OUR TEMPER.—The temper of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We cannot choose the circumstances, but we can choose the temper.—*Lucy H. M. Soulsby.*

Hints for Workers.

Sympathy.—He who truly gives sympathy makes some personal bestowal of himself, of his own strength, his own life, into the weakness and deadness that he tries to help. It is indeed a wondrous gift from man to man.—*Philips Brooks.*

How to Work.—We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves and shifts, but with a will, and what is not through this effort is not to be done at all.—*Carlyle.*

Workers are Wanted.—An aimless, disarticulated, or unproductive life is an abomination unto the Lord. Purposeful activity is the concomitant of intelligence. "My Father worketh hitherto, and I work," said Jesus, and every Christian is called to be a laborer together with God. Occupancy is the law of possession. "Every place that the sole of thy foot shall tread upon, that have I given unto you." The servant for failing to use his trust was stripped of that which he seemed to have, and cast into outer darkness. The tree which was unfruitful was cursed, for if unproductive it cumbered the ground. "God worketh in us to will and to do of his good pleasure." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—*Dr. John Franklin Goucher.*

A Pertinent Question.—The decisive question is not, are you orthodox as conventional men count orthodox? but are you good in the positive and practical sense of the word—are you doing good? As Wesley said in his bold, impressive way: "You may be as orthodox as the devil, and as wicked." The heart-searching question can not be better expressed than in the language of the Scandinavian Saga: "Have you ever done anybody any good?" And we might add: "What good are you doing now?" The vital and essential thing is to obey and imitate Christ. And we know nothing better calculated to rouse us into some adequate consciousness of our responsibility and our urgent duty than to repeat and echo the question addressed to the consciences of our heathen ancestors: "Have you ever done anybody any good?"—*Methodist Times.*

The Religion of Usefulness.—It is told of the great Cromwell that when one said to him, "You, sir, know well the usefulness of piety," he promptly replied, "I know something better—the piety of usefulness." The piety of usefulness is the kind that the world needs. The piety that sits apart in caves and monasteries while there are wrongs to be righted and work to be done; the piety that is concerned about phylacteries and ceremonial while Christ is being crucified outside the city gates; the piety that occupies its pew only on Sunday and

feels a comfortable security in "belonging to the Church," while it allows others to bear the burdens and make all the sacrifices, is not the sort that is bringing the millennium nearer. Simple, homely usefulness, prompted by love to God and man, makes beautiful saints and they are welcome everywhere. In the church, the home, the neighborhood, wherever their blessed presence goes, they awaken thanksgiving and quicken drooping faith.—*Selected.*

Waiting to Be Aroused.—Many people never get fully awakened. Go into a large store or factory and watch the people work. Many of them look as if they were not fully masters of themselves; they are but partially aroused—mere dwarfs of the possible man or woman. They have never discovered their powers. Having found that they can get along with a moderate degree of activity, they are content to do so, using the least possible physical and mental effort. The same thing is true with most of the other people we meet in life—they seem to need a few sharp words from some friend to put them in full motion. They do not know their own capabilities. They have never made a tour of investigation and discovery to see what contingents of power they really have, but are content to cultivate their little islands of energy here and there, just enough to provide for their daily wants. They dwell in the valleys, and never climb to the mountain-tops to take a wide view of themselves and the possibilities around them. No youth ever amounts to much until he is thoroughly in earnest, until all his powers are brought into play, until

he feels that his work counts in the grand total of human effort, and indispensable to the highest, fullest results.—*Success.*

What a Word Did.—I was born in a poor man's home on the coast of Cornwall, England. When nine years of age I was sent into a ship-building yard to work for my living. My surroundings were of the sinful kind. Soon my young life drank in these influences. I drifted along to the age of seventeen. At that time I used to go out after supper with young men of my age, and spend the evenings on the streets in some kind of street pleasure. I was out on this mission one evening, and was standing by a store window, when a party of Methodists came by, going home from their prayer-meeting. When they reached us they stopped, for some reason I do not know. One of the party, an old man, came up to me, and putting his hand on my shoulder, and calling me by my name, said, "I don't know why, but I always pray for you." When he had said this he lifted his hand, and the prayer-meeting crowd passed down the street. I looked after them out into the darkness, saying, "I wonder why that old fellow prays for me?" The work was done. Conviction for sin followed. A desire to be saved entered my life, and two weeks after that I found Christ. The old man is in heaven long ago. I am here, doing what I can to make the world better. Only a word—that was all. But as a result of that word thousands will be in heaven, for the old man started forces to work that evening which will never stop—no, never!—*Robert Stephens.*

Prominent League Workers.

MR. EZRA S. HUNT.



THE subject of our sketch this month was born in the Township of Westminster, County of Middlesex, Jan. 1st, 1855, where he has ever since resided. He was converted, and united with the North Street Church, on the Westminster Circuit, at the age of 14, under the ministry of

Rev. R. J. Forman. Even before this he was accustomed to "pitch the tunes" in Sunday-school, having a special talent and liking for music. He was Secretary of the Sunday-school for a number of years, then Bible-class teacher, and Superintendent of the School, a position which he still holds. For thirty years he has continuously been leader of the choir of the North Street Church, and for a considerable portion of that time has presided at the organ. His musical ability is utilized frequently at Epworth League conventions, where he acts as preceptor.

During the past twenty years Mr. Hunt has occupied the following positions, which show the high esteem in which he is held: Secretary and Treasurer of the Township Sabbath-school Association, local preacher, member of Trustees and Quarterly Board, a member of the Annual Conference for fourteen years, and a delegate to the General Conference of 1895, a member of the General Board of Missions in 1900, First Vice-President of the London District League, and Secretary of the London Conference League for 1898-99, President of the London Dairyman's Exchange. His family consists of three sons and three daughters, the five eldest being League workers. The Hunt homestead has been the ministers' stopping-place for many years.

Practical Plans.

What the President of a Local Society Can Do.

BY E. A. FIELDS.

The president who thinks that he has nothing more to do than to preside at the business meetings has a very imperfect idea of the duties and opportunities of his office. System is the secret of success in every enterprise requiring the co-operation of a number of persons, as every large and successful business and manufacturing attest. The same systematic effort should characterize the work of the Young People's Society.

But a system does not develop itself, it requires a guiding mind to establish and maintain it; and in the local society the president should be the central force which combines and harmonizes the various activities of the society into systematic work.

In the society to which I belong and of which I have been president at different times, the president is *ex-officio* a member of all committees, so that he has large opportunities for keeping in touch with all branches of the work. The first thing after the election of officers he should see that each of the newly-elected committees has a meeting to plan the work of the coming term, and he should be present at each of these first committee meetings to advise and assist in the plans. He has in this way an opportunity of directing every line of work, and of putting enthusiasm and energy into each department at the very outset. This, of course, must be done in no dictatorial spirit, but with due deference to the views of the committee and the pastor, who is also a member of each committee. There should be a mutual desire to be led into the best and highest service, a spirit which the president will especially seek to foster and encourage.

But the initial velocity, however great, will expend itself after a time and unless the society is blessed with a more than usual number of faithful workers the committee work will begin to lag. The president should be to each committee the balance wheel which while it urges forward, at the same time prevents spasmodic or erratic action and ensures an even, steady motion. He should know what is being done by each committee, and by expression of approval or suggestion of improvement show the chairman that he has an interest in that special work, and is keeping close watch upon it. This one thing will have a stimulating effect upon the committee work, and really the larger part of the work is done either through the committees or under their leadership. If a committee fails to take up its duties, it is very probable that the whole society will neglect that department of work, hence the importance of stimulating and wisely directing the committee work.

The president should, of course, attend faithfully the meetings of the society with the purpose of being helpful in some way, and at the business meetings he should strive to secure quiet, orderly and prompt

transaction of business, seeking to know and execute the will of the majority, yet with due consideration for the minority in disputed points.

The things he should not do are perhaps as important as any of the duties mentioned. He should not do all the talking in the testimony meeting, nor all the praying in the prayer-meeting. He should never attempt to dictate to the society, neither should he take any important action without, if possible, presenting the matter to the society for their approval. And he should not try to do all the work of the society himself, but should remember that, as he is not privileged to finish the work he has begun, it is his duty to so divide the responsibility with the other officers and chairmen of committees that there will be no serious gap when he steps out and his successor can with the least possible loss of time pick up and carry on the unfinished work.

—E. A. Fields, in "Baptist Union."

One Devotional Committee's Method.

Believing that novelty and variety may be successfully employed in the conduct of their meetings, one committee has printed on its list of topics such subjects as "A Telephone Service"; "A Telegraph Meeting." At the telegraph meeting letters were sent out some time in advance to workers in different parts of the country, asking them to send messages of encouragement on telegraph blanks to the officers of the society. These messages were read at the service, and the interchange of thought proved inspiring to all who listened; and at the same time the faith of some weaker ones was strengthened by the reassuring words of the strong leaders in denominational life and enterprises.

It has been found helpful in some instances to ask a representative of another church, or possibly of another denomination, to lead the meeting occasionally. He brings new thoughts and new methods, and the workers are thus brought into closer fellowship.

In case the meetings are inclined to lag in interest, let the devotional committee secure pledged speakers. Ask a dozen members to testify, each speaking promptly; give others scripture references to read, and the meetings will soon take on a new interest and enthusiasm. Of course, the committee will lead in the testimonies.—*Baptist Union.*

The Prayer-Meeting.

Be enthusiastic about the prayer-meeting. Enthusiasm kindles enthusiasm. Get out of ruts. Make a new rut every week. Announce the theme in advance. Never wait a minute on circumstances, conditions, or anybody. Set the prayer-meeting by the clock and close at the minute. Long prayers, long exhortations, are to be discouraged by a short prayer and a short exhortation yourself. The prayer-meeting should be thoughtful. People should take part, but they should be made to feel comfortable if they do

not. Sing good, solid, soul-stirring hymns. The prayer-meeting talk should be a condensed statement of scriptural truth. Shut the prayer-meeting up in close communion with the word of God. Shut out all miscellaneous and secondary subjects. One of the great needs of our prayer-meetings is thoughtfulness.—*California Christian Advocate.*

The Training School Idea.

We must quote what Dr. Clark says on the point that we are to aim persistently at training for Christian service: "No one shall go beyond me in devotion to Bible study, or in advocacy of better educational methods for the young people of our churches. I believe with all my heart, as you know, in the Quiet Hour of communion, in systematic and proportionate giving, in every effort for Christian citizenship, and for the home, and other similar lines of effort, that have grouped themselves around Christian Endeavor, as some one has expressed it, 'like the beautiful chapels around a great cathedral.' The fact that I proposed several of these plans, and have strongly advocated them for years, will show how thoroughly I believe in them. And yet I would never have the chapel tower above the cathedral. I would not have my friends spend all their time in one of the beautiful annexes of Christian Endeavor without understanding that to which it is annexed. If the society is not a training school in Christian activities, it has little right to exist. Because it is such a training school, all these other plans for the individual religious life, for temperance and other forms of Christian citizenship, for philanthropy and missionary enterprise, all are possible. We are cutting at the very root of things when we neglect or side-track the training school idea. The prayer-meetings and the committees are the classes in this school. The value of the school will depend upon the efficiency of each class. Make much, then, of schools of methods, of the committee conferences, of the ways of working. When the training school idea is grasped, the importance of the pledge and the prayer-meeting, of Bible reading and of the Quiet Hour, the importance of the weekly meeting of the executive committee, of the social gathering, and of every little wheel and cog in the Christian Endeavor engine will be understood. It will keep on the rails, it will make good time, and it will be sure to reach its destination."

How to Get Answers.

A district secretary who received eighty-six answers from eighty-eight letters says it is the perfunctory, cold, businesslike "I don't-care-for-you" letter that fails to elicit a reply. She wrote as if each society were the only one in her thoughts. She gave some new suggestions about the work. She told something good that her own society was doing. Are such letters too much trouble? Not if they bring answers. One or two such letters will establish a touch with the societies, and then shorter ones will do.

THE CANADIAN EPWORTH ERA

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

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

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

Editorial.

Dangers of Decision Day.

Decision Day has become quite a popular institution. It has, in many cases, materially aided in bringing the boys and girls to Christ. But with fear and trembling, we recognize the fact that it can be made to work almost as much evil as good. Our dread is that it may be made a cheap and easy way of railroaded unconverted persons into the Church.

"Not if it is wisely and properly conducted," some one will say. True, but the trouble is that it is not always so conducted. We know of a church where Decision Day was observed with scarcely a week's notice, and where the children were marched to the altar, for Holy Communion, without probation, instruction or examination; and straightway admitted to Church membership. Parents were surprised, if not shocked, to discover that their children were made members of the Church; fathers and mothers learned with astonishment, and, in some cases, with grief, that their children had become communicants without their knowledge or consent. Some scholars, when asked to sign the cards, replied that they had done so before, without experiencing any benefit. Naturally, it was hard to make them regard the matter seriously a second time. We submit that such a case is a striking example of how not to do it. Far better was the method followed in another church. A month (better had it been six weeks) was occupied in preparation. A circular letter was sent to every parent connected with the congregation, soliciting sympathetic and prayerful co-operation. In season, and out of season, in public and in private, the pastor emphasized the importance of making the work a work of God. Sunday after Sunday, teachers and officers strove to make clear to the scholars what decision for Christ meant. At every week-night meeting, the salvation of the children was the subject of special prayer. Immediately after Decision Day the pastor arranged for personal and private interviews with all who had signed cards, in which he sought to discover and confirm, or correct the children's views of Christian life and duty.

This method may not have been ideal but it, at least, aimed at reality and thoroughness. If we would save Decision Day from contempt, we must distinguish between obtaining a child's signature and saving a child's soul. It is not very hard for an amiable teacher to get a boy or girl to subscribe to a theological statement plus a pious resolution. But it is quite another thing to lead a young soul into the

enjoyment of conscious salvation. Yet anything that helps the teacher in guiding the child into that blessed experience deserves our hearty approval. We believe that card signing on Decision Day earnestly prepared for and wisely conducted, by devout officers and teachers, does help in winning the children for Christ. But we are equally sure that card signing on Decision Day hastily prepared for or carelessly conducted, by an unspiritual Sunday-school staff, is a first-class means of building up that most awful of solemn mockeries—an unconverted church.

Loyalty.

What is loyalty? Is it loyal to point out national blunders or church or civic blunders? We answer "Yes." Loyalty is not blind admiration, that sees no flaw, but faithful, loving, adherence that cannot rest until its object has reached the highest point attainable. It is a patriot's duty to point out the rocks ahead and urge a change of course. Ignorance cannot bear criticism; wisdom courts it. Guilt hates light; innocence loves it. He is not most truly loyal who refrains from criticism. It is often easier to speak words of commendation, or be silent. It is truer to speak words of wise reproof and loving exhortation.

Loyalty to the League implies love for it, but it does not mean blindness to defects. We are impatient of criticism, yet kindly criticism of wisest men is worth a thousand honeyed flatteries. If we are doing well, we should aim at better things; if we are of great utility, no law forbids still greater usefulness.

Let our loyalty to church and League be a sincere, unfeigned love for them, united to the wisest, sanest, most progressive spirit of reform.

The League and the Prayer-Meeting.

We mean the church prayer-meeting, which helps the League and should be helped by it. "But," you say, "the prayer-meeting is for old people." And who has dared to divorce old age and youth? It must not be. They need each other. Grey-haired age pleads, not unheard, for youth and child. Let earnest youth remember, and omit not from its prayers the names of those whose day is almost done. The old men need the young. The prayer-meeting needs the fire and enthusiasm of youth. "But," you say, "we have no time." Then give one night to League, the next to prayer-meeting.

"But it is dry." Then help to make it interesting and bright.

"But we are not wanted." That cannot surely be, for old age ever welcomes youth. "But we are not needed." Then surely the millennium has come to your town.

But, even then, you need the prayer-meeting. Who will conduct the prayer-meeting twenty years from now? Where will our old men come from? From the League. The Leaguers of to-day must control the prayer-meetings of to-morrow, and the claim of the future points significantly and clearly to the duty of to-day.

League Mephibosheths.

Poor Mephibosheth. He could eat well, sleep well, talk well, but he could not walk. Lameness in both feet. We do not know how many children he left, but he has many descendants alive to-day. Every church, every League, can supply one or more. Perhaps the brother makes a picturesque figure at Conference or Convention. He can talk well, he can pray well, and he literally revels in good addresses and good music, but when it comes to patient attendance at

League, or class-meeting, or Sabbath-school, he is lame in both feet. When it comes to red hot fight against whiskey, when you want some one to buttonhole doubtfuls and marshal votes at the polling-booth, you have his sympathy, you have his prayers, but unfortunately he is lame in both feet. What causes this lameness? It is a kind of spiritual rheumatism and fortunately is amenable to treatment. Let but a wave of spiritual enthusiasm sweep through the man, and in a moment the lameness is gone, the crutches are thrown aside, and the spiritually lame walks and leaps and praises God, and evermore runs to do his Master's will.

The Healer and the Halt.

From a study of our American exchanges we gather some curious and startling facts brought to light by the visit to the United States of the eminent Austrian surgeon, Dr. Adolf Lorenz.

In the first place, his visit revealed the fact that there is far more secret suffering than most people dream of. As everybody knows, Dr. Lorenz came to America that he might operate upon the little daughter of Mr. Armour, of Chicago, for congenital hip disease. The operation was completely successful. From Chicago Dr. Lorenz proceeded to New York, where he gave public exhibitions of his skill. Such was the profound impression which the stories of his wonderful cures made on the minds of the poor people that they brought forth their crippled children by the hundreds and thousands. In Greater New York, it was found that there were between 30,000 and 50,000 crippled children, and some 25,000 in Manhattan alone. The second sad fact is that old world and old time ignorance and superstition persist in the midst of twentieth century light and American civilization. It comes out that thousands of people, in large cities, still regard pre-natal malformation as a curse from God upon sinful parents. Further, they regard this curse as something that cannot be cured, and which must therefore be patiently, though painfully, endured. Consequently, though ninety-five per cent. of congenital deformities might be cured, if taken in time, poor crippled children are allowed to grow up unaided by surgical science. By many of the tenement-house poor, Dr. Lorenz was looked upon as a divine healer, sent from God, one who effected cures by laying on of hands. In other words he was a divine agent sent to remove the curse by which they had been so heavily afflicted. The result of the revelations in New York will probably be the passing of an ordinance by that city, making it compulsory for parents to have their young children examined for malformations of the body.

A third fact disclosed is that intelligent people refused to submit their children to operations, because they dreaded the surgeon's knife. Happily for such people, Dr. Lorenz's system of surgery is bloodless. That is to say, in the case of dislocation of the hip no knife is necessary, when operating on small children. By taking the child in the early stages and locating the trouble, it may have any malformation treated by the bloodless system, so that nature will perform the rest without injury or pain.

The last thing to be noticed is the altruism of the great surgeon. True, he got a fat fee from the Chicago millionaire. But he freely gave his services to the poor, and did not charge other doctors to whom he taught his methods. In this he fairly represents the character of the medical profession at large.

WHEN the Grand Duke Boris of Russia called on President Roosevelt, the lady of the White House found it convenient not to be at home. The obvious reason of Mrs. Roosevelt's

absence was the unsavory reputation which the nobleman had made in Chicago and New York. The incident is all the more refreshing because the Duke had been the idol of the swell society at Newport.

"I HAVE not the slightest doubt but that Japan will become a Christian nation," said Rev. Dr. John Scott in a recent missionary address in Toronto. There is an optimistic ring about these words that ought to stimulate missionary work greatly.

THE *Guardian*, in its issue of Jan. 14, gives the information that a certain circuit held a harvest festival on Sept. 12. No doubt it is very important for this fact to be chronicled, but it is rather ancient history. The time to report anything is immediately after it has occurred, or else leave out all reference to dates.

A CLASS of young ladies belonging to a Detroit Sunday-school recently presented their Sunday-school teacher with a tobacco case as a Christmas gift, the presentation and response taking place in a church filled with people. As the late William Shakespeare once said, their "offence is rank, and smells to heaven."

AS a rule, the hotel-keeper has enough sense of humor to keep him from making a fool of himself. Not so a certain Boniface in Guelph, however. This gentleman, it is reported, has offered to put up the sum of \$200 to be forfeited in case he breaks the license law, provided that his brethren of "the trade" will do the same. His offer might be laughed at as a good joke, were it not tantamount to a confession that he and his brethren are law-breakers—and law-breaking is no joke.

RAILWAY accidents have been rather too common of late; and some timid persons are beginning to doubt whether the speed and comfort of railway travel is worth the risk that it involves. Such people are not wise. The significant thing about railroad life is, not the occasional loss of life, but the millions who are carried in safety. As a matter of fact, carefully prepared statistics show that to-day only one person is injured on railways for every sixty injured in the good old days of stage coaches in proportion to the total number carried.

WE are favored this winter with the presence of an unusual number of returned missionaries. Rev. Dr. Scott, Rev. John McDougall, the Steinhauer Brothers, and Rev. Mr. Hiraiwa have been helping to arouse missionary enthusiasm by their stimulating addresses. In the cultivation of an intelligent missionary spirit there is nothing worth quite so much as news direct from the field through the lips of the workers themselves. It is a pity that a man like Rev. John McDougall could not be kept busy attending missionary anniversaries in Eastern Canada for a straight year.

THE most remarkable event of the past month, as far as this paper is concerned, was the reception of an order for one hundred and seventy five (175) copies of the EPWORTH ERA to be mailed to one place. The Methodist Sunday-school of Brandon, Man., sent forward this handsome subscription, the papers to be distributed among the various families connected with the school. The people of Manitoba never do things by halves. We want more orders of this kind. It takes a long while to build up a subscription list by receiving names retail, one at a time. Let us have them wholesale, by twenties, fifties and hundreds.

Methodist Chat.

Baltimore is said to have more Methodists in proportion to the population than any other city in the world.

According to the Methodist Kalendar there are now 45,268 ordained ministers throughout the Methodist world, 10,745 local preachers, 7,529,585 church members, 792,914 Sunday-school teachers, and 6,311,988 scholars.

A John Wesley Rescue Mission is to be established in the Bowery, New York, by the Methodists of that city. It will be completely equipped for every form of rescue work. The mission is to be planted in the Bowery of a Methodist institution.

Rev. Dr. Mills announces joyfully that the twenty million dollars have been raised by the M. E. Church of the United States. About two-fifths of this amount was for education, two-fifths for the payment of church debts, and one-fifth for other purposes.

A fine saying of the famous Methodist minister, the late Benjamin M. Adams, was that "Methodism should be its latter business than trying to suppress the emotions; if you keep shutting off the steam, after a while either the engine blows up or the fire goes out."

At the General Missionary Committee meeting of the Methodist Episcopal Church, Bishop Hamilton reported that "a year ago a preacher was stationed on the grass in Oklahoma within twenty-five miles of nothing but grass, he came up to Conference this year and reported a church built and paid for, a salary of \$800 paid him, a membership of 324, and a city around him of 10,000 inhabitants."

The New York American and Journal makes the following pungent comment: "President Eliot, of Harvard University, has been lecturing the Methodists for being too emotional."

"Let's see. President Eliot belongs, we believe, to that pre-eminently respectable company of Christians known as Unitarians."

"Unless we have been misinformed the Unitarians and Methodists began business at about the same time—that is to say, about one hundred and twenty-five years ago."

"And here are the results, which speak for themselves."

"The Methodists have 56,101 churches, with 38,935 ministers and 5,966,000 members, and a property worth \$202,616,000."

"The Unitarians have 453 churches, with 544 ministers and 61,900 members, and a property worth \$10,800,000."

"The Methodists have had the emotion, the Unitarians have not had it—and the results in the two cases need no comment."

"President Eliot would do well to point out some other Methodist defect."

This is how Rev. W. H. Fitchell, the famous author, describes the results of Methodist Union in Australia: "God has done great things for us—greater than we know, greater than we understand. He has joined us in one compact organism, with one ministry, one organization, and one flag, under which all are working harmoniously. And among the best of the workers are those who formerly doubted and withstood the movement. Since union was finally resolved upon, they have worked with all loyalty, wisdom, and diligence, and great spiritual good has been the result. Our union has done something also for the good name of Christianity—healing breaches, taking away the reproach of our divisions, and giving us peace at our own firesides. A beautiful girl was taken to the Melbourne Hospital to be operated upon for disease in the cheek bone. The surgeon, looking on her lovely face, resolved that there should be no disfigurement of it. He cut through the skin

above the place, removed the diseased bone, and sewed the wound up again in such a manner that there was no scar. Methodist union has left no scar, because it had the great anti-scar—love."

A movement is on foot to erect a monument to Lorenzo Dow, who was a prominent and exceedingly peculiar Methodist preacher in the United States about seventy years ago. He was one of the first, if not the very first, to go out into the highways and byways teaching the Gospel to humble sidewalk audiences. Acting upon this plan, Lorenzo Dow soon became one of the most talked-about men of his day. It was his custom to enter a house with his fancy unbidden, and known to the inmates only by reputation, and to engage in prayer with the household. He would stop in the midst of a loitering crowd on street corners, enter into conversation with whoever he found, and begin a religious service. Not only did he hold Christian services among the vicious and law-breaking elements, but he conducted open-air services on Sunday afternoons, in the woods and fields in the suburbs of Washington. His audiences on these occasions were vast. Thousands of people flocked into the country, or up the Potomac, to hear Lorenzo Dow preach.

Prominent People.

Rev. G. Campbell Morgan is mentioned as a possible successor to Dr. Parker, in the City Temple, London.

The Rev. Murdock Mackenzie, a missionary in India, and formerly in Honan, China, leaves Toronto shortly to return to his work in India.

Bishop Hartzell, of Africa, is to lecture in Toronto on February 5th, under the auspices of the Toronto Epworth League Union. Do not fail to hear him.

Hon. William J. Bryan's income is placed at \$50,000 a year. This is as much as he would have received if he had been elected President of the United States.

Miss Fanny Crosby, the author of so many hymns, is now eighty years of age, and totally blind, but still at work. She has written more than five thousand hymns.

John R. Mott is soon to go abroad in the interests of the Student Volunteer World-wide Movement. He will visit Australia and other countries and be gone some months.

Mr. Rockefeller has given the Chicago University another million, but the price of oil has gone up a cent or two, and that adds from \$8,000,000 to \$16,000,000 to the Standard Oil Company's profits. So the people are the real philanthropists.

The venerable Dr. Theodore L. Cuyler, whose "Recollections of a Long Life" is as engrossing a book as has recently come from the press, was eighty-one years of age on January 10 last. His pen is still active, and his bow abides in strength.

It is said that Dr. Lorenz, whose surgery without the knife and charming personality have delighted the American people for three months, owes the tremendous physical strength on which he depends for his bloodless operations, to working on a farm when he was a boy.

Rev. J. H. Jowett, Dr. Dale's successor at Birmingham, England, and one of the ablest of the younger men in the English ministry to-day, is coming to America. He has accepted Mr. Moody's invitation to Northfield, where he will spend the month of July and give lectures frequently.

The following story is told with reference to the King's visit to Skibo castle earlier in the year. Andrew Carnegie received the King at the entrance to the castle, and said that he felt honored by the visit, whereupon the British monarch genially remarked: "Not at all. It is an honor to me to know the man who is educating the world." In the course of the evening the King asked to see Miss Carnegie. The little maid went hurriedly into the room, and the King sat her on his knee and asked for a kiss. Her reply was: "Yes, certainly. Would you like to see my dolls?" The sovereign laughingly assented, and at his suggestion the whole party adjourned to the nursery to inspect the child's toys.

Woman's Work.

German authorities at last permit women to attend political meetings.

Miss Clara Barton has been elected president of the National Red Cross Society for life.

Women are taking a prominent place in Kansas school politics. At the last State election twenty-five of them were chosen county superintendents of schools in as many counties.

Mrs. Mary A. Livermore observed the eighty-second anniversary of her birth at her home in Melrose, Mass., Dec. 19. Mrs. Livermore is still active. Most of her time is spent in writing.

There is no field so distant, difficult, or dangerous, no place so isolated, no people so degraded, no work so hazardous, as to deter women from offering themselves for the Master's service.—Dr. D. H. Carroll.

Rev. J. M. Thoburn, D.D., Jr., in speaking of a Convention of the Woman's Missionary Society, said: "Your society is not only the hope of the idolatrous woman of the Orient, but also the salvation of the worldly woman of the Occident. Your monthly meetings are both educational and devotional. They beget liberality and spirituality. May you never weary in well-doing! The Church bids you God-speed!"

More than fifty girl students are registered on the rolls of the Agricultural College at Minneapolis, Minn. They study modern scientific farming, surveying, chemistry, architecture of farm buildings, stockraising, dairying and the care of farm animals and poultry, irrigation, and, in short, all the branches of up-to-date agriculture in its most advanced stage of development. Furthermore, they have extra courses in domestic science, housekeeping, cooking, laundering, etc.

Literary Lines.

President Roosevelt's book, "The Strenuous Life," has been translated into French.

Librarians of public libraries, says the Librarian, are not so fortunate as to have a remarkable revival of interest in Bible study.

In the town library of Brookline, Mass., bright books were read to children for one hour each week during the summer vacation.

Henry Watterson, the famous editor, recently wrote a very true sentence: "No writing can be called brilliant which is not morally good."

The report of the Librarian of the U. S. Congress shows that fiction supplied to the country by the books sent to readers, a fact worthy of being noted by those who declare there is little of solid reading done by the busy American to-day.

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Rev. J. L. Gordon, of Bond Street Congregational Church, Toronto, reviews some recent book every Wednesday evening at his prayer-meeting.

"Dear Dooks," said Southey, passing his aged hands over the loved volumes, "I bid you a long good-night, but beyond the sky I will bid your authors good-morning." Charles Lamb, sitting down to a library table loaded with books, said to a friend: "For what we are about to receive, the Lord make us truly thankful."

Mr. Frank T. Bullen got \$500 for his famous "Cruise of the Cachalot," and although he would regard it as a ridiculously small sum now, yet it was a very good price for a first book, and no wonder he regarded his fortune made, as he naively confessed at the Authors' Club, when indulging in some reminiscences.

A Mrs. B. once desired Dr. Johnson to give his opinion of a new work she had just written; adding, that if it would not do, she begged him to tell her, for she had other irons in the fire, and in case of her not being likely to succeed, she could bring out something else. "Then," said the doctor, after having turned over a few leaves, "I advise you, madam, to put it where your other irons are."

Sunday School Notes.

Toronto Sunday-school teachers and officers held a very profitable convention on the afternoon and evening of Jan. 22nd, in the Metropolitan Church.

The Sunday-school teacher who is on hand before the first scholar arrives, has a wonderful advantage over the one who comes in during the singing of the first hymn.

The World's Sunday-school Convention will be held in Jerusalem, Syria, in 1904. The Holy City has witnessed many wonderful scenes, but a gathering of the world's Sunday-school workers will see something which it has never looked upon.

Some Sunday-schools give too much time, and others too little, for the study of the lesson under the direction of the teachers, but the majority probably err in the latter direction. Certainly not less than half an hour should be set apart for the lesson without interruptions of any kind.

The Executive Committee of our General Sunday-school and Epworth League Board has under consideration a comprehensive scheme for the adoption of supplementary studies in our Sunday-schools, and also for the more general introduction of Normal work for teachers. Particulars will be published later.

Pertinent Paragraphs.

You never lose anything by doing a good turn. Christ first, others next, self last.

"Ye are my friends, if ye do whatsoever I command you" is the test by which we can try ourselves.—Hugh Black.

Never was a sincerity thought utterly lost. Never a magnanimity fell to the ground, but there is some heart to greet and accept it unexpectedly.—Emerson.

He will not send thee into a wood to fell an oak with a penknife. When He calls thee to work thou never didst. He will give thee strength thou never hadst.—John Mason.

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—George Matheson.

Life, misfortune, isolation, abandonment, poverty, are the field of battle which have their heroes—obscure heroes, who are sometimes grander than those who win renown.—Victor Hugo.

Good habits are not made on birthdays nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won.—Maltbie D. Babcock.

Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour, and lost a matchless opportunity; Mary's name is fragrant for ever for the loving deed of a day. Do your best now.—Maltbie D. Babcock.

Religion is not a little fenced-off enclosure, within which all is sacred, and outside of which all is secular and profane. There is no such distinction to be drawn. Religion is life, character, conduct; it reaches up to God and down into the smallest details of daily duty; it covers everything.—Anon.

If you want to spoil all that God gives you; if you want to be miserable yourself and a maker of misery to others, the way is easy enough. Only be selfish—it is done at once. Think about yourself, what respect the people ought to pay you, what people think of you, and then to you nothing will be pure.—Charles Kingsley.

Temperance.

The landed estates of the King of England are free from drinking houses.

In Cardiff, Wales, before the saloons were closed on Sunday, with a population of 80,000, there were 62 convictions for Sunday drunkenness in 1881. Last year, with a population of 170,000 there were but nine cases.

Denmark now compels the saloon-keeper who sells the "last glass" to a tipsy man to pay for a carriage to take him home, and also to foot the bill if the drunken man does any damage or needs medical treatment.

A total abstinence association in Berlin has been establishing halls where laborers can hold their meetings without resorting to saloons or being obliged to order intoxicating drinks. The halls are to be offered free to workmen.

Interesting Facts.

A New York newsboy who cried false news was fined \$25.

In Maine one person out of every three and a half has money in some savings institution.

A life insurance company, to insure only Christians and total abstainers, is the latest movement headed by Rev. Chas. M. Sheldon.

More than twenty million dollars were given away last year by will in Great Britain for religious, educational, and charitable purposes.

The dragon fly can fly backward without turning around—a feat which is beyond the power of the feathered flyers. Its speed also surpasses that of most birds.

It has been estimated that an oak of average size, during the five months it is in leaf, every year sucks from the earth about one hundred and twenty-three tons of water.

The immigrant commissioner at Winnipeg, who has just returned from a trip through England, Ireland, and Scotland, says that everything points to a larger immigration to Canada from the United Kingdom, during the coming summer than ever before.

The Chicago and Western Railroad has begun a campaign against the use of tobacco by its employees. A new book of rules has recently been issued which forbids the use of tobacco in any form by any employee while on duty about the stations, cars or tracks of the company. The order is probably inspired by the filthy manner in which the stations and platforms are defiled by tobacco chewers.

Smiles.

"You can't go home when it's raining like this. You had better stay and have dinner with us." "Oh, it's not so bad as that."

"Bother it! I left my watch upstairs on the dressing-table. I feel too tired to run up after it." "If you wait long enough, it'll run down."

She (at the piano)—"Listen. How do you like this refrain?" He—"Very much. The more you refrain, the better I like it."

Young artist (who has had all his pictures rejected)—"I don't see why they did not hang my work." "If you suppose they thought hanging too good for it."

While a teacher was sitting alone in the school-room one day at noon, a little tot slipped into the seat with her, and after smiling on her a moment, threw her arms around her neck and said, "I love you, if you have got speckles on your face."

Mamma—"You must be very careful. The doctor says your system is all upset."

Little Dot—"I guess it is. My foot's asleep. Folks must be awfully upset when they goes to sleep at the wrong end."

"I don't like your milk," said the mistress of the house. "It's dreadfully thin, and there's no cream on it." "After you've lived in the city awhile, mum," said the milkman, encouragingly, "you'll get over them rooral ideas o' yourn."

When the good old man saw six large boys hammering one small boy within an inch of his life, his curiosity was piqued.

"Why do you do this?" he asked. "Because he takes medicine for ten cents when the union scale is fifteen cents," explained the large boys, courteously.

One morning a little girl brought her teacher a note inviting her to tea on a certain evening. At recess, being anxious to know if the teacher intended coming, she came up smiling and said: "Can you come Thursday night, Miss —?" On receiving a reply in the affirmative, she said, as her face lighted up, "Oh, goodie! I just teased and teased until auntie had to ask you."

One of our ministers sends the following: Our little Ruth of ten summers made a request of her mother, which was not being granted just as cheerfully as the child thought it should be. She placed beside her mother's plate at dinner a small note, which, when read, made her mother smile. It read, "The Lord loveth a cheerful giver." The request was at once granted.

The late Dr. Dashiell was fond of telling the following story on himself: "Preaching on one occasion at his old home, an old colored man who had taken care of him when he was a child was delighted with the sermon. At the close of the sermon, he shook the doctor warmly by the hand, and said: 'Larry, you's a good preacher. You's a good preacher. I tell you, you's a soundin' brass and tinklin' cymbal.'"

Letter Box.

Good News.

A pastor in New Brunswick sends, attached to a business note, the cheering intelligence that "forty of the Sunday-school scholars on his mission have, since last July, professed conversion and joined the Methodist Church." This is certainly good news, the very best news that could be sent. Let us have more like it between now and the end of this Conference year.

Prospects are Bright.

A note from Rev. Oliver Darwin, one of our missionary superintendents in the North-West, states that he has been "on the go" steadily since the General Conference, travelling an average of 1,400 miles a month, preaching about three times every Sunday, and speaking four or five times during the week, besides attending quarterly and other meetings. Bro. Darwin says that the prospects for a great advance in Methodism throughout the North-West are very bright. Two successful Epworth League and Sunday-school Conventions have been held, and two more are planned.

Difficulties not Insurmountable.

The President of one of our District Leagues writes that he has endeavored to secure the co-operation of one of the pastors in the organization of Epworth Leagues on his circuit, but the pastor says that "it is impossible, because at one point there are not enough young people, and at the other there is no place to meet." We would suggest that in the former place the older people be asked to co-operate in starting and carrying on a League. There is certainly a place for all who have young hearts in an organization like ours. At the other appointment, where there is "no place to hold a meeting," the difficulty might be met by assembling in the homes of the members. We have often thought that for a small society this plan would be more comfortable and attractive than meeting in a church building much too large for those who attend. It is worth trying.

Didn't Like the Picture.

The editor of this paper receives many complimentary letters about its excellence, and the attractive form in which it is prepared. Scarcely ever does anything in the form of criticism reach the office, although it would be equally as welcome. The following letter from Rev. O. R. Lambly, D.D., of Belleville, expresses dissent from one of the features of our December number. He says:

"I have been greatly pleased with the appearance and make-up of our excellent Epworth Era. What a fund of information it would give what a source of help and inspiration it would be to all our young people if we could secure its entrance into the homes of our people from Halifax to Vancouver. I hope our pastors and Leaders will put forth every possible endeavor to very largely increase the subscription list for the coming year. The December number is full of bright and helpful things, and the cuts are all excellent and appropriate, except the frontispiece. It seems to me that this cover must be a disappointment to all who look upon it. There is nothing in the pretty picture of the white-robed 'Chorists' that links our thought to Methodism and our hallowed and in-

spiring services. The influence of this picture will naturally draw the minds of our young people away from Methodism to the more ornate and imposing usages of that Church, whose service of song is rendered by chorists robed as in the cut before them. There are a great number of beautiful and appropriate Christmas illustrations from which choice may be had in these days, and I cannot but express my regrets that something more in harmony with our Church life and usage was not selected for the Christmas number of our excellent Era."

We are glad to get this letter, and will be pleased if our readers will tell us, from time to time, of anything which appears in these pages that they do not like. In regard to the picture complained of, we have only this to say, it was inserted simply because it was a pretty picture, appropriate to the Christmas time. The idea that it would have the effect referred to by Dr. Lambly was never thought of. We doubt if very many of our subscribers were similarly impressed.

Exists Only on the Billboards.

The theatre is constantly catering for the patronage of church people, and occasionally resorts to rather strange methods. Recently the billboards of Toronto were placarded by announcements of a play which was said to be strongly commended by leading clergymen. One testimonial, which was printed in large type, purported to be from "Rev. D. H. Chapple, Pastor of the First Methodist Church, Providence, R.I.," in which he stated that he had "greatly enjoyed the play," and had "pleasure in recommending it."

It seems so strange for a Methodist minister to act as the sponsor of the theatre, that we wrote to the New York Christian Advocate for information concerning this man. The following reply has been received from the Assistant Editor, Rev. Dr. Herben, which speaks for itself:

"In response to your letter of January 5, concerning the Rev. D. H. Chapple, who is represented as commending a play on the boards of your city, permit me to say that I have made inquiries about him, and have been unable to discover who or what he is. I have just been in conversation with one of our ministers, who is thoroughly conversant with Methodism in Providence, R.I., having been Presiding Elder in the New England Southern Conference, and for over twenty years identified with Methodism in Providence and vicinity, and he knows no such man. He says there is no such Methodist Episcopal Church in Providence, and as far as he has information no other Methodist church that goes by that designation.

"I am inclined to think that this is all a dodge of the theatrical people to excite the interest of the saints in Toronto, and to entice them into their snares."

Better Still.

In our January number we published a note from Mr. John W. Hopkins, of Brownsville, calling attention to the referendum vote in that place, where 131 said "Yes," and only 4 "No." We asked if any place could beat this. Rev. John Webster, of Iroquois, promptly takes the challenge, and informs us that at the Glen Stewart polling sub-division, 90 voters marked their ballots "Yes," and but one ballot was marked "No," and that was done in a mistake. The whole county of Dundas gave more than its quota of the number necessary to put the Act into force. Matilda Township, Dundas Co., has not had a licensed barroom for twenty years.

Fresh Facts for the 22nd Birthday of Christian Endeavor.

On Feb. 2nd will be celebrated the 22nd anniversary of the Christian Endeavor Society. Rev. Dr. Clark has furnished the following interesting information on this important subject:

1. As the Christian Endeavor movement comes to its twenty-second birthday, it finds that there are 62,132 societies of Christian Endeavor of all kinds in the world. Of these, something over 44,000 are found in the United States; 16,000 are Junior societies; about 1,400 are Intermediate societies; and the rest, Seniors, Mothers', Floating, and miscellaneous societies. All told, these societies contain over three and one-half millions of members.

From every standpoint the last year has been one of the best that the Society has ever known.

2. Of this total, nearly 44,000 societies are found in the United States, while nearly 9,000 are found in Great Britain, 4,900 in Canada, and the other 4,000 in Australia, India, China, Japan, Turkey, the countries of continental Europe, and the islands of the sea.

3. On this twenty-second anniversary it is possible to say, without qualification or exaggeration, that the Christian Endeavor movement is world-wide. Every country has its Christian Endeavor continent, and in most of them the Society is thoroughly established with a national organization to foster its growth.

4. The growth of the Society on the continent of Europe has been particularly gratifying during the past year. In Italy, Spain, France, Portugal, Sweden, and Switzerland, national Christian Endeavor organizations have been established, and in several others a movement looking in this direction has begun. In India and China, too, the growth has been large, and in Persia the societies have increased eightfold.

5. The Christian Endeavor work among the Boer prisoners has been the most interesting feature of the year just closed. In St. Helena more than one-quarter part of the prisoners were active members of different societies in the prison camps. In the Ceylon camps were a thousand Endeavorers, and in Bermuda many more. They held regular meetings, conventions between the different societies, and in Ceylon a Christian Endeavor paper was published in the Dutch language. When peace was declared and the prisoners went back to South Africa, they continued their organization with the purpose of planting a Christian Endeavor Society in every Dutch church of South Africa.

6. The prison work of the Christian Endeavor during the past year has been greatly prospered. Nearly twenty States now have prison societies, and some 4,000 prisoners, converted, of course, after their conviction, have been active members of the Society. The career of those who have been discharged from prison has shown a real change and that their lives had been revolutionized.

7. The "Comrades of the Quiet Hour" are those Christian Endeavorers who agree to spend at least fifteen minutes every day in meditation, communion, and prayer.

More than 30,000 are thus enrolled, and the influence of the "Quiet Hour" has been very marked upon the movement. Every convention has its "Quiet Hour," many have received great spiritual benefit therefrom.

8. The evangelistic efforts of the Endeavorers have been steadily upon the increase of late years, and at least 200,000 young people come into the churches every year through the gateway of the Society, influenced in part at least by its meetings and fellowship.

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From the Field.

Orangeville Epworth League

BY REV. J. ROGERS.

As an exposition of the possibilities of the Epworth League,—its necessity to the Church, its adaptability, and its great benefits, few Leagues serve as good an illustration as the League in connection with our Church at Orangeville. The thoroughness of the organization, together with the simplicity of the operation of the various departments, and the grand achievements of the League should serve as an incentive to every church to build up a vigorous League.

There is a membership of eighty-five (54 active and 31 associate). Much of the success of the League is due to the tactful leadership of Mr. D. A. McBride, who for three years has been President. He seldom interferes with the work of any committee, but is interested in every

"roll-call" absentees are noted by the convener of this committee, and the names allotted to the members who will best influence their attendance. At the social evenings, as at other services, new members are sought after from the ranks of students, and new comers to town; these are soon known by the pastor, and become active in Church and League work.

The League is alive to the Forward Movement for Missions, and every member better realizes the meaning of discipleship and the purpose of the Gospel. Rev. E. B. Steinhauer, B.A., of the Indian Mission at Morley (Alberta), is being supported in part by the League. In 1901 the sum of \$7.00 was raised for the Forward Movement. In 1902 the sum of \$117.00 was realized, while this year fully \$170.00 will be contributed by the League, making an average of \$2.00 per member—and this without injuring the general missionary contributions of the Church).

Different plans have been tried in

half an hour, at the close of the regular League meeting. At present a chapter of "Mott's Evangelization of the World" is taken up at each meeting. Prayer for missions is easier and more delightful; while studying missions and giving to missions is becoming a greater joy. "The pray, study, give" motto when practised is one of the best things possible to develop a Christ-like love, and a right apprehension of the meaning of the Bible, and the purpose of the Kingdom of Christ. With several book-study classes, a mission study-class, with eight of the splendid sets of this year's Epworth League Reading Course, and a good supply of the ever-welcome and valuable Epworth Era, and the Outlook, the members keep their minds and hearts refreshed with inspiring thought.

A Social Committee worthily performs its important duties, varied and interesting entertainments are held regularly in the basement of the church. At one of the gatherings this year the officials of the church, with their wives, were entertained. Lunch was served, a programme furnished, and an opportunity afforded for social intercourse, thus bringing the old and young into closer sympathy with one another. Regularly cut flowers and plants adorn the pulpit and serve to beautify as well as to remind the much beloved pastor, as he preaches, of the prayers of the young people of his church. These flowers are afterwards distributed among the sick.

The Junior League, also, is busy at work under the superintendency of the Senior League. It has a membership of sixty, with an average of thirty. Bible study and missionary work are carried on. The writer attended one meeting, when there was a review of the memorizing of the books of the Bible, and when prayers were offered by fully fifteen children present. Entertainments and mite-boxes are agencies for developing further interest. Thus the League at Orangeville is not viewed with suspicion by the Sabbath-school, nor by the class-leaders, nor by any of the church boards; but on the contrary it enjoys the confidence and prayers of all, and has convinced the church and town of its importance in the development of those principles and habits which contribute to good citizenship, and which most speedily tend to the consummation of the Kingdom of our Lord.

Caledon East.

Club Room Opening.

The Methodist Church at Edmonton, N.W.T., has recently opened club rooms for young men, which are located in the old church, which is well suited for the purpose for which it has been set apart. At present only the parlor and reading room have been fitted up, but a gymnasium will shortly be provided in the rear part of the building.

Great credit is due to Mrs. Purdy, who donated the building for its present use, and to Mr. P. E. Butchart, on whom has fallen the greater part of the responsibility for the remodelling and furnishing of the rooms. It is the intention to have these rooms open every evening and a class for Bible study will be conducted on Sunday afternoons by Mr. Frank S. Green. All young men who are in any way identified with Methodism will be cordially welcomed at the rooms at any time.

At the formal opening of the rooms about forty young men were present. Besides these there were a number of men no longer young in years, though youthful in spirit, and a large number of the fair sex, who swelled the number in attendance to one hundred and twenty-five. The young men were received at the club room by a committee of ladies, who afterwards conducted them to the



OFFICERS OF THE ORANGEVILLE EPWORTH LEAGUE.

TOP ROW FROM THE LEFT.—Susie Varcoe, Assistant Organist; Maggie Crozier and Elmira Johnson, 1st Vice-Presidents; Ethel Collins, Secretary; Bertha Lathwell, 5th Vice-President.
MIDDLE ROW FROM THE LEFT.—Annie Green, Superintendent Junior League; A. W. Dunkley, 2nd Vice-President; D. A. McBride, President; Rev. T. E. Bartley, Honorary President; Mary Savage, 4th Vice-President; Halse Wright, Organist.
LOWER ROW FROM THE LEFT.—Elmer Sill, Corresponding Secretary; Chas. Morgan, 2nd Vice-President; Will Kearns, Treasurer.

detail, and is a source of counsel and help to every committee. The pastor, Rev. T. E. Bartley, enjoys the affection and hearty co-operation of every Leaguer, so that in class-meetings, prayer-meetings, and revival services, the League exerts a mighty influence. The Prayer-meeting Committee is well organized, and for more thorough work divides the town into sections in which cottage prayer-meetings are held, where possible, with the sick, and shut-ins, and the indifferent. As many as six are held on Sunday afternoon, after Sunday-school; scarcely ever are there less than four of such meetings on Sunday. There are in addition to the Young People's classes—the regular Sunday evening prayer-meeting at 6.30, and the regular weekly meeting of the League Monday night. The cottage prayer-meetings have been most helpful. Homes and hearts before untouched by the Church have been blessed, and those indifferent parents and children are now attending regular church services, becoming members, and active workers.

The Lookout Committee requires no President to urge them to duty. At the

securing subscriptions. In 1901 private subscriptions were solicited at the homes; this was unsatisfactory. Last year public subscriptions, commencing with four cents a week, were announced by the leaguers at their missionary meeting. This was not satisfactory either to the large or small givers. This year a new and commendable method was devised by the indefatigable convener of the Missionary Committee, Mr. C. Morgan, who has specially prepared printed forms containing missionary texts, amounts per week commencing with twenty cents weekly. These were distributed at a special missionary meeting, addressed by the District Missionary Vice-President. The forms were explained, and those wishing to contribute were asked to mark an "X" after the amount they would give weekly, and sign their name. These blanks thus filled were immediately collected, and the amount made known at the meeting. When the subscriptions were made known the League rose and sang "Praise God from Whom all Blessings Flow." The amount this year will reach the sum of \$170.00. A Missionary Study-class meets every Monday night for

Sunday-school room of the church, where lunch was provided. When this part of the evening's entertainment was over an adjournment was made to the auditorium of the church, where a good programme was rendered, the principal feature being a most interesting address by Rev. John McDougall on "The Life and Labors of Rev. Geo. M. McDougall, Pioneer, Patriot, and Missionary." The chair was supported by P. E. Butchart. Rev. T. C. Buchanan, pastor of the church, gave a short address; Mr. Jones contributed a violin solo; Dr. Nicholls, a vocal, and the Messrs. Cushing, Mrs. T. Cushing and Miss Purdy, a quartette.

In Healthy Condition.

The Corresponding Secretary of the Epworth League at Medicine Hat, N.W.T., reports the society in a good healthy condition, prospering both spiritually and financially. The attendance is large, and the meetings very interesting. The League recently voted \$30 to the Trustees of the Church at the anniversary, and have also donated \$10 to a reading-room which was organized by the different young people's societies of the town. There is talk of starting a reading circle. The Medicine Hat League has always been a good patron of The Epworth Era, and still has a fine list of subscribers.

A Prosperous Year.

The Oban Epworth League has had another very prosperous year under our able President, Miss Ann Ferguson; every department shows marked improvement. We contributed \$55 to the Trustee Board for the renovation of our church. We hope to raise about \$20 for the Forward Missionary Movement. Our pastor, the Rev. A. J. Brown, M.A., takes up the Bible study chosen for League every Tuesday evening, which we find very helpful indeed.

Convention and Winter School at Norwich.

Inspired by the success of a winter school held at Fonthill, on the Welland District, and the great summer school at Victoria College, in 1902, Rev. Mr. Daniels, our Missionary Vice-President, and other faithful workers set about to procure a similar inspiration and help for the young people on our district. Thus, in connection with our annual district convention, a winter school for the study of the Bible and missions was planned, having for its object the stimulation of our interest to study more intelligently the great missionary problems and more systematically the Bible.

Following the missionary anniversary services held in the Norwich Methodist Church on Jan. 13th at which Rev. J. A. Jackson, M. A. of Toronto, preached, was held the winter school and convention, from Monday to Thursday, Thursday being the regular League convention day. The first session on Monday afternoon was opened by a devotion presided by Rev. Mr. Daniels, followed by a study of "The Prophet and His Work," by Rev. R. H. Bell, of Otterville. The missionary speakers were Rev. J. A. Jackson, who spent a year on the Pacific Coast among the Indians, and Rev. H. S. Hastings, of Courtland, who gave a talk on "Missions in Our Dominion."

In the evening Dr. Jackson and Rev. John McDougall occupied the time. Mr. Jackson telling of his work among the Indians and McDougall talked for us over the ground occupied by our Board in work among the Indians.

On Tuesday morning "The General Board—Its Work," was discussed. Mr. McDougall leading in the discussion. The

W.M.S. was handled by Mrs. F. C. Stephenson, of Toronto, who spoke from the view-point of the Board, and Mrs. R. H. Bell, of Otterville, who spoke of the work of the individual societies. The great field of missionary literature was presented by Mrs. F. C. Stephenson. Two book reviews were given, "The Evangelization of the World in This Generation," by Miss Julia Ransel, and "The Indians of Canada," by Miss Mary Gundy, of Scotland. In the afternoon papers were given by Miss Ada Jull, of Norwich, on "China," by Rev. W. S. Daniels, on "China, a Study of the Field," by Mrs. Stephenson, "Our Workers in China," "The Prophet Amos," by Mr. Bell. In the evening addresses were given by Rev. E. E. Shepherd, of Kelvin, on "The Place of Missions in the Twentieth Century," by Rev. Mr. Steinhauer, on "His Work Among the Indians," by Rev. John McDougall, on "The Evolution of the Indian." Dr. Scott, of Japan, was on the platform. A feature of the meeting was the singing in Cree. "The Lord's Prayer as a Scent," and other hymns, by Mr. Steinhauer and Mr. McDougall.

On Wednesday morning "The Forward Movement for Missions" was presented by Mrs. Stephenson. Mr. Steinhauer gave a solo in Cree. Papers on "Great Missionaries of the Past" were given by Miss Betts, of Tillsonburg, and Mr. Roy Carrol, of Norwich. Miss Pedlow, of Delhi, gave a paper on "Our Missionary Duty." The afternoon session opened as usual, at 2.30, by devotions. Rev. R. H. Bell then took up the study of "Hosea." Dr. Scott addressed us on "Our Work in Japan," and Mrs. Stephenson on "Our Workers in Japan." Dr. Scott, our Missionary Superintendent in Japan, addressed a large audience in the evening on "The Character of the Japanese." Mr. Steinhauer gave a biographical sketch of his father's life. Mr. H. Bell, of Oakland, spoke on "The Commercial Value of Missions."

Thursday was the convention day. In the morning Mr. Bell continued his study of the Prophets by taking up "Micah." Then followed reports of Leagues and the election of the Nominating Committee. In the afternoon Mrs. Stephenson again addressed the convention on "Heroes." Rev. Mr. Irwin, of Norwich, gave an admirable address on "What Next in the Pentecost Movement," after which an unanimous standing vote condemned the Ontario Alliance for their recent stand on the referendum vote. Rev. A. C. Crews, our General Secretary, conducted "A Round Table Talk." At the evening mass-meeting Rev. A. C. Crews again addressed a crowded house, and Rev. Mr. Smythe, of Tillsonburg, spoke on "The General Conference and Missions."

Rev. R. H. Bell, of Otterville, was elected President for the ensuing year, and Miss Thomas was re-elected secretary.

The leaguers at the convention deeply appreciated the kindness of those speakers who came to us at such great personal sacrifice, and also the hospitality of the Norwich people, who so royally entertained us. Mary Gundy, Sec.

Christmas Entertainment.

A most successful Christmas entertainment was held at the French Methodist Institute, 95 Green Avenue, Montreal. The chair was taken by Mr. Patrick, of the Pennsylvania Coal Co.

The programme consisted of selections by the pupils of the Institute, and the choruses especially were sung with a heartiness that called for very favorable comment from one of the speakers.

During the evening the Principal, Mr. Villard, was presented with a handsome music stand by the members of the staff and the pupils, accompanied by an

address expressing their appreciation of Mr. Villard's unselfish and devoted labors in the interests of the Institute.

Mr. Chas. Morton took occasion to refer to the educational standard maintained by the school, and expressed himself as highly pleased with the excellent report presented by the Principal, in which the work of the school during the first term was described.

A number of others spoke during the evening, one of the most interesting addresses being that of Mr. Hiraawa, of Japan, who gave a description of Japan and its educational system.

Canadian District Convention.

One of the most interesting and profitable Epworth League conventions ever known in the Cannington District was held in the Methodist Church, Little Britain, on Jan. 17th and 18th.

The morning session was devoted chiefly to reports from the various Leagues in the district. One new League has been organized at Cobocook and all other Leagues gave very encouraging reports. There has been a decided increase in missionary givings during the year, the district standing first in this respect in the Bay of Quinte Conference, raising \$288, an average of one cent per member.

One feature of encouragement to the young people assembled in convention was the sympathy and co-operation of the ministers on the district, nearly every one being present.

"Snags in the Work" was introduced in a practical address by Rev. G. Clare of Oakwood. A discussion followed in which a number took part. "I can't,"

"I have not the time," "I have not the ability," were few of the snags mentioned. Rev. G. W. Clarke gave a definite and suggestive report of the winter school held in Lindsay, and also introduced some literature that had been received from Dr. Stephenson, Toronto.

Twenty-one applications of missionary literature were sold immediately, and as demand exceeded the supply, orders were taken to be filled later. Rev. Y. Hiraawa, President of Japan Conference, then delivered an inspiring address on the "Great Britain of the Future," and a great credit related his Christian experience. He spoke in glowing terms of our representatives in Japan, Rev. R. Emberson, wife and little Dorothy. How in their mild, meek manner they had won their way into the homes and hearts of the people, had gained access where no other missionary ever had before. And we as a district feel proud that Mr. Emberson is our representative, and also for the privilege of giving able aid in sending the Gospel to our brothers and sisters across the sea. At the close of his address the vast audience arose and sang, "Praise God from whom all blessings flow."

Rev. Mr. Jolliffe, Chairman of the District, presided over the evening session. A round table conference was conducted by Rev. J. P. Berry, B.A., of Beaverton, in which a full report of information.

He also read a letter from Mr. Emberson. Silent prayer followed, after which Rev. G. Clare led in prayer, asking that God's richest blessing would rest on our missionaries in the foreign field. Rev. Y. Hiraawa was again introduced and gave a soul-stirring address on "The Anglo-Japanese Alliance and the Great Missionary Problem." The sessions throughout were interspersed with music. The following are the officers for the ensuing year: Honorary President, Rev. T. W. Jolliffe, Cannington; President, Rev. J. F. Berry, B.A., Beaverton; Treasurer, Miss L. Phelps, Cannington; First Vice-President, Miss A. Kelly, Brechin; Second Vice-President, Mr. C. Netherton, Little

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Britain; Third Vice-President, Mrs. (Rev.) Elliot, Woodville; Fourth Vice-President, Miss L. Pascoe, Oakwood; Conference Representative, Rev. W. T. Wickett, Victoria Road; Secretary, Miss L. Smith, Little Britain.

Just a Line or Two.

The League of Iroquois is greatly increasing its missionary givings this year. Concerts are being given outside the village, which not only add to the missionary fund, but at the same time increase interest in the local work.

Rev. P. Villard, M.A., Principal of the French Methodist Institute, Montreal, writes that they have organized among the pupils of that institution an Epworth League, which has been a success from the start. Fifteen dollars has been raised for missions.

The Epworth League officers of the Toronto societies, to the number of 65, were entertained at the home of the General Secretary, Rev. A. C. Crews, Spencer Avenue, on the evening of Jan. 6th. A number of short addresses were given on the outlook for the work, and a little time spent in social chat.

Oakville Methodist Church celebrated its 25th anniversary on January 13th by a banquet and concert. Rev. Messrs. Kettlewell, Calvert, Williamson and Kay, old pastors, were present and delivered addresses full of interesting reminiscences. Rev. Mr. Moir, the present pastor, is to be congratulated upon the prosperous condition of the church.

The Listowel League had planned for a great rally on Jan. 12th, and all the Leagues for ten miles around had been invited, but unfortunately the roads were in the condition depicted on our first page and only a few were able to get in from the country. A very pleasant and profitable time was spent, afternoon and evening, the Listowel League providing a splendid supper.

Personal.

Mr. Harold Plewman is getting into Epworth League harness in Montreal District work.

Rev. T. Albert Moore, of Hamilton, has been appointed a secretary of the Lord's Day Alliance. We have no doubt of his success in this important position, as everything he touches simply has to go.

Rev. R. C. Parsons, whose interesting article on "My First Ministerial Horse" appears on another page of this paper, is an active member of the Central Epworth League, St. Thomas. Although he and his wife are past the three score and ten mark, they are regarded as just about the youngest members of the society.

Rev. G. W. Kerby, B.A., has accepted an invitation to the pastorate of the Methodist Church, Calgary, N.W.T., for next year. Our Calgary friends are to be congratulated upon securing one of the most earnest and successful ministers in our denomination, with special qualifications for work among the young people.

"A Form of Service for the Use of Young People's Societies" has been prepared by the Woman's Missionary Society, to be used at missionary meetings. It contains responsive readings, and other interesting features. Price, one cent each, printed on card-board. The same Society has published a series of Bible readings printed in large type to hang upon the wall. Full information about these can be obtained by addressing Room 20, Wesley Buildings, Toronto.

The Book Shelf.

The Epworth League Year Book for 1903. Published by Jennings & Fry, 57 Washington Street, New York. Price, by mail, 15 cents.

This little volume is published every year by the Central Office of the Epworth League in the United States. It contains a large amount of information concerning the various activities carried on by the Epworth Leagues of America, and also has some valuable suggestions on how to conduct the different departments. It is well worth the small amount that it costs.

Down in Water Street. A story of sixteen years life and work in Water Street Mission. A sequel to the Life of Jerry McAulay. Published by Honing H. Revell, Chicago, New York and Toronto. Price, \$1.00.

This is a wonderful record of the results of Gospel work among the lowest classes of New York in the mission established by Jerry McAulay, and continued by S. H. Hadley. Here drunkards, thieves, swearers, have heard the simple story of the cross, and have been made "new creatures in Christ Jesus." The statement of Paul, that the Gospel is "the power of God unto salvation," receives in this narrative many striking illustrations. The book is interesting and inspiring.

Letters from a Self-made Merchant to his Son. By George Horne Lorimer. Published by William Briggs, Toronto. Price, \$1.25.

This purports to be a series of letters from a merchant, head of a Chicago pork packing firm, to his son, who is at college. The book abounds with good, practical advice, which is presented in the most attractive form. It is just as bright as "David Harum," and much healthier in its general tone.

Every young man who wants to make any of himself should read these "letters." For general reading, too, they will be found exceedingly entertaining. The author is a son of Rev. Dr. Lorimer, the famous Baptist preacher.

Our Lord's Characters. By Alexander Whyte, D.D., author of "Bunyan's Character," etc. Published by Oliphant, Anderson & Ferrier, Edinburgh. Price, 2s.

This is a fastidious critic who cannot praise his book. Who ever buys the volume under review will get his money's worth. By avoiding too heavy leading and extravagantly wide margins, the publishers have put into 311 clearly printed pages matter enough for 400 pages brought out by "padding" publishers. But it is not the quantity, but the quality of Dr. Whyte's matter that will attract the thoughtful reader. In terse Saxon English, with vivid imagination and spiritual insight and earnestness, our author discusses the various characters found in our Lord's parables and discourses. The last seven chapters are devoted to the Angels of the Seven Churches of Asia, to whom our Lord addressed his letters of warning and encouragement. This is Dr. Whyte's sixth volume on Bible characters, and he is, undoubtedly, a past-master in his chosen field of exposition.

Studies in the Apostolic Church. By Dr. O. H. Morgan, Dr. E. T. Taylor, and Mr. S. Earl Taylor. Published by Jennings & Fry, Chicago. Price, 50c.

This is the second volume of the course in Bible study prepared especially for young people's societies. The first volume is "Studies in the Life of Christ," which has had a remarkable sale. This volume covers the remainder of the New Testament, or the period from A. D. 30 to 100 A. D., which it lays out very simply in eight parts, or thirty-five studies. The Sunday-school lessons for the first half of the present year are to run through this portion of the Bible. Any teacher or worker who wishes to know the historic or chronologic setting of each and every lesson, or to put be-

fore the class the connection of all parts of this period, can find the requisite light in this volume of 232 pages.

Each study opens with a narrative of eight hundred words, so that it can be read in five minutes, giving a picture or story of the subject. The busy pastor or student can get in this readable form the fresh information that could only be culled from weeks of research and careful weighing of authorities.

The entire Scripture material of Acts, Epistles and Revelation is arranged in a simple analytical outline. All important points concerning the date, author, production, destination and contents of each New Testament book are given; for the origin of the four Gospels is noted at the time when they were written.

Nearly three hundred topics illumine the history, persons, countries, provinces, cities, roads, ships, books, doctrines, Scripture subjects and customs of this age.

The Canadian Methodist Year-Book, 1903. Rev. J. S. Ross, D.D., Editor. Published by Methodist Book House. Price, 15 cents; by mail, 20 cents.

The Journal of the General Conference is published after each quadrennial session, and is supposed to contain the proceedings of that august body, but the information is given in such a way that the unpractised reader finds it very difficult to discover exactly what has been done. In order to give our people a general knowledge of the important facts presented to the General Conference by the different departments, and, at the same time afford a general view of the activities of worldwide Methodism, the publication of a Methodist Year-Book was ordered. The work of preparing the book was placed in the hands of Rev. Dr. Ross, the efficient ex-Secretary of the General Conference, and the volume is now ready for sale at a very low price. It contains a full list of all our ministers and probationers in Canada, and also the delegates to the General Conference. Leading features of the book are the reports of the missionary and educational societies, lists of church members, committees, information about Sunday-schools and Epworth Leagues, reports of General Conference, superannuation and other connexional funds, etc.

Like the calendar, at the commencement, contains many interesting facts, and is a decided feature of the volume. Altogether the Year-Book gives fine value for 20 cents, and should find a ready sale. Every Epworth League officer should get a copy.

Two Witnesses Voyagers. By Franklin Welles Calkins. Published by Fleming H. Revell Co., Chicago, New York and Toronto. Price, \$1.25.

This is the story founded upon real life of the two children of "Fire Cloud," a chief of the Ogolalla Indians, a girl and a boy, Zintkala and Etopa. They had been sent by their father, who was that the invasion of civilization in the Western prairies meant a great change for the Indians) to a missionary school to be educated. The two little Indian children, not liking the confinement of school life, ran away. They were captured by a wandering tribe of Indians and taken by them to the far North—here they were sold to the wife of a chief of the Ojibways, 800 miles from the Ogolalla villages of their father. They escaped from this camp and fled, the 800 miles. Chased by their enemies, they struggled with pack ice, with dismal swamps, with wild beasts. They endured hunger and fever and dangers for many months. The story is graphically told, with thrilling interest, and shows the writer has had a wide experience among the children of the prairies.

The book will make a very popular addition to the Sunday-school library. Old as young people will enjoy reading it.

Missionary.

Sending and Paying.

A Christian man grew interested in missions. At first he began to pray, "Lord, save the heathen!" After a time he prayed, "Lord, send missionaries to save the heathen!" Later on he prayed, "Lord, if you haven't anybody else to send, send me!"

Then he changed his prayer: "Lord send me; but if you can't send me send somebody!" Finally he changed and said, "Lord, send whom thou wilt; but help me to pay my share of the expenses."

Then for the first time the gospel to him became a reality, giving to the missionary cause a pleasure.—The Missionary Review of the World.

The King's Messenger.

There is nothing that will so inspire a man and spur him on to greater effort as the fact that he is intrusted with an important commission. The Lookout tells of such a case:

Two young men started out through a needy section of the country to do mission work. Before they had reached the first town, the one of them began to falter. "It seems to me I am so insignificant," he began.

"No doubt about that," cheerfully assented the other.

"I scarcely feel that I am warranted in asking people to listen to me," he continued.

"Oh, well," said the second, "they may not want to listen to me, but they will have to listen to the King's message, of which I am the bearer."

A Hospital Prophecy.

The Central China Record gives a striking incident, which illustrates the value of medical mission work in that country. The fact occurred in connection with the Wahu hospital:

"Comparisons are always undesirable, but we do believe that a hospital chapel presents one of the greatest opportunities for preaching the gospel. Here men from far and near come to have the body ministered unto, and, while under the spell of the foreigner's goodness, while the body heals under his skill, the poor fellows gladly listen to the story of matchless love wherein is promised not only deliverance of the captives and healing of the blind, but the restoring of the soul and the cleansing of the heart. These patients, having learned the gospel, go back home, and carry with them the news of salvation. Thus the story is repeated and Christ becomes better known. Some accept the gospel and live. Lives that testify to the power of Christ. A bright illustration of this is found in a woman who is now employed by one of the missionaries on this district. She came to the hospital four years ago, suffering from rheumatism. A more uncounted and repugnant pain would have been hard to imagine. She came a beggarwoman with everything the term implies of poverty, filth, and wretchedness; came crawling on her hands and knees. Dr. Hart admitted her to the hospital, treated her, and she came, and she entirely recovered. But, better than having her poor old body healed, she heard from the patient, careful Bible woman the story of Him who can bring health to the soul. She listened, and, as the truth slowly entered her mind, her heart cried, 'Lord, I believe; help thou mine unbelief.' Her soul had a flood of light, her heart was cleansed, and that life that before had known only cold, hunger, and abuse, knew peace and joy in Him. And she had been steadfast. She slowly and painfully learned to read

her Bible, she has been faithful in her attendance upon the means of grace, and to-day she stands as a witness to Christ's power to save the least and lowest of even the Chinese. This is but one case. There are many. Other missions, as well as our own, feel the influence of the hospital chapel."

God Bless Our Boy—and Africa.

Just before Bishop Hartzell bade farewell to his venerable mother, then eighty-four years of age on the eve of his return to Africa, two years ago, they knelt together in prayer, the mother leading. She closed a most tender prayer with the words: "God bless my boy—and Africa." On Sunday afternoon last Bishop Hartzell addressed the students of Northwestern University at Fisk Hall. The large hall was crowded with students who were drawn together not only to hear the bishop, but to take part in an effort to raise \$750 for the support of Frank D. Wolf, representative of Northwestern University in the mission field. Mr. Wolf is located at Inhambane, Africa. Bishop Hartzell delivered a most interesting address, which he closed with a reference to the farewell prayer of his mother. The interest in missions among the students of Northwestern University is indicated by the fact that about forty belong to the Student Volunteer Missionary Band of the institution. As the bishop closed his address, instinctively many of the students offered the prayer, "God bless our boy—and Africa."

Christianity in Fiji.

The official announcement is now made that the Fiji Islands no longer need to be cared for by the Wesleyan Missionary Society. Instead of being a receiver, it has come to be a giver, its contributions for missionary purposes last year reaching the noble sum of \$25,000. This, however, is not the whole story in connection with the aforesaid announcement. The islands have become nominally Christianized and civilized; education, commerce, and worship are carried on according to Christian ideals. Less than seventy years ago the Fijians were the type of human cruelty, degradation and savagery. Cannibalism, treachery, and the most debasing forms of superstition dominated among them. Wesleyan missionaries went among them for the first time in 1835, facing martyrdom, and some of them obtaining a martyr's crown by their fidelity. About eighty of the two hundred islands forming the group are inhabited, the population aggregating 121,000, of whom a round 100,000 are natives. The Fijians are doing much for the natives of other islands in the South Sea, by way of carrying the gospel to men and women who are still in the lowest savagery.—Missionary Review of the World.

Foreigners in the North-West.

From Eden, Manitoba, a letter comes which may interest some—in which we hear the echo of appeal. "Come over into Macedonia and help us."

On Saturday we were out nearly all day, doing missionary work. How I did wish you could see inside some of the homes I was in. Your heart would ache for the poor people who were nearly all foreigners. We were distributing clothing among them, and had an interpreter with us, as we could not understand one word they would say.

There are several families of these people away up on the mountain in the bush, and they simply have nothing. The

children have not enough to cover them. The little girls just had rags of dresses on, with no other warm clothes; most of who had feet bare-footed. The older ones sizes too large, with old rags wound around their feet to fill up the boots. We made some of them strip their feet until we fitted them to old shoes and stockings. It is an awful sight to see how these poor creatures live.

In one house there was not a dish to be seen, except an old tea-pot. They had only one room, with an old bed in one corner that was not fit for a dog, and there were six of a family, the youngest a little girl about eighteen months, a sweet child with big blue eyes. I would love to take her away and keep her, she has such a sweet face; if only clean and cared for she would be as pretty as a picture.

There was another home where the mother died last week, and left a family of little boys. She had walked several miles last winter through the snow in her bare feet, and she took cold, from which she died.

The misery I saw made me wish I was rich, and could start some kind of a home where the children could be cared for and taught.

India's Christian population has increased about 28 per cent. in the last ten years. The exact number of Christians of all denominations in British India, including Burma, is given as 2,930,000.

The early missionaries to Madagascar were told that they might as well try to convert cattle as to make Christians of the natives. But in one of the most cruel persecutions ever known those that became Christians proved to be among the bravest of martyrs.

A party of missionaries sailing from San Francisco recently took with them a new variety of message to missionaries who left families and friends at home. The messages were spoken on phonographic cylinders to be reproduced on the other side of the globe.

Because of famine and plague the number of people in India has not grown much in ten years. But the number of Christians is about twenty-eight per cent. larger than it was ten years ago, or almost three million. There are not quite so many Protestants as Catholics, but the Protestants have more than doubled in number.

We are glad to note the increased and increasing interest that is being taken throughout the general Church in the study of missions. "Study," we say, for the most significant movement in the matter of missions in the home Church to-day is, the systematic way Christians are beginning to go about informing themselves upon this vital subject.

The American Board of Commissioners for Foreign Missions closed up its year without debt for the first time in a number of years. During the past year it has met all its engagements, paid a debt of \$102,341, and has a balance on hand. This does not look as though missions are "played out," which some have been dolefully saying is the case.

The church that consumes all its strength in providing for current expenses will dwindle. That is law. "He that seeketh his life shall lose it." To turn the thought of a church to the partnership in the church universal, to church doings filling the land, to church plans covering the world, that is wrought out by the church paper as one of its functions.—Methodist Christian Advocate.

YOUNG PEOPLE'S Forward Movement for Missions.

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

'Helps and Hints' for 'Evan- gelization of the World in this Generation.'

"Helps and Hints" is a little pamphlet which every one should have who is using the Forward Movement Missionary Text-Book—"Evangelization of the World in this Generation."

An outline study of each chapter is given, also a suggested programme for the subject of each chapter. The catalogue of missionary books contained in "Helps and Hints" is a directory of good missionary reading.

The price of "Helps and Hints" is five cents, which may be ordered from Dr. F. C. Stephenson, Room 10, Wesley Buildings, Toronto.

News Items.

Lindsay District Epworth League Executive is publishing photogravures of their missionary, Rev. Robert Emberson, Shinzoka, Japan.

"Around the World in Bookland" is a splendid catalogue of missionary books and will be sent free for two cents postage. Send to F. C. Stephenson, Wesley Buildings, Toronto.

Intelligent Chinese friends of our missionaries in China tell them that two of the greatest needs of their country are newspapers and schools. These may be made allies to the Christian missionary.

H. G. Tilley, Secretary of the Missionary Committee at Fort Rouge League, writes encouragingly of the work of the young people. Winnipeg District has made a splendid increase toward missionary givings for the Endicott fund.

A very fine photo engraving, 10 by 12 inches, of Victoria College, and a group of the Summer School delegates, has been issued. The price is 25 cents, post and wrapping paid. A copy may be had from F. C. Stephenson, Wesley Buildings, Toronto.

Mount Allison University has a volunteer band of eleven. Among the students in Victoria University are sixteen volunteers for the mission field. We are looking forward to these men to help meet the demand for more workers in our mission fields.

The Lindsay District held a Winter School in January. Rev. Y. Hiraiwa brought before the leaguers the work in Japan, and especially the work which is being done by their missionary representative, Rev. Robert Emberson, who is stationed at Shinzoka, Japan.

Dr. Large, from Bella Bella, writes encouragingly of his work. He expects an advance in the missionary givings over last year. The new hospital has been completed and furnished at a considerable outlay of money, although the Indians contributed much free labor. Dr. Large anticipates that the hospital will be self-supporting.

"Missions in the Sunday-school" was the subject of an address and discussion at the Methodist Sunday-school Union Conference held in the Metropolitan Church, January 22nd. A graded system of missionary study was suggested for the Sunday-school, through which the scholars would become familiar with the lives of the great missionaries and the

progress of the world and missions of today. "Every Sunday-school lesson should have a present-day missionary application" was one of the suggestions brought out in the discussion.

Collingwood District is being campaigned by the District Officers. Great progress has been made on this district during the past year. The Summer School held at Christian Island has been instructive of much good. Until a missionary is appointed to the Collingwood District the Epworth Leagues are helping with the press work in China, which they recognize to be of great importance.

The press work in China in charge of Mr. Endicott is rapidly growing. An earnest appeal from Mr. Endicott for two presses immediately has been responded to. During January Dr. Hart purchased two splendid presses, and they have been sent direct to Chentu. At present the printing establishment is in Kiating, but will be moved to Chentu, this city being the capital of the province and the headquarters of our work.

Wesleyan Theological College, Montreal, has a live missionary society. The missionary meetings held in St. James' Church lecture hall, January 20th, is an indication of the spirit of the meeting. \$12.00 was contributed in collections, and \$55.00 pledged through the Forward Movement toward the support of Rev. R. B. Ewan, M.D., Chentu, China, who represents the Montreal District and the students of Wesleyan.

Seven Japanese were baptized at Sapperton, B.C., by Rev. Goro Kaburagi, in December. They were all formerly Buddhists. Mr. Kaburagi writes that they are now children of the living God. A Sunday-school is held for the Japanese children in Vancouver, in connection with Mr. Kishimoto's work. Mrs. Kaburagi and Mrs. Kishimoto take charge of the school. Through this means the parents and relations are reached through the children.

Many ministers have for the subject of their missionary prayer-meeting in February, "The Indians of our Dominion." Plenty of material for this evening on the Indians may be found in the February number of The Missionary Outlook. Copies of February, 1901-2, will be sent to those wishing to know about our Indian stations in British Columbia and North-West by sending two cents for postage to F. C. Stephenson, Wesley Buildings, Toronto.

The First Methodist Church Sunday-school, London, has decided to work for the support of Dr. Wrinch's Hospital at Hazelton, B.C. They have purchased a map of B. C. for the Sunday-school room, that the children may become familiar with the territory in which Dr. Wrinch works. We hope before long that missionary maps will be recognized as a part of the necessary equipment of our Sunday-schools. A large photograph of Dr. Wrinch will be placed in the school-room. A number of Sunday-schools are planning to do greater things for missions.

West China is seeking after knowledge. One Chinese gentleman put into Dr. Kilborn's hands \$50, asking him if he would order some books for him from Shanghai. Many of the books he wanted were the publications of the "Society for the Diffusion of Christian Knowledge Among the Chinese," and all of them were modern, up-to-date translations intended to help on the great work of reform in China. The demand for books this year has never been before equalled. Dr. Kilborn sends every magazine and book sent out through our book store is read by an average of five people, and these

five tell what they read to ten or twenty others, and so the good influence goes on, always in favor, never abating, the great cause so dear to the hearts of all of us.

The second Winter School on the Welland District will be held at Ridgeway, from the 15th to 20th of February. It is expected that the Rev. John McDougall will take up the study of our Indian Missions in the North-West. The leaguers on the Welland District are looking forward to making this school helpful in deepening the prayer-life of those who attend, and giving them a wider vision of the work of our Church in the Home and Foreign mission fields.

Manitoba and North-West Epworth Leagues and Missions.

Portage la Prairie District has only four Leagues. It is hoped that Portage la Prairie will unite with Brandon District, and together help to support a missionary.

Deloraine District will hold a Convention this month. It is proposed that the Leagues of Crystal City District, which have been campaigned and organized, unite with Deloraine District for the support of a missionary.

Brandon District will hold an E. L. Convention in February. This convention is being held for the purpose of organizing a District Epworth League, and planning for a full campaign throughout the district, so that every League will be personally visited by district officers. The Brandon Epworth League is very influential and energetic in this movement.

The Rev. Hiram Hull, President of the Manitoba and N. W. Conference Epworth Leagues, writes most encouragingly of the work. In September the Conference E. L. Convention was held, and plans were made to organize the whole Conference and group the districts so that they may work toward a definite object. Mr. Hull has been busy through personal visits and correspondence in organizing and encouraging the young people in the West. The Leagues of the Winnipeg District are organized into a District E. League. This district, together with Port Arthur District, are aiming at raising \$500.00 toward the support of Mr. Endicott. The Wesleyan College Missionary Society pledges \$300.00.

Deloraine Convention will be held in February at Melita. Souris District has four Leagues, and will organize as a District League in May. Souris, Crystal City, and Deloraine Districts are grouped together looking toward the support of a missionary representative. Neepawa District is well organized, and has been thoroughly campaigned. Birtle District has been campaigned, and will hold a Convention in February. Although there are only six or eight Leagues on the Dauphin District the young people are in earnest. Dauphin League alone will raise \$60.00 this year, and Swan River will not be much behind. This year Neepawa, Birtle, and Dauphin Districts will raise together \$500.00. They are working toward the support of a missionary. These districts pledge \$500.00 this year, and \$800.00 for succeeding years. The Leagues of Moosomin and Regina are well scattered, so are the Leagues of Edmonton. We in the East do not know the difficulties of great distances. However, the young people in the West are full of life, and before long will have several representatives in the mission field. The conference officers are most energetic, and on every district there are good, live workers.

Devotional Service

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

FEBRUARY 15.—"LESSONS FROM BEN-HADAD'S DEFEAT."

1 Kings 20, 19-20.

(TEMPERANCE.)

HOME READINGS.

Mon., Feb. 9.	Keep away from temptation.	Prov. 23, 29, 31
Tues., Feb. 10.	Heed the Scriptures.	Eph. 5, 18-21
Wed., Feb. 11.	What dregs does	Prov. 23, 29-32
Thurs., Feb. 12.	The folly of beginning	Prov. 20, 1-3
Fri., Feb. 13.	The punishment it brings	Matt. 24, 49-52
Sat., Feb. 14.	The sterility it holds out	1 Cor. 6, 9-11

Disaster through strong drink is the proper title under the picture of disgraceful defeat depicted in the topic scripture. With great issues pending, the King of Syria went to his cups and convivial companions and cared not. When wine was in, wit was out. The clinking of glasses was more joyous than the call to duty. The music of the sirens charmed more than the testimony of conscience. There is but one conclusion to such in every age of the world—**overthrow and impoverishment.** The history of Ben-hadad's defeat and disaster is repeated every day in this twentieth century.

Sad it is, that men won't learn. A man falls into a hole, and another man who sees it, goes and falls into the same hole. There may be pity for the first man, but the second is a fool.

DRINK AND INJUSTICE.

Strong drink leads men to deeds of unfairness and injustice (v. 1-9). Ben-hadad proudly demanded possession of all the treasures of Ahab and his people—money, wives and children. This was a most insolent and unjust demand. Here was a city that had yielded without fighting, and the most cruel demands were made upon it. It was the unreasonableness of the tyrant and the drunkard. But this is the way of drink. Is there any one more overbearing than the man in drink? Or any institution more tyrannical than the drink traffic? Alcohol robs men of fair-play and causes injustice to rule over them. The liquor traffic, where it has the power, has proven itself to be ungenerous in its unjust demands, and like a rod of iron in its oppression. See to it, young Canadians, that, as individuals, and as a nation, this traffic, that has the mark of the beast upon it, does not rule over you!

DRINK AND PROFANITY.

What a horrid brood is strong drink the father of! Profanity is one of the brood. Ben-hadad swore by his gods (v. 10) that when Samaria was reduced to ruins, the entire heap would not suffice to furnish a handful of dust to each soldier of his army—so numerous would they be. Such profane presumption has its reward; and such presumptuous utterances are the legitimate outcome of a brain inflamed with intoxicants. Drink causes a man to swear oaths of which he would be ashamed in his sober moments. It lets loose profane loquacity disgraceful to utter, and frightful to hear. Intemperance and profanity are twin vices. One means of observing the third commandment—the one against blasphemy—is to prevent intemperance, a fruitful cause of its violation.

DRINK AND RECKLESSNESS.

The Syrian king was so enraged with the final message of that given in the terms of a proverb (v. 11), that he gave orders for the battle to begin forthwith, without considering what the dire result might be to his own army. His command given in the hour of intemperate recklessness was the death-knell to his own

hopes. Ruinous consequences are often involved in the inconsiderateness, which strong drink induces. In an intoxicated condition men make rash promises which, when redeemed, end in shame; make reckless ventures that result in financial ruin; make false charges against their dearest and best friends, which afterwards they lament in tears; make destructive inroads upon their character and reputation which the good record of fifty years can not efface; make the sensitiveness of the soul so dull that it never rebounds again, and eternity as well as time views the sad havoc.

"Oh, thou invisible spirit of wine,
If thou hast no name to be known by,
Let us call thee devil."

DRINK AND INCAPACITY.

The intemperate man is rendered incapable at the critical moment when great things depend upon clear judgment and wise action. The Syrians observe the sally of the young men from the city and inform Ben-hadad (vs. 16-18). But such was his drunken indifference to any force, that Samaria could send against him, that without disturbing himself about the matter, he simply gave orders to take them alive. Foolish king, with befouled brain! That command was more easily said than done. The fact is, it was the crisis of the campaign, when the utmost vigilance and activity should have been shown; but the intoxicated king could not do it until it was too late. He was wedded to his wine, drunker with its effects, and incapacitated for duty. Men these days—such is the hold that drink has upon them—are so given up to it and disabled by it, that they forfeit their place in society, lose their business standing, sacrifice their professional reputation, desert the Church of God, and become the objects of pity and scorn to all respectable people. How can men voluntarily indulge in that which crushes life's fondest hopes and paves the rugged road to ruin!

DRINK AND DEFEAT.

Drink subjects men to humiliating defeat (vs. 19-21). The 239 young men proved to be more powerful than the Syrian king supposed. They smote right and left and laid prostrate all who opposed them. And the Syrians, seeing the 7,000 coming out of the city to join in the battle, were seized with a sudden panic and fled. Ben-hadad escaped on horse-back, leaving his army to be destroyed by the victorious Israelites. Drink and defeat are naturally associated together. One follows the other. Young men defeated, artisans defeated, business men defeated, professional men defeated, through drink! When will the sad story end? When will men learn wisdom and adopt as the only safe principle, "Touch not, taste not, handle not?" Says a distinguished preacher, "It will always be the duty of the pulpit to insist on four things: First, that drunkenness is a deadly sin; secondly, that no drunkard shall inherit the kingdom of God; thirdly, that it is the vocation of Christians to use the most effective means for putting an end to anything that is dishonouring to God; and, fourthly, that the only perfect defence against drunkenness is a living, working and rejoicing religion."

STRAY THOUGHTS.

Life is all a warfare, and an intemperate man is always unready for the battle, as Ben-hadad was.

Intemperance destroys one's good sense, as it did Ben-hadad's. We think little of our real enemies, and believe we can easily conquer them.

No man knows when he will need the utmost of his powers. The next hour may be the crisis of his life. Be temperate, and ready for it.

There is not a calling in which a temperate man will not outstrip an intemperate. The Ben-hadads are doomed to defeat.

You cannot conquer a phalanx with a mob. Temperance must organize to meet organized intemperance.

No pledge holds an intemperate heart. If, forsooth, whiskey it will go to delirium. Convert the heart.

At the same time bind the life. A man who signs a pledge has bought a ticket along the right road.

POINTS FOR THE PRESIDENT.

Are all the members of the League pledged abstainers? If not, circulate the pledge at this meeting. No Epworth Leaguer should refuse to attach his name to a total abstinence pledge. If it doesn't help him, it may help some one else. Then, see to it, that the topic is earnestly and intelligently presented. You will find a suggestive outline in the foregoing article. It is a good plan occasionally, at least, to divide the topic into parts, giving the section to different ones for preparation. The Epworth League should do all in its power to make liquor drinking and the liquor traffic disreputable.

FEBRUARY 22.—"MISSIONARY: WHY SHOULD THE CHURCH EVANGELIZE THE WORLD?"

Matt. 28, 19, 20; Rom. 1: 14-16; Rom. 10: 12-15.

HOME READINGS.

Mon., Feb. 16.	Neighborhood missions	Mark 1, 43-45
Tues., Feb. 17.	Civil righteousness	14, 33-35
Wed., Feb. 18.	Originating at home	Luke 24, 41-48
Thurs., Feb. 19.	Discipline in the field	1 John 5, 7-9
Fri., Feb. 20.	Early home missionaries	Acts 8, 4-5
Sat., Feb. 21.	Scattering that increaseth	Prov. 11, 12-15

For our missionary meeting in January, we studied what is meant by the evangelization of the world. Now, having clearly defined the section to discuss, we called upon to do, we consider this month the reasons why the Church should evangelize the world. Here are the reasons—solemn, forceful, and peremptory—we must heed them, we must obey.

1. It is the duty of the Church to evangelize the world because all men need Christ. The need of the non-Christian world is great. Hundreds of millions are to-day living in ignorance and darkness, steeped in idolatry, superstition, degradation, and corruption. Reflected under what a burden of sin and sorrow and suffering they live. While it is true that the non-Christian religions furnish some moral principles of value, and display some noble followers of high and noble lives, yet that does not afford motives to rightly guide the life, nor power to enable one to take the step between knowing duty, and doing it. Besides, all men, wherever their morality may be, have sinned and stand in need of the divine forgiveness and of Christ the Saviour. The Scriptures clearly teach that if men are to be saved, they must be saved through Christ. He alone can deliver them from the power of sin and its penalty. The Word of God sets forth the conditions of the great salvation and these conditions are to be made known through human agency. "This is God's plan. The burning question for every Christian is, how many hundreds of millions of men now living, who need Christ, are capable of receiving help from him, pass away without having even the opportunity to know him? We know our need of Christ in this most favored Christian land. Can we suppose that the nations living in sin and wretchedness and bondage can do without him?

2. It is our duty to evangelize the world, because we owe all men the Gospel. We owe a knowledge of the Gospel, and to have this is to incur a responsibility toward every man who has it not. We

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received a knowledge of the Gospel from others, but not in order to appropriate it for our own exclusive use. Christ wishes the good news of his salvation to be made known to every creature. All nations and races are one in God's intention, and therefore equally entitled to the Gospel. Every Indian, every Chinese, every South Sea Islander has as good a right to the Gospel as we have. What a wrong against mankind to keep the knowledge of the mission of Christ to men from two-thirds of the race! The heathen now living—we know their need; we know the only remedy; we have access to them; we are able to go; we must go, and now. The Golden Rule impels us, the stains of humanity prompt us, the example of Christ inspires us to go forth with the Word of Life to the millions who are wandering in the shadow of death.

2. It is our duty to evangelize the world, because it rests upon divine commandment. The evangelization of the world in this generation is to Christians no self-imposed task—it is a divine commandment. The great commission of Christ given by him in the Upper Room in Jerusalem on the night after the resurrection (Mark 16. 15), again a little later on a mountain in Galilee (Matt. 28. 19, 20), and yet again on the Mount of Olives (Acts 1. 8), just before the ascension, clearly expresses our obligation to make Christ known to all men. That the command was not intended for the Apostles alone is seen from the promise with which it is linked, "Lo, I am with you always, even unto the end of the age." In this command of our Lord we have a motive power sufficient to impel disciples always with uniform force. It will outline excitement, is independent of experiences and emotions, paramount every difficulty and disappointment, and will urge to its fulfilment. This command has been given to be obeyed. The execution of it is not optional, but obligatory. It should move to action every true Christian. "Why call ye me Lord, Lord, and do not the things which I say to you?"

4. It is our duty to evangelize the world because this is assented to by the best life of the Christian Church. To know our duty and to do it not is sin. Continuance in the state of neglect and disobedience necessarily weakens the life and arrests the growth of the Church. The Christians of to-day need some object great enough to draw out all the powers of their minds and hearts. We find just such an object in the enterprise to make Christ known to the whole world. This would call out and utilize the best energies of the Church: (a) It would help to save the Church from some of its greatest perils—ease, selfishness, luxury, materialism and low ideals; (b) It would promote real Christian unity and thus prevent an immense waste of force; (c) It would react favorably on Christian countries. History teaches that the times of greatest activity and spiritual vigor in the life of the home Church, so that the dictates of patriotism, as well as of loyalty to our Lord, call upon us to give ourselves to the world's evangelization. But the most serious consideration of all, is that the best manifestation of the presence of Christ with us as individual Christians, and with the Church at large, depends upon our obedience to his command. The gift of the Holy Spirit is associated in the New Testament with the fullest knowledge of Christ. If the Church of to-day, therefore, would have the power of God come mightily upon her she will receive it in the pathway of larger obedience to the missionary command.

5. The obligation to evangelize the world is an urgent one. This great work should be done thoroughly and as speedily as possible. The present generation is passing away. If we do

not evangelize it, who will? We dare not say the next generation will be soon enough, for the coming generation cannot discharge the duties of the present, and we cannot, must not, commit to them our share of preaching Christ crucified to the heathen. Our generation is one of marvellous opportunity. The world is better known and more accessible, and our ability to go into all the world with the Gospel much greater than in any preceding generation. The forces of evil are not deferring their operations to the next generation. With ceaseless vigor and with world-wide outlook they are seeking to accomplish their deadly work in this generation. Western civilization, so-called, is working evil on the non-Christian nations, and this dire influence must be met by the power of pure religion. Thus it becomes our duty to neutralize and supplant the effects of the sins of our own people. By the constraining memories of the Cross, Christ and the love wherewith he loved us, it is the solemn duty of the Christians of this generation to do their utmost to bring the blessings of the Gospel to the whole world.

STRAY THOUGHTS.

No man can comprehend the blood-kinship of all men, and not be zealous for missions. There is not a heathen idolatry, however, dark and degraded, but is a feeling after God, and so to be used as a starting-point for Christ.

It seems as if very few could really believe in the judgment day, with its awful and eternal issues; otherwise the one fiery passion of all Christians would be missions.

At the heart of all idolatry is a belittling conception of God. When we come to realize what he that made the world, and all things therein, can do, we cease to worship created things, fetiches, wooden idols, or the almighty dollar,—and turn to the invisible God.

God has reserved to himself the "times and the seasons" of the missionary triumphs for which we long. It is ours to labor, and his to give the harvest in his own best time.

We are to receive power. It is not in us, and we cannot put it in us, nor can we get it from books or teachers. The power to win souls comes only from the Creator of souls.

POINTS FOR THE PRESIDENT.

Arrange for a brief review of the last missionary topic—"What is meant by the evangelization of the world?" Having this before the League, then proceed with the present topic. You cannot do better than to take as a basis the five reasons given in the foregoing exposition. Give them out to five different persons a week in advance, and have these persons enlarge upon them. Remember we are studying missions, and we must study. The great subject is worthy of our best effort.

MARCH 1.—"LESSONS FROM THE SERMON ON THE MOUNT: WHAT CHRIST TEACHES ABOUT BLESSEDNESS."

Matt. 5. 1-12

HOME READINGS.

Mon., Feb. 23. Rich toward God Isa. 61. 1-2
Tue., Feb. 24. The oil of joy Isa. 61. 1, 3
Wed., Feb. 25. The inheritance of the meek. Ps. 37. 7-11
Thu., Feb. 26. "Ho, every one that thirsteth," Isa. 55. 1-5
Fri., Feb. 27. How mercy is remembered. Heb. 6. 10-12
Sat., Feb. 28. "Who shall see God?" Job 34. 28

The Sermon on the Mount is also a mountain of a sermon. It was delivered toward the middle of Christ's mission on earth, after he had gained considerable following, and had proved by word and deed his rightful authority as a teacher.

The verses on blessedness, sometimes called the Beatitudes, which we study in this topic, may be regarded as the text of the great sermon.

BLESSEDNESS—ITS MEANING.

The subject of the sermon is Blessedness. This has a deep meaning. It means more than "happy" for happiness is that which happens, by chance, from without. Blessedness is the symbol of one's entire well-being, and is always identified with character. Happiness is heat reflected from a hot body. Blessedness is a fire within, that sheds light and warmth, whatever the external conditions. The Hebrew equivalent is found in Psalm 1, where it appears in the plural number, to express the manifold nature of blessedness—at all times, from all sources, in all departments of life, in all circumstances, in body and in soul, in time and in eternity.

HOW BLESSEDNESS COMES.

The rewards of blessedness grow out of the characters to which they are attached, as naturally as peaches grow on a peach tree, or roses blossom on a rose bush. There are no other trees on which will grow these blessings except the ones named in the Beatitudes. The poor in spirit, they that mourn, the meek, they that hunger after righteousness, the merciful, the pure in heart, the peacemakers—these are they that obtain blessedness, and because blessedness is the legitimate outcome of their character and conduct. The Beatitudes are not unnatural enactments. God himself does not choose to change them. While a man hates his brother God cannot make him happy. While one is impure in heart he can have no peace. No desire for righteousness means exclusion from the kingdom of heaven. Hence Christ preached repentance—a forsaking of sin and impurity; an righteousness; preached faith—reliance upon him for salvation; preached regeneration—a change of heart, by which men obtain a new motive, a new love, a new hope, a new disposition, a new life; preached holiness—bringing everything into subjection to the will of Christ. Here is the foundation of blessedness. This is blessedness itself.

A BLACKBOARD EXERCISE.

In order to understand intelligently the Beatitudes, and their relation to one another, the following scheme, taken from one of the commentators, will be of much value as a blackboard exercise. Clearness of thought is essential to obtain the best spiritual results.

FOR THE BLACKBOARD.

HOW THE BEATITUDES GROW.

1. The poor in spirit. (The condition out of which all the others grow.)
 - The inner life toward God.
 - The outer life toward men.
 2. They that mourn.
 3. The meek.
 4. They that hunger.
 5. The merciful.
 6. The pure in heart.
 7. The peacemakers.
- Thus shall ye be
The salt of the earth. The light of the world.
'And belong to the Kingdom of Heaven.

Explanation of blackboard outline: Poor in spirit is the necessary condition, the soil in which the other Beatitudes grow. It is the trunk of the tree of which the others are the branches. The left hand column shows the natural development and progress of the inner life—from mourning for sin to righteousness, and from righteousness to purity of heart. The right hand column shows the natural development and progress of the outer life—from meekness of spirit to mercifulness, and from mercifulness to peacemaking, bringing men to a condition of peace with God and with one another.

Each condition of the inner life expressed in the left hand column has its natural outcome in the outer life, according to the right hand column. They that mourn for sin will be meek in spirit. They that hunger to do good will seek to do good in mercy. Those who are pure in heart will be active in bringing men to peace in Christ. The grand result of it all is that those who live in harmony with the Beatitudes will be "The salt of the earth," "The light of the world," and belong to the kingdom of heaven.

MEANING OF THE TERMS.

1. Poor in spirit is a consciousness of spiritual want whose supply can come only from God. It is the opposite of pride, self-righteousness, self-conceit. It is the same spirit that is required when we are told that we must become as little children, if we would enter the kingdom—willing and anxious to learn, to ask, to seek. The reward—thirst is the kingdom of heaven. They have the spirit which is born of heaven. They have the disposition of mind and heart which will obtain heavenly qualities—heaven here, heaven hereafter.

They that mourn. This refers chiefly to those who mourn over ignorance and sin, both in themselves and others; and, thus mourning, desire to be free from it. The reward—they shall be comforted. The original word for comfort means called to one's side for aid, strength, encouragement, consolation.

3. The meek. The meek are teachable in spirit, have submission to the divine will, exercise patience and gentleness from moral and religious motives. Its root lies in the control of all earthly tempers by the regenerated spirit. The reward—they shall inherit the earth. They get the most out of the world and all its good things. Trust in God, control of temper, shed peace, and happiness over everything that comes. The fact is that Christ's kingdom, whose members are characterized by meekness, is yet to possess the whole earth.

4. They that hunger and thirst after righteousness. This means that those whose strongest wish is for godliness shall be satisfied. The reward—they shall be filled," not with power and prosperity, but with the righteousness for which they hungered.

5. The merciful. Those who pity and help to relieve all misery and suffering. It relieves spiritual want and darkness, as well as temporal; would give the Gospel to the heathen, as well as food to the hungry. The reward—they shall obtain mercy—"from man and from God, showing mercy to others proves that we have a state of heart which makes it safe for God to have mercy upon us in the forgiveness of our sins.

6. The pure in heart. Such are sincere, unmixt with hypocrisy or impure in motive, purpose and love. The heart is pure when it loves only that which it ought to love according to God's word. The reward—they shall see God," not only in heaven, but here and now. A likeness of nature and feeling is necessary to understand one another. And because the pure have a nature and feeling akin to God's, they can see him.

7. The peacemakers. Those who try to reconcile men's variance. Those who seek to bring men to a condition of peace with God. The reward—they shall be called the children of God," because they are like him. God is ever seeking to bring peace to men, and those who have received his peace in Christ and try to usher in "peace on earth," are God's children.

POINTS FOR THE PRESIDENT.

Have a map of the Holy Land and point out the Horns of Hattin where the sermon was given. Have a blackboard and use the blackboard scheme to make the topic plain. Have seven members

appointed—the more you interest in the meeting the better—each to give the meaning of one Beatitude. Then use blackboard, a large piece of blank paper will do; then sum up in a few words, urging all to cultivation of these Christ-like qualities.

MARCH 8.—"LESSONS FROM THE SERMON ON THE MOUNT: WHAT CHRIST TEACHES ABOUT RIGHTEOUSNESS."

Mat. 5, 20-48. Mat. 6, 16-18.

HOME READINGS.

Mon., Mar. 3. The righteousness of faith... Rom. 10, 1-10
Tues., Mar. 3. The ungodliness of hatred... 1 John 4, 19-21
Wed., Mar. 4. The forgiving spirit... Mat. 18, 21-35
Thurs., Mar. 5. Cleansing the fountain... Mat. 12, 34-37
Fri., Mar. 6. Fruit of a good tree... Mat. 7, 16-20
Sat., Mar. 7. False fasting and true... Isa. 65, 1-7

Our Saviour contrasts the righteousness of the Scribes and Pharisees with the righteousness of his true followers, and says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." Now, it becomes important to know what the righteousness of the Pharisees was, and then to see whether or not we exceed their standard.

THE PHARISEE'S RIGHTEOUSNESS.

1. The Pharisee was "not as other men are." Externally he was singularly good. Are we so? Do we dare to do good always and everywhere? Do we not rather swim with the stream? Have we courage to stem the tide of worldliness and sin? Do we obey God rather than man? If not, the Pharisee leaves us behind at the very first step. It is so wonderful if we overtake him any more.

2. The Pharisee fasted twice in the week and attended all the sacrifices. That is, he attended all the means of grace. He was constant in public and private prayer and in reading and hearing the Scriptures. Do you go as far as this. Are you constant at all the means of grace? How often are you absent from the Sabbath services when you might be there? How often are you found at the weekly prayer service where prayer and praise are wont to be made? How often do you read and meditate upon the Scriptures, which are said to make us wise unto salvation? When do you engage in private and family prayer? Do you delight to partake of the Lord's Supper? As often as you have opportunity? Are you glad when they say unto you, "Let us go into the house of the Lord," whether Sunday or week day? Shall not the Pharisee rise up in judgment against us and condemn us? His righteousness is far above that of many of us. If so, let it be so no more.

3. The Pharisee paid tithes and gave alms of all that he possessed. He gave liberal support to the cause of God. He also gave to the poor and unfortunate. Do we come up to him here? Are we free and generous in our contributions toward the greatest cause for good on earth? Do we remember the foreign field as well as the home work? Oh, how the much despised Pharisee sets us a thinking! How far behind even his righteousness we are, when we make the comparison? Let us pray for more exactness and faithfulness in these important externals of our religion—that it may no longer be said of us—the Pharisee exceeds the Christian in the faithfulness of his service.

THE CHRISTIAN RIGHTEOUSNESS.

But wherein should the righteousness of the Christian exceed the righteousness of the Pharisee? In this, in the fulfilment of the spirit as well as the letter of the law. The externals must not be neglected, but there must be in-

ward obedience as well as outward. This is the truth our Lord so firmly emphasizes in the Sermon on the Mount—spirituality first, externality afterwards. The Pharisee's righteousness was external

—The Christian's righteousness is in the inner man. The Pharisee labored to present God with a faultless external life only; the Christian in addition to this, with a pure and holy heart. The Christian is not content with the outward; his godliness, however exact in the inner man. The light shines from the power of God be felt in the inmost soul. Hence, if we would be acceptable disciples of Christ, we must be assured that our faith is in Christ for salvation, that the Holy Spirit dwells within our souls, and that this internal light shines through all our thoughts and words and deeds.

SIX PHARISAIC ERRORS.

Observe the errors of Pharisaic Righteousness as here catalogued:

1. The Scribes and Pharisees in their interpretations of the law, contented themselves with the external part of duty, without minding the spiritual sense.

2. Their righteousness consisted in a strictness concerning the ceremonial and circumstantial of religion, with a neglect of the greater and more substantial duties.

3. They showed a zeal for traditions, which they observed with an equal veneration with the precepts of Almighty God; nay, sometimes gave them the preference.

4. When pinched between duty and interest, they stocked themselves with evasions and distinctions, whereby they satisfied their consciences in several things, wherein they would have been bound by the law. (Mat. 23, 16.)

5. They showed a zeal for all those duties and customs which made a great show of devotion and mortification to the world.

6. They valued themselves exceedingly upon their external privileges as being descended from Abraham, as if they had been the only elect people of God, and all the rest of the world castaways.

SIX CHRISTIAN PRINCIPLES.

Contrast these six principles of heart-righteousness (with the preceding, and note the wide difference):

1. Evangelical righteousness chiefly regards the inner man and goes about all duty with a pure eye to God.

2. It lays no great stress on ceremonials, though it uses them for decency and order, but reserves its zeal for more substantial matters.

3. It delights in the study of the Holy Scriptures; the good Christian forms his practice by that model.

4. It neither seeks for, nor admits of, any evasions or subtleties to avoid duty.

5. It is well guarded by moderation and humility against the effect of blind zeal.

6. The good Christian believes God to be no respecter of persons, and so works out his salvation with fear and trembling.

TOPIC HINTS.

To exceed the righteousness of the Pharisees, our righteousness must go deeper than the outside, higher than the earth, further than men's opinion of us. (Mat. 5, 20.)

A life that is "good enough for all practical purposes" is not good enough for any purpose. The Christian dare aim at nothing short of perfection. (Mat. 5, 48.)

Act 5, 29. Is the deed. Heart murder, heart impurity is theft. Heartlessness, heart covetousness is theft. (Mat. 5, 28.)

SEED THOUGHTS.

There is only one way to get the heart right, and that is to get God to dwell in it.

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Satan would gladly trade off your face and hands and feet, and all the surface of your fair body for one square inch of your hearts!

Study motives rather than deeds, and be more anxious to know why you acted than how you have acted.

Man is happy, whatever men think of him, if he cares supremely what God thinks of him.

If the heart of the volcano is on fire, the crater is not a safe place to dwell in. If the heart of the tree is unsound, it will not be long before the branches and leaves will decay.

Once when the Czar of Russia visited Paris, the gay city fastened millions of paper flowers upon the bare trees—fit symbol of a life of mere outward righteousness!

POINTS FOR THE PRESIDENT.

The main teaching of this topic is the importance Christ places upon the motive that prompts the act. Righteousness must be based upon rightness of heart, purity of motive. Make this clear: (1) By contrasting the Pharisee's righteousness with that of the Christian; (2) by showing that the motive gives quality to the act. The first is simply set forth above. As for the second, appoint some one to prepare a paper or address upon it—it is well illustrated in the topic Scripture, vs. 21-48. Don't fail to give attention to good music, appropriate Scripture, earnest prayer, helpful testimony, joyous fellowship, in connection with your meetings. Aim to save souls, as well as to encourage and strengthen the converted.

Our Neighbors.

Perhaps it were better for most of us to complain less of being misunderstood, and to take care that we can be understood our people. It ought to give us cause at a time to remember that each one has a stock of cut-and-dried judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbors think we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, and what he says we have heard, but his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, white shy and reserved people are judged to be proud. Some whose whole life is one studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—Jan MacLaren.

To Maintain Interest.

We wish to throw out a suggestion to those who are having difficulty in maintaining interest in the Sunday-school. The plan which we describe is not merely a theory, but a fact, which has abundantly demonstrated its worth. It corrects entirely the old, slimy-attended and rather uninteresting session of the Sunday-school Board. The scheme is simple: About once in two months let the superintendent issue invitations to a six o'clock supper at the church, provided in turn by committees from the teaching body. It need not be elaborate, but should be sufficiently substantial and attractive. An hour or more can be passed in eating and sociability. Then, while still sitting about the table, the superintendent and each officer and teacher makes report, and the general interest of the school, with any special business, may be freely discussed. The pastor may be called on for a five-minute

address. Then some previously invited speaker, the best that can be had in or out of the church, particularly informed about and interested in Sunday-school work—is introduced for an enthusiastic address of a half hour. The meeting can break up about nine o'clock. We have participated in such meetings, and they have been delightful occasions, wonderfully helpful in toning up the school, and calling out an almost complete attendance of the working force.—We heartily recommend for adoption.—Central Christian Advocate.

Pleasing the Young People.

How many people hide behind the young people! They take a child to the circus "to see the animals," and later on, when they want something in the church, they allege that that, too, is because "the young people want it." If the old people get tired of their old minister, and want a young one, they assert that they must effect the change to get some one to please the young people, and that the young people never have said anything on the subject at all. This is on a plane with those persons who invite the minister to their homes just so they can have chicken for dinner.

It would seem that, by many, the young people are regarded as very hard to please, and very dangerous elements in the congregation. I wonder where they got their peculiarities! The fact is, that many people who aim to please the young people do not understand them, and have no experience with them, and do not know what they want. They imagine that the young people are much like themselves, and that when they form their opinions nothing can change on that point. It is characteristic with some persons who have become overmature, but not usually so with the young.

No persons are freer with their opinions on the spur of the moment than the young, and none are more likely to change their opinions upon the presentation of proper arguments or upon reflection. Older persons, less given to revising their views, jump at the conclusion that the first expressed opinion of the young will be like their own, unchangeable, and when the young people express a preference that is at variance with existing plans, they conclude that calamitous results will immediately follow. If the young people are not at once placated, then what a tempest in a teapot is stirred up—not by the young people, but in their name.

But the feelings of the young are mostly elastic, and their ideas easily moulded. I have never had any trouble to write to young people, if older persons kept hands off, and allowed matters some time to adjust themselves. I heard a minister say that he would rather have frivolous young people in his congregation than kicking saints. Who of us has not suffered from the latter class, where age did not bring wisdom! Let us not try to "please the young people," but to please God, and the young people will follow.—The Look-out.

Writing Letters.

Why not try writing letters to your boys? You say you do. How often? Once or twice a year, perhaps? Good, cheerfully, helpful epistles they are, too, no doubt, and a great deal better than nothing. But wait a minute; how would your best friends feel if you wrote them in such a fashion, once or twice every twelve months? Did you take occasion to write to three or four merry sentinels to Bert, the day after he distinguished himself by making that touchdown? Or a somewhat longer letter to Hal, with a

funny clipping tacked in it, the week that he had the toothfall? Or did you cut out that editorial on the Cuban question and dispatch it promptly to Roger, the Monday after you had that pleasant discussion in Sunday-school? Three chances gone if you don't write!

And here is sturdy Bill just leaving the high school and starting out to work, and you wonder why you have only just discovered that Bobby has always aspired to be a druggist; and there was that hearty tribute to Jim's goose, such that the judge brought out in your hearing the other day—queer that you never once thought to scribble a cordial little note about those things!

You don't think the boys will appreciate all these missives? They certainly won't unless you yourself take pleasure in writing them; and if you take as much pains to have your letters bright and friendly and interesting and grown-up, as you would if that boy were ten years older, and if you direct it on the outside to "Mr. Bertram H. Torrey, Jr.," you won't find out in a hurry that your boys are avoiding the post-office—not exactly! They won't tell you in Sunday-school that they liked those letters of course they won't! And they won't improve in their characters with the lightning rapidity of story-book boys. But it will happen by and by that your boys will begin to talk to you more freely than they do; when you question them about anything they will answer you in a matter-of-course way, with real good-will and zeal. You will hear about Harry's ambitions with regard to a business training, a great deal more than you ever heard about Bobby's drug-store aspirations. And more than once, when Bert is pulling over the papers in his inside pocket, you will catch a glimpse of a carefully tucked away billet envelope, with your name on the instant as the one you sent three weeks ago! And is all this nothing? Is it not "worth while"? Just try it and see.—Natalie L. Rice, in Pilgrim Teacher.

The Rule of Hospitality.

True hospitality is a thing that touches the heart and never goes beyond the circle of generous impulses. Entertainment, with the truly hospitable man, means more than the mere feeding of the body; it means an interchange of souls. Still, it should have its laws, as all things good must have laws to govern them.

The obligation to be hospitable is a sacred one, emphasized by every moral code known to the world, and a practical outcome of the second great commandment.

There should never be a guest in the house whose presence would be a considerable change in the domestic economy. However much the circumstances of business or mutual interests may demand in entertaining a stranger, he should never be taken into the family circle unless he is known to be well worthy of a place in that sanctum sanctorum of social life; but when once a man is admitted to the home fireside, he should be treated as if the place had been his always.

The fact of an invitation gives neither host nor guest the right to be master of the other's time, and does not require even a temporary sacrifice of one's entire individuality or pursuits.

A man should never be so much himself as when he entertains a friend.—Wm. F. M. Round.

Little self-denial, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favoritism and temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

Junior Department

All communications for this Department should be directed to REV. S. T. BARTLETT, Box 216, Nanawau, Ontario. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

A King and His Kingdom.

There lives a king of wondrous fame,
Whose throne is broader than the earth,
None so unknown but know his name,
None are so wise that know his birth.

His kingdom limits may not bound,
His form no mortal may behold,
But in his service hath been found
A greater recompense than gold.

None there so poor that may not feed
Upon his bounty evermore;
None there so rich that do not need
Their daily living from his store.

Of those who live upon the earth,
From kings to peasants lowly born,
All, all his subjects are by birth,
Though few have their allegiance sworn.

Within his kingdom none may find
The sting of scorn, the want of ruth,
Its loyalty is to be kind,
Its watchword is the name of truth.

Its language all may understand,
Whate'er his tongue, whate'er his state;
Its lore the humblest may command,
Its science all may demonstrate.

Its age to endless age extends,
Its riches fill an open purse,
Its art all beauty comprehends,
Its galleries the universe.

There justice every wrong unfolds,
Nor spares the learned nor scorns the fool;

Its only court man's conscience holds,
Its only law the Golden Rule.

There wealth for favor finds no mart,
Nor greed a place for avarice;
Its temple is the gentle heart,
Its ritual unselfishness.

There each the other's burden bears
In one unbroken brotherhood,
And pure desires count for prayers,
And creeds consist in doing good.

There friends no unkind judgment speak,
Nor think with malice of a foe;
Misunderstand, they turn the cheek
Rather than answer blow with blow.

Not in some poet's painted rhyme,
Nor in the vision of a seer,
Is found his only place and time,
His reign is now, his reign is here.

Not in some distant paradise
Awaits the heaven we would share,
For lo, his glory round us lies,
Who serve him find him everywhere.

His kingdom, boundless to our ken,
Is life, all selflessness above;
His throne is in the hearts of men,
His name, in heaven and earth, is Love.

—Sam Greenwood.

Answer to January Acrostic.

Servant. 1 Kings 3, 9.
Old. Eccles. 4, 13.
Labor. Eccles. 2, 18.
Oppressions. Eccles. 4, 1.
Mirth. Eccles. 2, 1.
Open. 1 Kings 8, 28, 29.
Neighbor. Prov. 27, 10.

Nellie Jones (14), Rosemont, Ont., sent the best solution of the above, so heads the list for January; but Vera L. Scott, Ottawa, Winnifred E. Harris, Lacknow, and Lillie A. Hale, Seaforth, are all close seconds, so Nellie will need to be careful or she may not win for the three months. Beat her, whoever can.

Home Bible Study Prize Exercise.

ACROSTIC.

1. "— remembered in the days of her affliction and of her miseries, all her pleasant things that she had of old."

2. "Out of the mouth of the most High proceeded not — and good?"

3. "O Lord, thou hast pleaded the causes of my soul, thou hast — my life."

4. "Hide not thine — at my breathing, O my cry."

5. "The Lord of Hosts is his name, great in counsel and — in his work."

6. "Then said — ah! Lord God! behold I cannot speak; for I am a child."

7. "Whatsoever thing the Lord shall — you, I will declare it unto you."

8. "The Lord is my portion, saith my soul, therefore will I — in him."

In answering—

1. Name the speaker of the quotations given, supplying each omitted word with its reference.

2. Give in one sentence a short description of the character and work of the speaker.

3. State your age, and also whether you find the missing words without any other person's help.

(N.B.—Some such exercise as this will appear in each issue of our paper, and a prize will be given every three months to the Junior Leaguer sending in the best answers before the 15th of each month. Mr. Bartlett wants to hear from fifty boys and girls every month from all over Canada.)

Junior Topics.

Feb. 15th.—"What we owe our parents."
—Eph. 6, 1-3; Prov. 1, 8, 9.

Duties of children to parents—
1. Reverence. Deut. 5, 16; 27, 16; Lev. 19, 3; Isa. 45, 19; Luke 15, 18, 20, 21.
2. Obedience. Prov. 6, 20, 21, 22; 23, 22; Jer. 3, 4, 5; Jer. 3, 19; Col. 3, 20.

Note: The penalty of disobedience—Deut. 10, 18-19; Prov. 30, 17.—(These passages show how serious a matter filial infidelity was considered of old.)

3. Docility. Ps. 34, 11; Prov. 1, 8; 4, 1-4; 8, 32; 12, 1; 13, 1; 15, 5; 20, 11; 23, 18.

Reverence! Obedience! Docility! What do the first letters of each word spell? "Rod." (See Prov. 10, 13; 13, 24; 22, 15; 23, 13; 29, 15.) Children who keep the fifth commandment are not the ones who need chastisement; but they are the joy of their parents' hearts.

The gladness and shame of parents are shown in the following passages: Prov. 10, 1; 15, 20; 17, 21, 25; 23, 15, 16, 24, 25; 27, 11; 28, 7.

Questions for the Juniors at home—

What is said of a child who steals from father or mother?

What of one who causeth shame to his parents?

What of a child who curseth father or mother?

"I love you mother," said Little Nell.

"I love you more than tongue can tell." Then she went putting full half the day, Mother was glad when she went to play.

"I love you mother," said little John.

Then left his work, and his cap went on, Out in the garden, high in the swing, Left her the water and wood to bring.

"I love you mother," said little Fan.

"To-day I will help you on all I can." Then stepping softly she closed the door, Picked up the broom and swept the floor.

"I love you, mother," three children said, As tired and sleepy they went to bed.

Now, how do you think that their mother guessed?

Which of her children loved her the best?

February 22nd.—"What the ark-builder teaches me." Gen. 6, 11-22; Heb. 11, 7.

Impress these lessons from the lesson in Genesis, e.g.—

1. God takes notice of the wickedness of evil men.

2. Sin, if unchecked, increases and spreads with fearful rapidity.

3. "Sin, when it is finished, bringeth forth death."

4. The covenant with Noah typifies the covenant of grace in Jesus Christ for our salvation from sin and destruction.

5. Noah's faith in God's promises sustained him in his labors and led to the saving of all his family.

6. The vain reasonings of unbelieving men in opposition to the revelations of God expose many to the doom of the impenitent. The time will surely come when sinners will remember their hardness of heart too late to amend it.

7. The character of Noah, presented in his example of perseverance in well-doing. His life was a continual sermon. He was "a preacher of righteousness."

8. The ark is a type of Christ in whom alone safety. As Noah heard and accepted the invitation of God, "Come thou and all thy house into the ark," so must we believe and test the promise of Christ. "Him that cometh unto me I will in no wise cast out." In Christ we are safe from the doom that shall surely come on the sinner, and it is the privilege of all to thus live in him.

9. The very fact that Noah is mentioned in Heb. 11, among the heroes of faith, teaches us the all-important lesson that we believe God's word, whether of warning or promise, and to act out our faith.

10. The daily duty of each one of us. Or the leader may show in dealing with the subject, that God's warnings were and still are—positive, practical, personal, present, and perpetual. This all because of sin and its awful consequences. The Divine call to Noah was timely. The flood was surely coming. It was personal. It was urgent. It was comprehensive. "I will be present, for I am accepting it their lives all dependent on it."

11. Noah's action was prompted by his faith in what God said. He was obedient in building the ark. He did not stop to listen to those who scoffed at him and his work. His action was influential. His family came with him. They were saved because they believed God and entered the ark. So we, also, must escape from our sins and the wrath to come through Jesus Christ our Saviour.

March 1st.—"How can I get Daniel's courage to do right?" Dan. 6, 10-23.

1. Start right! Daniel did. Read Ch. 1, 8. He purposed in his heart.

"That was a great purpose for a boy to take. It showed how deep his principle was. It was proof of his youthful piety. It meant purity to him. The stand he took as a boy gave him growing strength as he grew older, so that it was not so hard as we might think for him to stand firm and true to God in his later life, as we read in our lesson story. Daniel was a strong, true man, because he was first a decided and God-fearing boy.

2. Set your hearts to do right. See there what the angel said: "From the first day that thou didst set thine heart to understand, and to humble thyself before God, thy words were heard."

3. Let us have set my face as a flint." It all means that both men got into the habit of doing right by having their minds fully made up, and being "set" (decided) in their ways. No boy can expect to be a strong man, fearing God, and doing right consistently in the ways of duty, if he does not practice doing such things while he is growing.

Habits, either good or bad, are being formed and will stay with us all along. Daniel certainly had formed the habit of frequent prayer, and he was not

easily frightened or tame, as God fixed it. 3. Live Thy courage beyond the sea, as the spirit of right, cent." These have now use in the with the 4. Have All through man, he blessed "Dare alone; do to make 5. Let be a true know it your courage see your mind and have cheer. 6. Keep fail! T close by tribute greatly

March 8th. Ps.

Lions "The right for such in Daniel used in But a fierce alone in (Of who ant spoke I about as this?) snowy day delivered oblation," such text and saved for our harm."

But the Samson So may and man path. 7. And live And lion this out, so that God will run in afraid Let the of Christ Bunyan Chapters Keep your mish for its sly and And if us pray "break we shall fear.

Here is Christ's love for you in your A day three at a Sabbath English A cub

easily frightened. Lions might be fierce or tame. It mattered not to him as long as God was with him. His heart was fixed, trusting in the Lord.

3. Live a pure life! Daniel did. They could not find any fault in him. His enemies tried, but his ways were beyond reproach, and "his strength was as the strength of ten, because his heart was pure." He knew that "his life was right." Read Ch. 6, 22. Are we "innocent"? Do we do "hurt" to any? These are the great questions. If we have not Daniel's sense of right we cannot be brave or safe when face to face with the lions.

4. Have faith in God! Daniel had. All through his life, as child, boy, youth, man, he looked up to God and God heard, blessed and helped him through all. "Dare to be a Daniel, dare to stand alone; dare to have a purpose true, dare to make it known." So, like Daniel—

5. Let your light shine. You cannot be a true servant of God and people not know it. Before your family, among your companions, everywhere, let others see your good works and know that your mind and heart are fixed, and that you have chosen to be God's faithful child forever.

6. Keep on! Never falter! Never fail! The "purpose" will work itself out in your character, and your life will close by-and-by, as Daniel's did, with the tribute from above, "O Daniel, a man greatly beloved." Endure to the end.

March 8th.—"Bible lessons from lions." Ps. 34, 10; Prov. 28, 1.

Lions are used to represent strength. "The righteous are bold as a lion," stands for such strength to do right as we saw in Daniel last week. That is one figure used in the "Bible lesson for lions."

But a lion is used, too, as a type of a fierce and cruel enemy. "My soul is among lions." "A lion roared upon him."

(Of whom is this written?) "Thy servant slew the lion and the bear." (Who slew like this?) "The devil gets about as a roaring lion." (Who said this?) He "slew a lion in a pit on a snowy day." (Who did?) "The Lord delivered me out of the mouth of the lion." (Who gave this testimony?) All such texts represent the lions as fierce and savage foes. As such, they stand for our enemies. They wait to do us harm, "seeking whom they may devour."

But the lions may be slain: David and Samson and Benaiah all slew the lions. So may we. Pride, lust, self-will, avarice, and many other sins are lions in our path. They may be slain, and our hearts and lives be safe from their ravages. And lions may be tamed. Daniel found this out. Their mouths were stopped so that they could not do him any injury. God will save us from our foes. Don't run in the way of lions; but don't be afraid of them if they threaten you.

Meet the Superintendent tell the story of Christian, Mistrust and Timorous. Bunyan describes them, and the lions in Chapters 7 and 8 of Pilgrim's Progress.) Keep your eyes open for the lions. Jeremiah speaks of the "lion lying in wait" for its prey. Our temptations are very sly and cunning. "Watch and pray." And if we are in danger from them, let us pray as in Ps. 58, 6, that God may "break the great teeth of the lions" and we shall be saved from danger and from fear.

Bible Terms.

Here is a handy table furnished by the Christian World which it would be well for you to cut out or copy for reference in your Bible studies:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A firkin was about eight and seven-eighths gallons.

A hin was one gallon and two pints.

An omer was six pints.

A cab was three pints.

The Oban Juniors.

Miss Ida King, the Oban Junior League Superintendent, writes:

Through the abounding mercy of our Heavenly Father, we have been brought to the close of another year's work, and we are very anxious to thank God, take fresh courage and press onward. We have had a very busy year, but God has crowned our labors with success. In membership we have not grown much, have only twenty-seven members, but they are all active workers—no slackers and it is wonderful what a little band of interested willing workers can accomplish. When 1902 first dawned upon us we started out with this motive in view, with determination to live true to our pledge, read ten verses of Bible every day, memorize the Books of the Old and New Testament, the Commandments, twenty-third Psalm, Lord's Prayer, Christ's Sermon on the Mount, 14th, 15th, 16th and 17th chapters of John's Gospel, and the Catechism of our Church. Besides doing this we wanted to raise \$30 to help support a representative in China.

We raised this amount in full for missions last year. We did not accomplish quite the other, but intend to stick to it till we do. Many of our leaguers have been faithful in daily Bible reading. We take up the regular Junior League topic. Occasionally we have a union meeting with seniors. We hold our meeting on Sunday. Our Juniors still follow up their old plan during the warm months, raising and gathering flowers for church decorations, then distributing the same, with verse of Scripture, to the sick or aged. Our plan of raising money for missions last year differed some from the previous year. Last summer, in holiday season, we had in our treasury \$3.25; we added \$5 more to this amount.

Once a week we met and made up these articles. Then seven little girls volunteered to go from house to house and sell them. When sold we realized \$15 profit. Talent money was given to each member in the spring, the small amount of ten cents, which was to be collected and an honest report given of it at our rally entertainment. The report of our talent money was excellent and interesting. It grew to \$15.75. On Sunday, Dec. 21st, we had a grand Junior League Rally, conducted by Rev. G. W. Andrews, of Wyoming. On the Monday night following the Juniors gave a helpful and pleasing entertainment. Our pastor, Rev. A. J. Brown, Cantabile, presided. The programme consisted of singing and recitations by Juniors. Reports of all work done by our League during the year (including sewing circle and talent money). A nice talk to the Juniors was given by the Junior Superintendent of

the district, Miss Hayne, of Sarnia, who also favored us with two solos. Rev. J. E. Ford, of Forest, Ont., gave a very instructive address that interested the parents as well as the boys and girls. The solos rendered by Chr. Geo. Steele were loudly cheered. China was represented by six young Junior ladies, attired in Chinese costume. Their message to us was, "More help needed." They then sang very plaintively "Come Over and Help Us." With a few earnest words from our pastor the meeting was brought to a close. Truly there is no work more blessed, no work more lasting, or so full of promise for the Master, as the work among our boys and girls. Training their young footsteps in the straight and narrow way.

The "Lion Sermon."

I Pd. 5, 8, 9.

There is a curious service held in an old church in the City of London. On October 16th, every year, is preached in St. Catherine Cree, Leadenhall Street, what is called the "Lion Sermon." It has been preached every year in that same church for the last two hundred and fifty years.

If you want to be present, and would go a little earlier than the hour, you would hear the most lovely chime of bells—a chime beginning in the ordinary way, only more softly pealing, and then breaking into hymn tunes, "Sun of my Soul," "Abide With Me," "The Happy Land," and the like. Then there is the service, made very short; then the event of the evening—the sermon, the "Lion Sermon."

There was once in the city a very plump man called Sir John Gayer (or Gair). At one time he was Lord Mayor of London. Sir John happened to be in Asia at one period of his life, and when he, with his caravan, was travelling through a desert place, he found himself face to face alone with a lion. Evermore it is his company who could have helped him had gone forward. Sir John knew that only God could deliver him. He thought of Daniel in the den of lions. He perhaps thought of Paul, who was going to Rome to expect to meet an emperor who was as cruel as a lion. And he fell on his knees there before the beast and shut his eyes and cried to God to shut the mouth of the lion. And when he had finished his prayer and opened his eyes, the lion was nowhere to be seen. So when he came back to London he set aside a sum of money to be given away in gifts to poor people every October 16, and to secure that a sermon should be preached to tell the generations to come how God heard his prayer and delivered him from the mouth of the lion. Lions? There was an actual lion. Lions?

There are stone monuments of them! In abbeys and cathedrals you may see knights with their feet resting on the lion. Well, the lion the knights sought to trap was the evil spirit, which goeth about like a roaring lion. Perhaps you may never have to face an actual lion. But there are other lions you will have to face.

I. There is the lion of sloth. II. There is the lion of passionate anger. III. There is the lion of untruthfulness. IV. There is the lion that rends the soul. (Pa. 7.) V. There is the lion that waits secretly for his prey. Who is to help you to subdue them? Only God.

"Say, Mister," said the little Fresh Air child as he watched the cattie enjoying their cud, "do you have to buy gum for all of them cows to chew?"

A gentleman one day took his little lad out for a walk, but the boy got lost, and, meeting a policeman, tearfully asked, "Please, sir, have you seen a man without a little boy?"

Wanted the Worth of His Money.

The field secretary of the "Seamen's Bethel," in Boston, tells a good story of two recently landed sailors who were riding in a Boston cab. One of them accidentally broke a window, and down jumped cabby in great wrath, demanding instant payment. "How much?" asked the sailor. "Fifty cents," was the reply. The sailor handed out a dollar—the smallest piece of money he had. "I can't change it," said cabby. "Oh, well, never mind," cried the sailor, "I can fix that!" And he promptly thrust his elbow through the other window, and handed cabby his dollar.

He "Idolized" Her.

A negro man went into Mr. E——'s office for the purpose of instituting a divorce against his wife. Mr. E—— proceeded to question him as to his grounds for complaint. Noticing that the man's voice failed him, Mr. E—— looked up from his papers, and saw that big tears were running down over the cheeks of the applicant for divorce. "Why," said the lawyer, "you seem to care a great deal for your wife. Did you love her?" "Love her, sir? I just analyzed her." This was more than professional dignity could withstand, and Mr. E—— laughed until the negro, offended, carried his case elsewhere.

A Short-cut for Musicians.

That "music hath charms to soothe the savage breast," has been known long to the poets, but here is a new advantage in the soothing art.

"The fact that I am a good musician," said the lady from a country village, "was the means of saving my life during a flood in our town a few years ago."

"How was that?" asked the young lady who sang.

"When the water struck our house my husband got on the folding bed and floated down the stream until he was rescued."

"And what did you do?"

"Well, I accompanied him on the piano."

Wanted to Get Even.

Some time ago a big, strong lumberman came into a dentist's office in the town of Lindsay, to have a tooth pulled.

As the doctor prepared for the operation, the lumberman said: "I don't want you to pull this tooth right out quick. Take a little time at it. Pull it a little way and then take a rest before giving it another jerk. I think it to one side and then to the other, and make as much of an operation of it as possible."

The doctor remarked that this was a very remarkable request, but as the fellow insisted upon it, obliged him to some extent. After the tooth was out the lumberman was asked why he wanted it pulled in that strange way.

"Well," said he, "that tooth has been hurting me terribly for the past week, out in the lumber camp, keeping me from sleep, and I wanted to get even with the beggar."

Honor Not Everything.

An exchange tells us that in 1862 an intimate friend of President Lincoln visited him in Washington, and finding the President rather depressed in spirits, said: "This being President isn't all it is supposed to be, is it, Mr. Lincoln?"

"No," said Lincoln, his eyes twinkling momentarily. "I feel sometimes like the Irishman who, after being ridden on a rail, said: 'If it wasn't for the honor av th' thing, I'd rather walk!'"

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