

THE CANADIAN

L'P W O R T H E R A

TORONTO

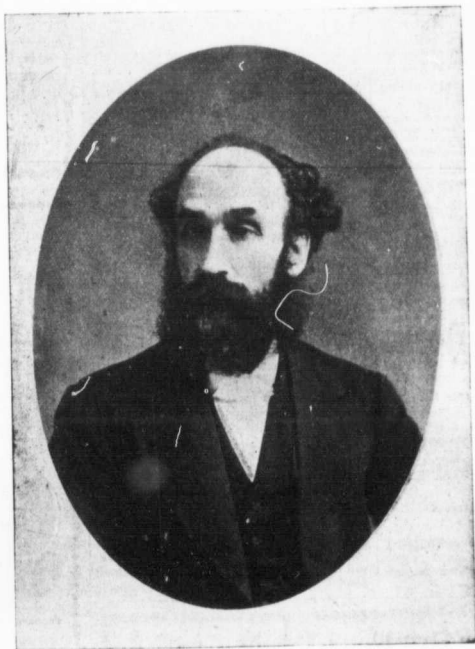
Vol. 1

NOVEMBER, 1899

No. 11

*Christian
Endeavor*

Missionary



REV. S. S. NELLES, D.D., LL.D.

Social



Literary

ALBERT COLLEGE Belleville, Ont.

(OPEN TO BOTH SEXES)

Business School, founded 1877. Practical up-to-date methods. Many graduates occupying splendid positions.

Why give big money for Commercial Scholarships?
WE OFFER YOU A SCHOLARSHIP FOR \$36.00

less than commercial scholarships in some schools, covering Tuition, Board, Room, use of Baths and Gymnasium—same privileges as regular boarders—with Shortland, Typewriting and general Business Course for 10 weeks. Longer time at same rates. Special attention to members of a family, or to two or more entering at the same time from the same place. Reason for complete course will cost about \$8.00. *This Offer Cannot be Equalled.* Send for illustrated circular. Address—

PRINCIPAL DYER.



TORONTO COLLEGE Full Term opens Sept. 1, '99

Every facility for superior Musical Education. University Degrees, Teachers Certificates, Diplomas, Scholarships, Medals, etc. **Calendar Mailed Free.**

School of Elocution and Physical Training
 H. N. STONE, B.A., Principal.
 F. H. ORRINGTON, Musical Director,
 12 and 14 Penbrake St., Toronto.

Ontario Ladies' College and Ontario Conservatory of Music **WHITBY, ONT.**

The highest educational facilities in Literature, Music, Art, Elocution, Commercial and Domestic Science. Elegant and capacious buildings, free, with every comfort in steam-heating, electric lighting, etc. Healthful and influences calculated to build up a refined and noble character. Apply for calendar and further information to REV. J. J. HAKE, Ph.D., Principal.

EPWORTH LEAGUE **Music Books**

Canada An Hymnal—Enlarged edition. Board covers. Each, 50c; per dozen, \$5.00.

Epworth Hymnal, No. 2—Board covers. Each, 40c; per dozen, \$4.20.

Songs for Young People—By E. O. Excell. Board covers. Each, 25c; per dozen, \$2.40.

Finest of the Wheat—Board covers. Each, 40c; per dozen, \$4.20.

WILLIAM BRIGGS Wesley Buildings **TORONTO**
 C. W. COATES, MONTREAL, QUE.
 S. F. HUSTON, HALIFAX, N.S.
We prep. Postage.



Are Your Hands Tied?

Are you confined to an occupation that promises nothing for the future? Does it seem impossible to improve your position? If so, why not **BREAK AWAY**, and prepare yourself for something better? The

CENTRAL Business College

Toronto, will help you to grasp one of the many opportunities which are constantly presenting themselves to those well qualified for business positions. **Our Circulars will interest you. Write for them.**

W. H. SHAW, Principal.

The Best We Have.

Christ gives the best. He in the far-off

ages
 Once claimed the firstling of the flock, the finest of the wheat,
 And still he asks his own with greatest blessing.

To lay their highest hopes and brightest talents at his feet.
 He'll not forget the feeblest service, humblest love.

He only asks that of our store we give to him

The best we have.

Christ gives the best. He takes the hearts we offer

And fills them with his glorious beauty, joy, and peace.

And in his service, as we're growing stronger,
 The calls to grand achievements still increase.

The richest gifts for us on earth, or in the heaven above,

Are hid in Christ. In Jesus we receive
 The best we have.

And is our best too much? O friends, let us remember

How once our Lord poured out his soul for us,
 And in the prime of his mysterious manhood

Gave up his precious life upon the cross!
 The Gods of lords, by whom the worlds were made,

Through bitter grief and tears gave us
 The best he had.

—The Interior.

A Merry Heart.

A merry heart will cure laggard work.
 "Father, what is an optimist?" the boy asked. The father thought a little, and then said, "Now, sonny, you know I can't give ye the dictionary meanin' of that word, no more'n I can of a great many others. But I've got a kind of an idee what it means. Probably you don't remember your Uncle Henry, but I guess if there ever was an optimist he was one. Things was always comin' out right with Henry, and especially anything hard that he had to do; it wa'n't-a-goin' to be hard—'twas just kind of solid, pleasant. Take hoein' corn, now. If anything kind of took the tucker out of me, 'twas hoein' corn in the hot sun. But in the field, long about the time I began to lag back a little, he'd look up an' say, 'Good, Jim! When we get these two rows hoed, an' eighteen more, the piece'll be half done!' An' he'd say it in such a kind of a cheerful way that I couldn't a ben any more tickled if the piece had been all done—an' the rest 'wold go light enough." Anybody can see, if a man goes at his work with a heart like that, whether his work be hoeing corn, or merchandising, or school teaching, or clerking, or carpentering, or preaching, his work will be swiftly and well done.—*Dr. Wayland Hoyt.*

The Best Company For the Best Risks

To be the best company for the best risks, a company must select only the best lives, must issue the safest and most equitable policies, must invest with the greatest safety, and must manage all its affairs with the utmost care and economy. Total abstainers are the best risks, other things being equal.

THE Temperance AND General

LIFE ASSURANCE COMPANY

is the total abstainers' company in Canada. Its record for mortality, investment of funds, and for care and economy in managing its affairs, stands unexcelled.

HON. G. W. ROSS, President.
 H. SUTHERLAND, Managing Director.

HEAD OFFICE:

"Globe" Building, Toronto.

SEND FOR OUR NEW WATCH

CATALOGUE

On the Subject of Watches



Come in and have a quiet, comfortable talk with us; we will help you use your own judgment in selecting:

Gents' gold, \$30.00 to \$100.00
 Ladies' gold, \$15.00 to \$30.00
 Gents' gold filled, \$13.50 to \$35.00
 Ladies' gold filled, \$9.00 to \$20.00
 Gents' silver, \$5.00 to \$30.00
 Ladies' silver, \$3.50 to \$12.00

TRADE MARK.

Ambrose Kent & Sons

DEALER IN FINE WATCHES

156 Yonge St., TORONTO

WANTED

A YOUNG MAN to work on farm. Epworthian preferred. Address.

E. F. COE, LeRoy, N.Y.

The Canadian Epworth Era

Vol. I.

TORONTO, NOVEMBER, 1899.

No. 11.

MAKE THE WORLD BRIGHTER.

If the world seems cold to you
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan
"Ah! the cheerless weather!"

If the world's a wilderness,
Go build houses in it!
Will it help your loneliness
On the winds to din it!
Raise a hut, however slight;
Weeds and brambles smother;
And to roof and meal invite
Some forlorn brother.

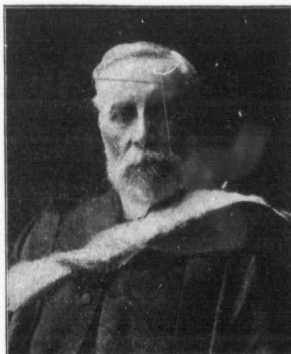
If the world's a vale of tears,
Smile till rainbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark Sorrow's stream
Blends with Hope's bright river!
—Lucy Larcom, in the *Independent*.

Self-Improvement.—Mental power depends less on the gifts of nature than on the fruits of culture. When an old lady in England heard that Southey, and Coleridge, and Wordsworth, with other distinguished men, were about to associate themselves in a literary club, she said she was "so glad they were going to try and improve their minds." We laugh at her simplicity, but it is not without a lesson of wisdom. Native mental gifts will avail little unless we improve ourselves. Native mind is but the rough stone in the quarry; it will depend on our aspiration and diligence whether from that quarry come the hewn blocks, the squared and polished stones, the carved and chiseled columns.—*Dr. A. T. Pierson.*

Power of Culture.—The studious or reflective youth is cheered by the radiance of hope which never illumines the sky of the indolent and the thoughtless. *Culture pays.* It gives momentum and solidity to thought and expression. It supplies solitude with society, and makes periods of rest seasons of intellectual refinement. It is said that at the battle of Gettysburg, there was a moment when it seemed as though the column, some hundred yards in breadth, sweeping down upon the Federal forces, must crush and master them. But the Pennsylvania Reserves, which breasted this battle wave, had among them a large number of the graduates of colleges, and were in moral and mental standing the superiors of the foe. To this fact, more than to all others, we are indebted for that lifting up of prowess, and that flash of patri-

otism, which appalled the rebel host and caused them to pause in their apparently resistless march. It is not surprising. As the eye of a man can awe the beast, it is not surprising that the *look* of an intellectual man influences his inferiors. It is known and felt everywhere that culture and education tell. Men are stronger, broader, and healthier because of it.—*Dr. J. D. Fulton.*

Arguing from Exceptions.—"Spurgeon never went to college; Lincoln had but a few weeks' schooling; Shakespeare was self-made; and so I—" says the complacent youth. To whom it might be replied: It is not wise to argue from exceptional cases. Are Lincoln, and Shakespeare, and Spurgeon, fair representatives of the average man? A few years ago an old gentleman died in New



CHANCELLOR BURWASH, S.T.D., LL.D.

York at the age of far beyond a century. He had been a soldier, and fought in the European wars up to the battle of Waterloo. During all his life he used wine and spirits, tobacco and opium. It would hardly be wise to argue from his case that war, wine, alcohol, tobacco, and opium promote the length of life. Thirty-five years ago the writer saw and heard Colonel Lehmanowsky, a member of the Grand Army. He was in all of Napoleon's wars, in the Egyptian campaign, the Peninsular war, and the Russian campaign. Yet he lived to nearly a hundred. Would it be wise to argue that war is a healthful employment? Samson achieved a good deal with the jawbone of an ass; but his case was exceptional. We should hardly be warranted in arguing from it, and in inferring from it that rifled guns are of no account. The men who succeed without the aid of education are the exceptions. Common men need all the help that

education can give, to put themselves on a level; and even of the exceptional men it may be said that they would have succeeded still better with the advantages of education.—*Er.*

Christian Education.—What duty can be more urgent than to pour all our educational processes full of moral principle and religious life, and especially to see to it that the higher education, which is to give law to the masses of men in all matters of scientific, philosophical, and theological opinion, shall never lose sight of Sinai or Calvary; that it shall be thoroughly Theistic, and consistently Christian? Man wants morality and religion—the true morality, the one perfect, final religion—not Confucius, Zoroaster, Socrates, nor Moses alone, but Jesus Christ. He is the "Desire of all nations." It is truer than ever that "all men seek him." Scientists, moralists, philosophers, reformers, statesmen, all men, consciously or unconsciously, are swelling the refrain, "We would see Jesus." The mind and heart of the world have been so enkindled by the search after truth that nothing but the highest truth can satisfy them.—*Bishop C. D. Foss.*

Education and Wealth.—Often a parent is unwilling to spend money on a child's education—preferring to keep it to "give him a start" in life. Often a young man is so eager to get into "business," that he cuts short his educational course. All this is exceedingly unwise. Education with but little wealth is worth far more than wealth with scanty education. Wealth is desired for the pleasures it can purchase. But a trained mind has gratifications greater than those which money can buy. The thoughtful mechanic can get more enjoyment out of the five cents which he pays for a newspaper, or the dollar he gives for a book, than his ignorant fellow-workman can obtain from double the amount invested in tobacco and beer. The extravagantly furnished table, and the expensive carriage and horses, will yield a man far less pleasure than that which may be derived from study and literary companionships—matters which cost comparatively little. The body is capable of but little pleasure as compared with what the mind can receive. The cultivation of the intellect opens the way to far greater personal enjoyment than does the acquisition of wealth.—*Examiner and Chronicle.*

It is noticed that the Christian Scientist who has been trying to keep cool all the summer, is now laying in his winter store of blankets like other folks, to keep out the cold, which we are given to understand is only a matter of imagination.—*Edward Leigh Pell.*

"LET KNOWLEDGE CROW FROM MORE TO MORE"

Our Universities and Colleges

"THE TRUTH SHALL MAKE YOU FREE."

L.—VICTORIA UNIVERSITY,
TORONTO.

BY THE EDITOR.

IN view of the fact that the Twentieth Century Thanksgiving Fund is expected to bring greatly needed financial assistance to our colleges, this paper proposes to give its readers some idea of the work being done by these institutions, with the view of developing an intelligent interest in them.

Naturally our attention is first directed to Victoria University, the oldest educational institution of the kind in the Province of Ontario. It was founded in 1836 in the town of Cobourg, with Rev. Matthew Richey as principal, and was at first known as Upper Canada Academy. To provide the necessary funds for the building and to maintain the work was a great undertaking for the few Methodists of that time. It was a larger task for them to raise the \$50,000 required at the outset, than it will be for the large and wealthy Methodist Church of to-day to contribute a million dollars. Recognizing the importance of education to the future prosperity of the Church, both ministers and laymen took hold of the enterprise enthusiastically, and gave liberally of their means to sustain it.

Rev. Egerton Ryerson was sent to England to solicit help from friends there. An extract from a letter written to Dr. Ryerson during his absence by the chairman of the board engaged in erecting the building, will show how intensely in earnest these men were. He said:—"You must stay in England until the money is got. Use every effort. Harden your face to flint, and give eloquence to your tongue. This is your calling; excel in it. Be not discouraged with a dozen refusals in succession. The

money must be had, and it must be begged. My dear brother, work for your life, and I pray God to give you success. Do not borrow, if possible. Beg, beg, beg it all. It must be done."

After five years of academic work, the academy was endowed with university powers, and Rev. Egerton Ryerson, D.D., was appointed as its first principal. When, two or three years later, Dr. Ryerson was called to the important and honorable position of Chief Superintendent of Education for Ontario, his place in Victoria was taken by Rev. Dr. Alex. McNab, who had charge for four years.

by unusual originality of thought. For thirty-seven years he gave his best energies to building up Victoria, and his name is held in veneration by the hundreds of graduates who went out from her halls.

Upon the death of Dr. Nelles in 1887, Rev. Dr. Burwash was called to the presidency, which he still occupies. He is a man of wide knowledge and rare literary culture. With the students he is very popular, and is regarded with the greatest respect by all who know him.

In 1886 it was decided by the General Conference to enter the Federation of Colleges, and Victoria was shortly afterwards removed to Toronto. About this time Rev. Dr. Potts was called from the pastorate, to assume the duties of

General Secretary of Education. At that date the income of the Educational Society had never reached \$12,000. It is more than \$23,000 now. Largely through Dr. Potts' influence, the endowment was greatly strengthened, and interest in our educational work has been sustained by his eloquent advocacy of

the cause during the past twelve years.

A splendid building costing a quarter of a million dollars, was erected on a prominent site in Queen's Park, and through the munificence of Wm. Gooderham, Hon. John Macdonald, H. A. Massey, and others, there is not a dollar of debt on it. It is solidly built of stone, and in the opinion of many, is the handsomest college building in Canada. The front door opens upon a spacious hall, which is used for the annual banquet and for the conversation. To the right is the president's office, and opening off the main hall are several class rooms, as well as the college library. On the second floor is located the beautiful chapel where devotional exercises are conducted every morning. Alumni Hall,



"OLD VIC." COBOURG.

He was followed by Rev. S. S. Nelles, D.D., LL.D., who was then a young man. The outlook was not a rosy one, for the treasury was empty, and there was not a dollar of endowment. The new principal, however, took hold of his work with great energy, and a movement was inaugurated to secure an endowment.

If ever an appointment was appropriate, it was the election of Dr. Nelles to be the head of Victoria College. He had great natural ability and was marvelously versatile. As a preacher he was brilliant, and his sermons were marked

where the meetings of the Literary Association are held, is on the third floor, as is also the museum.

A considerable part of the Arts Course is taken by the students of Victoria in the University College, and the degrees in Arts are conferred by Toronto University. Victoria retains its degree conferring power, but holds it in abeyance, to be resumed at any future time if it is deemed desirable. Degrees in divinity are granted, but a comparatively small number take the degree of B.D., and Victoria has not been at all lavish in scattering D.D.'s throughout the country.

There are at present eleven professors and teachers who give instruction in a

supply the funds for the purchase of a site.

One of the best things about Victoria is the Christian atmosphere that prevails throughout its halls and class rooms. Parents may send their sons and daughters here without the slightest fear that they will be tainted by skeptical influences emanating from agnostic teachers. There is also a robust, manly type of religion among the students themselves, and many a young man dates his conversion from the first year of his connection with Victoria College. A number of probationers are each year in attendance preparing for the ministry.

What does Victoria need? It has a

many of our Epworth Leagues and Sunday Schools will contribute something to this worthy cause. We have been doing much to cultivate the missionary spirit, but the interests of education must not be overlooked.

AS HE SEES IT.

BY S. A. STEEL, D.D.,
Ex-Secretary, Epworth League.

It was at the Junction. Having some time to wait for a train, I took a chair out on the station platform, tilted it against the wall, and prepared to take it easy. Here and there a lantern blinked in the darkness. One of



VICTORIA UNIVERSITY, TORONTO

large number of subjects. The federation arrangement furnishes the students the opportunity of availing themselves of the services of thirty-one instructors in the Arts Course.

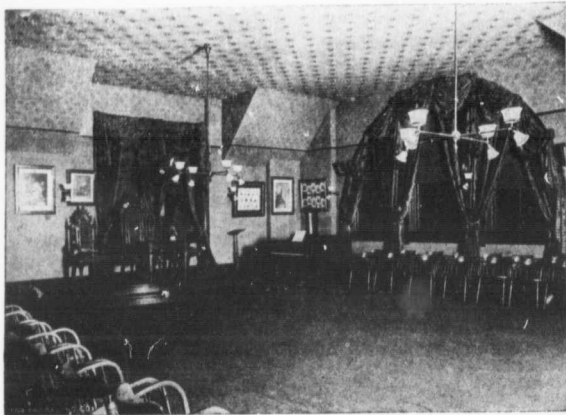
Last year there were 225 students in attendance in the Arts Course, and in Theology 155. The total enrolment for the year was 272. Since the removal of the College to Toronto, the attendance has steadily increased. The writer remembers when there was only one young lady attending lectures in Victoria; now there are about fifty, and a cosy parlor and study has been provided for their convenience. It is to be hoped that the ladies' residence will soon become an actuality. The money for building has been provided for in the will of the late Hart A. Massey, and the friends of the college are expected to

splendid building, fine equipment, and a most efficient staff of professors. What is required now, is that its endowment shall be considerably increased. For the past few years it has been running behind to the extent of several thousand dollars annually, and this cannot continue long without a financial crash.

The endowment now amounts to \$250,000, and to this will be added in due time \$150,000 from Mr. Massey's bequest. A further sum of \$200,000 is absolutely needed to place the institution upon an independent and paying basis. It is confidently hoped that this will be realized through the Twentieth Century Thanksgiving Fund. The wealthy men of the Church have set a fine example. What is wanted is a large number of subscriptions ranging from fifty to a thousand dollars. We trust that

these approached, and the hotel porter sat down on the steps near me, and began a conversation with another negro. Neither of them seemed to observe my presence. A third negro came up, and some words passed between him and the porter that did not sound altogether friendly. As he moved away, the negro porter, Uncle Ned, began again:

"You hear that nigger talk? Well, if he was to die to night I'd have to give a quarter or a dollar to bury him. Yes, sir, I'd have to give a quarter or a dollar to bury him, 'cordin' to my opinion of the negro race. I say, 'cordin' to my opinion of the negro race, and course I think well of the negro race. I'm a nigger myself, and will always be a nigger. I was born a nigger and I'll die a nigger. I know niggers, and I know how to treat a nigger. You have to treat a



ALUM:1 HALL, VICTORIA UNIVERSITY, TORONTO.

This room was furnished throughout by the Union Literary Society, and is used exclusively by it for its meetings.

nigger like a nigger, and a white man like a white man. You can't treat all alike. You can't treat all niggers alike. The trouble with niggers is, they don't respect themselves. Course there's some few that does, but I'm talking about the race. You know that's so."

"You've been drinking, nigger," contemptuously interrupted the third negro, who had returned and listened for a moment.

"Well, I paid for it with my own money, and didn't beg it," was the tart retort, and the negro walked away.

"Yes, sir," Uncle Ned resumed, "they don't respect themselves no more 'n a dog does. No more 'n a dog does. White folks 'cuse niggers of stealing—stealing chickens and water melons. That's so. A nigger may have a hen-house full of chickens, but he'll go and take a pullet

off somebody's 'ese's roost; and he may have a whole acre of water melons, all his'n, and you'll ketch him in another man's patch. He doesn't respect himself. He's got to respect himself before anybody's goin' to respect him. Charity begins at home, doesn't it."

"Hit sho' does," observed the quiet listener.

"Niggers go at things wrong," continued Uncle Ned. "I hear 'em say, 'trust in de Lord, trust in de Lord.' Now that's all stuff; they'd better go to work. The Lord ain't got nothin' to do with a lazy nigger. He ain't thinking about him. I tell you he ain't got no use for him. If you want the Lord to help you, you got to hustle around and 'tract his notice. I hear them niggers talk about being sanctified. A sanctified nigger ain't fit for nothin'. There

ain't nobody for 'em to 'sociate with. You know that. Yes sir, a sanctified nigger is the lonnestest bein' in the world.

"Niggers go at it wrong. They ain't got no sense about some things. You know how they prays—you can hear 'em a mile, whoopin' and hollerin' like the Lord was def as a post. Now there ain't no sense in that. The Lord ain't def; he is everywhere; he's right here now—I can't see him, or feel him, but he can hear me when you can't. This thing the niggers call religion don't do 'em no good. You know that Baptist meetin' goin' on over yonder? Of course you do, cause you can hear 'em whoopin' and yellin' nearly all night, and 'sturbing everybody in town except themselves. Well, sir, that boy of mine went over there, and they made a plum fool out'n him. He come home one night, walked right in where me and his mammy was sittin', and slapped his hands this way, and said, 'Pa, bless God.' Well, it's all right to bless God, but I looked at him, and said, 'Bless God, for what?' All I could get out of him was, 'Pa, bless God; pa, bless God.' He stood there like a fool sayin', 'Pa, bless God,' until I said, 'Look here, nigger, if you don't have some sense, I'll give you something to bless God for.'

"You know that carload of telegraph poles on the track in front of my house? Well, sir, you may kill me if he didn't go and climb up on the top of that carload of telegraph poles, and stand there like a natural born fool; slappin' his hands and saying, 'Bless God.' I stood and looked at him a little while, and then I told him if he didn't come down and quit actin' the fool, I'd beat the life out 'n him. He got down and went up stairs, in the room right over me, and got down there and began one of them whoopin' prayers. You could a heard him a mile. I told his mammy they had done made a fool out of that boy. I guess I'll have to get him back to his senses. I went out and got me a stout limb, went up stairs and got in on him. There he was, down on his knees, rocking backwards and forwards, whoopin' and yellin' at the Lord. I didn't say a word, but just let in on him. I beat him, yes, sir, I beat him until I beat him back to his senses. I don't want no fool nigger around me a whoopin' and yellin' like an idiot. No, sir, that kind of religion don't do a nigger no good. It 'pears to make him a fool."

Just then a whistle blew. He started up, seized his lantern, and shouted, "Train north!"

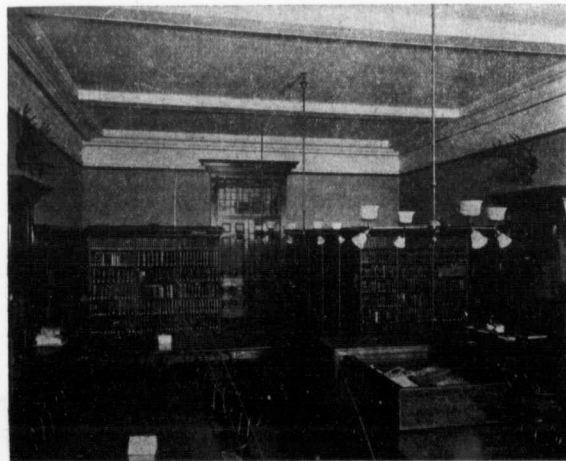
After he left, the other negro, who had been the quiet listener all the time, rose and sauntered by where I was sitting. I remarked:

"He's been talking horse sense."

"He sho' was, boss," was his approving reply. All darkies are not fools. Uncle Ned is a philosopher.

Iuka, Miss.

REGINALD RADCLIFFE was walking in London with his friend, Rev. W. Pennefather. A beggar put out his hand and said, to the latter "O man, with heaven in your face, help me!" The testimony of heaven in the face leads people to say, not "what a wonderful man he is," but "what a wonderful God he has!"



THE LIBRARY AND STUDY, VICTORIA UNIVERSITY, TORONTO.

A FALLEN STAR.

BY REV. D. W. SNIDER.

WHAT a striking sermon the picture of "A Fallen Star," by Jan Van Beers, preaches! Have you ever seen it! No! Well, it is both startling and pathetic in its suggestiveness. It conveys a lesson that it is hard to teach and one which some will never learn until they also "shall fall, and be broken, and be snared, and be taken."

The picture represents a woman thrumming a harp, and with her mouth open as in the act of singing. She is clothed for the street, and in some public place she is evidently trying to gain the attention of the passer-by and to secure his offering in return for her song. Her garments are old; both the bonnet she wears and the shawl upon her shoulders tell the story of a splendor that is past.

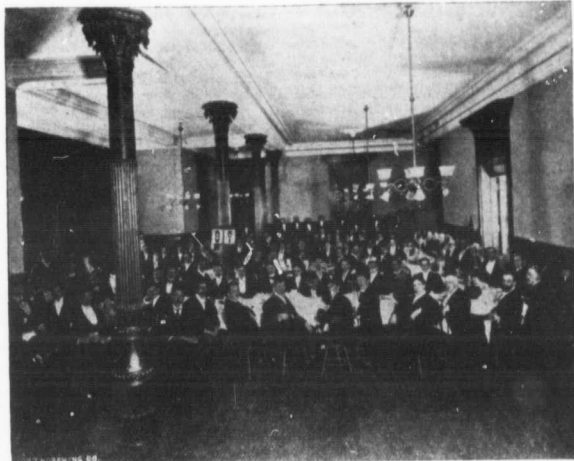
She looks old herself. One would not like to guess her age because her features are stripped of beauty and every trace of loveliness is gone, while we know that old age which is found in the way of righteousness retains or rather gains both a beauty and loveliness that the withering breath of time fails to destroy. The woman in the picture might be sixty years of age or less. She might be seventy years of age or more. You would be as ready to learn that the fact lay at either extreme with as little surprise as you would be to tell that the hard and shrivelled nut-shells you had picked up in the woods had passed through the trials of either one or four winters.

She is an old hag singing an old song. Long as she lives she will not let the "Annie Rooney," or "After the Ball," of her earlier triumphs sink into their wretched graves.

There was a time, doubtless, when in her costly silks and jewels she frou-froued merrily before the footlights and made her bewitching bow. Rouged and crimped and adorned she sang her part as the star of the evening's programme; and when the multitude applauded her screaming climax, she smirked and flirted and backed with many gracious "curtseys," from the scene to carry her triumphs into her dreams until, whether asleep or awake, she was wrapt in pride and vanity.

But she was spoiled—perhaps (sad fate of many) she was betrayed. Her services were no longer sought. The extravagant press-notices of a former time were scorned. She was abandoned and the fickle multitude shouted the praises of another. Her day was done.

And, now, the picture shows her to us after her days of bitterness and when her pride has gone. Misfortune has scattered her beauty. Time has chiselled deep wrinkles upon her face wherever appetite or passion has painted the track. Her skin has become sallow and leathery where the peculiar toilets of earlier days have performed their tannic operations. With eyes that are lustreless and hopeless and with lips all seamy and dry—toothless and ugly she stands thrumming the old harp and singing the old song. She will take pennies now where she used to scorn the dollars. She is jostled now where once she was the centre of admiration. She is forsaken now where once



THE MAIN HALL, VICTORIA UNIVERSITY, TORONTO.

The above is a scene at the Senior Dinner.

she was interviewed and courted and banquetted. Wrecked and withered worldliness! A fallen star.

The picture reveals the career of the unconsecrated. It tells the story of talents which are not laid at the feet of Jesus. But is it not so that large numbers of the young in our Sunday Schools and Epworth Leagues are being drawn by the fascination of the applause which waits on coquetry and dress and showy ability into perilous places and to a thirst for careers as vain and profitless? Are you able to account for the strut and strain of the average elocutionist into whose circular move-

ments and unnatural mouthings the Sunday School scholar who brings down the house at that sometimes thinly disguised theatre called the anniversary entertainment, throws herself?

Talents which God gives and which industrial study and use may multiply in power and excellence need no theatrical setting that they may shine, and while they are employed for the glory of the giver they are their own adornment; and when the voice has failed with age and the talent must be restored with usury the fact of its consecration will be seen on the ennobled brow, even down to the grave.

Simcoe, Ont.



THE CHAPEL, VICTORIA UNIVERSITY, TORONTO.

THE RIVER ST. JOHN.

BY THE EDITOR.

AMONG the many picturesque and beautiful rivers of America, the St. John is one of the most attractive, presenting an unusual number of

interesting features to the sportsman and tourist. The late Governor Russell, of Massachusetts, said of the St. John River, "I know of nothing grander, or more picturesque, or more beautiful than the scenery and the general appearance of the St. John valley. It is crowded with suggestion, and is full of inspiration. I speak with some enthusiasm. There are few, I fancy, who have made the trip for the first time who are not enthusiastic over it. As I said to my friends on the trip, it cannot be many years before the banks of the St. John are dotted with summer residences." Archbishop Corrigan, of New York, speaking some years ago, expressed his belief that if the St. John River had the Hudson's elegant residences and artificial ornamentation along its shores, the Hudson would not compare with it.

The river was given its Christian name by Champlain in 1604, because he discov-

ered it on the day of St. John the Baptist. Its extreme source is in the State of Maine, but it flows principally through the Province of New Brunswick, and pours its waters into St. John harbor. It is nearly five hundred miles long. For the first seventy-five miles it passes through a great forest, the home of the

moose, caribou, deer, bear, and beaver—a paradise for the hunter. Then scattered settlements appear, increasing in number and size as the river approaches the sea. About midway between the source and the mouth the river takes a leap known as "The Grand Falls," which is well worth a visit by every tourist. There is

nothing in Canada to compare with it, except Niagara. The only part of the river that is at all times navigable, is between Fredericton and St. John, where steamers ply daily during the season. Above Fredericton boats run for a short period during high water in the spring. Early in September I had the pleasure of making the trip down the river from Fredericton to St. John by the large and well furnished steamer *Victoria*. The

freight business alone is evidently sufficient to make the line of steamers pay well.

The manner in which single passengers and small quantities of produce are taken on board is very interesting, and always brings a crowd to the side of the boat where the operation is performed. The steamer slows up and a boat puts out from the shore. When sufficiently near to the big steamer it is drawn in, and the cargo discharged, when the boatman puts about and pulls for the shore, while the *Victoria* toots her whistle and proceeds on her way. Long experience has enabled steamer and boat to come together with wonderful celerity. As we near the mouth of the river the scenery increases in grandeur; on either side there are wild and rugged cliffs which gradually give place to rounded hills covered with vegetation, with here and there glimpses of well kept farms and cosy homes.



CITY OF ST. JOHN, N.B.

nothing in Canada to compare with it, except Niagara. The only part of the river that is at all times navigable, is between Fredericton and St. John, where steamers ply daily during the season. Above Fredericton boats run for a short period during high water in the spring.

Early in September I had the pleasure of making the trip down the river from Fredericton to St. John by the large and well furnished steamer *Victoria*. The

freight business alone is evidently sufficient to make the line of steamers pay well.

The manner in which single passengers and small quantities of produce are taken on board is very interesting, and always brings a crowd to the side of the boat where the operation is performed. The steamer slows up and a boat puts out from the shore. When sufficiently near to the big steamer it is drawn in, and

the cargo discharged, when the boatman puts about and pulls for the shore, while the *Victoria* toots her whistle and proceeds on her way. Long experience has enabled steamer and boat to come together with wonderful celerity. As we near the mouth of the river the scenery increases in grandeur; on either side there are wild and rugged cliffs which gradually give place to rounded hills covered with vegetation, with here and there glimpses of well kept farms and cosy homes.

The most unique and interesting feature of the St. John River is the famous "Reversible Falls," caused by the ebb and flow of the tide. Twice every day the fresh waters of the river contend for the mastery with the phenomenal tides of the sea which rise and fall twenty-seven feet. As the river pours itself out into the Bay of Fundy at low



LOOKING UP LONG REACH, ST. JOHN RIVER, FROM WESTFIELD.

ered it on the day of St. John the Baptist. Its extreme source is in the State of Maine, but it flows principally through the Province of New Brunswick, and pours its waters into St. John harbor. It is nearly five hundred miles long. For the first seventy-five miles it passes through a great forest, the home of the

journey is a leisurely one, and those who are in a hurry would do well to take the railway. For the tourist, however, who has the day before him, it is a most delightful experience to be long remembered. At first the surrounding land is low, but becomes more bold and precipitous as we proceed, and picturesque features increase

feature of the St. John River is the famous "Reversible Falls," caused by the ebb and flow of the tide. Twice every day the fresh waters of the river contend for the mastery with the phenomenal tides of the sea which rise and fall twenty-seven feet. As the river pours itself out into the Bay of Fundy at low

tide, it rushes over the rocks between massive walls with tremendous velocity and power, forming "rapids" quite equal to those of the Niagara River. I had been informed that when the tide comes in, the waters of the river were driven back through the narrow channel, and then the "falls" flowed in the opposite direction with about the same force. To behold this unique sight I visited the bridge several times, but always found the water flowing the same way, out to the sea, until I began to doubt the reports that had come to me. During my last trip, however, it was my good fortune to see the current going up stream, and the "falls" were actually rushing in the opposite direction. It is possible for

A SUGGESTIVE CONTRAST.

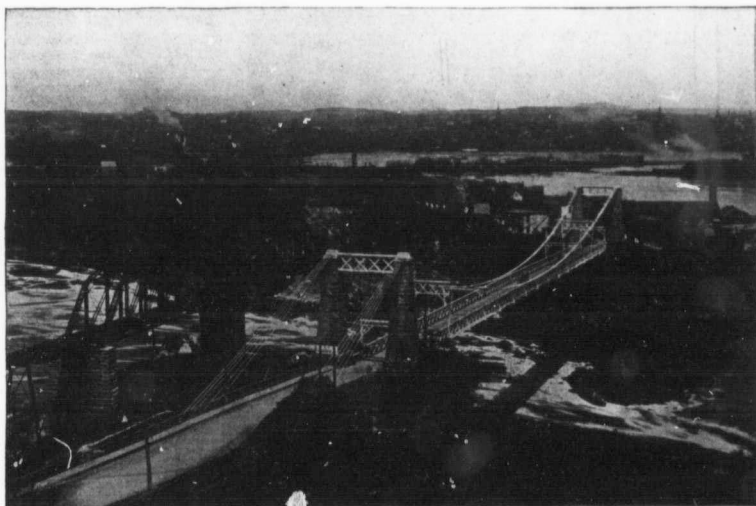
BY H. E. FAIR.

HAVING been connected with League work for some years, and associated with different leagues, I have had some little opportunity of observing the workings of different societies. Let me briefly draw attention to some of these methods and leave it for you to say which are wise and which are not.

We will consider two societies of about equal strength in numbers, and with much the same advantages in other respects, located in the same district, calling one "H" and the other "L."

ment, and that the League is given due prominence as a church society. The treasurer, having been alive to his work, has enabled the society (1) to raise a good sum for missions (through the Missionary Committee); (2) to repaper and repaint the church; (3) to raise a good sum for the ordinary church purposes, and chiefly (4) to introduce systematic giving among the League members, the Active paying ten cents a month, and the Associate five cents. By his energy he has put the society in first class shape financially, so that the cry of "no money" is a thing of the past.

But League "L" presents a very different condition. The president is a woman, who knows little or nothing of



THE FALLS AND BRIDGES, ST. JOHN, N.B.

vessels to pass through when the waters are level, which occurs four times in twenty-four hours, about ten or fifteen minutes at each time.

St. John is a beautiful city of about 50,000 population, built upon several hills. Its principal attraction to the tourist is the fact that there is no sweltering heat in summer. The daily average temperature between 7 a.m. and 4 p.m. is between sixty-five and seventy degrees, and the nights are always cool. Occasionally, however, fogs envelop the city, and are somewhat unpleasant while they last. A walk among the St. John wharves is most interesting. At one hour there will be seen a line of ships floating in the water, but the next time you saunter that way they will probably be lying helplessly in the mud, with the tide out. A large number of "tramp" steamers come into the harbor, especially during the winter, and there is considerable commerce with the old country.

The membership of each is perhaps 25 Active and 10 Associate.

League "H" has for president a man fully acquainted with League history and work, who has already been vice-president of each department, and knows exactly what should be done by each. He very seldom leads a meeting, but constantly calls upon his members for the services they can and should render. He sees that thorough preparation is made for each and every meeting, and never allows a meeting to "drag." By constant "nagging" at his vice-presidents, he succeeds in getting each department thoroughly organized, and at each business meeting a full report is given of its work. "No report" is not accepted. New plans, if judicious, are always welcomed and given a fair trial. He is assisted by a secretary as thoroughly efficient as himself, having followed him through the different departments, but who directs his chief attention to the business methods of the society, sees that proper records are kept in every depart-

ment, and that the League is given due prominence as a church society. The treasurer, having been alive to his work, has enabled the society (1) to raise a good sum for missions (through the Missionary Committee); (2) to repaper and repaint the church; (3) to raise a good sum for the ordinary church purposes, and chiefly (4) to introduce systematic giving among the League members, the Active paying ten cents a month, and the Associate five cents. By his energy he has put the society in first class shape financially, so that the cry of "no money" is a thing of the past.

But League "L" presents a very different condition. The president is a woman, who knows little or nothing of

the books of this League that Active members pay ten cents a month, and associate members five cents. That has not been done, simply because the president and the treasurer did not look after it.

Just one more point of contrast and then I am done. At "H," one member, who has been there for over three years, and is then an ex-president, severs his connection to "go west." The League holds a very affective farewell service, and presents him with a beautiful address, wishing him "God-speed." In the same night at "L," five members are present for the last time. One is an ex-president, who has been a member for five years; three are Active members of three years' standing, and the other is an Associate member. Not one word of farewell is said during the entire service,

it was said, centuries ago. "Let none of you appear before the Lord empty." It is an honorable office that is imposed upon you, that of receiving the offerings which your fellow-worshippers have brought to the sanctuary. Hence you never need allow a feeling of timidity or shyness to come over you, as though you were put in the light of asking help. Giving should be an act of worship, and the prefatory words which sometimes precede the collection—"Let us now worship the Lord with our offerings"—should not be regarded as a mere form of empty words. By your courteous demeanor and your reverent conduct you may help therefore to exalt this part of the service and bring others to feel that it is not a mere financial proceeding, without any religious value.

indebtedness to the ecclesiastical enterprise whose benefit he is sharing. If the thought ever comes to his mind,—based upon unhappy experiences in the past, when he has gone through a well-dressed congregation and returned the basket to the chancel with a few dismal pennies in it,—that many people who come to church are either careless or stingy, he ought never allow that thought to appear embodied in his policy as a basket carrier. He ought to act as if everybody was willing to make an offering.

—*Central Christian Advocate.*

AN HOUR A DAY.

The keynote to the character of the young is the way in which they employ their leisure time.

A writer to the *Sunday School Herald* tells what an ambitious boy did with one leisure hour a day. There is encouragement in the story for all earnest young people.

A few years ago two poor boys from the old town of Plymouth, Mass., went down to a lonely part of the coast to gather a certain seaweed from the rocks, which, when bleached and dried, is sold as Irish moss, for culinary purposes. The boys lived in a little hut on the beach. They were out before dawn to gather or prepare the moss, which had to be wet with salt water many times, and spread out in the sun until it was thoroughly whitened. They had one hour each day free from work. One of them spent it lying on the sand asleep. The other had brought



LUNT'S FERRY, ST. JOHN RIVER.

and no mention is made of the leaving of those who have been faithful members.

In conclusion, let me assure you that I am stating facts, and not writing fiction; facts only too well known in the district in which these Leagues are.

Lucan, Ont

CONCERNING THE COLLECTION.

In the absence of a regular school of methods for the instruction of those who act as collectors in our churches, we have in mind certain suggestions which may help these important servitors of our congregations.

Brothers, you should magnify your office, considering that you occupy a post which brings you at every service prominently before the congregation. Never for a moment should you fancy that you are begging a favor when you pass the collection baskets. You are rather conferring a privilege,—giving the people the opportunity to respond to the Scriptural command, "Bring an offering, and come into His courts." To ancient Israel

Be deliberate, therefore, in your conduct of this part of the service. Do not hurry through it, or slur it over. Give everybody a chance to contribute, and act as though you expected an offering from every attendant. Sometimes an usher will take a swift, searching glance into a well-filled pew, and, upon seeing that nobody is getting out any money, he will pass on without sending the basket along that bench full at all. That is an inexcusable piece of neglect. The usher has no right to take it for granted that there is no money in such a pew. He ought to deliberately stop, pass the basket courteously and expectantly to each one successively, giving each one a fair chance to get out the purse and extricate a silver coin from it and drop it into the basket. To hurry from one seat to another is to slight a very important part of the service, and run the risk of giving generous people no opportunity to contribute. The usher should take it for granted that everyone who comes to church is willing to recognize by a contribution some measure of his financial

out his books, and studied for that hour, trying to keep up with his school-mates.

Fifteen years after the first boy, now a middle-aged man, was still gathering moss on the coast near Plymouth.

The second emigrated to Kansas, became the leading man in a new settlement and a wealthy, influential citizen.

"No matter what was my work," he said, lately, "I always contrived to give one hour a day to my education. This is the cause of my success in life."

BILLY BRAY'S religion is described as follows: "Billy had lighted his candle, and resolved that it should give light to all that were in the house. His religion was not a safety lamp, laid by until he should be going down into the dark valley, nor like the chapel gas light, that burned on Sundays. Once lighted, it was put into a commonplace sort of candlestick, but all at home could see by it. One thing about his candle Billy never forgot; it burned none the worse for every candle that was lighted from it."

The Quiet Hour.

GUARD THE GATE WITH PRAYER.

The morning is the gate of the day, and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship is foolish as though he had not put on his clothes or cleansed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begins to oppress us.—*Spurgeon.*

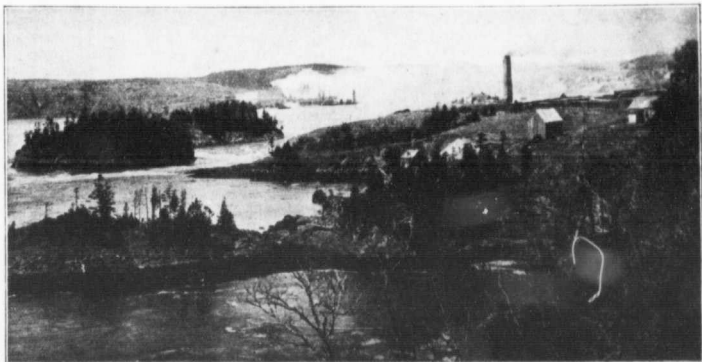
BEFORE WORSHIP.

I have in my eye at present the hour before you go to church on the Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart! If you come up to the church with your mind crowded with trifles and puffed up with vanity, what can ministers do! They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at! It will make a sound, and that is all. I fear that many of my dear people spend more money on the Sabbath morning in putting veils on their faces than taking the veil off their hearts—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.—*Rev. W. Arnold.*

LIKE A FLASH OF LIGHTNING.

Now, brethren, I speak from personal experience when I say that there can be little or no power as long as conscience or the Holy Spirit points out in our life objectionable things which we make no attempt to remove. It may be a per-

sonal attention whatever to the arguments. I therefore voted my conscience as behind the times, and went on. But one day, when I was standing in the open air at one of our camp-meetings, as my good friend, Mr. Livingstone, was speaking, I had the matter again pressed strongly on my mind, and there and then I said in

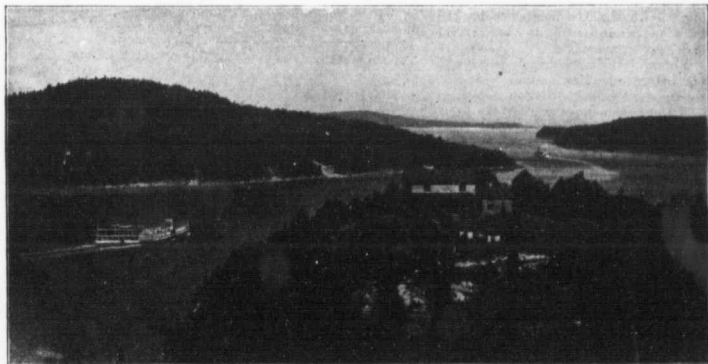


ABOVE THE FALLS, ST. JOHN RIVER.

sonal indulgence; it may be a business practice allowed by the trade, but not by God; it may be a hobby which absorbs too much of our time; it may be that Vanity Fair is preferred to the Land of Beulah; it may be that the three-penny-bits and sixpences do not amount to the legal tithes of the Jew, and are much below the privileges of a Christian. Is it possible that some such flaw in your life hinders the display of the Power? Some-

my heart, I will do it. I can't explain the result except by saying there came something like a lightning flash from heaven and a feeling as if the Holy Spirit had said audibly, "This is what I was waiting for," and with it there came peace, and joy, and power.—*Rev. Dr. W. L. Watkinson.*

WHEN men ask us what we believe, our answer should be, "It is not what I



THE NARROWS, ST. JOHN RIVER.

thing, perhaps, as people say, not wrong in itself, and yet wrong in you because the Lord has asked for it. Some time ago I had such an experience myself. Conscience suggested an alteration in my life. I argued the matter out with my conscience, and I thought I had a very good time; but my conscience paid

believe, but it is in whom I believe." "I know whom I have believed." I should have a personal knowledge of the person in whom I believe. Christians have nothing to do with "its" in their belief. Our creed and our blessing are vitally connected with Christ; more than that they are Christ himself.

Missionary.

Your Place.

Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face!
God placed you there for a purpose,
Whate'er it be,
Think he has chosen you for it,
Work loyally.

Girl on your armour! be faithful
At toil or rest,
Whiche'er it be, never doubting
God's way is best.
Out in the fight, or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.

—Helen M. Richardson.

Missionary Giving.

BY EMILIE R. THOMAS.

Every Leaguer can give one dollar per year for missions. Can any young man or young woman in this fair Canada of ours say, "I cannot spare from my allowance one dollar a year for my Master; I cannot earn one dollar in a whole year for missions; I cannot deprive myself of anything whereby one dollar might be started on an errand of mercy which shall continue as long as the world stands!" No; a thousand times, No! That old adage, "Where there's a will there's a way," has lost none of its meaning. With the Leaguers of to-day the question is not, *can I give?* but, *will I give?*

Listen, dear Leaguer, as Jesus says to you, "I gave my life for thee, what hast thou given for Me?" Repeat these lines again and again until you feel the touch of the loving hand and hear the accents of that kind voice as it repeats the question, "What hast thou done for me?"

Young men, young women, let me urge you to keep close to Jesus. Let the pity and the love flow from the life of Christ into your soul. Let the loving heart of the Redeemer, which yearns for the salvation of the whole world, thro' against your heart until yours beats in unison with it, and then, how small, how trivial do our little needs seem, and how vast and important seems the need of others. How little seems the sacrifices when compared with the great sacrifice which was made for us. If every Leaguer would thus keep himself in touch with his Master, we need never urge the subject of missionary giving. Every one would willingly give at least one dollar a year, and a hundred thousand dollars from a hundred thousand Leaguers would be the grand result.

"I gave My all for thee,
What wilt thou give for Me?"

Burford, Ont.

Student Missionaries.

John R. Mott visited a college in Ceylon where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired, "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed now into a church. We are going to send him to another island this year." They also said that they had instructed their cook that every tenth handful of rice should be laid aside that they might sell it in order that they might have Christ preached a little more widely.

Why You Should Work for Foreign Missions.

1. Because missions are God's thoughts. He asks your co-operation.
2. Because the need is urgent. Seventy thousand die daily who never saw a Bible or heard of Christ.
3. Because foreign missions are successful. Souls were brought to accept Christ during the last year at the ratio of two thousand per week.
4. Because all nations are accessible, and with more means that rate might be indefinitely increased.
5. Because your example will help others to obey the Lord's command.
6. Because a special offer is to be made during the remaining years of this century.
7. Because you will be blessed; Jesus pays back a hundredfold.—*Rev. R. P. Mackay.*

Indifference and Ignorance.

A recent writer says that "indifference to missions and prejudice against them are the twin daughters of ignorance." The three are truly so much alike that no one could hardly deny to them the relation of parent and offspring. No reader of the Bible and of accounts given of the great movements in missionary fields could possibly be indifferent to the mission cause, which is by all tokens the grandest enterprise of the world. It is not only the leading and primary enterprise of the world, but it involves the welfare and success of all others that are good for men. No rational man therefore could be indifferent to or prejudiced against it except on the ground of gross ignorance. Such men are more than two thousand years behind the times, and nothing but a full baptism of the Divine Spirit and a determination to be more diligent in adding knowledge to faith will enable them to catch up.—*Wesleyan Christian Advocate.*

THREE missionaries from the field, Dr. Kilborn, Rev. Goro Kaburagi, of British Columbia, and Rev. W. H. Pierce, of Upper Skeena Indian Mission, addressed the public meeting held at Quebec during the session of the General Board. They will be available for a limited number of missionary meetings during the coming season.

THERE are now in Japan 575 daily and weekly newspapers, 35 law magazines, 111 scientific periodicals, 35 medical journals, and 35 religious newspapers.

Rev. Dr. Goucher, of the M. E. Church, has for fifteen years supported more than 100 primary village schools in India, at an aggregate cost of more than \$100,000. The schools have been the means of educating pastors, presiding elders, teachers, local preachers, and day school teachers, through whose influence, as estimated, 27,000 converts have been added to the Church.—*Central Methodist.*

Dr. S. L. Gracey, U. S. Consul at Foochow, China, has this word of general interest: "I am persuaded I have as great opportunities of usefulness as ever fell to my lot, and enjoy my work. There never was a time when the fields were so white to harvest. We ought to double our force of workers here at once. I can assure you that the money of the church is well and carefully expended here, and every contributor would be satisfied if he could see the blessed work."

Dr. Judson Smith, Secretary of the American Board, after a recent visit to China, gives expression to his convictions in the following words: "There never was a time when the opportunities for Christian work were so multiplied or the attention of the people so easily obtained by the message of the gospel. In every part of China great audiences gather in mission churches and chapels. The mission schools are thronged. Those who are ready to turn away from idolatry and heathenism and connect themselves with the Christian Church are, in many instances, more than the missionaries can possibly reach and instruct."

REV. F. B. MEYER at a recent gathering in Calcutta recommended the Christ method of propagating Christianity, and said that if he were a young missionary he would do his very best to "train twelve apostles, seeking to imbue them with his own spirit, living with them, working with them and sending them forth." A man of the fullest consecration, largest faith, greatest tact, soundest judgment and ripest experience would be necessary for this kind of work; but given such a combination of qualities and twelve workmen developed in this way, a most effective and blessed service would follow.

THE Japanese Government has issued edicts reprimanding the Buddhist priests for their bad morals, which are notorious. While Japan has been making great progress in art, science, and commerce, she has not been purified from social evils, fostered by the Shinto and Buddhist priests. The social condition of Japan is so bad that it cannot be discussed on the missionary platform or in our periodicals. Nevertheless to prevent our people from believing that there is enough good in Japan's false religions to elevate the nation and therefore all is well with that nation, our people should study closely the home and social life of the people, and religious leaders.

YOUNG PEOPLE'S
Forward Movement for Missions
 DEPARTMENT.

In charge of F. C. STEPHENSON, M.D., C.M.,
 Corresponding member of the Students' Mission-
 ary Campaign, 568 Parliament Street, Toronto.

Dominion Y. P. S. C. E.

Rev. F. E. Clark spoke in the highest terms of the Forward Movement for Missions. A strong resolution was passed recommending it to all the Societies and Local Unions. In order that this might be accomplished a second resolution recommending the appointment of county and local union missionary superintendents to do the same work as the missionary vice-president does in the Epworth League. In the suggested uniform topics for local unions the following appear:

A Forward Movement for Missions.

- (a) Cannot you personally support a representative on the mission field?
- (b) Cannot your society?
- (c) Cannot a group of societies of the same denomination?

Careful, definite emphasis was given to the necessity for all societies to work under the direction of their particular denominational boards.

Campaigning Work.

The following districts have been campaigned this summer by the workers whose names are opposite:

- | | |
|---|---|
| Brockville, | } By Dr. Service, ministers,
and district officers. |
| Matilda, | |
| Cannington, | |
| Lindsay, | } By Rev. R. Emberson, min-
isters, and district officers. |
| Sarnia, | |
| Xeter, | |
| Napanee, | |
| Uxbridge—By Mr. Fox. | |
| Whitby—By Miss F. A. Danard, B.A.,
and Miss Wigg, of Victoria Univer-
sity. | |
| Orangeville—By Miss F. A. Danard,
B.A., and Miss Graham. | |
| Wariaton—By Miss F. A. Danard, B.A.,
and Miss A. Allen. | |
| Collingwood—By Mr. F. L. Farewell. | |
| Owen Sound—By Mr. J. N. Clarry. | |
| Simcoe—By Mr. A. P. Misener. | |
| Milton—By Mr. A. Lousley. | |
| Palmerston—By Mr. R. G. Green. | |
| Belleville—By Dr. H. C. Wrinch, assisted
by pastors and district officers. | |
| Pictou—By Dr. H. C. Wrinch, assisted by
pastors, and district officers. | |
| Woodstock—By Rev. R. H. Bell, B.D.,
pastors, and district officers. | |
| Bowmanville—By Mr. Edgar Allen. | |
| Mount Forest—By Dr. H. R. Smith and
Mr. J. E. Sawdon. | |

A number of other districts are being systematically worked by district officers and pastors. Many other missionary meetings and conventions have been and are being addressed by campaigners and other enthusiastic workers. It is the work which cannot be tabulated that encourages us most. The faithful work of individuals, as opportunity affords, is what will make our Epworth League

missionary in spirit, and a force in the missionary effort of our church.

Nova Scotia Conference Epworth League.

Nova Scotia Conference Epworth League in convention assembled at Kentville, N.S., Oct. 3rd, 4th, and 5th, after careful study of the Forward Movement in all its bearings, unanimously passed the following resolution:

"Whereas, the Young People's Forward Movement has been presented to this convention; and, whereas, we understand this movement is not to interfere with any other fund of our Church; and, whereas, it has the endorsement of the General Board of Missions; we therefore recommend that the Leagues in the Nova Scotia Conference undertake to do all in their power to support Rev. A. C. Borden, B.D., as a missionary in Japan, under the General Board of Missions of our Church, on the 'Pray, Study, Give' plan."

If the amount received exceeds the salary (paid Mr. Borden) it is to be at the disposition of the General Board.

In the east there has been considerable misunderstanding regarding the Forward Movement for Missions. It would take too much space to enumerate the many false ideas which have been circulated regarding this movement. We would strongly advise all workers to state clearly what this movement is, instead of explaining what it is not. Much valuable time is lost by arguing that it is not a movement to divert the regular funds of the Church into irregular channels, nor a movement to form another missionary society, nor another collecting agency, nor a free lance to thrust at old and tried methods, nor a boys' and girls' hobby. It is pre-eminently a spiritual and educational movement leading up to sacrifice for the extension of the kingdom of God. The movement is directed and controlled by General Board of Missions just as much as any other missionary work or effort in our Church. As a matter for discussion there is nothing in the movement to interest anyone. But the opportunity which it affords anyone and everyone to have fellowship with the Master and all His followers in bringing the world to God is intensely interesting to all who come with a sympathetic heart, a thoughtful mind, and willing hand.

The cycle of prayer, published by our Book Room for the use of the General Missionary Society, the Woman's Missionary Society, the Epworth League and Sunday School, will help to guide those who use it into broad and definite prayer for missions. Each District or Conference is asked to pray especially for the missionary being supported by the constituency in which they live.

The missionary writes quarterly letters giving information about his work and answering any questions which may be asked by those who write privately to him. All who wish are requested to write to their missionary to encourage him in his work or gain from him any missionary information which they think he might be able to offer through his

regular quarterly letter to our Mission Rooms, Toronto, which will be copied and a copy sent to each Epworth League in the district which is supporting the missionary who writes the letter. Again, each Epworth League is expected to hold a monthly missionary meeting for the study of the subject taken up by our *Missionary Outlook*. Besides these direct plans of gaining missionary information each League is urged to purchase a good missionary library and have the books read thoroughly by all its members.

The fruits of such prayer and study are of two kinds: First, the missionaries on the field are greatly helped and encouraged; second, many people at home give much more willingly and liberally to the support of those who go forth to preach the gospel in the regions beyond. The forward movement makes a special request that the offerings be all given systematically and sent in to the Mission Rooms quarterly through the regular channels, namely, the pastor and district chairman. It is expected that many of our young people will give themselves, while the others will increase their giving until such an exodus of missionaries as will be able to possess the world for Christ will be sent forth.

Who Will Send?

The General Board of Missions passed a resolution allowing volunteers to be sent out by the Forward Movement as follows:

1. That volunteers be examined by the Board or its Executive, as soon as possible after application, as to their suitability and qualifications for the work. In the case of medical candidates, that they be accepted as medical probationers, to be finally accepted as soon as they shall have satisfactorily passed the examinations prescribed for their special case.

2. That those of whom the Board has so approved be allowed to canvass the Leagues of certain districts for support after being authorized by the Executive.

3. In the case of those whose circumstances preclude the possibility of a personal canvass permission be given to a man, or men, sent out by the Board or its Executive (their expenses to be paid by the students who have this matter at heart) to work up a district for them, or that they be relieved from circuit duties, so that they can do the work themselves.

4. That these representatives of districts are not to start for their prospective fields until the guarantee of their support is satisfactory to the Board or its Executive.

In order that the regular income of the Board be not entrenched upon by this movement, in providing for contingencies that may arise, the volunteers are prepared, if it meet with the wishes of the Board, to secure a guarantee of \$100 a year over and above the required amount of salary.

Thoughtful readers will see that this gives our young people a chance to volunteer to send forth men, as well as allowing accepted men an opportunity to challenge our District Leagues to send them forth.

Hints for Workers.

Arise and Be Doing.

"And David said, arise and be doing, and the Lord be with you."

Beloved of Jesus, go forth and God speed thee!

Be swift in His name till the end of the days!

Let Christ—the great Leader, Omnipotent—lead thee,—

His Kingdom thy boast and His Glory thy praise!

Arise and be doing!
Above and around thee
The ranks of the ransomed
In panoply teem:
Be valiant in service
For Jesus hath crowned thee
A servant of many,
To save and redeem.

To action! Delay not! Thy mission, salvation;

The grace of thy going each gateway unbars;

Win souls for the day of the King's coronation;

The ones who turn many shall shine as the stars.

O, haste thee, nor tarry! Stay not for the morrow!

Jehovah, our God, thy defence and thy might;

Bear light into darkness and joy unto sorrow;

Be firm and be fearless for truth and the right.

O, faint not, nor falter, though burdens oppress thee!

Thy buckler and shield—the immaculate Word:

His power and the spirit of conquest possess thee;

Thy watchword forever, "The world for the Lord."

By *Llewellyn A. Morrison.*

Winning Souls.

A strange reluctance comes over many when they try to talk about the soul and its relations to God. It is felt alike by the converted and unconverted persons. Very often the gay girl whose heart is running over with fun and mirth and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied, that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly, or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but

have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to him, has been silent, afraid, ashamed. What wonder if to that too faithless friend there comes the sad experience that the Beloved has withdrawn Himself and is gone; that, seeking the Spirit, finds him not, and calling, there returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty!—*Margaret E. Sangster.*

Systematic Giving.

If giving were as systematic as getting the religious and benevolent needs of the world would be readily met. The few do not give at all, and many spare their change, and the very few give a specified amount. When men are putting aside a certain proportion of their incomes for food, clothing, housing, doctor's bills and other so-called necessities, how many ever pause to think of religion as one of the "necessities"? How many ever give it the dignity of being counted among the essentials of life and happiness? And yet people who have never had a thought of it in their minds, in the time of personal sorrow turn to it, even then without a thought of their distress, if it were not there to minister to them in the crisis. Wise business men who provide for every other emergency which may arise in their lives, who consider their children's schooling and establishment in

business and social position, avoid persistently, almost obstinately, the question of religious obligation. Yet cases are known where these same men, having a property to sell, offer as an inducement to purchasers the convenience of the church. Is not the church responsible for this condition, in the spirit of mendacity it has assumed?—*Leater.*

Be in Earnest.

During the Crimean war a young chaplain, newly arrived in camp, inquired of a Christian sergeant the best method for carrying on his work among men. The sergeant led him to the top of a hill and pointed out the field of action. "Now, sir," said he, "look around you. See those batteries on the right and the men at their guns. Hear the roar of cannon. Look where you will, all are in earnest here. Every man feels that this is a life and death struggle. If we do not conquer the Russians the Russians will conquer us. We are all in earnest here, sir; we are not playing at soldiers. If you would succeed you must be in earnest. An earnest man always wins his way."—*Selected.*

It is for active service soldiers are drilled, and trained, and fed, and armed. That is why you and I are in the world—not to prepare to go out of it some day, but to serve God in it now.—*Henry Drummond.*

Prominent League Workers.

XI.—REV. G. W. KERBY, B.A.



Rev. G. W. Kerby, B.A., was born in Sombra Township, Lambton County, on July 18th, 1860. Educated in Sarnia High School, Cobourg Collegiate Institute, and Victoria University, he took his B.A. in May, 1888, graduating with first class honors, and being the valedictorian of his class. He was ordained to the ministry of the Methodist Church

in June, 1888. Since ordination he has had charge of pulpits in Woodstock, Hamilton, St. Catharines, and is now pastor of the Brant Avenue Church, Brantford.

Mr. Kerby looks after every department of church work in the most methodical manner, but it is in reaching the young people that he has had his greatest success. There is a magnetism about him that draws the young folks within reach of his influence in great numbers, and his enthusiasm is contagious.

He is a clear thinker and expresses himself with great force and earnestness. Very large congregations attend his church, particularly on Sunday evening.

Mr. Kerby is a magnificent singer, but he scarcely ever uses his gifts in this direction as an attraction to the public services. In the prayer meetings and other social services his ability to lead the singing is of great value. He has been President of the Hamilton Conference Epworth League, has held official positions in District League organizations, and is known as the originator of "The Forward Movement in Bible Study and Evangelistic Work," which has been so generally taken up by the Leagues. He believes thoroughly in the Epworth League as a means of getting young people to work for Christ.

Practical Plans.

In His Steps.—The *Epworth Herald* suggests topics for an evening with Sheldon's popular and helpful book, "In His Steps." The chairman introduced the principal characters in brief. Then different persons undertook to depict the manner in which true consecration would affect the various kinds of business represented in their societies. The topics were: "A consecrated voice," "a consecrated railroad official," "a consecrated editor," "a consecrated scholar," "a consecrated merchant."

The Singing.—"Some part aside from singing," was never meant, my Endeavorer, to belittle that part of service. The Endeavorer who can sing, and doesn't, hasn't as much sunshine in his soul as he ought to have. That isn't all. The ear of the Lord, that hears the praises that are ascending from those that sing, hears what you're whispering to your neighbor because the music drowns the sound of your voice. Spirited singing is pleasing, but singing with the spirit is far more important. Suppose you are singing:

"O Lamb of God! I come! I come!"

A whisper and a giggle with your friend, then you begin again—

"Just as I am Thou wilt receive."

What is it, my friend, service or blasphemy!—*The Lookout.*

A Hymn fleeting.—The *Christian Endeavorer* gives the following plan for conducting a consecration meeting: In response to his or her name each member repeated a verse of a favorite hymn, some adding the reason for its being a favorite. The meeting was one of the best we have ever had, owing in a great measure to the words of one of our oldest members, as with voice tremulous with deep feeling he repeated Addison's beautiful lines, beginning, "Ten thousand thousand precious gifts my daily thanks employ." Then in a few earnest words calculated to strengthen the feeblest faith, he testified to the goodness and mercy that had followed him for nearly seventy years, ending with an earnest appeal to those "on the mountains wild and bare" to come with us that we might do them good.

A Good Opening.—If the prayer-meeting is opened in a fresh and striking way, it is not likely to run in a rut. Here are a few ways in which the opening may be varied: Open with a quartette. Open with silent prayer. Open with an appropriate solo. Open with a series of sentence prayers. Open with a blackboard talk on the topic. Open with a word from your pastor, previously asked to give it. Open with six comments on the six daily readings of the week. Open directly with some abrupt and striking word about the subject. Open with an appropriate recitation, rendered by some

younger member. Open with testimonies, reserving your remarks till many others have spoken. Open with the Bible verses brought by the members as their testimonies. Open with the Scripture lesson read by two Endeavorers who will stand before the society and read alternate verses. Open with a series of Bible verses bearing on the subject, given out before the meeting to a number of endeavorers, who will read in the order in which slips are numbered. Open with a Bible-reading on the subject, making sure beforehand that the members bring their Bibles. Give out numbered slips containing references, and have them read in the order of the numbers. In your opening always seek to touch the highest themes. Remember that novelty is of no value only as a stepping stone to interest. If you can get the interest in an old way, do so. Above all, seek at the very outset of the meeting to attract Christ's presence in it.—*A. R. Wells.*

New Members.—When it is possible the Lookout Committee should take the address of every strange young person who attends the Christian Endeavor or church service. In union with the Social or Calling Committee, call upon the person until he is acquainted with a number of your young people. Then see whether he will not join the society. Many of those who would make the best members may join another society when you did not take enough interest in them to make them feel at home in yours. You may make use of cards printed or written on a mimeograph, as some Endeavorers have done, similar to this:

Will you please write on this card your

Name

Address

Are you visiting or residing here?

Hand the card to the usher as you pass out
Yours in Christian Endeavor,
THE LOOKOUT COMMITTEE.

On the other side of the card have the name of each church service, with an invitation to attend.—*Christian Endeavor World.*

The Literary Department.—Probably if one were ranking the different departments of the league as to value, the literary department would be placed at the foot of the list. This should not be. The reason is that the work is so seldom seen to good advantage, because so few leagues have been able to establish for any length of time an ideal literary department. There are unusual difficulties in the way. One literary vice-president once told me that she asked forty people before she was able to fill out one programme. No. 1 probably lived at one end of town; No. 2 at the other; No. 3 was sick; No. 4 too busy; No. 5 would tell her later; No. 6 "couldn't think of performing in public;" No. 7 would if she could not get anyone else; No. 8 was out of town; No. 9 expected to be; No. 10, No. 11, and No. 12 had engagements of more importance than a little league evening; No. 13, No. 14 and No. 15 were probably singers and had colds. Is it any wonder that the average

literary vice-president struggles through the one programme, and seldom emulates the oft-quoted Alexander, in sighing for "more worlds to conquer?" There need be no difficulty in finding material for work that will not be theatrical. The League is an arm of the Church. The Church has its history, geography, literature, poetry, song, story; its lives of great men, its great questions of public interest, its current events—a fount from which to draw years of work. And if the work is followed out on these lines, the effect cannot help but be felt in the other departments.—*Epworth Herald.*

- * * * * *
- How to Give.**—1. The careless way. To give something to every cause that is presented without inquiring into its merits.
2. The impulsive way. To give from impulse as much and as often as love and pity and sensibility prompt.
3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The self-denying way. To save the costs of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.
5. The systematic way. To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practised.
6. The equal way. To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way. To limit our own expenditures to a certain sum and give away all the rest of our income. This was John Wesley's way.—*Dr. A. T. Pierson.*

* * * * *

Unique Socials.—The Secretary of the Cannington League furnishes the following suggestions for socials. A social which met with great success in the Cannington League was a "Topic Social." Calling cards are used. The two together with the Epworth League colors, and on the inside of one have six topics written, leaving the opposite card blank for the names of those with whom you discuss the subject. Five minutes for each topic, changing partners every time. In this way there is a general mix-up; and every one has a good informal time. Some of our topics were—"The Lecturers you have Heard;" "The Influence of Music;" "What Book did you Read Last?" "Why or Why Not am I a Leaguer?" "How do you Like a Topic Social?" An "Autograph Social" was held in our League last Friday, and was a decided success. Each person on entering was given a small birch-bark book, and during the evening twenty minutes is given to see who can get the greatest number of names. A prize, Sheldon's "Miracle at Markham," was given to the one having most autographs. In this social formality is done away with, as every one wants every one else's name, even if they have never met one another before.

The Canadian . . .

Epworth Era

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

Published Monthly at TORONTO, O.N.T.

REV. A. C. CREWS, - - Editor.
REV. WM. BRIGGS, D.D., Publisher.

DESCRIPTION PRICE, 50 cts. per year. The price will be the same for one copy, or for one hundred. It is the lowest figure at which a paper like this can be published.

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

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

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

Editorial.

"Stop, Look, Listen."

Frequently, at railway crossings, a warning sign is hung out, consisting of the three terse words: "Stop, Look, Listen." Those who heed this good advice are never the victims of a railway accident. It would be well to apply this exhortation to moral dangers as well. Temptations usually give some indication of their approach, and there is always a way of escape for the soul that is on guard. The devil's greatest scheme is to catch men in an attitude of indifferent carelessness, for his task is then an easy one. The highest courage may be shown in avoiding temptation, and the greatest wisdom in looking out for its approach.

Pray for Him.

When Dr. J. Wilbur Chapman became pastor of Bethany Church, Philadelphia, he received a most hearty welcome from the people. The last person who greeted him after the others had left was an old man leaning on a staff, who said, "I am afraid of your making a failure here. You see we have always had men of wide experience; and you are a much younger man." He followed this with other discouraging remarks, and the new minister began to wish his anxious parishioner had waited awhile before coming to such a sad conclusion. But his surprise was great when his tottering friend drew closer and said, "But I have made up my mind to help you." Dr. Chapman wondered how. He certainly could not preach for him. Then the other whispered, "I have entered into a league with two other men to pray, as long as you are our pastor, that God will endue you with power." "Those three in covenant," says Dr. Chapman, "soon grew to ten, to twenty, to fifty, and now there are more than five hundred men pledged

to pray for the blessing of God to rest upon all my work for Him."

If, instead of criticising the preacher and talking in earnest and persevering prayer on his behalf, there is many a pastor who could be transformed into a man of power. There is an indirect benefit also in prayer of this kind. When we fix our hearts upon realizing any particular object, and make it the subject of special petition, we are likely to add to our own efforts to bring about the desired result, and thus help to answer our own prayers.

Another Roll.

During recent journeyings to and fro, we have been surprised to find that there are localities where the people are manifesting little or no interest in the Twentieth Century Thanksgiving Fund, simply because they have no local church debt. They say, "If we raise anything for this fund it will all go away from our circuit, and we will not be benefited." It is sad to think that there are Methodists anywhere who have such narrow ideas, and who are so totally ignorant of the principle of connexionalism, which has been the glory of Methodism.

Where there is no church debt, the people are to be congratulated. Their freedom from oppressive burdens should inspire the spirit of thanksgiving, leading to large gifts for our colleges, our missionary enterprises, and our superannuation fund.

One of the features of this movement is an Historic Roll upon which the names of contributors are to be inscribed. We would suggest that there be a roll of dishonor to contain the names of churches which decline to contribute because they have no local debt, but we hope that very few inscriptions may be made on it.

Cast.

In the course of their missionary studies our Epworth Leaguers have had occasion to read of the caste prejudices which prevail in India, and interfere to such an extent with the work of the missionary. Illustrations of caste may, however, be found nearer home. We have been informed that in some young people's societies social distinctions are quite marked. Domestic servants, for instance, frequently find themselves discriminated against. The remark is often made, "Oh, she is only a servant girl, and we don't want to associate with her." If a young lady is a clerk in a store she is looked upon as an equal by the other members, but if she happens to earn her living by doing house work she is practically ostracized. Why this should be we fail to see. Domestic service is as honorable an employment as shop work, and usually more remunerative. A girl who ministers to the comfort of a family, so that the members thereof may give themselves to other duties, is filling a most important place, and is entitled to as much consideration and respect as any lady in the community. Those who snub domestic servants ought to be thoroughly

ashamed of themselves. A little home missionary work on their behalf should be undertaken at once, for the spirit they manifest is hateful in the sight of God.

The Man With the Cigar.

For supreme, unadulterated selfishness there is nothing in the form of humanity that can quite equal the tobacco smoker. On the street and in public places of all kinds, he puffs his vile smoke into other people's faces with the utmost complacency. No matter how conspicuously the sign "NO SMOKING ALLOWED" may be displayed, it makes no difference to the devotee of the weed; he smokes just the same, and even the presence of ladies is no check on him. The ladies, indeed, are often responsible for the boorish conduct of the smoker, for they frequently assure him, with the sweetest smile, that they "rather like the odor of good tobacco." Before long "the man with the cigar" concludes that everybody must enjoy it.

Is it not strange that young men who are the pink of propriety in other matters, who would not interfere with their neighbors' rights without apologizing in the sincerest manner, will, nevertheless, make themselves a public nuisance in this way? One of the strongest indictments against the tobacco habit is the fact that it destroys the finer feelings of a man's nature, and causes him to become unthinking and indifferent in regard to the interests of others.

We Are Satisfied.

Success has an editorial on the question "Should Canada stand alone?" in which annexation to the United States is strongly advocated. The writer has a vision of North America as "One united people, one vast republic, extending from the Arctic Circle to the Rio Grande, and from the Behring Sea to the Bahamas." If he had been in Toronto last week and seen the enthusiasm of the people over the Canadian soldiers who were leaving for the Transvaal, he would not have been so sanguine as to the realization of his dream. The fact is that Canada does not stand alone, but regards herself as an important part of the great British Empire, and nowhere does the Union Jack float over a more loyal people. We are satisfied with our present relations, and the feeling in favor of becoming politically attached to the Republic to the south of us is so small that practically it has no existence whatever. When we read of the barbarism that prevails in various parts of the United States, the lynchings, the riots, the uprisings that show such utter disregard for the laws of the land, we are glad that we live in a country where law and order prevail, and where justice is administered alike to rich and poor, high and low.

REV. DR. BERRY, editor of the *Epworth Herald* is a popular man. He was elected to the General Conference on a ballot of 216 out of 267 votes. There is some talk of making him a Bishop.

The *Epworth Herald* of Oct. 21st has the following kind reference to our paper: "The CANADIAN EPWORTH ERA emphasizes the value of good reading in a October issue. The whole number is a decided credit to the editor."

✠

"WHEREFORE doth a living man complain?" says Jeremiah. That we are alive should call for gratitude, but we have the added fact that we live *now* in this wonderful age, when one year is worth a score in the time of Methuselah.

✠

ONE of the speakers at the Indianapolis Convention hit the nail on the head when he said: "Hannibal's army was noted for its numbers; Caesar's for its discipline; and Napoleon's for its enthusiasm; but the Methodist army combines all these."

✠

THE sailors of the wrecked *Scotsman* broke open the liquor stores and got raving drunk. As a result, valuable lives and valuable property were lost. The ship that carries whiskey has a more dangerous cargo than if it were loaded with gunpowder.

✠

GIVING, to be scriptural, must be both systematic and proportionate. One will not do without the other. The miser may give the merest pittance, and do it systematically. There should be the consecration of a fair proportion of our means to God's cause.

✠

DR. JOHN WATSON's article in the *Ladies Home Journal* on "The Candy-Pull System in the Church" is a caricature of modern church methods, and yet it may do good if it should lead the few churches which indulge in questionable practices to change their ways.

✠

THE CANADIAN EPWORTH ERA will be sent to new subscribers from now until the end of 1900 for the price of one subscription, thus giving the November and December numbers free. Now is, therefore, a good time to commence the canvass for new names. Let us have a large list during the next few weeks.

✠

THE contagious influence of Christian enthusiasm was illustrated in the Toronto meeting for the Twentieth Century Thanksgiving Fund. Its effect upon the whole Church has been wonderful. Everybody has been talking about it, and not a few churches have been inspired by the noble example, to take hold of the movement.

✠

THE *Outlook* prints two articles on the South African war, presenting both both sides, and sums up editorially. It is of the opinion that the war is an unnecessary one and might have been prevented by the exercise of a little more tact. It believes, however, that the final result will be for good, and that justice, liberty, and civilization will be the gainers by the victory of the British.

DOES anyone know of a convention programme that is not overcrowded, and can a case be mentioned where the sessions started at the hour announced, and ran on time right through? It would be quite safe to offer a big prize for a single such instance.

✠

IN many of our churches Bible texts are painted in large letters, such as "God is Love." "The Lord is in His Holy Temple," etc. The *Michigan Christian Advocate* suggests that the text, "The Love of Money is the Root of all Evil," be put up in a thousand elegant churches.

✠

THE Annual Letter from the General Epworth League Board to the Leagues and other Young People's Societies has been mailed to all the ministers where there are organizations. It is intended that this letter shall be read in every society. If any have failed to receive it, please notify us at once.

✠

A CONVENTION speaker, the other day, made the statement that not one-tenth of the young people of Methodism, outside of the reading circles, had read an instructive book during the past year. If this is anything like the truth, there should be increased effort put forth to extend the influence of our reading course.

✠

THE *Shamrock* and the *Columbia* were about as perfect in equipment as it was possible for them to be, but for days they were like helpless logs in the water for lack of wind. Our leagues may be complete in their organization, and well manned by intelligent officers, but after all, success depends upon the power that comes from above.

✠

AS THE Twentieth Century Fund is intended to be an expression of thankfulness for God's blessings to us as a Church, it will be a most appropriate thing to devote some time during the coming year to the study of Methodist history. The Book Steward has prepared a list of books which will be very helpful. Send for it.

✠

IT was a refreshing sight to see how the Toronto leaguers crowded the galleries of the Metropolitan Church at the Twentieth Century Fund meeting. There were a few empty seats on the floor of the church, where the "bone and sinew" of the church were supposed to be located, but the "upper story" was filled to overflowing. It was an indication of the loyalty of the young people to this great denominational enterprise.

✠

IS the parable of the great supper it is stated that one of the invited guests excused himself from attendance on the ground that he had "married a wife." It was one of the most foolish excuses of the whole list. It is to be regretted that quite a number of young people drop out

of the League and of all church work when they get married. It would be a great element of strength to many leagues if the young married people would retain their membership for a few years at least.

✠

A SPEAKER at the Methodist Rally of the Montreal C. E. Convention is reported to have said that "one church is as good as another," and this sentiment was greeted with applause. In order to be fraternal, and cultivate the inter-denominational feeling, it is not necessary to go as far as this. It is rather an admirable thing for a young Christian to think more of his own church than any other. We may be fully determined in our own minds that our church is superior to others in many respects, without becoming bigoted or narrowly sectarian.

✠

WE heard the other day of a trustee board which required the local Epworth League to pay fifty cents each night to cover the expense of heating and lighting the building for the meetings. How can parents expect their sons and daughters to become interested in the church when their organization is treated as an alien institution? Such trustees have utterly failed to grasp the idea that the Epworth League is a part of the Church, and exists for the express purpose of strengthening the Church.

✠

THERE may be differences of opinion as to the questions at issue between Great Britain and the Transvaal Republic, but every Briton must have been stirred by the readiness of England's colonies to help the mother country in time of need. From Australia, from Canada, and other dominions of the Queen, comes the offer—"Call on us." So when the Church of God launches a great enterprise like the Twentieth Century Thanksgiving Fund, the Sunday School, the Epworth League, the Ladies' Aid Society, and all the departments of the church should rally their forces and say to the denominational authorities, "We are ready to help; count on our loyal cooperation."

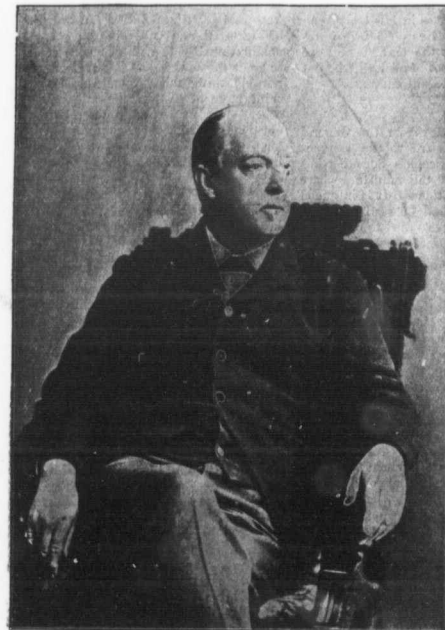
✠

THE report of the Ontario Provincial Union presented at the recent Dominion Christian Endeavor Convention contains a mistake which should be corrected. It is stated that the Methodist societies contributed \$2,607 for missions, while the Presbyterian societies, with a much smaller membership, gave \$5,119. The latest official returns show that the Methodist Young People's Societies of Ontario gave to missions last year, \$14,513. It is, of course, impossible to say exactly how much of this amount was given by Endeavor societies, but it is quite safe to conclude that one-half was contributed by Epworth Leagues of Christian Endeavor, which would be over \$7,000. The Provincial Secretary's figures were probably founded upon imperfect returns. Our young people have done so well for missions that they should have full credit for all that has been accomplished.

A Musical Veteran.

Toronto honored itself in honoring Mr. F. H. Torrington during the last week in October. As a recognition of the work which he has done in the interests of good music in the city during the past twenty-six years two testimonial concerts were given. On Tuesday, October 24th, the oratorio "Elijah" was magnificently rendered by a well-trained chorus, and on the following

evening "The Redemption" was given before a large and delighted audience. Mr. Torrington is a born musical conductor, who has no equal in Canada. He knows how to inspire enthusiasm, and get the best results from a large chorus.



MR. F. H. TORRINGTON.

His success as leader of the Metropolitan Church choir is well known, and former members of this famous organization are now to be found in choirs all over the country. His choir at present numbers nearly 100, most of whom are young people connected with the church in some way. To be a member of this choir is to become acquainted with the very best sacred music.

Mr. Torrington is very particular in training his singers to pronounce their words distinctly and correctly, a point which is neglected by many leaders.

The Toronto College of Music was founded by Mr. Torrington twelve years ago. It has had a history since then of ever increasing prosperity, and its graduates are to be found in prominent positions all over the Dominion and in the United States. The courses of study in both vocal and instrumental music are thorough, and the best of teachers are

Twentieth Century Fund.

A LITTLE fellow in Belleville was greeted by his pastor on the street the other day with the question: "Hello, Johnny, how is the Twentieth Century Fund going?"

"Well, sir," he replied, "our Sunday School class has to raise \$25, and I am down for \$2.50. I don't know where it is coming from, but it has got to be raised somehow."

The following appropriate texts were used by Halifax pastors on October 8th:

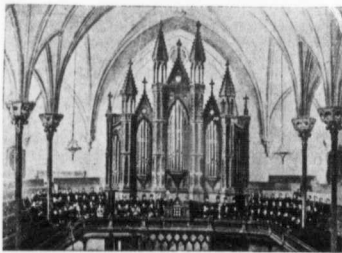
"Thou shalt remember all the way the Lord thy God has led thee." "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, said the Lord of Hosts." "See that ye abound in this grace also." "How much owedest thou unto my Lord."

"What hast thou that thou didst not receive?"

In his address to the Toronto young people, Dr. Potts drew a picture of a young man who through indifference will neglect to have his name placed upon

"The Historic Roll." In after years he imagined that when appointed to be a local preacher, class leader, or League president it would be this man's great regret that his name was not on the historic record of the Church in connection with this great movement, but it would then be too late. Now is the opportunity, which should not be allowed to pass unimproved.

SINCE our last issue the Fund has received a great impetus through the splendid



METROPOLITAN ORGAN AND CHOIR.

ings held in Toronto and elsewhere. The people who have been saying "it can't be done" have taken to the woods. Now the cry everywhere is "it's sure to go."

QUITE a number of Sunday Schools are planning to put the names of all their scholars and teachers on the Historic Roll.

The Rocky Mountain *Christian Advance* speaks of the platform discussions on the Twentieth Century Fund in Canada as "turpentine under the boiler."

THERE is no connexional interest of the church that should appeal to the hearts and consciences of our members with greater force than the Superannuation Fund.

GIVE everybody a chance to subscribe to this fund. It must not be an exclusively wealthy men's movement. The rank and file of the church should all be reached.

That church debt of yours! Just take a pencil and calculate how much of the Lord's money it has swallowed up in interest during the past twenty years. Make a determined attack on the debt without delay.

In a stirring and eloquent address to the young people of the Ridgewood District at Glencoe, Rev. S. Bond said that "the young people of Methodism, above all others, are debtors to the history of the past, and above all others they will be participants in the issues of the future," and therefore should be very active in supporting the Twentieth Century Thanksgiving Fund.

MISS CARRIE LANCELEY, daughter of Rev. J. E. Lanceley, has presented to the Twentieth Century Thanksgiving Fund a most beautiful and artistic work of art, made out of postage stamps "from all the Methodist mission fields of the world." As Methodism has entered nearly all the countries of the world, almost every land on the globe is represented by its stamps. In the centre there is a picture of the globe, and over it a scroll bearing Wesley's immortal words, done with beautiful effect, in pieces of stamps, "The world is my parish." Outside of this is a mat, covered with stamps. In all, there are over seven hundred postage stamps, representing eighty-five countries. The sum of \$40 has been offered for this beautiful work of art, but it is worth more.

Deaconess Work.

A PASTOR says concisely: "Deaconesses are characterized by self-control, self-reliance, and keen common sense."

THERE are now more than 800 deaconesses and probationers in the Methodist Episcopal Church of the United States.

The Greek word, *diakonoi*, of which the English word, "deaconess," is the transparent translation, means at heart, *practical helper*.

NEW YORK Methodism thinks enough of deaconess work to put over \$10,000 annually into the support of its home and training school.

DEACONESS work is carried on without a dollar of salary being paid to any of the workers. They are provided with board and clothing only.

THE Lutheran deaconesses of Germany number over 13,000. Their annual income last year from all sources amounted to nearly \$3,000,000.

"WE've dot to have a deat'ness at our house," announced three-year-old Teddie to his mamma, coming in with his papa's hat on his head and a lugubrious expression on his round face. "We live on Free Hundred Street, an' my mamma's awful sick; she's dot messy, an' smallpox, an' typhoid fever, an' dif-fer-ia; an' if we don't have a deat'ness she'll die pitty twick!"

BISHOP JOYCE has carefully watched the deaconess movement for many years, and he says: "Deaconesses have gained the confidence of level-headed, sensible business men."

MISS HARRIET FRANK, deaconess among the Italians in New York, has learned the language of her people, reads and prays in their homes, and holds services with the women and children. She finds little prejudice, but great ignorance.

A VISITING deaconess once guardedly broached the subject of being a Christian to a poor mother, who was doing her best to keep in the one little room half a dozen children in subjection, and was electrified by the response: "Be a Christian! Look at them twins!"

DEACONESSSES are of many kinds. They are visitors, nurses, both in and out of hospitals, teachers of the Bible in our training schools, singers, editors and writers, stenographers and clerks, kindergarten and kitchengartners, speakers, hospital superintendents, physicians, housekeepers, cooks, etc., etc. Anything that any Christian woman can do may be done by a deaconess. Nothing is too high for her—nothing is too humble.

In his famous address before the British Wesleyan Conference Bishop Fowler mentioned the Deaconess Society as follows: "This is the woman's exchange, where the brain and heart and muscle of the unemployed are coined into the circulating medium of heaven. Let me emphasize the brain, for these deaconesses are nearly all educated. They are not waiting girls. It has 659 deaconesses and owns \$657,775 worth of property."

BISHOP THORNTON says: "A deaconess is not merely a woman who renders lowly service to lowly people; not, for instance, one who only nurses the sick and visits the poor. She is, or may be, a nurse and a visitor, but she is also much more. She is not an ascetic in any sense of the word. She is simply a Christian woman providentially released from other cares and duties who gives herself unreservedly to the Church of Jesus Christ to do any work or fill any position to which she may be found adapted."

ONE day a deaconess took three little girls ranging from eight to ten years of age, from different well-to-do families, on a round of calls with her. They went laden with books, dolls, bits of ribbon, etc., which they distributed among poor children to whom they sang Christmas songs. When they returned home they felt that many hearts had been cheered; but best of all was the reflex action upon themselves. Slowly they had begun to learn the truth of the words of Jesus: "It is more blessed to give than to receive."

Christian Endeavor News.

THE Christian Endeavor Tenth Legion now numbers about 15,000.

SKAGWAY, ALASKA, has a union Junior Endeavor society, besides a splendid Young People's society.

PRESIDENT CLARK announces that over 16,000 have joined the Christian Endeavor Comrades of the Quiet Home.

THE Christian Endeavor conferences at Northfield were a success in every way, and Mr. Moody has announced that they will be a regular feature of the closing weeks of future Northfield conferences.

"I WOULD rather have that than a goldmine," said a missionary from the Black Hills, when two Milwaukee Endeavorers gave him the wall-pledge that hung in their room at home, to carry back to his struggling Endeavorers at Deadwood

Provincial Sunday School Convention.

THE Annual Convention of the Ontario Sunday School Association at Galt, October 24th to 26th, was a great success. About five hundred delegates registered their names, and it was generally voted one of the best conventions held for some years.

ONE cannot fail to be impressed by the character of the delegates who attend this gathering. They comprise the very best people of the churches; men and women of far more than average intelligence, and among them are doctors, lawyers, merchants, and preachers. A cause that can enlist the co-operation of such elements must succeed.

THE visitors from the United States were Mr. B. F. Jacobs, Mr. Marion Lawrence, and Miss Cote Brown, who made interesting and inspiring addresses. Mr. B. F. Jacobs is one of the most enthusiastic Sunday School workers on the continent, and he is thoroughly at home on a Sunday School platform.

MR. MARION LAWRENCE gave a very fine address on "The Big Boy Problem," in which he made many excellent suggestions on how to get hold of the boys. One of his best points was expressed in the words "make them feel that you want them."

THE sessions were held in the spacious and beautiful Central Presbyterian Church, of which Rev. Dr. Dixon is pastor. At the closing services the crowd was so great that it was necessary to hold overflow meetings in Knox Church, which is only one block away.

SOME of the denominational publishing houses had displays of their papers and periodicals which were examined by many of the delegates. The Presbyterian Church especially had a fine assortment of their new publications which were much admired. An enterprising Yankee firm sent over a large supply of sample papers, etc., but the executive committee did not allow them to be displayed, believing that Canadians are well able to meet their own needs.

THE Treasurer's report, which was read by Mr. R. J. Score, showed receipts of \$3,465.66, and expenditures of \$3,402.37, leaving a balance on hand of \$63.29.

THE Presidency of the Association is usually passed round among the denominations. This year it went to the Methodists, and Dr. Harrison, of Keene, was elected.

MR. R. J. SCORE proposed a resolution wishing Godspeed to the Canadians going to the Transvaal. He was seconded by Rev. Mr. Frizzell. The motion was received with great enthusiasm and passed unanimously, and then everyone rose and joined in singing God Save the Queen. The text of the resolution was, "The Sabbath School Association of Ontario now in session wishes Godspeed to our brave Canadian soldiers en route for South Africa, Psalm 124: 8, 'Our help is in the name of the Lord, who made heaven and earth.'"

Literary Lines.

THE reduction in the price of *Harper's Magazine* to twenty-five cents a copy is a notable step in answer to the call for cheaper magazines.

THE latest English dictionaries contain not less than 260,000 different words. Next in rank comes the German languages with 80,000 words; and then come in succession the Italian with 35,000; the French, with 30,000; and the Spanish, with 20,000 words.

"BRINGING UP BOYS" is the title of a little book by Kate Upson Clark, published by Thos. Y. Crowell & Co., New York. Price 50 cents. It deals with such topics as "The Boys' Manners," "Keeping Boys Busy," "Shall The Boy Smoke?" "Games

and Athletics," "The Boys' Evenings," "The Boys' Library," etc. The book is on such an important subject and contains so many good things that we shall take occasion to refer to it at more length in a future issue.

THE November number of the *Ladies' Home Journal* is a very attractive issue. Ian MacLaren writes an interesting article on "The Mutineer in the Church," in which he deals with the people who are always ready to make trouble in the church and stir up strife. Rev. C. M. Sheldon, author of "In His Steps," has a contribution on, "Is Christianity Practicable in Worldly Affairs?"

THE YOUTH'S COMPANION still maintains its popularity as a young paper's journal. It is arranging for a number of unusually interesting features for the year 1900. Among the writers already specially engaged are soldiers and sailors, travellers and trappers, singers, musicians, scholars, statesmen, and gifted writers of short and serial stories. Early in the year John Philip Sousa will contribute an article on, "My Experiences as a Bandmaster."

S. R. CROCKETT'S new story, "Kit Kennedy," is as good as anything that the talented author has yet produced. It is full of quiet Scotch humor, and with pathetic touches that are truly beautiful. The pictures of Scotch peasant life and the studies of character are exceedingly interesting. Kit Kennedy is a lively country boy, who has a hard time at first, but eventually makes his way to success and triumphs over adverse circumstances.

MESSRS. T. Y. CROWELL & Co., of New York, have published a number of little books in the "What is Worth While Series," which comprises some very choice literature. Most of the volumes are on devotional topics, or bear in some way on character building, and are especially well suited to young people. The low price of 35 cents per volume brings them within the reach of all. We have had the privilege of examining three of them: "The Programme of Christianity," and "The City without a Church," by Drummond; and "The Charm of Jesus," by Gustav Zart. They are delightful books which will abundantly repay reading. We especially commend "The Charm of Jesus" to those who desire to become better acquainted with the Master.

Temperance Items.

THE *Governator* says: "A Government that quarantines smallpox and at the same time licenses saloons, has a loose screw about it somewhere."

THE SALOON.—It never builds up manhood, but tears it down. It never beautifies the home, but often wrecks it. It never creates ambition and thrift, but invites laziness, profligacy, poverty, idleness and crime. It never strengthens the judgment, but weakens it. It never increases respectability, but disreputes men and women of it. It never prevents quarrels, but kindles the flames of controversies, cherishes feuds and incites murders.

THE recent publication of the London Asylums' Committee's Annual Report shows an actual increase in lunacy in the asylums governed over and controlled by the County Council of seven hundred, as compared with last year. In one large asylum the medical superintendent states that, out of nine hundred and fifty-eight inmates received, two hundred and seventeen of these admissions were due to "intemperance in drink." One-fourth of the insanity, then, is attributed to a vice which is, so to speak, self-inflicted. These statistics also compare well with those issued by the lunacy commissioners, and on taking an average for the last five years, drink as a cause averages 20.9 per cent. of the admissions.

From the Field.

Princess Street, Vancouver, B.C.

We have pleasure this month in presenting a picture of the church whose League was the first to send in a large list of subscribers to this paper. With a society of only thirty members, the names of seventeen subscribers were forwarded before the first issue of the paper was published. The people of this congregation are loyal and energetic, and greatly attached to their church. The



PRINCESS ST. CHURCH, VANCOUVER.

pastor, Rev. R. Whittington, M.A., is president of the British Columbia Conference. He received his education in Victoria University, and entered the ministry in 1882, his first charge being Melville, Ontario. Going to Japan in 1883, he was for two years Acting Principal and Professor of Natural Sciences in the Anglo-Japanese College, Tokyo, and afterwards for five years, 1885-90, Professor of Metaphysics, Ethics, and Apologetics in the Methodist Union Theological Seminary, Tokyo. He returned to Ontario on furlough in 1891, and lectured in Victoria University, 1891-92, on Logic, Christian Evidences, and History of Philosophy. In 1892 he became Principal of Columbian Methodist College, New Westminster, where he continued to labor with great fidelity through five exceedingly difficult years, until in 1897 he resigned, and resumed regular pastoral work in his present charge. Mr. Whittington is greatly respected throughout the Conference, and that he enjoys the confidence and esteem of his brethren is sufficiently evidenced by his double election this year—first, the presidency, and also to the General Board of Missions.

Askin Street, London.—The Social Committee of the Askin Street League took charge of the young people on Monday evening, September 25th. A bright programme, a marvellous way of introducing the strangers to one another, and the wholesome refreshment, made the evening pass away most profitably. One of the speakers of the evening was Dr. E. B. White, formerly of Oil Springs, Penn. He was president of the Young People's society in connection with Trinity M. E. Church there for two years. He served the Franklin District Erie Conference for one year as first vice-

president, and president of the Rousseville League for one year. He is a good worker, and has now turned in his energies with the Askin Street League, South London. Askin Street League is after the young people for the winter months, and has a strong staff for the work.

The Toronto Union.—The annual meeting of the Toronto Methodist Young People's Union was held in the Central Church on Thursday evening, October 12th. The building was well filled, and the meeting was an enthusiastic one. The President, Mr. F. Dune, opened the service, and made a few practical remarks. He spoke a good word for *The Canadian Epworth Era*, and urged the Leagues to push its circulation.

Mr. Wood, the new president, was introduced, together with the other officers elect. Mr. Wood then took charge of the meeting. The secretary, Mr. T. H. Keough, called the roll, when the members of the different Leagues present responded by rising, and the president announced the number of members on the roll, and the number present. Crawford Street Church reported sixty-five on the roll, and sixty-five present. King Street League with fifty-seven members had fifty-seven present. There was, therefore, some difficulty in deciding which League was entitled to the banner. It was solved by giving it to each society for six months, Crawford Street taking it first. Rev. Dr. Potts made a short but wonderfully enthusiastic speech on the Twentieth Century Thanksgiving

Fund. He urged that every member of every League become a subscriber to the fund, and offered a banner to the League which would contribute the largest amount to the fund. He also promised to marry, free of charge, all the young people who have their names on the Historic Roll. Excellent addresses were delivered by Revs. W. J. Smith and J. T. Morris, and Mr. Jos. Tait, who spoke for Rev. W. H. Hincks, who was prevented by illness from being present.

Tamworth Junior League.

—The president reports: "We have thirty-seven members and four committees: Missionary, Temperance, Literary, and Floral. Each of the three former committees prepares a programme each month, the respective chairmen having charge after the devotional exercises are conducted by Junior president. The members of the Missionary Committee are gathering stamps. They have a mite-box from the Woman's Missionary Society. A consecration meeting is held the first Friday of each month. All committees unite to furnish the programme for senior League whenever a month contains five Fridays. We continue to pay two dollars annuities to our minister's salary, each member paying one cent a week. Have bought and sold one dozen Canadian Hymnals. We decorate the church with flowers every Saturday for Sabbath service."

Mountain Grove Junior League.— "Our Junior League has a membership of twenty-five. We gave two dollars towards the missionary work, one dollar to the St. James fund, about one dollar and seventy-five cents towards furnishings for the new parsonage, and two dollars and a half for a lamp for the church grounds."

Arden Junior League.—The secretary sends the following excellent report: "During the last year the membership of our League has increased from twenty-five to thirty-four. We have been helping the church financially. We subscribed fifty dollars, and have forty-six dollars of our subscription paid. We took for our part the furnishing of the pulpit. Our League meets every Saturday afternoon at four o'clock. We are progressing in our work nicely."

Springford, Ont.—The corresponding secretary writes: "Although the membership of our League is as yet rather small, we believe that some progress is being made in our work. Our prayer meetings are becoming more and more interesting. The attendance is on the increase having kept up well during the busy harvest time, and more persons seem inclined to take part in the meetings than formerly. The committees are getting better acquainted with their work. The Missionary Committee has recently taken up the Forward Missionary Movement, with very favorable results, and at a meeting of the Executive Committee the other evening it was agreed to take up the Forward Movement in evangelistic work and Bible study. The *Epworth Era* is a great source of help and inspiration to us in our work."

St. Thomas District.—The General Secretary spent the third week of October on the eastern part of the St. Thomas District. At Aylmer, Dunlop, and Corinth there were largely attended meetings, but at Springfield heavy rain prevented a large attendance. League work appears to be prospering on this District. The Chairman, Rev. C. T. Scott, B.A., takes a deep interest in the young people.



REV. R. WHITTINGTON, M.A., B.Sc.
PRESIDENT OF BRITISH COLUMBIA CONFERENCE.

Just a Line or Two.

THAMESVILLE League has paid \$50 to the new church.

At Bothwell seventeen associate members of the League became active members during the past year.

At Charing Cross there is a League of fifty members, thirty of whom are young men. Can any place parallel this?

The League of Parliament Street Church, Toronto, maintains its standing as a missionary organization. During the past year over \$200 were raised for missions.

The League at Lacombe, N.W.T., now numbers 29 active members and 20 associate. A junior league has also been organized, and the prospect is good for a successful season.

The League at Medicine Hat, N.W.T., sends three more subscriptions to the CANADIAN EPWORTH ERA, which makes a total of 27 for that society. Pretty good for a league of 35 members!

BELL STREET EPWORTH LEAGUE OF CHRISTIAN ENDEAVOR, OTTAWA, held its annual rally October 1st and 2nd. Rev. E. W. Crane preached morning and evening, and addressed a Sunday School meeting in the afternoon.

REV. T. ALBERT MOORE attended the Collierywood District Convention, and delivered three excellent addresses. He also disposed of nine sets of the Epworth League Reading Course, and took several subscriptions to the EPWORTH ERA.

The League of the West Circuit, St. John's, Newfoundland, has decided to start a reading room for the special benefit of the young men of the neighborhood. A prize has been offered to the member who will prepare the best essay on "How to Equip and Conduct a Reading Room." The prize will be a set of this year's Reading Course.

District Conventions.

Tamworth District.—The Annual Convention of the Tamworth District was held at Tamworth, October 4th. There was a good representation of delegates, and an excellent programme. Rev. R. Emberson was present and spoke on missionary work. The following officers were elected: Hon. Pres. Rev. W. J. Young, Tamworth; Pres. Rev. H. S. Spence, B.D., Roblin; 1st V.-Pres. Miss Smith, Tamworth; 2nd V.-Pres. Mrs. W. Wagar, Centreville; 3rd V.-Pres. Rev. J. Barnes, B.A., Mountain Grove; 4th V.-Pres. Miss E. Allen, Marlbank; 5th V.-Pres. Mrs. A. H. Rogers, Mountain Grove; Sec.-Treas. Rev. W. S. Boyce, B.D., Flinton; Executive Committee, Miss Aysworth, Tamworth; Miss Stone, Flinton; Miss Mills, Arden; C. D. Wagar, Enterprise; and S. Abbott, Mountain Grove; Representative to Conference Executive, Rev. D. C. Day, Arden.

Windsor District.—The Windsor District Convention at Wheatley, September 21 and 22, was one of the very best that has been held since the District was organized. There was an attendance of about seventy-five delegates from outside of Wheatley, and the interest was well sustained. It was a Sunday School and Epworth League Convention combined, and School and League subjects were intermingled, instead of being kept on separate days, as formerly. The following subjects were ably dealt with, with time allowed for discussion between each by Rev. L. B. Wallwin, B.A.: "Giving, a Part of a Christian's Duty," by Miss Clemmings; "The Office and Work of the Holy Spirit," by Rev. R. W. Williams; "The Children's Place in Public Worship," by

Rev. W. E. Kerr; "The League and Pastor," by Rev. E. F. Armstrong; "Junior League," by Miss Conklin; "Report of International," by Rev. James Little; "Normal Work," by Mr. W. R. Manning; "The League and Social Reform," by Rev. W. H. Butt; "Our Country's Greatest Peril," by Rev. Mr. McMullen. The officers elect are the following: Hon. President, Rev. Jas. Livingstone, Windsor; Pres., Rev. R. D. Hamilton, Kingsville; 1st V.-Pres., W. B. Manning, Essex; 2nd V.-Pres., Edmund Baker, Colmer; 3rd V.-Pres., Miss May Pashley, Windsor; 4th V.-Pres., Miss Minnie Dales, Wheatley; 5th V.-Pres., Miss Millie Conklin, Kingsville; Sec., A. A. Buchner, Kingsville; Treas., Miss Rachel Thornton, Essex.

Belleville District.—The fifth Annual Convention of the Belleville District was held in the lecture-room of Bridge Street Church, Belleville, October 6th. Very satisfactory reports were presented from the different societies, and arrangements were made for joining with the Picton District and Albert College in the support of a missionary. Almost sufficient has already been pledged for this purpose, and Dr. H. C. Wrench has been suggested to the General Board to be the representative of the districts. Several fine papers were given at the afternoon session, and in the evening the address was delivered by Rev. G. E. Ross on "The Missionary Outlook," and by Rev. C. E. McIntyre on "The League's Place in the Methodist Economy." Rev. C. W. Watch was re-elected President. The other officers are: 1st V.-Pres., Miss Lott, Frankford; 2nd V.-Pres., Miss Martin, Belleville; 3rd V.-Pres., Miss H. Hicks, Plainfield; 4th V.-Pres., Prof. Faulk, Belleville; Junior League, Miss L. Holton, Belleville; Rep. to Gen. Ex., Rev. M. E. Sessmith, Melrose; Sec.-Treas., Rev. E. R. Duxsee.

Whitby District.—The fourth Annual Convention of the Whitby District Epworth League was held at Clarendon. At the morning session the Vice-Presidents, in a very interesting manner, talked on the work of their departments, after which Dr. Lambly led in discussion. In the afternoon Rev. J. S. I. Wilson, B.A., B.D., gave an excellent address on "Responsibility of Leagues to the Missionary Work." He said if a League or Church wants to die let it give up the missionary work. Mr. Howard Jeffery gave a paper on "Christian Endeavor Shears," and Mr. Norman Cragg talked on "Our Divine Help and Guidance." Rev. J. Harris led a most inspiring consecration service. The Forward Evans heart Bible Study movement was highly commended to all the Leagues. A most stirring and able address was given by Rev. H. T. Lewis on the "Demands of the Twentieth Century," and Rev. Philip Jordan gave an interesting talk on "The Relation of the Epworth Leagues to the Twentieth Century Fund." Good music was furnished throughout the day by the Clarendon choir and Rev. J. S. I. Wilson. All pronounced it one of the most successful conventions held on Whitby District. The officers elected are: Hon. Pres., Dr. N. A. McDiarmid; Pres., Rev. G. R. Clare; 1st V.-Pres., Norman W. Cragg; 2nd V.-Pres., Miss Mary Condit; 3rd V.-Pres., Rev. F. W. White; 4th V.-Pres., Miss Mary Ward; 5th V.-Pres., Miss Esther Harvey; Sec.-Treas., Miss Florence Mackey.

Ridgetown District.—The fourth annual convention of the Epworth Leagues and Sunday Schools of the Ridgetown District was held at Glencoe, Ont., October 19th and 20th. Over one hundred delegates registered their names. The programme was a most excellent one. Rev. Goro Kaburagi, the Japanese missionary sup-

ported by the District, was present and greatly interested the large audiences with his addresses. On the evening of the first day a social reception was given by the young people of Glencoe, to which all the delegates were invited. The special purpose of this reception was to afford those present an opportunity of becoming acquainted with Mr. and Mrs. Kaburagi, and it was greatly enjoyed by all who participated. The Ridgetown District purposes to double its missionary givings during the coming year. At the evening sessions the church was crowded to its utmost capacity. Rev. Dr. Daniel, of Sarnia, delivered an eloquent address on the first evening. The success of the convention was largely due to the energetic work of the secretary, Mr. W. J. Green. The delegates showed their appreciation of his efforts by electing him to the presidency for the coming year. The following officers were chosen: Hon. President, Rev. S. Bond, Ridgetown; President, W. J. Green, Florence, Ont.; 1st V.-Pres., Roy Hunter, Ridgetown, Ont.; 2nd V.-Pres., Miss Winnie Dalton, Florence, Ont.; 3rd V.-Pres., R. W. Anglin, B.A., Dutton, Ont.; 4th V.-Pres., Miss Lizzie Evans, Thamesville, Ont.; 5th V.-Pres., Rev. Mr. Vance, Vargo, Ont.; Secretary, R. A. Calder, Newberry, Ont.; Treasurer, Wm. Kingstone, Bothwell, Ont.; Representative to Conference, Rev. H. W. McTavish, Glencoe, Ont.; Sunday School Secretary, President, J. S. Foster, Highgate, Ont.; Secretary, Rev. J. A. Langford, Rodney, Ont.; Treasurer, F. McGregor, Wardsville, Ont.

Chatham District.—The eighth annual convention of the Chatham District Epworth League was held in the Park Street Church, Chatham, on Thursday and Friday, Oct. 19th and 20th. Although the weather and roads were unfavorable the attendance of delegates was good and the interest well sustained from the very first. The young people of Park Street Church had made great preparations for the gathering and nothing was left undone that would minister to its success. The church was beautifully decorated with streamers of red and white, and the large platform, which had been erected, was adorned with plants and flowers. The moving spirit in the work of preparation was the President of the District, Mr. Ivor E. Brock, who was indefatigable in his efforts to make the convention the best ever held in the District, and the universal verdict was that his desire was realized. The special attraction at the convention was the presence of the Revs. Goro and Mrs. Kaburagi, of Vancouver, B.C., the missionary representatives of the District, Chatham and Ridgetown Districts having united in their support. Mr. Kaburagi delivered an interesting address on Japanese manners and customs and also told the story of his conversion. His presence at the convention aroused great enthusiasm, and will doubtless result in a large increase of the missionary givings for the District. At the last session of the convention Rev. Dr. Thiburn, of Detroit, Mich., delivered a very fine address on "The 'Incidental' People," at the close of which he was presented with a British ensign, as a recognition of the kindly feeling existing between England and the United States. All the papers and addresses were excellent. Special efforts were made to increase the circulation of the CANADIAN EPWORTH ERA, with the result that about fifty names were sent in by the Third Vice-President of the District, Miss Maggie Howe, of Wallaceburg. The Ridgetown District Convention, which was in session at the same time, sent a fraternal delegate in the person of Rev. G. H. Cobbleick, who delivered a stirring address. The Chatham District responded by sending Rev. Mr. Galloway to Ridgetown to convey their greetings.

Woodstock District.—The fifth annual rally of the Epworth Leagues of the Woodstock District was held at Princeton, Tuesday, Oct. 10th, and was crowned with complete success. Music during the sessions was well selected and ably led by Rev. W. B. Caswell, B.A., of Woodstock. The keynote of the gathering was struck by Rev. J. G. Scott, Honorary President, in the convention sermon on "Burdens-Bearing." The evening service following, led by Rev. E. E. Marshall, Woodstock, served to intensify and give utterance to the thought aroused. Encouraging reports were received from the Vice-presidents of the Christian Endeavor, Missionary, and Literary Departments, and from the Secretary and Treasurer. Each of the five departments had its share of attention on the programme. Fine papers and ad-

(Continued on page 32.)

Nova Scotia Conference Epworth League Convention.

The fifth Annual Convention of the Epworth Leagues of the Nova Scotia Conference was held in St. Stephen's Methodist Church, Kentville, from Tuesday, Oct. 3rd, to Thursday, Oct. 5th. Kentville was almost an ideal place for such a gathering, beautifully situated as it is in the heart of the Cornwallis Valley, where at present thousands of barrels of apples are being gathered for the European markets. The church in which the convention was held was prettily decorated with red and white bunting, and appropriate mottoes of welcome and of inspiration. The pulpit and platform were tastefully ornamented with house plants and flowers.

The convention opened Tuesday night with a most helpful and inspiring sermon by the Rev. E. E. England, President of the Conference. His text was, "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened." This sermon was followed by addresses of welcome from Mr. Angus McLeod on behalf of the citizens, from Rev. B. N. Noble on behalf of the churches, and from Miss McInnis on behalf of the local League. These warm and heartfelt welcomes were ably responded to by Miss McCrowe, of Halifax.

The morning (Wednesday) session opened with an address by Rev. W. Lane, on "What are we here for?" This was followed by conferences on "Relation of League to other Departments of Church Work," led by Rev. Wm. Phillips; "The Literary Department," led by Miss A. Mosher; and "Denominational Loyalty," led by Rev. Jos. Sellers. These conferences, which did away with long speeches and wearisome repetitions, giving only the opinions of individuals, gave to every delegate the opportunity of expressing his or her opinion, or giving their experiences in connection with the subject before the convention. The effect of these conferences, which were carried on through the whole session, was to make the convention the most helpful, the most practical, and the most inspiring gathering we have ever held. The idea of thus conducting the convention originated with the president, Rev. J. L. Batty, and was given a previous and successful trial at the Cumberland district convention. As a result the delegates, having freely exchanged views with one another, have gone home with the various subjects better understood and more ready for application than would otherwise have been the case.

The afternoon session opened with a service of prayer and Bible study, followed by conferences on "Missionary Department," led by Dr. Stephenson of Toronto; "Junior Work," led by Mrs. H. Lawrence, of Southampton; "Social Work," led by Miss De Wolfe, of Halifax. Dr. Stephenson was quite at home on a missionary topic and his

presence caused the convention to turn its attention earnestly to the great cause of missionary enterprise. Largely through the influence of Dr. Stephenson the convention adopted the Forward Movement for foreign missions, which for three years has been before our conventions without success.

Two interesting and instructive papers dealing with the Social Work, the one by Miss Carty, of Amherst, the other by Miss Austin, M.A., of Halifax, gave rise to considerable discussion on the merits and manners of socials.

The evening session was perhaps the most impressive session of the convention. It opened with a heart-searching address on "The Spiritual Mission of Methodism," by the Rev. R. O. Armstrong, M.A. After singing, Dr. Stephenson gave a very impressive address on the "Young People's Forward Movement." By aid of his charts and drawings the Doctor laid before us very vividly the needs of the heathen world, and made us feel keenly why we should interest ourselves in the welfare of the heathen peoples. Rev. Wm. Dobson addressed the convention on "The Value of Man." He said that a man's value does not depend on his color or his condition, nor on his value in the scale of labor, but on the price paid for him by Jesus Christ when he gave his life for man by his crucifixion on Calvary.

The morning (Thursday) session opened with an earnest consecration service led by Rev. R. O. Armstrong. An instructive and helpful Bible study on "Success" was led by Dr. Stephenson. This was followed by two interesting conferences—one on "The Twentieth Century Fund," led by Rev. G. J. Bond, B.A., the other on "Work for and with Boys," led by Mr. J. A. Irvine, of Halifax. These conferences led to a better understanding of our great "Financial Movement," and impressed the fact that "our boys" need to be more tenderly cared for by Christian workers than is generally the case.

The afternoon session opened with prayer and Bible study, conducted by Rev. Wm. Dobson. This was followed by a conference on the "Duty of the Hour re the Temperance Question," led by Rev. W. Lane. Rev. E. W. Forbes then conducted a conference on the Epworth League as an aggressive and evangelistic church agency.

Something practical in the temperance line was done by the passing of two resolutions—one concerning the sale of spirituous liquors in a public building of Kentville, was ordered to be sent to the proper authorities with the request that the evil be abolished from their premises; the other recommending all our Epworth Leaguers to only put up at such hotels and houses of entertainment as are known to have strictly temperance principles.

The election of officers at this session resulted as follows: President, Rev. J. L. Batty (re-elected), Amherst; 1st Vice-President, Miss A. Mosher, Windsor; 2nd Vice-President, Miss De Wolfe, Halifax (re-elected); 3rd Vice-President, Miss McCrowe, Halifax (re-elected); 4th Vice-President, Miss Carty, Amherst; Superintendent of Junior Work, Mrs. H. Lawrence, Southampton; Secretary, Rev. E. W. Forbes, Berwick; Treasurer, Miss Salter, Hantsport; Conference Representative to Sunday School and Epworth League Board, Rev. F. E. Barrett.

At the closing session Rev. G. J. Bond gave an interesting address, telling of his visit to the great International Convention at Indianapolis. Rev. Wm. Dobson, who is

always worth listening to, gave a most appropriate closing address, after which the sacrament of the Lord's Supper was administered by Revs. J. L. Batty and Joseph Sellers. And so closed the most helpful, the most practical, and in every way the best convention ever held by the Nova Scotia Conference Epworth League.

To prevent our clashing with the biennial International Convention, and that we may be able to fall conveniently into line according to the regulations which require the conference conventions to meet once in two years, it was resolved to meet again next year. F. E. BARRETT.

On the Road.

September and October are *par excellence* the convention months of the year, and are valuable for Epworth League meetings of all kinds. For this reason the Secretary plans to be "on the road" as much as possible during this season.

Up to date the meetings attended this year have had large audiences, and the interest has been very marked. The Milton District Convention at Watford was one of the very best, although the weather conditions were not very favorable.

To reach Wheatly for the Windsor District Convention involved an all night journey, with a delay of three hours at London, and another of two hours at Chatham. The trip from Chatham to Wheatly by a "mixed" train occupied five hours, so that both breakfast and dinner had to be dispensed with for that day. The inspiration of the convention, however, soon erased all thought of the hardships of the way. The addresses and papers were excellent, and the congregations were larger than the capacity of the church. At the evening service many could not gain admission.

Sunday was spent at Ruthven and Kingsville. At the latter place there is a commodious and beautiful church, which was completely filled on Sunday evening, although the night was dark and rainy. On the following Monday evening the annual "Harvest Home" supper was held in which



BRANT AVE. CHURCH, BRANTFORD.

the Epworth League was associated with the Ladies' Aid Society. It was a great success. The pastor of this church, Rev. R. D. Hamilton, makes himself one with the young people, and takes an active part in the League and Sunday School. It is needless to say that he is popular with both old and young, and is invited to remain for a fourth year.

This section of the country, along the shore of Lake Erie, is well adapted to fruit raising, and large quantities of peaches, grapes, etc., are annually produced. The severe frost of last winter, however, nearly

annihilated the peach orchards. It is said to see whole fields of dead peach trees, though a green leaf to be noted anywhere. Tobacco is grown in large quantities in the county of Essex, and is said to pay well. Its bad effect is seen everywhere, as a very large proportion of the young men and boys may be observed using it. The "rolling habit" prevails more generally than in any other part of Canada.

At Essex we had a good meeting, with Mr. W. R. Manning in the chair. Mr. Manning is Principal of the Public School here, and is foremost in all good work. He is a leading spirit in the League, and largely through his influence a fine Reading Circle has been organized. At all night journey and Toronto is again reached, where a large amount of accumulated work awaits attention.

Sunday, Oct. 1st, was Young People's day at Brant Avenue Church, Brantford. Rev. G. W. Kerby, B.A., is pastor here, and his enthusiasm for young people's work is well known. He seems to have special talent for gathering young men around him and interesting them in the church, and in this he spares no time or effort. The services of the day commenced with an early morning prayer meeting at 7 o'clock, with the lecture room nearly full. The testimonies and prayers seemed to revolve around the Twentieth Century Thanksgiving Fund, but it was an intensely spiritual service, and there was an almost complete absence of commonplace and hackneyed expressions in the remarks that were made. I was particularly pleased to note that nearly all the official members of the church were present, and took part in this meeting. Mr. Kerby does not believe in allowing the League to be a separate institution, and he wisely guards against the young people drifting apart from the older members of the church. In the afternoon there was a large mass meeting of the Sunday School, but the crowning service of the day came at night, when the church was crowded to its utmost capacity. The usual efficient choir took a holiday and their places were occupied by seventy-five young men who led the singing, which was worth going a long way to hear. Nothing could be more inspiring than that company of sturdy young manhood as they lustily sang "Onward Christian Soldiers." Evidently the question of "How to reach the young men?" is one that is not troubling Brant Avenue Church very much just now.

At Tamworth the District Convention struck "hard luck" in the way of weather, and many were prevented from being present. There was, however, a good attendance and a good programme. The interest taken in Epworth League work by the ministers of this district is unusual. Every pastor was present with one exception, and most of them came long distances, one brother having a journey of sixty miles, and several others driving, twenty, twenty-three, and twenty-five miles. The work of the district business meeting of any kind, the convention alone was the attraction. It is a most gratifying thing to see our ministers thus associating themselves with the young people.

At Belleville the Twentieth Century Fund was in the air. As a preparation for the special day set apart for the inauguration of the movement a week of prayer and praise meetings had been arranged, culminating in the district rally in Bridge Street Church, on Friday evening. All the churches of the city seem stirred in regard to this enterprise and are taking hold of it vigorously. The Sunday Schools and Leagues will do their share. Bridge Street school is aiming to have the name of every scholar and every officer and teacher on the Historic Roll.

The second Sunday in October was spent at Palermo with Rev. Dr. Strongman. The young people here are intensely interested in league work. The preaching service is in

the morning, and every Sunday evening the League holds a devotional meeting which is usually attended by about 150 people. There is no difficulty whatever in getting the members to take charge of the service, and there is always a bright and helpful meeting. In some places where the membership is small and the attendance large it is not an easy matter to obtain leaders and speakers. There ought, however, to be, on the part of our league members, such a consecration to their Lord and Master that the fear of man would be entirely removed.

A. C. C.

Dominion C. E. Convention.

The first Dominion Christian Endeavor Convention was held in the City of Montreal, commencing Thursday evening, October 3th, and continuing until the following Monday night. The attendance of delegates outside of Montreal was about three hundred, but at all the evening meetings the spacious auditorium of St. James Church was crowded. The Convention was fortunate in securing the presence of Rev. F. E. Clark, D.D., President of the United Society of Christian Endeavor, and Mr. John Willis Baer, Secretary. Both of these gentlemen delivered several addresses, and added much to the interest of the occasion.

Addresses of welcome were delivered by Mr. James Wilson, Chairman of the 1899 Committee, and Rev. Wm. Sparling. Suitable replies were made by Rev. S. P. Rose, D.D., Mr. W. L. Shurtleff, Rev. E. S. Rowe, and Mr. C. J. Atkinson.

Rev. F. A. Cassidy, M.A., addressed the Convention on the subject of "Sabbath Preservation," and the following resolution was adopted:

"The Montreal 1899 Christian Endeavor Convention, recognizing that the Sabbath rest, as a necessity of nature, is the inalienable right of every man, and recognizing, further, the effective and self-sacrificing work so far done by the Lord's Day Alliance, hereby recommend its work to the approval of the Resolution Committee of this Convention, and as individuals we hereby pledge ourselves to take more interest in its work and to devote our energies to the obtaining in the provinces and for the Dominion, of laws for the better observance of the Sabbath."

Rev. John Wilkie, of Indore, India, spoke on "The World's Greatest Need," and Rev. Wm. Patterson, of Toronto, took as his subject "Home Needs." In speaking on this subject he said:

"One thing our society and church does not need is a new constitution, but it needs the carrying out of the old principles. Get a society which will live up to its pledge and principles, and it will never die, no matter how small its numbers; but get a society which will let down the bars to get in a lot of useless members, and it will soon lose all life. Do universities let down the bars and lower the standards of education to let in the multitude? No more should Christian Endeavor societies let down the bars. Our society stands for Bible study, Christian development and work. It is distinctly religious, and when it fails in this it fails in its work."

Mr. John Willis Baer gave an address on "Individual Needs." He said he liked the idea of these conventions where all denominations touched shoulders, and from which each could take away the best points of the other. Christian Endeavor has all the nations in its ranks, with many banners, but all were under the blood-stained banner of Christ. As a chain is only as strong as its weakest link, so Christian Endeavor is only as strong as the standards are high. The need of the individual is a deeper sense of consecration.

On Saturday evening denominational rallies were held. The Methodists assembled in the Dominion Square Church. Rev. P.

L. Richardson, R.D., occupied the chair. Rev. Chas. E. Bland, H.D., gave an excellent address on "Has our denominational attitude towards the Christian Endeavor Movement proved satisfactory?" Mr. Bland thoroughly believed in the fellowship and co-operation of the Christian churches and stated that we should aim to lessen and obliterate the points of conflict between denominations, and by so doing carry the spirit of Christian fellowship into all our work.

Rev. D. Winter, president of the Montreal Local Union spoke on "The effect of the Christian Endeavor Movement upon denominational loyalty and institutions, with particular reference to the class meeting." He thought that attendance upon the class meeting was on the decline, but did not blame the Christian Endeavor Society for that. He believed the effect of the movement on the missionary effort of the church has been beneficial. The young people of to-day are taking a more active and intelligent interest in the spread of the Gospel throughout the world than ever before.

A lively discussion on this address was followed by a resolution to the effect that the purely Epworth Leagues of the Methodist Church throughout the Dominion be recommended to add the letters C.E. to the name of the organization, and that such Methodist organizations which are simple Christian Endeavor societies, prefix the letters E.L., thus making all the young people's societies of the Methodist Church in the Dominion of Canada Epworth Leagues of Christian Endeavor. Dr. Stephenson, of Toronto, was the next speaker. During his remarks he formulated an acrostic of the letter "Y.P.S.C.E.," namely, "Your Privilege Spreading Christianity Everywhere," and used these words as the foundation of an able and inspiring missionary address.

The Rev. Francis E. Clark, president of the World's Y.P.S.C.E., was next called upon. He was greeted with the "Chaataungu" salute. Dr. Clark said it did him good to get into a warm, enthusiastic meeting. He said that interdenominational fraternity was the cornerstone of the C.E. organization. Each denomination has something which the other needs, and when they all come together in convention all are equally blessed and strengthened. Interdenominational Christian fellowship is, to a great extent, a present realization, and it is the glorious outlook of the future. Dr. Clark's remarks were warmly applauded.

The closing meeting of the Convention was held on Monday evening. Rev. Dr. Clark gave a stirring address on "The forward march of Christian Endeavor." The outlook for the future of Christian Endeavor work he considered bright. "Look up, look out, and look forward," was a good motto.

Rev. E. S. Rowe spoke on "Christian Socialism." It was the opinion of those who heard him that Mr. Rowe was never heard to better advantage.

An interesting feature of this session was the presence of twenty-five Chinese Endeavorers. First they sang a few verses of "Jesus loves me this I know," in the Chinese tongue. Then Ju Ho was asked to address the audience, and in English he said he was glad that some effort was being made by missionaries and Endeavorers on behalf of the Chinese. He hoped they would continue to pray for them and work for them, and for all they did for the Chinese they would be rewarded some time.

Chin Seng was next called upon for a solo, which he sang very well in his own language to the accompaniment of a Chinese mandolin played by Thom Wing Dong—until a string broke.

Dr. Thompson in introducing them, said that to him Christian Endeavor meant Chinese evangelization. While so much was being done for foreign missions, he thought it would be inconsistent not to do all possible for the foreigners in our midst.

The Reading Course

Books.

"My days among the dead are past;
Around me I behold,
Where'er these casual eyes are cast,
The mighty numbers of old.
My never-failing friends are they
With whom I converse day by day.

"With them I take delight in weal,
And seek relief in woe,
And while I understand and feel
How much to them I owe,
My cheeks have often been bedew'd
With tears of thoughtful gratitude."
—*Southey.*

Health Hints.

During the time that "The Marvels of our Bodily Dwelling" is being read, we shall give most of this page to Health Hints which may be read in connection with the book, and act as suggestions for the Circle meetings. Instead of giving "cut and dried" programmes we aim at stimulating members of Circles to think for themselves and arrange for their own meetings.

We want to hear from Circles in regard to their work.

Readings for December.

Week commencing December 3rd—
Marvels of our Bodily Dwelling. Chapters 28, 29, 30.

The New Citizenship, Chapter 9.

Week commencing December 10th—
Marvels of our Bodily Dwelling. Part II. Chapters 1, 2, 3.

The New Citizenship, Chapter 10.

Week commencing December 17th—
Marvels of our Bodily Dwelling. Part II. Chapters 4, 5.

The New Citizenship, Chapter 11.

Week commencing December 24th—
Marvels of our Bodily Dwelling. Part II. Chapter 6.

The New Citizenship, Chapter 12.

The Benefits.

In speaking of the benefits the young people of Omagh had received from the League Reading Course, Miss Ida Ford gave the following personal testimonies from some of the members, at the Milton District Convention:

1. "Our Circle, being composed of members of two Leagues, draws young people together in friendly and social intercourse, who otherwise would not meet very often."

2. "By meeting together and discussing the books we enjoy them better than by simply reading them alone."

3. "The discussion often leads off to other topics both interesting and instructive."

4. "The Reading Course cultivates the literary taste, and helps us to distinguish between first-class literature and second class."

5. "We learn something of the great and good lives of men and women of the past, and reading and studying their thoughts they become part of us."

6. "The books studied furnish topics for conversation in the home, so that small talk or gossip cannot edge its way in."

7. "My mind was much broadened and strengthened as a result of the solid course taken."

More Sleep Needed.

The following from the *Youth's Companion* is important and worthy of universal acceptance and practice: "More sleep, with more regularity in taking it, is a prime need of our exhausted modern life. People talk of giving rest to their minds; but it is not likely that the mind itself ever tires. The brain, or some overworked tract of it, may need repose, and it seems a well established physiological fact that this central organ literally undergoes repair and renewal during sleep. The slowing down of the blood prevents the deposit of nutritive particles, just as the slowing of a river permits it to drop its sediment. There is wisdom as well as wit in the Quixotic saying: 'Blessings on him that first invented this sleep!'"

Keep Your Mouth Shut.

Don't be offended. The admonition is not meant as a reflection upon your talkativeness. Talk, but keep your mouth shut when you are not talking.

People who keep their mouths closed, except when they are talking, eating, or drinking, rarely contract coughs or colds. Savages, even those living in northern latitudes, seldom take cold. Scientists say it is because they are close-mouthed.

Disease germs floating in the air find a direct route into the lungs of a person who breathes through his mouth. They are arrested by the fine, sieve-like network of hair in the nostrils of persons who breathe through the nose. Keep your mouth shut and you may defy pestilence.

The teeth suffer from too much and too frequent exposure to the atmosphere. Sudden changes of temperature, whether liquid or atmospheric, are hurtful to them. The best teeth in the world are those of the savage tribes, who always keep their mouths shut except when talking or eating. Throat and lung diseases are often contracted by persons who go about open-mouthed. The frosty air of winter inhaled directly into the lungs through the mouth is a frequent cause of bronchial disorders. Taken through the nose, it is modified and sifted of many of its dangers. Keep your mouth shut.—*Healthy Home.*

Ten Rules.

The following maxims won a prize offered by the Parisian publishers, Hachette & Co., for the ten most effective rules for the preservation of mental and bodily health. The author, Dr. Decornet, of Ferte sur-Aube, won in a list of 500 competitors. The rules, as translated in the *Lancet*, run thus:

1. General Hygiene: Rise early, and in the meantime keep your-self occupied.

2. Respiratory Hygiene: Water and bread sustain life, but pure air and sunlight are indispensable for health.

3. Gastro-intestinal Hygiene: Frugality and sobriety are the best elixirs for a long life.

4. Epidermal Hygiene: Cleanliness preserves from rust; the best kept machines last longest.

5. Sleep Hygiene: A sufficiency of rest repairs and strengthens; too much rest weakens and makes soft.

6. Clothes Hygiene: He is well clothed who keeps his body sufficiently warm, safeguarding it from all abrupt changes of temperature, while at the same time maintaining perfect freedom of motion.

7. House Hygiene: A house that is clean and cheerful makes a happy home.

8. Moral Hygiene: The mind reposes, and resumes its edge by means of relaxation and amusement; but excess opens the door to the passions; and these attract the vices.

9. Intellectual Hygiene: Gaiety conduces to love of life, and love of life is the half of health; on the other hand, sadness and gloom help on old age.

10. Professional Hygiene: Is it your brain that feels you? Don't allow your arms and legs to become stiff. Dig for a livelihood, but don't omit to furnish your intellect and elevate your thought.

Caring for the Teeth.

Many faces that are otherwise beautiful are spoiled by decayed and dark colored teeth. Perfect cleanliness is essential if one would keep them white and in good condition, and a little care bestowed upon them every day will soon work a wonderful transformation with those that have been neglected. Teeth that show any signs of decay should be filled as soon as possible, for although this is an expensive and disagreeable task, it will usually save the teeth for several years. Decaying teeth give one an offensive breath and often seriously affect the health. If they can not be filled, it is better to have them taken out. Brush the teeth thoroughly after each meal, using lukewarm water in which a little powdered borax has been dissolved. It will take only a minute or two, and the sense of cleanliness repays one for a great deal more labor than this entails. The borax arrests the gums, cleanses the mouth, and hinders decay of the teeth; in fact its merits as a dentifrice have long been known by those who have given the matter their attention. Get a piece of sheet rubber such as dentists use, slip one edge between the teeth, and draw it back and forth, and it will remove any foreign substance much better than a tooth-pick, thread, or other device. Use a brush that has soft bristles, which will clean the teeth without injuring the gums.

Tooth powders innumerable are manufactured, and doubtless some of them are very good, but many are injurious and it is always better to know the ingredients of which those that we use are composed. It is also better on the score of economy, for an excellent tooth powder may be prepared at home at a very small expense. Mix three teaspoonfuls of powdered orris root, ten teaspoonfuls of precipitated chalk, three teaspoonfuls powdered borax, and one-half teaspoonful powdered myrrh. The odor is delightful, and this preparation whitens the teeth beautifully. Every child should be taught to take care of the teeth, for the habits that are formed during childhood are apt to last all their lives.—*Mrs. ELLEN J. CASADAY, in Central Christian Advocate.*

Notes.

DUNDAS READING CIRCLE has organized with forty members, and a prospect of more.

TARBELTACKE CHURCH, Belleville, will have a Circle of at least twenty-five this year.

A CIRCLE of ten members was organized in Parliament St. Church, Toronto, on the evening of October 8th.

READING CIRCLES do not seem to thrive in cities as in the lowland and country places. There are only seven Circles in the three Toronto Districts with over fifty Leagues.

The daily bath may be used advantageously as a promoter of sleep. During hot weather the rapid sponging of the whole body in cold water, just before going to bed, is an excellent soporific; and in winter the tepid bath will be hardly less effectual. Even to wash the hands and feet just before going to bed leaves a feeling of satisfaction and comfort well worth the trouble.—*DR. BLACK'S "GUIDE TO HEALTH."*

The Sunday School

Child's Evening Prayer.

BY W. H. FARR.

Dear Saviour, I would come to Thee,
With cheerful heart, on bended knee;
And breathe to Thee, my evening prayer,
For Throu, O Lord, I know, wilt hear.

If thro' the moments of the day,
In thought, or deed, was led astray,
I ask Thee, all my sins forgive,
And help me nearer to Thee live.

And as I close my eyes to rest,
Wilt Thou, in sweetness o'er my breast
The Guardian Angel, send to-night,
To keep me safe till morning light,
Winnipeg, Man.

Parkdale Sunday School.

The Sunday school of Parkdale Church has become one of the largest and most efficient in Canadian Methodism. On Sunday, October 8th, there was an actual attendance of 930, although it was not by any means a favorable day. The Home Department, under the direction of Mr. Wm. Hamilton has now secured 208 members, and the interest is constantly increasing. There are two reasons for the success of this school. First, it has a live superintendent in Mr. J. W. St. John, who has the instinct of general



J. W. ST. JOHN, ESQ.

ship in a most remarkable degree. He is marvellously enthusiastic about Sunday school work, and throws himself into it heartily. He knows how to choose his helpers and has the faculty of developing the best that is in them. In the second place, this school has been fortunate in securing a splendid corps of officers and teachers. They comprise the most intelligent people of the congregation, who seem to delight in devoting their energies to this work.

A unique and interesting meeting occurred on the evening of October 10th, when the regular business session of the Committee of Management was held. Over 100 teachers and officers with their friends sat down to an excellent repast, which had been provided by the lady teachers. After justice had been done to this, the meeting was called to order by the

superintendent, and the business proceeded with.

Mr. St. John took occasion to touch upon a number of points relating to the progress of the school, and closed his address by urging that an effort be made to place the names of every scholar and officer of the school on the Historic Roll of the Twentieth Century Thanksgiving Fund. The superintendent stated that it would require at least \$4,000 to do this, as there are a large number of senior scholars enrolled. After some discussion, the school was unanimously decided to undertake it. All who are able to subscribe the amount necessary will be urged to do so, and it is expected that some large contributions will be sufficient to arrange for the names of many who cannot afford to pay for themselves.

The enterprise was taken up so energetically that it cannot fail to be successful.

Scholars' "Remembers."

In the Fourth Baptist Sunday School of Baltimore these "Remembers" were distributed to the scholars. Other schools will do well to emulate this example and take special pains to further interest the scholars.

REMEMBER :

That you should always try to bring a new scholar with you.

That there are a hundred and sixty-eight hours in the week; give at least one of them faithfully to the lesson.

That your teacher expects you to be in your class every Sunday.

That your teacher, pastor, and superintendents are always anxious to talk to you about your soul's salvation.

That you should know the address of your teacher, pastor, and superintendent.

That this is your school.

That when you are sick you should always send word to your teacher or superintendent.

That you should always know the Motto Text and Memory Verses.

That you are always invited to come to preaching services.—*The International Evangelist.*

What is a Colporteur?

In old days, when shops were scarce and roads were bad and villages lay far apart, a good deal of buying and selling used to be done by hawkers, who tramped from door to door. And even now, along English country lanes, you may often meet the pedlar or the packman, plodding leisurely under his load. It is true that his trade has sadly fallen off from what it was in our grandmothers' time—before railways and parcel post. But Autolyne and Bob Jakin still have their succession. And at wayside cottages and lonely homesteads the women-folk drive many a bargain with the hawker who brings such a bright-colored basket and such a persuasive tongue.

Now, a colporteur is, in the first place, just a pedlar, who carries round the Scriptures to sell. His pack contains nothing but Bibles and Testaments and separate portions printed in those languages which are current in the province where he travels. He tramps on from town to town and village to village, and calls at the scattered dwellings which lie between, offering his cheap little books from door to door.

The Bible Society employs an army of over seven hundred and fifty of these colporters, or 'Bible messengers,' as the Germans call them, who belong to many different nations, and are hard at work all the year round in foreign lands. They carry the Scriptures across the snowy steppes of Russia and the sunny hills of Spain. They reach remote corners of Europe where no Protestant missionary ever penetrates, and where the Bible is forbidden and unknown. They sold hundreds of thousands of Scrip-

tures last year to brown men and yellow men in the East, and were busy at places as far off as Manila and Wei-hai-wei. Altogether our colporters sold more than a million and a half copies during the year 1898.

The missionary must generally go as a foreigner into a strange land, but the colporters are almost always a native of the soil on which he labors. He talks to his own people in their homely mother tongue—and among common country-folk this alone is an immense gain.

For the true colporteur is a real evangelist. He has learnt to know and love the book which he carries. Its power is in his heart, and its message, on his lips, and when he sells a gospel he adds to his own warm, living words of witness to the Redeemer whom it proclaims. And so the peace of God follows him as he wanders, and abides with him where he enters in.—*Witness.*

Awakening Inspiration.

One of our Lord's first acts, in dealing with individual souls, was usually to awaken the spirit of expectation and hope. If we can be instrumental in awakening aspirations after purer, nobler living in the hearts of our scholars, we have accomplished more than if we had crammed their minds full, even of the most important knowledge. In order to do this, teachers should manifest an interest in the every-day pursuits of their scholars. Are they in the public schools? What progress are they making? What difficulties do they meet? etc. It helps a struggling boy or girl greatly to know that somebody is specially interested in them.—*Bible Study.*

Notes.

Some one has said one of the first elements of good teaching is good thinking. Is it not also true that a thinking teacher will have a thinking pupil? A teacher is successful in the best sense of the word as he makes his pupils finders of the truth, rather than mere receivers. A sponge will receive water readily, when immersed in it, and will almost as readily part with it when removed. A successful teacher will not consent to have his scholars become sponges in the reception of religious truth, but will so impress them that they will be urged to mental activity in seeking and finding the truth for themselves.—*Our Young Folks.*

This is the time of the year when lazy officers and teachers are looking around for an excuse to close up the Sunday School for the winter months, and thus secure a little rest. There may be a few places where this action is necessary, but for the most part it is utterly indefensible. Wherever the day school is kept going it surely ought to be possible to conduct a Sunday School. As a rule the weather and roads are no worse on Sunday than any other day. It is somewhat encouraging to know that there has been an increase during the past year of 265 in the number of schools that keep open all the year. There are still, however, nearly a thousand schools that close in the autumn.

Here is a pointer from that laboratory of good ideas, Marion Lawrence's Sunday School in Toledo, which city Sunday Schools, at least, may well think of. The Sunday School's monthly paper, *The Helper*, says: "Our Sunday School has a new officer, known as the Stenographer, in the person of Miss Nettie C. Ross. Miss Ross has a table at which she sits during the school session. Any officer of the school or head of department is at liberty to come to her during this time and dictate letters to absent or sick teachers or scholars. Miss Ross gets these letters out during the week on our school stationery, signing them with the machine. This office has only been in use a short time, but has already proved its usefulness." Miss Ross is efficient wherever you put her."

Devotional Service.

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

NOVEMBER 19.—"LIBERTY AND LOVE"

Rom. 15: 1-25.

A TEMPERANCE MEETING.

HOME READINGS.

Mon., Nov. 13. Hiservants whom ye love. Rom. 6: 15-23
Tues., Nov. 14. Walking at liberty. Ps. 119: 41-48
Wed., Nov. 15. Liberty a stumbling block. 1 Cor. 9: 1-13
Thurs., Nov. 16. The selfish by himself. Matt. 22: 34-40
Fri., Nov. 17. The profit of a man. Gal. 10: 25-33
Sat., Nov. 18. Servants through love. 1 Cor. 5: 13-15

In this remarkable passage of moral teaching, Paul presents a motive for temperance, in the relation the strong should bear to the weak. And by temperance here is not meant that restricted meaning of the word which confines it to total abstinence from intoxicating liquors, but rather that self-restraint which has for its object the bringing of everything into subjection to the will of Christ, and which keeps in view the weakness and tendencies towards excess on the part of others. The intoxicating cup may not always be harmful in itself, but it is always harmful when considered in the light of its beneficial effects. We can point to thousands who are made to stumble, and fall, and make shipwreck of faith on account of it. We are aware of the domestic, social, and national ruin brought about by its ravages. And knowing these things, can the Christian indulge in its use, or give his support to the traffic that supplies it, even though he has liberty to do so? If this, or any other indulgence or habit, has a morally injurious effect on others, we must stop it, even if we consider that the indulgence would do us as individuals no harm. "No man liveth unto himself." No man forms habits unto himself. No man does any outward act unto himself. We must always be ready to consider the effect of our conduct upon the welfare of others. We may have liberty to do many things, but our love for our fellows restrains us from the exercise of that liberty. This is gospel altruism. This is one of the first principles of the well-being of human society. It is the outcome of the love of God in the soul.

THE WEAK AND THE STRONG.

By graphic strokes, says Burrows, Paul shows the weakness of the strong as well as the weakness of the weak. Both require words of direction. Each must see the true relation in which it stands to the other.

(a) *Both have their faults.* Strength may beget self-confidence and the errors that flow from it. The strong may err on the side of indulgence; the weak on the side of restraint. The strong may have a contemptuous spirit and bearing; the weak may have a censorious disposition. Neither can say to the other, "let me pull the mote out of thine eye," until he has attended to the condition of his own optic organ.

(b) *Both have a common level.* The strong and the weak should have a consciousness of common weakness. Strong men are but men at the best. A Samson may be bound captive and led blind; a Solomon may be overthrown by sin; a Peter may be frightened by a maid's thoughtless speech. How short the space between the strong and the weak! By general consent, Jesus Christ has been assigned the foremost place among the strong of the world. And yet, with sympathy and consideration, with tender tones of welcome, and gentle words of love, he received and helped the weak. We are ambitious to be Christ's for strength, let us

also be ambitious to be Christ's for gentleness and helpfulness to the weak. Aim not to break, but to mend the bruised reeds of maimed humanity; not to quench, but to fan into a spiritual flame the smoking fax of the expiring heaven-fires in human nature.

(c) *Each needs the other.* The strong need the weak, and the weak need the strong. A place for every man, and every man in his place. This is a law both for the Church and the world. And what a Church we should have if only that principle were observed! A place for every man! And yet how many men out of their places! The Church has room for all, a place for all, and a task for all. But selfishness says: The weakest must go to the wall. Christian teaching says: The weakest must be received and nurtured into greater strength by the strong. This even at the expense of cutting off indulgences that might cause the weaker to stumble. The weak as well as the strong are needful; the weak gather strength by contact with the strong, and the strong secure added qualities by helping the weak.

Acting and reacting each on the other, there is gain to both.

(d) *Both are servants of Christ.* The strong are great helps in the kingdom of God. There have been in the past patriarchs, prophets, apostles, and martyrs among God's servants. Giant like men have done his bidding; eagle-eyed heroes have watched his purposes; wisdom and eloquence have been at the divine command, and the great of the earth have willingly advanced his designs. But the weak have also had a mission. She who could only show her love by tears, and she who could only tell the wealth of her devotion by giving two mites, stood high in the esteem of the Master. The woman who fed Elijah, and the boy who carried the basket with the loaves and fishes, each had a place in the Master's purposes. The weak who use their limited resources can often accomplish more than the strong who neglect their powers and opportunities.

(e) *Both require divine help.* God is able to make the weak stand. This ability has been proved from time to time in the records of the human race, and in the personal experience of Christians. Weak women have been strengthened, and have shamed mighty men by their exhibition of faithfulness and courage. And they are doing it to-day in the churches of our own land. God helps the weak who are willing to be helped. The strongest likewise become morally and spiritually strong by the strength which God supplies. There is no moral strength but what is God-imparted and man-appropriated. In ourselves we are all weak; in God's grace, by the Spirit's power, we are spiritually strong, if strong at all.

SIDE-LIGHTS.

1. Imitation of Christ leaves no alternative but to be helpful.

2. To be hard-hearted is to be unlike Christ, and he who is unlike Christ cannot be Christ's disciple.

3. To help one who is capable of helping himself is a waste of energy; but to help the weak is to exercise the soul in a noble calling.

4. Some of us who are strong have much to answer for—to answer for the moral fall of a brother by our thoughtless conduct, or the pang of dismay in the weak one when a cheery word would have been so helpful.

5. Where Christianity exerts its influence, men will not be satisfied until their theories of religion have practical expression—they must help one another; the strong help the weak.

6. Paul could eat whatever was set before him; he could drink without the least excess. But he was ready to surrender both meat and wine for the weak brother's sake. This is the spirit of Christ exemplified in practice.

POINTS FOR THE PRESIDENT.

A most essential Christian principle is asserted in our topic this week. There are many things which we may feel at liberty to do, but which we *must not* do for the sake of our fellows. Make this lesson clear and forcible. Arrange for some one to prepare a brief paper on "Am I my brother's keeper?" Open and close your meeting promptly at the time appointed. Ask half a dozen leaguers to write sentence thoughts on the topic and read them at the meeting. Vary the exercises, have much bright music, and give opportunity for prayer and testimony.

NOVEMBER 26.—"OUR RETURN FOR THE LORD'S BENEFITS."

Ps. 119: 17-19.

HOME READINGS.

Mon., Nov. 20. To God. Ps. 109: 1-5
Tues., Nov. 21. The church's blessing. Ps. 145: 1-21
Wed., Nov. 22. The church's blessing. Ps. 145: 1-21
Thurs., Nov. 23. The nation's blessing. Ps. 48: 1-8; 97: 1-7
Fri., Nov. 24. By word. Ps. 107: 1-9
Sat., Nov. 25. By life. Ps. 15: 1-5

There are many reasons for thanksgiving at all seasons of the year. And, although our national Thanksgiving Day for the present year is now a thing of the past, yet we should remember, that every day should be a thanksgiving day. Both temporal and spiritual blessings are continuously granted, calling for continuous gratitude and praise. Says one of the early saints, "Every day will I bless thee; and I will praise thy name forever and ever."

WHY OFFER PRAISE?

Mortals should offer praise to God for what God is, and for what God does. And here is an ever-present source of praise. "Great are the works that thou hast done, O Lord, which cannot be praised." We are to bring our minds to think of the greatness and power and majesty and holiness of God—to contemplate all his matchless attributes, and then to "call upon our souls and all that is within us to bless and praise his holy name." We are also to reflect upon the goodness of God in his relation to men both in providence and grace. And when impressed with the thought we shall, as the Psalmist did, Abundantly utter the memory of thy great goodness, and sing of thy righteousness." We are to consider likewise the mercy of God as shown in the gift of His Son Jesus Christ, and offers of salvation in His name. We are to experience personally that "The Lord is gracious, and full of compassion; its slow to anger and of great mercy. Then our souls will awaken in expressions of joyful praise. We are to offer thanksgivings, too, for the glorious fact that God has established His kingdom in the world, and that it is working its way to conquest and dominion. The Psalmist breaks forth in high sounding praise when he says: "Thy kingdom is an everlasting kingdom and thy dominion endureth throughout all generations." So, in response to the question, "Why offer praise?" the answer comes: "Praise God for His greatness, His goodness, His mercy, and His established kingdom, that shall finally usher in the golden age of the world's history."

A SPIRITUAL REFLECTOR.

Praise is a spiritual reflector in operation. For the meaning of the word is irradiation from the luminous body. Here is a highly polished reflector behind a lighted lamp. The reflector is now a luminous body throwing out rays of light. The reflector is luminous, however, because it has received the light of the lamp. And the reflector gives forth not its own rays of light, but the rays that come from the flame of the lamp. Praise represents the soul of the believer luminous with the glories of the Sun of Righteousness, and reflecting those heavenly

rays towards the source whence they came. That is, the soul receives blessings, and returns praise; it appropriates divine provision, temporal and spiritual, and offers thanksgiving in response.

OF WHAT SORT?

Praise should possess certain qualities if it is to prove the fullest blessing to ourselves, and acceptable to God, the Giver of all good.

(a) *Praise should be willing.* In consideration of the gifts of providence and of grace so beautiful, and ungrudgingly bestowed, our appreciation of these gifts should be willing, grateful, and spontaneous. This implies, of course, the removal of obstacles to praise. If the life is strong, praise is dim. If the soul is out of harmony with God, there can be no real praise. A pure heart, a righteous life are the conditions of acceptable thanksgiving. A reflector can throw no light if painted black. Man can offer no praise in the wilderness of sin. He must come out into the sunlight of God's favor and love to give service.

(b) *Praise should be constant.* Praise should not be like a bugle hanging on the wall, from which a loud blast is blown, and which, then, is hung again upon the wall in silence. God's blessings are unremitting, and praise for them should be constant. God comes into the human soul not as a transient guest; He comes to abide. And constant presence demands constant praise. One of the old worthies said: "As long as I live I will praise Thee." Let us imitate that spirit. It is the law in certain monasteries that there is to be no interruption in chanting God's praise. As soon as one choir ceases to chant another takes up the strain, and thus continuously, day and night, the praise of the Creator resounds.

(c) *Praise should be real.* It is scriptural and acceptable to God to offer the praise of the lips when it springs from a grateful heart. But words alone pay no debts. David declared, "The Lord is my strength," but he did not end with that statement. He continued, "I will prepare him an habitation—a habitation in his soul, a habitation in his character and conduct, and a habitation, a temple, for worship. This man's praise took the form of service. Our praise too, young people, should assume the practical form of living for God and working for God; of rendering Christian service in the home, the church, and the community in which we live. Thanksgiving is good, but thanksgiving is better.

(d) *Praise should be dedicatory.* Those mercies are forgotten, says one, which are not written in legible characters on our lives. To show gratitude for heaven's blessings, render obedience to the giver. Joshua, with the hosts of Israel, won a victory at Ai. A monument was erected to commemorate the victory; and inscribed on the tablet was not the name of the general, nor the scene of the fight, but the law of Moses, the law of God. "The best way of remembering the mercy is not to forget the law.

(e) *Praise should be fruitful.* Genuine praise ends in acts of mercy, benevolence and kindness. The writer in Hebrews says, "By him let us offer the sacrifice of praise to God continually." But mark well what follows, "To do good, and communicate, forget not." While we praise God for some, and friends, and education, and salvation and temporal abundance, remember those who do not possess these great blessings of life, and endeavor to give them help, cultivating the motive, "inasmuch as ye have done it unto me, one of the least of these, my brethren, ye have done it unto me."

SIDE-LIGHTS.

1. Praise God, not only with the tongue or pen, but with the heart and soul and life.

2. We are inclined to cherish the memory of injuries, and to neglect the memory of benefits.

3. We should thank God, not only for the temporal benefits received from Him, but because of His own glorious perfections, the character of God.

4. He who has been blessed and refuses to bless has sunk from the state of a man to that of an animal. Freely ye have received, freely give.

5. The altruism of anticipation should be corrected by the gratitude of retrospection. He who reviews the past thankfully may advance to the future hopefully.

6. The verb "to thank" has the same root as the verb "to think," conveying the idea that to thank properly, we must think deeply. There are so many things for which to be thankful that one must think them all over before the true spirit of thanksgiving will arise in the heard and mind.

POINTS FOR THE PRESIDENT.

Make this a praise service. Ask the members to bring passages of Scripture expressive of praise, and have them read, interspersed with hymns of praise. Of course, have the hymns selected before the meeting. In connection with devotions read Ps. 103 responsively. Spend a short time in Christian testimony, suggesting as the subject the question "For what things am I most thankful to God." Make clear that only the saved soul can rightly praise the God of salvation. Pray that the topic may awaken serious thoughts in the unconverted.

DECEMBER 3.—"UNTIL HE COME"
THE LORD'S SUPPER.

1 Cor. 11: 23-28.

HOME READINGS.

Mon., Nov. 27.	Remembrance	.....	Luke 22: 14-20
Tues., Nov. 28.	Thanksgiving	.....	Mat. 14: 22-25
Wed., Nov. 29.	Communion with Christ	.....	John 14: 18-21; 1 Cor. 10: 16
Thu., Nov. 30.	Communion of saints	.....	Ps. 133: 1-3; 1 John 1: 8-7
Fri., Dec. 1.	Restoration of soul	.....	John 6: 53-58
Sat., Dec. 2.	Renewal of life	.....	John 6: 53-58

The Lords Supper is the greatest religious ordinance of the Christian world. Wherever the traveller goes, there he sees believers celebrating the sacred rite. Among the swarthy savages of the forest, in the little meeting house at the cross-roads, at the altar of the gorgeous cathedral, are found faithful followers of Christ partaking of simple emblems in remembrance of him who, centuries before, bequeathed his legacy of peace.

WHY UNIVERSAL.

Why is this ordinance as prevalent as the Church is wide? It is an expression of the loyal, reverent, obedience of the Church universal in response to the Saviour's tender injunction, "Do this in remembrance of me," knowing that "as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. It is as if the world were sending up to its Lord the grateful tribute of its allegiance, and the Lord himself were sending down upon the world his richest benediction. Earth and heaven meet together and the ever-living, ever-present Christ is all in all.

THE RITE FORESHADOWED.

The disciples said to the Master, "Where wilt thou that we go and prepare that thou mayest eat the passover." This supper, then, was really the passover supper, which reminds the Jews of their great national deliverance, their liberation from the galling slavery of Egypt. But our Saviour gave the passover a deeper meaning on this occasion. He made it serve as a type of that larger spiritual deliverance which He came to give all whom sin had bound in dark and degrading slavery. He showed that the pas-

over pointed to Himself and in Him was found its fulfilment. As the Israelite took an innocent lamb and offered it as a sacrifice for himself and his family, so Christ came as the Lamb of God and gave His life that He might redeem mankind from the bondage of sin. As the lamb's blood on the doorposts of those Hebrew homes in Egypt caused the destroying angel to pass over them, so, because Christ's blood was shed, God will pass over the sins of those who accept as a sacrifice, forsake their sins, and make Christ the object of their trust and service. The passover celebrated the birthday of the Jewish nation. The Lord's Supper celebrates the birthday of every Christian soul.

THE LORD'S SUPPER INSTITUTED.

On Thursday evening, April 6th, Anno Domini 30, there assembled in an upper room in Jerusalem twelve men and their Master. They are about to partake of a supper, the last they are to have together on the earth. They take their places around the table, reclining on couches, on the left arm, as was the oriental custom. At other times in the history of the world, no doubt, thirteen men had eaten together, but never had a gathering of men for festivities such far-reaching significance as this assembly. In the midst of the frugal banquet Jesus took up a loaf of unleavened bread, and, invoking God's blessing, made the wonderful and startling statement: "Take, eat, this is my body." Then he took the cup and gave thanks and made another marvellous declaration: "This is my blood of the New Testament, which is shed for many." In these few sentences Jesus puts aside the venerable passover of the Jews and sets in its place a memorial of himself. The Lord's Supper is forever after to be the true passover supper. And Christ is the passover Lamb whose shed and sprinkled blood establishes new and saving relations between God and all who truly appropriate the merits of that sacrifice.

ITS SIGNIFICANCE.

(a) It is a memorial unparalleled in history. As we partake of the sacrament we are obeying Christ's command and are thus enabled to keep him, and all that he has done for our salvation, affectionately in remembrance. We constantly remember Him, not as one who is dead, but who is alive forevermore. And His promise to His disciples for all time, "Lo, I am with you always," is expressed and fulfilled in the holy communion. Christ is present still in the sacrament, not in the material and carnal way some suppose, but in a true spiritual nearness.

(b) The emblems have spiritual significance. "He took the bread—take, eat, this is my body." We eat food to keep our bodies from perishing. We need it. We would die without it. So when we take bread at the Lord's table we mean that we bread nourishes our bodies, so Christ, the Bread of Life, feeds our souls by faith. And by trusting Him and obeying and receiving His spirit our souls are spiritually fed. "And he took the cup and said, this is my blood of the New Testament." Blood is life. The contents of the cup, therefore, is significant of Christ's blood, or life which he freely gave for the atonement of sin. The message of the cup is, Christ died that I might live. "We have redemption through his blood, the forgiveness of sin." There can be no more complete physical intimacy than eating and assimilating one's body and blood. The two literally become one. Christ seeks such intimacy between himself and his people. Listen to Him: "As thou Father, art in me, and I in thee, that they also may be one in us." This expressive symbolism of oneness of spirit, purpose, suffering, empirship, and being glorified together has been eloquent beyond the power of words for nineteen centuries.

WHO MAY PARTAKE WORTHILY?

If by *worthily*, we mean *personal* worth, then no one can come. There is certainly a suitable preparation of mind and heart in order to partake of the sacred ordinance acceptably and profitably. And yet there is but one condition necessary to receive the Lord's Supper—he who sincerely forsakes his sins, and accepts Christ as his Saviour and Lord, may come to his Lord's table and find a welcome. For we come, not to celebrate our own worthiness, but we come to celebrate his worth, and because He asks us to come in his name. If, then, you feel unworthy, but trust in the merit and worth of Jesus, you are in the right frame of mind, and may approach your Lord's banquet with humility and holy joy.

SIDE-LIGHTS

1. Every active member of the Epworth League should be a regular attendant upon the Sacrament of the Lord's Supper. It may be the occasion of real delight and the source of spiritual strength to you.

2. What does the sacrament mean to you, Epworth Leaguer? Have you caught the significance of its first observance in the upper room? Are you obedient to the Master's injunction, "Do this in remembrance of me. If not you are neglecting a sacred duty and missing an exalted privilege.

3. How to come to the Lord's table:

(a) Come with self-examination.
(b) Come, bringing nothing. A host provides all.
(c) Come in love and sympathy with all other Christians.

(d) Come with holy cheerfulness. You are coming to a feast, not to a funeral.

(e) Come to the table of a dear friend, hungering and eager for the bread of life.

(f) Come seeking spiritual gifts. Consecrate your life to Him who gave His life for you.

POINTS FOR THE PRESIDENT.

Try to make the presentation of this topic very impressive. It is to be feared that some Epworth Leaguers neglect the Lord's Supper. Show that this is a sad state of things, neglectful of Christ's injunction, and detrimental to the religious life and experience. Recommend again the careful perusal of the home-readings in connection with the topic—they are a commentary in themselves. It would be both interesting and profitable to clip out the sections of the exposition of the topic from the ERA, and have them read in their order by the members present. Are souls being saved in your League? If not, why not?

DECEMBER 10.—"THE INDWELLING PRESENCE."

Col. 1: 21-29; Gal. 2: 20.

HOME READINGS.

Mon., Dec. 4. My Spirit within you. Ezek. 36: 25-31
Tues., Dec. 5. I will dwell in them. 2 Cor. 6: 14-18
Wed., Dec. 6. Shall he be angry. 1 Cor. 13: 1-13
Thurs., Dec. 7. And I in you. John 15: 1-5
Fri., Dec. 8. I in them, thou in me. John 17: 20-26
Sat., Dec. 9. If Christ be in you. Rom. 8: 1-11

Christ's testimony to the Holy Spirit is of great importance. To comprehend it fully will aid us to see the present duty and privilege of the Church, as well as the present duty and privilege of every professed follower of Christ. This age is properly called the dispensation of the Spirit. The appropriateness of the expression is apparent when we consider that, while the Spirit had not been absent all through the history of the world, yet He manifested himself as peculiar power on the Day of Pentecost as Christ had promised; and the Spirit was continued on earth ever since, never ceasing to grant his presence in rich abundance to all disciples, and without cessation, fulfilling his offices to the glory of the Father and the Son, and the highest well-being of mankind.

CHRIST'S DEPARTURE EXPEDIENT.

The Saviour tenderly revealed to His followers before He deprived them of His bodily presence, that it was to their advantage and to the advantage of the Church and the world, that He should leave them. How could this be? Was He not nearer and dearer in His fleshly form which they could see and handle, than he possibly could be in disembodied form? Is not body better than spirit? Ah, no! disciples, you are woefully mistaken. The supremacy of your Lord which you so much desire, could not be secured while he remained in the body. It was necessary that he should be visible nowhere on the earth, in order that he might be everywhere present with men. The inward spiritual presence depended on the bodily absence.

ABSENT, YET PRESENT.

The Holy Spirit is to take the place of Jesus in His absence from His disciples. The Comforter, who is the Holy Spirit, is promised. The original word for Comforter cannot be adequately translated. For this reason it is sometimes transferred in its Greek form—Paraclete. The word is composed of two Greek words meaning, "to call to one's side," and signifies one who is called to aid another. And this meaning, says Abbott, indicates the office of the Holy Spirit in his relation to us; He is our present help in every time of need, the one with whom we walk, our Comforter, our strength, our guide, our peace-giver, our ever-present God. The word Comforter must be taken, then, in its old English sense, of one who gives not only consolation, but strength. And the Paraclete, with all this depth of meaning, is come, not for a time only, but to abide forever. He is to be, not a transient visitor, but a permanent, ever-present, continuing abiding friend, and helper. Oh, faltering, doubting child of God, be you young man, or young woman, in the League or out of it—grasp this sufficient truth, and appropriate to yourself its rich provision!

THE WORK OF THE PARACLETE.

"When the Holy Spirit is come," says Christ, "He will reprove the world." The word "reprove" means to convict, and properly signifies, to convince one of truth in such a way as to convict him of wrong doing. And "the world," is the great mass of humanity. Hence one purpose of the coming of the Holy Spirit is to convict the great mass of humanity of wrong doings in order that they may cease to do evil, and learn to do well. Sin, says Reith, is the world's state as it is; righteousness, as it ought to be; and judgment as it must be that righteousness may obtain.

(a) To convict the world of sin. The Holy Spirit is to produce such a consciousness of the fact of sin, of its guilt, its danger, that men will hate and forsake their sin. It imparts a hatred of sin, more than a fear of its consequences. And the great capital sin of man is *unbelief*. It lies at the root of all sins. For while unbelief exists, both sonship and service is impossible.

(b) To convict the world of righteousness. The Holy Spirit will show men that they ought to be righteous, and will reveal to them the means by which they may become such. The Spirit will make men feel that righteousness is possible through Christ, and that it is the duty of all to possess it.

(c) To convict the world of judgment. The Holy Spirit will convince men that the world's judgment is false, and that God will condemn all sin, and will punish all who remain in sin, and will not seek the righteousness of which the Spirit has convinced them. Men will be called to hate sin, to abandon it, and to turn to righteousness, whose reality and blessedness they may enjoy.

(d) To guide into truth. The Holy Spirit, who knows the truth, will guide all who are willing to be guided, into the truth. The term "guide," which means to show the

road, represents the Spirit under the image of a guide conducting a traveller in an unknown country. This country is truth. And what truth is meant? All truth for which divine teaching is needed. All that is to be known for salvation and eternal life; and the truth referred to is not *floating about in the air*, but is recorded in the Word of God. The Spirit will guide the believer into a proper understanding of the truth which Christ himself taught, and which holy men have written under the inspiration of the Holy Spirit. The Spirit is not an independent teacher of truth, and any "doctrine," or "revelation," or "impression," or "guidance," or "hallucination," which is contrary to Christ's words and spirit, cannot be the work of the Spirit, and must be promptly rejected. The test of all religious novelties is the written Word, and all must stand or fall only as it coincides or disagrees with that divine standard.

THE INDWELLING PRESENCE.

"He dwelleth with you and shall be in you" is the fact, precious beyond all estimate to all believers. "Abide in me, and I in you," says Christ. We abide in Him by doing His will, and He abides in us in the person of the Holy Spirit. The believer is a temple of the eternal Spirit, a holy sanctuary for the infinite God. "I will not leave you comfortless," tenderly spoke Christ to his disciples. "Orphans you shall not be. Though you be as children left alone in the world, I will not leave you so. "I will come to you." And Christ abides in and with his people now and until the end of time—"Christ in you the hope of glory."

THE GREATEST GIFT.

The power of the individual Christian, and the power of the Church, is in the Holy Spirit. "Ye shall receive power after that the Holy Spirit is come upon you." Indeed, the Holy Spirit is like that of the springtime, and every good thing flourishes like trees by the rivers of water. The Church can receive nothing greater than this gift of the Holy Spirit. Wait not for a richer bestowment. It will not come. Simply use the power within your reach, participate in the blessedness at your disposal.

POINTS FOR THE PRESIDENT.

The topic is so discussed in the foregoing exposition as to make it easy to present this somewhat difficult, but yet very important subject. Cut out the paragraphs, as suggested last week, and have them read by members present. Give out the clippings a week in advance. Arrange to have hymns, and Scripture, and testimony, and prayers, all bear on the topic of the evening—"The Holy Spirit." You are dealing with one of the great subjects of the New Testament teaching—study much, think much, pray much, as a preparation for the meeting.

A PLEASURE BOOK.

Count your individual mercies. There was a dear, serene old lady. Somehow a sweet and beautiful light kept falling on her face. The lines of care and irritation could not be found in it. A woman given to fretfulness and almost annoyed at such steady placidity, asked her the secret of her content. "My dear, I keep a pleasure book," she said. "Speech went on about it and at last the pleasure book was shown. It was filled with items like these: "Saw a beautiful lily in a window." "Talked to a bright, happy girl." "Received a kind letter from a dear friend." "Enjoyed a beautiful sunset." "Husband brought some roses home to me." "My boy out to-day for the first time after the croup." "Have you found pleasure for every day?" wisely asked the fretful woman. "Yes, for every day, even the sad ones," was the low-toned answer. Ah, yes, keep you a pleasure book; count your mercy mercies; so you can get and take this good medicine of a merry heart.

IN THE SHOP WINDOWS.

We have seen shop windows that made a great show, but when we went inside we were amazed at the limited amount of goods it contained. Everything was in display. So it is with a man who makes a great display of his religion. He has most of it in his shop window. His stock is very small. The genuine article is that which makes no effort at display. It is true it cannot conceal itself, but then the effort not to make a show of it exhibits it in the most satisfactory manner. The sunflower is not very beautiful, but then it grows into large proportions at the very top of the stem. The narcissus is more modest, and often seeks to hide itself in the green foliage of the plant.—*Methodist Protestant.*

HOW TO KEEP YOUR ROOM.

A look into the bedroom of a boy or girl will give one an idea of what kind of a man or woman he or she will probably become. A boy who keeps his clothing hanging up neatly, or a girl whose room is always tidy, will be apt to make a successful man or woman. A boy who throws down his cap or book anywhere will never keep his accounts in shape, will do things in a slovenly, careless way, and not be long wanted in any position. A girl who does not make her bed until after dinner—and she should always do it herself rather than have the servant do it—and throws her dress or bonnet on a chair, will make a poor wife in nine cases out of ten. It is such little things that reveal the character, and such little acts of carelessness that grow into strong habits.—*Young People's Paper.*

BLOSSOMS AND FRUIT.

"The pear trees had a convention this spring; the most beautiful! Blossoms as thick as good thoughts in a mother's heart; a sort of 'hurrah' air about every tree that made people laugh and clap their hands and shout." "The spring has come! The spring has come!" To-day they are holding another convention, not so lively in appearance, not quite so gay, but meaning business; for the blossoms are gone, and the job of making pears has begun in earnest.

"If anyone is troubled because our mass meetings are not quite so hilarious as they used to be, not quite so spontaneous, so gay, tell him that the blossoms of our first attempts are gone into the serious business of doing things—Christian citizenship work, missions, etc. Our convention addresses may not be so sparkling, but they tell you of definite things to be and to do with a force that makes a Christian Endeavor mass meeting a factor in shaping affairs."—*Indiana Endeavor.*

LIFE'S RUBBER TIRES.

The remark was made by our six-year-old, but it happens occasionally that the wisdom of six years is worth considering. We were talking of a sunny visitor who had just departed, and of her courage and cheerfulness amid many trials, when the small boy added his comment:

"Yes, I like her. She just goes over bumps as if her heart had rubber tires." We laughed at our bicycle boy, but the description was a forceful one nevertheless. The cheerful heart did bound lightly over hurt and fret and all the rough places of the earthly road as if there were, indeed, some protecting tires about life's wheels. And should not the same be true of us all? What does our trust in God's care and love, and in the final working together of all things for good amount to if it does not speed us

more smoothly on our way? The friction and the jarring, the sensitiveness to every little roughness of the road must be because we have not learned to use our faith aright—the blessed tire of faith that should keep our spirits buoyant and our course steady.—*Forward.*

IMPROVEMENT A DUTY.

Progress and improvement are every man's duty. It is not right to remain as we were, or as we are. We ought to be all the time gaining and growing in experience and attainment and grace. It may be to our shame that we are just where God put us, and that we have just what God gave to us. A man whose looks were spoken of contemptuously, said in rejoinder: "You've no right to find fault with my looks; I'm just as God made me." "I know it, and that's what I'm blaming you for," said his critic; "you've never made any improvement on yourself." "That answer made a fair point. If the Lord puts us at the bottom of a hill, or at the beginning of a road, it may be for us to mount or to proceed, and not to stop where we are. It was the man who obtained just what his lord gave him, and who was ready to give back that at the day of reckoning, who not only lost his possessions, but was cast out into outer darkness as an unprofitable servant. Remaining just as God made us may be the cause of our condemnation."—*Sunday School Times.*

RUSH AND PUSH.

We are living in an age of rush, push, and whirl. If one does not keep up in the hurly-burly scramble, he is considered a laggard and made to feel that he is losing many of the good things of the world. But there are those who are not yet entirely devoid of common sense, and they are beginning to realize that rapid living is deleterious to longevity at least, and the greatest enjoyment in life cannot be derived from a hurry-scurry mode of living. The huckabustical people to whom one often feels inclined to attach electric batteries, are so few in comparison to the scrabblers that they need not cause worry. Many in search of the "happy medium" can sympathize with the minister of whom the *Youth's Companion* makes the following:

"One of the preachers says he half afraid to give out the hymn, 'Awake, my soul, stretch every nerve,' because there are many who have already carried the nerve-stretching business too far. On the other hand, he must not say too much about spiritual rest and peace, because lazy hearers will accept it for an excuse for lopping down on the cushions and going to sleep. His congregation may be taken as a representative of our modern world. Millions of men and women are feeling somewhat blindly for the golden mean between overdoing and underdoing."

SOCIETY OF ENCOURAGERS.

Mr. Crockett gives us in one of his stories a delightful glimpse of a good old Scotch elder named William Greig. "He was of the great Society of Encouragers, who make the wheels of the world go round. There was once, they said, a sandvoiced, disapproving prohibitioner, who had preached in vacancies and as a 'supply' for years which ran into two figures. He was so set up by a good word of William Greig's that he pulled himself together the following Sabbath day, and preached so stormily that he took a congregation by assault and got a call to the spot." I want, in a few lines, that I write, to promote the interests of this great Society of Encouragers by seeking to induce all the readers of this magazine to inscribe their names in its membership roll. The simple condition of membership is a secret pledge, taken in privacy, that we will henceforth regard it as part of the service of our life to

go about among our fellows speaking encouraging words. Our mission as members is to look for the good side of everybody, to seek for the jewel in every dust-heap, to find out some element of success in men who are consumed with a sense of failure, to strengthen the weary, to cheer the faint, to state the other case when men incline to severe judgment on their fellows—in short, to have an encouraging word for everybody, and by the encouraging words to make heavy hearts glad. —*J. H. Jewett.*

THEY PROMISE MUCH, BUT NEVER PAY.

The world is full of just-a-going-to-be's—subjective heroes who might, could, would or should be this or that but for certain obstacles or discouragements—prospectives which never become published works. They all long for success, but they want it on a discount. The "one price" for all is too high. They cover the golden round in the ladder, but they do not like to climb the difficult steps by which alone it can be reached. They long for victory, but shrink from the fight. They are forever looking for soft places and smooth surfaces where there will be the least resistance, forgetting that the very friction which retards the train upon the track, and counteracts a fourth of all the engine's power, is essential to its locomotion. Grease the track, and, though the engine puffs and the wheels revolve, the train will not move an inch.

Work is difficult in proportion as the end to be attained is high and noble. God has put the highest price upon the greatest worth. If a man would reach the highest success, he must pay the price himself. No titled pedigree, no money inherited from ancestors with long bank accounts, can be given in exchange for this commodity. He must be self-made or never made.

The Romans arranged the seats in their two temples to Virtue and Honor so that no one could enter the second without passing through the first. Such is the order of advance—Virtue, Toil, Honor.—*Success.*

A NORTHLAND GOOD SAMARITAN.

In a little Minnesota village on the northern shore of Lake Superior, among a population composed of Indians and hardy Norwegian farmers, there lives a man, so writes Rev. Worth M. Tippy, whose life is at once a mystery and a blessing to his neighbors. In that sparsely settled region many of the advantages of civilization are rare, and none more so than the services of a qualified physician. For almost a hundred years along the coast there is none, save this man, who for almost twenty-seven years, refusing all compensation for his services, has gone among Indians and whites alike, through the winter's terrible storms or the summer's heat, alleviating the distress of those who suffer with a knowledge and skill that would have won him fame and fortune in any city of the country. He does not appear to be a rich man and, yet, in addition to his own services, he supplies freely to those in need both medicine and nourishment; and for all he does he receives nothing and refuses everything save the love and gratitude of those whom he serves. No one knows why he has adopted such a life or why he shuts himself away in this unknown corner of the globe; but in the hamlets along the coast and far back into the forests the country folks hold him blessed. Personally he is slight of build and of almost womanly tenderness of manner; yet he impresses all who meet him as possessed of wonderful strength of personality, and Mr. Tippy, who discovered him during a summer excursion, says: "I have no idea as to his theology; but I could feel the love of God in him."—*New Voice.*

Junior Department.

This Department is in charge of REV. S. T. BARTLETT, Madoc, Ont. All communications bearing on Junior work should be sent to his address. He invites the co-operation of all Junior workers in making this page both bright and profitable.

Three Golden Gates.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold,
Three narrow gates—first, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer; and the next
Is last and narrowest, "Is it kind?"
And, if to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—Anon.

Bible Questions.

WANTED.

Fifty Junior Superintendents to take up these Bible Questions regularly in their Leagues.
One hundred additional Juniors to send in post-card answers to the questions to my address every month.
N.B.—In every case give Scripture proofs if possible.

CLASS I.

(Ten years old and under.)

1. Where was Jesus born?
2. Where was Jesus brought up?
3. Where was Jesus baptized?
4. Where was Jesus tempted?
5. Where was Jesus crucified?

CLASS II.

(Sixteen years old and under.)

1. Name the birthplace of the Apostle Paul?
2. Give five facts connected with his conversion?
3. Where was he stoned and left for dead?
4. Where was he imprisoned for several years in his later life?
5. Name in order and from memory the epistles he wrote?

Review Catechism for Juniors on the Life of Jesus Christ.

(Every Junior Leaguer should be thoroughly drilled in the facts embodied below.)

1. Q. What was the home of Joseph and Mary before Jesus was born? A. Nazareth.
2. Q. To what family did they belong? A. David.
3. Q. Who was David? A. The greatest king of the Jews and founder of the dynasty that would have been ruling at this time if the Jews could have had a king of their own.
4. Q. Why did the Jews not have a king of their own? A. Because they had been conquered by the Romans and were now under the dominion of Rome.
5. Q. Who was the Roman Emperor at this time? A. Caesar Augustus.
6. Q. Who, under Augustus, was governor of the Jews? A. Cyrenius.
7. Q. What order did Caesar issue? A. An enrolment of all his subjects.
8. Q. Where did the Jews go to be enrolled? A. To their "own city."
9. Where did Joseph and Mary go? A. To Bethlehem.
10. Q. Why? A. Because Bethlehem was the tribal home of their family.
11. Q. How long a journey did Joseph and Mary take? A. About 70 miles.

12. Q. Where, then, was Jesus born? A. In Bethlehem of Judea.

13. Q. To whom was the story of the birth of Jesus first told? A. Luke ii: 8-14.

14. Q. Where did Jesus' parents first take Him? A. Luke ii: 27.

15. Q. Where did His parents go after the presentation in the Temple? A. Back to Bethlehem.

16. Q. Who was king over the Province of Judea at this time? A. Herod.

17. Q. Who came to seek Jesus from their far distant home? A. Wise men from the East.

18. Q. Did they find Jesus? A. Yes. Matt. ii: 11.

19. Q. What did Herod do at this time? A. Matt. ii: 16.

20. Q. How did the child Jesus escape? A. Matt. ii: 13-15.

21. Q. What is this cruel deed of Herod's called? A. The massacre of the innocents.

22. Q. After Herod was dead what happened to Jesus and His parents? A. Matt. ii: 19-23.

23. Name the events covered so far?

- (1) Birth of Jesus.
- (2) Visit of the shepherds.
- (3) Circumcision of Jesus.
- (4) Presentation in the Temple.
- (5) Visit of the wise men.
- (6) Flight into Egypt.
- (7) Return to Nazareth.

24. Q. What verse tells us four facts about Jesus before His twelfth year? A. Luke ii: 40.

25. Q. Where did His parents go every year, and why? A. Luke ii: 41.

26. Q. How old was Jesus when His parents took Him with them? A. Twelve years.

27. Q. Tell what Luke says of this visit? A. Luke ii: 42-50.

28. Q. Where did Jesus live during His boyhood and youth? A. Luke ii: 51-52.

29. Q. How many years are called silent years because we are told nothing of Jesus in them? A. Eighteen.

30. Q. What time is covered by these eighteen "silent years"? A. From the twelfth year of Jesus to His thirtieth year.

NOTE TO SUPERINTENDENTS.—The above questions and answers, if well prepared and fully understood by your league will make an excellent exercise for an open meeting. Do not leave them until all fully comprehend them.—*Drill and Review.*

The Scripture referred to should be memorized, not merely read.

OUR JUNIORS should all know about and be proud of our great Empire. At the present moment the British Empire is fifty-three times the size of France, fifty-two times that of Germany, three and a half times that of the United States of America, thrice the size of Europe, with treble the population of all the Russias. It extends over 11,000,000 square miles, occupies one-fifth of the globe, contains one-fifth of the human race, or 350,000,000 people, embraces four continents, 10,000 islands, 500 promontories, and 2,000 rivers.

During the past month I have been asked several questions regarding Junior League supplies, e.g., badges, honor-rolls, banners, etc. The desire for a good equipment for the best work is growing and we are glad it is. Until the demand for these supplies warrants their production in large quantities by the Book Room let each League Superintendent make her own. What you and your Juniors make yourselves will be more valuable to you than anything you can purchase ready-made. There is an individuality in all our Leagues that will show itself in the work done, and so the same materials will not be appropriate to all Leagues. I

will willingly give all the information I can along these and other lines of Junior work by letter; but would advise all our workers to be sure that their needs are not met and their questions anticipated and answered in the Junior League Handbook on sale by the Book Room. I need hardly say, in recommending this little book, that I have no financial interest in its sale.

Junior Exercise.

The following Junior Exercise is contributed by Miss E. E. Sanderson, the successful Junior Superintendent of Marmora, Ont., and fifth Vice-President of the Madoc District.

JUNIOR LEAGUE.

(Each junior holds the letter of which each verse treats and displays it in its proper order.)

J is for Juniors; see us all!
We try to do our part;
For tho' we still are young and small
Each has a willing heart.

U is for useful. Service small
May still be service true;
We want to help to roll the ball
And show what we can do.

N stands for never! This we sing;
When asked to do the wrong;
We look to Jesus day by day,
For He can make us strong.

I: that means me, not you,
For I'm in Junior too;
And as this letter fills its place,
So I've a work to do.

O is for order. When we meet
To read and sing and pray,
Each must keep quiet in his seat,
And good attention pay.

R is religion—a large word,
But not too large for me;
It means our duty to our God,
And earnest piety.

I is our League—a happy band—
Our motto you may know;
'Tis "Look up, lift up," lend a hand,
Our colors always show.

E—this means earnest. Every one
Must keep his promise true;
Must work and evil seek to shun,
And try the right to do.

A is for all. We ask you all
To help our League to grow,
To bear good fruit tho' we are small
And precious seed to sow.

G is for Golden Rule; we should
Be thoughtful, kind, and true,
And do to others as we would
That they to us should do.

U means united; thus we stand,
Divided we might fall;
We lend to each a helping hand,
And try to strengthen all.

E is the end. We thank you all
For listening to each letter;
And when you next upon us call,
We hope we'll all do better.

Worth Considering.

Since our last number I have been pleased to send \$5.00 to each of the following societies for cancelled Canadian postage-stamps: Grace Church Woman's Missionary Society, Winnipeg, and the Gleasers' Mission Band, Barrie, Ont.

What these have done all may do. Particulars on receipt of a stamp.

Around the Tea Table.

A Fine Compliment.

It was in a London train that a true son of Ireland sat, with his tin tea can, going home from work. The car was crowded, and two young ladies, on getting in immediately put their hands into the straps and prepared to stand; but Pat jumped up and offered his seat.

"But I don't want to take your seat, thank you," said one, smiling, but hesitating.

"Never mind that," said the gallant Hibernian. "I'd ride outside in the rain for five miles for a smile from such gentlemanly ladies."

And the girls consider this as pleasant a compliment as they ever received.

Dangerous Medicine.

An old woman in the mountains of Tennessee was sick and the doctor prescribed powders in the form of capsules. The patient swallowed the medicine with some suspicion, for she had never seen that kind of dose before, and she had heard a good deal about the terrible dynamite cartridges. After a while her daughter asked her how she felt. "Mighty 'po'ly." "Don't you want something to eat?" "No." "Don't you want to sit up awhile?" "Well, I dunno but I will." So she sat up in her rocking chair, and then her daughter filled her pipe with lacey and brought it with a live coal from the hearth. There came a scream from the old woman. "Take it away, chile! Don't come near me with that fire while I've got those ca'tridges in me."

Uncle Rufus Held it Down.

Uncle Rufus, an aged colored man, has one sad fault, that of "drawing the long bow," when he relates his adventures by sea and land. He used to do a good deal of hunting in the North Carolina mountains, and fell to telling, one day, of the terrible wind storms which prevailed in that region.

"Oh, de pow'ful sto'n in that was blow'n one day, honey!" exclaimed Uncle Rufus. "De de win' done tuk me up 'an' blew me froo de a'r. I done cotch hole ob a fence, an' a feller ' honey, de win' lif' dat fence up like de fisted. Den I cotch hole ob a saplin', an' de win' blew de saplin' 'an' our den de groun'."

"What you do den, Uncle Rufe?"

"Den I cotch hole ob a big hickory stump dey was growin' dah an'—an—"

"An' did de win' blow that stump out, Uncle Rufe?"

"No, honey; I was able fer to hol' dat stump down!"

An Odd Tribute.

Generous Judge Poland, of Vermont, had invited a certain old farmer to dine with him one day at the hotel in Lyndon, Vermont.

The old man's shabby garments and uncouth manners did not prevent his host from being heartily glad to see him, and he was ushered into the dining-room with all the deference that could have been shown the judge's most distinguished friend.

It was the farmer's first experience at a hotel, and when the waiter laid the menu card before him, he asked, quickly: "What's that?"

"The bill of fare, sir," replied the waiter.

"Take it away," said the old man, with a look of triumph on his brown face. "Judge Poland isn't the sort that invites folks and then lets 'em pay their own bills. I've known him, boy and man, young feller! Perhaps you didn't know I'm a-visitin' Judge Poland to-day."

The waiter bowed with the aspect of a graven image, but the judge and his guest smiled at each other in mutual friendliness and pleasure, and then the judge proceeded to order for two.

An Unprogressive Method.

A good story comes from *The Gentlewoman* regarding a witness who was sufficiently placid and phlegmatic to be an Indian member of a peace pow-wow.

The lawyer asked the witness if the incident previously alluded to wasn't a miracle, and the witness said he didn't know what a miracle was.

"Oh, come," said the attorney. "Supposing you were looking out of a window in the twentieth story of a building, and should fall out and not be injured. What would you call that?"

"An accident," was the stolid reply.

"Yes, yes; but what else would you call it? Well, suppose that you were doing the same thing the next day; suppose you looked out of the twentieth story window and fell out, and again should find yourself not injured, now what would you call that?"

"A coincidence," said the witness.

"Oh, come, now, the lawyer began again. "I want you to understand what a miracle is, and I'm sure you do. Now, just suppose that on the third day you were looking out of the twentieth story window and fell out, and struck your head on the pavement twenty stories below and were not in the least injured. Now, what would you call it?"

"Three times!" said the witness, raising a little from his apathy. "Well, I'd call that a habit."

And the lawyer gave it up.

A FARMER once sent an Irishman out into his orchard to trim up the trees. At noon the farmer asked Patrick if he had trimmed the trees. "No," Pat, innocently answered, "I have cut them down, and intend trimming this afternoon."

The great Spurgeon was fond of his joke. To one of his theological students who had a head of red hair he wrote, on receiving the news of his call to a church: "You are now so well-known to me that I think I see you, and especially your distinguished head of hair—and I look you in the face with a tear of love in separation, and say, 'God bless you. Go and blaze away for your Lord.'"

SHE is a cute little Detroit girl of seven, and the proprietor of the store at which she called is a great friend of the family. "How much for one of these picture books?" she inquired of him. "Just two kisses," for he wanted to make her a present. "I'll take six," she said in cool, business like way, as she tucked them under her arm and started for the door.

A BOSTON lawyer while cross-examining an illiterate Irish woman, regarding the position of her doors and windows, asked the following question and received the noncommittal reply: "And now, my good woman, tell the court how the stairs run in your house." To which the good woman replied: "How do the stairs run? Shure when I'm oop stairs they run down, and when I'm down they run oop."

SOMEONE tells the story of a man, noted for his wit and geniality abroad, who was always blunt and silent at his own fireside. One day, when someone was praising him in the presence of his wife, she rejoined sharply, "Yes, but he hangs his fiddle up inside his own door, and never a scrape of it do we hear at home." Does that stir fit you? They have been praising you down at the church for your sweet talks and prayers; what do you think of you at home? The children down in the mission school think you

are a real angel of patience; what do your small brothers and sisters think of you? Everybody knows of your concern for the success of the prayer meetings, the conventions, and the rallies; can it be that in the quiet, little mid-week prayer meeting they never hear the scrape of your fiddle—
Lookout.

Interesting Facts.

CHINESE streets are the narrowest in the world. Some of them are only three feet wide.

PROFANITY is forbidden by both the army and the navy regulations of the United States.

GLASS bricks are gradually coming into use, and it is said that glass will soon be used for making statues for public squares, as it resists the corroding effect of the weather much better than marble or granite.

The smallest horse in the world is a Shetland pony owned by the Marchese Caramo in Milan. It is twenty-four inches high, and when standing beside its owner the pony's back is only an inch above his knee.

DOZENS of the mechanical inventions of the present day may be traced to patterns furnished by nature. Thus the nesting log suggested the plow, the butterfly the door hinge, the tadpole the umbrella, the duck the ship, etc.

The Eiffel Tower is being put in readiness for the Exposition. It is to be given two coats of enamel paint in five shades, graduated from lemon chrome on the summit to deep orange on the pedestal. Nearly fifty tons of enamel will be required for the job.

TUNNELS under the Thames at London are multiplying rapidly. Hardly has the Blackwall tunnel been opened when another at Rotherhithe is projected. It is to be thirty feet in diameter, three feet more than the Blackwall tunnel. It is to be a mile and a quarter long. The total work will cost about \$7,000,000, but nearly \$4,000,000 of this will go for the approaches.

Few people know that a grizzly bear can give points to any other carnivorous animal in point of strength. A grizzly bear weighing just 400 weight has been watched carrying a heifer of more than two-thirds its own weight for two miles up the most steep and rugged mountain-side, and this without pausing for one instant for rest. The grizzly bear is the largest and most powerful of all the bear tribe, but his cousin, the cinnamon bear, runs him very close, and the big white polar bear, though not really so dangerous a customer, is capable of performing the most extraordinary feats of strength. A polar bear has been known to move with his paws a boulder six men had with difficulty put in position to guard a cache of provisions.

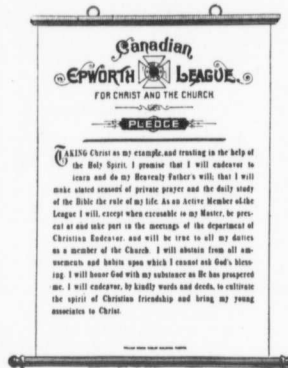
JAPANESE hotels are nothing if not primitive. They lack comfort and coziness as westerners understand them, though their cleanliness is an undisputed fact. On arriving at a hotel in Japan the traveller is welcomed by smiling muses, who bow to the ground, while they politely intimate that boots must be removed and left on the doorstep; in place of these, sandals or loose slippers are provided, as boots are never allowed to sullied the cleanliness of the white matting, which is always spick and span, and the pride of the housewife's heart. The guests' room, like all other rooms, is bare to a degree; it contains literally no furniture whatever, the walls are composed of sliding panels, and in one corner is a raised recess, found in all rooms in Japan, which is intended for the Mikado should he deign to enter the dwelling, but which in the meantime is occupied by a vase of flowers or bronze stork signifying happiness.

From the Field.

(Continued from page 22.)

addresses were given, on "The Sacredness of a Pledge," by Miss G. Miller, Ingersoll; "Not by Might," by J. W. Hopkins, Woodstock; "How to Love the Bible," by Rev. A. D. Robb, Cathart; "How an Epworth League can make the Reading Circle a Success," by Mrs. Taylor, Galt; "Sociality," by Miss Russell, Walmer; "Junior Work," by Mrs. H. S. Dickert, Woodstock. Many of these elicited considerable discussion. But the interest of the Leaguers seemed to centre in the open conference on "The Condition of Missionary Work in the District," led by Rev. F. W. Hollinrake, of Washington. The result was a resolution, afterwards framed by the Business Committee and unanimously adopted at the evening session, as follows: "Your committee recommend that, in conjunction with another district, we undertake the support of a missionary in the foreign field, and that the missionary be Dr. Harry Smith." A committee was appointed to make all necessary arrangements. Stirring and eloquent addresses were delivered at the evening session by Rev. J. D. Richardson, B.A., of Draybo, on "Christian Citizenship," and by Rev. H. S. Dougall, of Bright, on "The Dead Christ." The Executive Committee for the ensuing year is as follows: Hon. President, Rev. J. G. Scott, Ingersoll; President, Rev. H. S. Dougall, B.A., Bright; V.-Pres. of Christian Endeavor Department, Jos. Thompson, Woodstock; V.-Pres. of Missionary Department, Rev. F. W. Hollinrake, B.A., Washington; V.-Pres. Literary Department, Miss Grace Miller, Ingersoll; V.-Pres. Social Department, Miss Russell, Walmer; V.-Pres. Junior Department, Mrs. Walter Daniels, Ingersoll; Representative to Conference Executive, J. W. Hopkins, Woodstock; Secretary, Miss C. E. Holtby, Woodstock; Treasurer, Miss Annie Ford, Beachville; Members of Executive, Rev. Geo. Carpenter, Princeton, Walter Daniels, Ingersoll, Mr. Portland, Plattsville, Mr. McLeod, Innerkip, Miss F. Fleischner, Bright.

Goderich District.—The Goderich District Epworth League and Sunday School Convention was held in the village of Blyth, on Tuesday, Oct. 17th, 1899. The programme for the day was as follows: Bible Class, taught by Rev. S. J. Allin; "The Superintendent and How to Superintend," by Dr. Fowler; "How to make Sunday School Singing the most Effective," by Rev. F. T. Oaten; "How may of the Sunday School assist the Scholars to a comprehensive view of the Bible," by Miss E. Wilson; Reports of Secretary and Vice-Presidents; Round Table Conference, led by Rev. Jasper Wilton; "How may children and young people be trained in Methodist doctrine?" by Rev. B. Clement; "How to secure a larger attendance of young men," by George Barrows; "How best to keep every League in the District interested in the Forward Movement for Missions," by Rev. Humphrey Graham; "The outlook of Epworth League work—are there shoals and how to avoid them?" by Miss M. King; "Echoes of the Indianapolis Convention," by Mr. W. H. Kerr; "Features of the Young People's Forward Movement and its outlook," by Rev. H. Graham, B.A. Interesting addresses were given on each of the subjects, and with the exception of the two subjects for the evening session they were heartily discussed. The officers for the next term are as follows: Hon. President, Rev. J. Wilson, Goderich; President, Rev. S. J. Allin, Goderich; 1st V.-Pres., C. H. Holland, Clinton; 2nd V.-Pres., Miss M. King, Blyth; 3rd V.-Pres., Miss J. Kirk, Lonsdaleboro'; 4th V.-Pres., Miss M. Hillier, Goderich; 5th V.-Pres., Miss M. B. Salkeld, Goderich; Secretary, C. Myers, Clinton; Treasurer, Miss E. A. Blair, Auburn.



MAKING Christ an example, and trusting to the help of the Holy Spirit, I promise that I will endeavor to learn and do my Heavenly Father's will, that I will make almost constant prayer for and the daily study of the Bible the rule of my life. As soon as I am a member of the League I will, except where excusable to my Master, be present at and take part in the meetings of the department of Christian Endeavor, and will be true to all my duties as a member of the Church. I will abstain from all unbecoming and habit-forming pleasures, and from drinking. I will honor God with my substance as He has prospered me, I will endeavor, by kindly words and deeds, to cultivate the spirit of Christian friendship and bring my young associates to Christ.

OUR Wall Pledge

SIZE, 28 x 36 INCHES

PRICE, - - - \$1.00

POSTPAID

WILLIAM BRIGGS

29-33 Richmond Street West

C. W. COATES, MONTREAL, QUE.
S. F. HUESTIN, HALIFAX, N.S.

..... TORONTO

The "Oliver" Typewriter

Is made of metal throughout, and that the best of its kind for the purpose needed. No cloth, wood, paper, or thread is used in its construction. Its type are of steel, and have never been known to break, chip, or wear. It has a cushion or spring under each key lever to lessen the strain on the operator's fingers, thus making the rubber cushion key tops, so often found on machines of other makes, unnecessary. Its touch is light and delightful. There is not a frail joint or bearing in its make-up—it is "built to last."

The OLIVER sells for \$95.00, which is \$30.00 less than any other FREE TYPE BAR machine sold in Canada; in addition to which the writing is always VISIBLE, the last letter being in view the instant it is struck.

The OLIVER is the invention of the Rev. Thomas Oliver, a native of Canada. Send for biographical sketch and description of his invention. We invite inspection, and guarantee every machine.



LINOTYPE COMPANY

TORONTO BRANCH:

55 VICTORIA ST.

OTTAWA BRANCH:

39 SPARKS ST.

Manufacturers for Canada and South America

156 St. Antoine St., MONTREAL