

THE CANADIAN

EPWORTH ERA

*Christian
Endeavor*

Vol. 4

TORONTO
FEBRUARY, 1902

No. 2

Missionary



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What There's Time For.

Lots of time for lots of things. Though it's said that time has wings. There is always time to find Ways of being sweet and kind; There is always time to share Smiles and goodness everywhere; Time to send the frowns away, Time a gentle word to say, Time for helpfulness, and time To assist the weak to climb, Time to give a little flower, Time for friendship, any hour, But—there is no time to spare For unkindness, anywhere. —Frank Walcott Hutt, in Sunday-school Advocate.

An Occasional Preacher.

A minister, who always preached much better on special occasions than in his regular ministrations, was being considered by a certain Quarterly Board with a view to a call. A deputation of two members was sent over to the city in which he resided to obtain all the information possible. The first individual they interviewed was the sexton of the church, an old man with a good deal of practical common sense, and not devoid of humor. When asked what sort of a preacher his pastor was, he instantly replied: "He is the best occasional preacher in the city."

Alas! Too True.

"What are the first teeth called?" asked the teacher of the juvenile class. "Milk teeth," answered the class in chorus. "Correct. Now, who can tell me what the last teeth are called?" After a prolonged silence a little fellow raised his hand as if struck by a sudden inspiration. "Well, Albert," said the teacher, noticing the uplifted hand, "you may answer." "False teeth," proudly responded the youthful observer.

The Peddler's Reply.

The quick retort of a peddler who was in the habit of visiting the various offices in a large down-town building at regular intervals, with a patent shoe polish, is given in The Youth's Companion. He was making his rounds one day as usual, when an occupant of one of the rooms said to him:

"Say, you've been coming here for about six years. Twice a year I buy a box of your polish, and never any oftener. Six weeks ago you sold me one, and it will last me nearly five months yet; and still you drop in regularly every week to ask me if I don't want another box. You know I don't. What do you do it for?" "I thought maybe you'd get sort o' 'shamed of usin' so little shoe polish after a while, and 'd buy a box now 'n then as a matter o' pride," answered the peddler, taking the precaution to edge toward the door as he spoke.

But he said that man another box of polish there and then.

Moral Suasion.

Old Gentleman—"Do you mean to say that your teachers never thrash you?" Little Boy—"Never! We have moral suasion at our school." Old Gentleman—"What's that?" Little Boy—"Oh, we get kep' in, and stood up in corners, and locked out, and locked in, and made to write one word a thousand times, and scowled at, and jawed at, and that's all."

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The Canadian Epworth Era.

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. IV.

TORONTO, FEBRUARY, 1902.

No. 2.

BOIL IT DOWN.

If you've got a thought that's happy,
Boil it down;
Make it short and crisp and snappy—
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

Take out every surplus letter—
Boil it down,
Fewer syllables the better—
Boil it down.
Make your meaning plain—express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.

Boil out all the extra trimmings—,
Boil it down;
Skim it well, then skim the trimmings,
Boil it down.
When you're sure 't would be a sin to
Cut another sentence into,
Send it on, and we'll begin to
Boil it down.

—Selected.

The Class Meeting.—Bishop Vincent says that "the class meeting is to the Church what the heating apparatus is to the building." Judging from the condition of the "heating apparatus" in some of our churches the temperature must be rather low.

Pillars and Props.—The late Dr. Maltbie D. Babcock, who possessed the power of putting a good deal of truth into a very few words, once said, "If a man is to be a pillar in the temple of his God by-and-bye, he must be some kind of a prop in God's house to-day."

A Good Example.—President Roosevelt has set a good example by refusing to have a docked horse in his stable. Docking is a barbarous custom, which has absolutely nothing in its favor. Instead of adding to the beauty of the noble animal which serves man so faithfully, it deforms him. The State of Colorado is in advance of any other part of the country in seeking to do away with this cruel custom. There a law prohibits the importation of docked horses into the State, and punishes severely for docking in the State.

Work for the New Year.—The *Congregationalist*, of Boston, recently inquired of two hundred Congregational ministers throughout the country as to the lines of work upon which they were expecting to put the most emphasis during

the coming year. Various answers were given, but the majority said that they were going to reach the boys and girls, to make the Sunday-school more effective, and to hold normal classes for young people. These are certainly good resolutions. No part of a pastor's work can be more important than work among the young.

Develop the Young Members.
—Rev. Dr. Clark, President of the Christian Endeavor Society, has recently been emphasizing the importance of looking after the younger "young folks." "If we have strong Young People's Societies," says Dr. Clark, "we must have Junior societies to train new recruits every year. Our secretary's statistics prove that in the United States there are only one-half as many Junior societies as there are Young People's societies; in Canada, only one-fifth as many; in foreign lands, only one-sixth as many." These proportions should be changed.

Women to the Front.—The new constitution of the Methodist Episcopal Church settles the much vexed question of the right of women to sit as delegates in the General Conference, as they are accorded the privilege. Those who voted for this change did so on the ground that as women constitute much the larger share of the Church's membership, and are doing much of its work, they should be represented in its chief councils. Some of the papers remark that the opportunity of sitting in the General Conference will not be very generally used by the women of the Church. That remains to be seen.

Debt Paying Extraordinary.—A little over a month ago the aggregate debts on the Methodist Episcopal churches of New York City was estimated at about \$700,000. Under the impulse of a movement to raise a million for metropolitan Methodism, four of the larger churches have lately burned their mortgages, totalling nearly \$200,000. Other churches have raised large sums for debts, improvements, or new buildings, and Methodism in the great city is feeling the mighty impulse of a great revival in giving. It is expected that the Sunday-school children of the city will raise \$100,000.

Beware of Dreaming.—There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them in the meantime to do the next thing, the nearest thing, a very simple thing. If the prophet bade them do some great

thing, why, they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius. Beware of genius, if it is not translatable into some kind of action and charity. It is not a dream from heaven, but a nightmare—from whence I know not.—*Joseph Parker, D.D.*

How to Retain our Young People.
—Dr. Charles H. Kelly, Book Steward of the English Wesleyan Church, in discussing the question, "How to retain our Young People?" gives the following advice, which many calling themselves Methodists would do well to heed: "Do not talk Methodism down, or compare it at all unfavorably with other Churches, in family conversation or elsewhere. Ministers and other Methodists who do this frequently deserve the contempt of all who hear them—and richly deserve something more drastic. When visitors do it in the houses of our friends they violate one of the simplest laws of hospitality. Methodist hosts do not wish such persons to curse their children by such conversation. A second opportunity should never be permitted to any man who so offends. The visit over, he should never be invited or allowed to repeat it. When he departs he should carry with him a suitable reproof."

A Great Itinerant.—Mr. A. Birrell, a member of the British Parliament, who is regarded as one of the most brilliant of English essayists, has issued a volume of miscellaneous articles, the most noteworthy of which is a sketch of John Wesley as he is revealed in his Journal. He says: "No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England. John Wesley was one of the most typical figures of the eighteenth century and certainly the most strenuous. He contested the three kingdoms in the cause of Christ during a campaign which lasted forty years. He did it for most part on horseback. He paid more turpikes than any man who ever bestrode a beast. Eight thousand miles was his annual record for many a long year, during each of which he seldom preached less frequently than a thousand times. Had he but preserved his scores at all the inns where he lodged they would have made by themselves a history of prices. And throughout it all he never knew what depression of spirits meant, though he had much to try him—suits in chancery and a jealous wife. In the course of this unparalleled contest Wesley visited again and again the most out-of-the-way districts, the remotest corners of England."

A CHRISTIAN HERO.

BY THE EDITOR.

A FEW years ago a Canadian, standing in Trafalgar Square, London, and looking up at the magnificent Nelson's monument, made some remark to a policeman about the greatness of the hero of Trafalgar. "Yes," replied the officer, "he certainly was a great soldier, but over you



"CHINESE" GORDON.

der is the statue of a man that some of us think a good deal more of."

The monument pointed out was the one erected to the memory of General Gordon, the hero of Khartoum, and generally known as "Chinese Gordon."

This incident illustrates the general feeling of affection with which Charles George Gordon was regarded by the English people, a feeling which was certainly founded upon genuine merit.

He was born at Woolwich in 1833, and at a very early age entered the army, his first campaign being at Sebastopol. A writer in one of the magazines thus describes his personal appearance: "He was rather under than over medium height, of well-proportioned figure, by no means heavy, but muscular, and vigorous in all his movements. His hair was brown, and curled rather closely. His complexion was ruddy. His smile was quick and his whole expression was kind, bright, and ready, but absolutely self-reliant. The most striking feature was his eyes. They were bright blue, and only a baby's eyes could be so direct and sincere."

Gordon had all the qualities that make up the real Christian hero. *He was a courageous man*, who always inspired his men to do and dare. On one occasion, when going the round of the Sebastopol trenches, he heard a corporal and sapper of engineers in violent altercation. Stopping to enquire what was the matter, he was told that the men were engaged in placing some fresh gabions in the battery and that the corporal had ordered the sapper to stand upon the parapet, where

he was exposed to the enemy's fire, while the corporal, in full shelter of the battery, handed the baskets up to him. Gordon immediately jumped on the parapet, and ordered the corporal to join him, while the sapper handed them the gabions. The work was done under the fire of the Russian guns, and when it was over Gordon turned to the corporal and said, "Never order a man to do anything that you are afraid to do yourself."

Sir W. H. Russell, the veteran war correspondent, tells this characteristic story of Gordon:

"During the Crimean War there was a sortie, and the Russians actually reached the English trench. Gordon stood on the parapet, in great danger of his life, with nothing save his stick in his hand, encouraging the soldiers to drive out the Russians. 'Gordon,' they cried, 'come down! You'll be killed.' But he took no notice, and a soldier who was near him said, 'It's all right; 'e don't mind being killed; 'e's one of those blessed Christians.'"

He was essentially a manly man, but with all his courage and bravery, he had the tenderness of a woman, and the sufferings of a child or even of an animal caused him the greatest grief.

He was a humble man. The name, "Chinese Gordon," is due to his efficient work in the great Empire of China. In order to put down the Taiping rebellion, the Chinese Government asked Great Britain for an English officer to take charge of the Imperial troops, and a number of European adventurers. His career in the flowery kingdom was brilliant and successful. So many battles were won that his forces were known as "the ever victorious army," and the rebellion was finally put down by his skilful management. Honors and rewards would have been heaped upon him, but he invariably declined them. His predecessor, Ward, accumulated \$60,000, although not very long in command, but Gordon was able to say, when his work was done, "I leave China as poor as I entered it." He avoided publicity in every way. When he returned to England and first appeared at Gravesend, no one knew him, and he quietly took a seat in the gallery of the parish church. As soon as it was discovered that the stranger who occupied this inconspicuous place was the celebrated "Chinese Gordon," efforts were made to induce him to take a more prominent pew, but it was of no use. What was good enough for the poor was good enough for him. Frequently at public meetings he was invited to take the chair, but nearly always declined.

He was a generous man. While in service nearly all his pay was expended upon his men, especially in providing comforts for the sick and wounded, and while living a somewhat retired life at Gravesend, works of philan-

thropy constituted his principal occupation. He himself declared that this was the happiest period of his life. He visited the poor and sick of the neighborhood, read the Bible to the aged and bed-ridden, and denied himself that he might be able to help others.

One of Gordon's biographers declares that "his benevolence embraced every form of suffering and misery; and he literally spent all his strength and means in going about doing good like his Master."

He taught the ragged boys at Gravesend, and not only supplied them with food and lodging, but interested himself in finding employment for them. Numbers of boys were by his instrumentality rescued from the gutter, and placed on the way to success. His interest in the lads did not cease when he had given them a good start, but the case of each one was followed up. In his sitting room, it is said, he had a big chart of the world, with pins stuck in it, marking the probable positions of the ships in which his proteges were sailing. He thus followed them in his thoughts, and was able to point out their whereabouts to their friends when they came to enquire about them.

He was a Christian man in the highest and best sense of the word. Several of the biographies of General Gordon confine themselves to a recital of his heroic deeds, and make no reference whatever to his religious principles. This is some-

NELSON COLUMN, TRAFALGAR SQUARE, LONDON.
Where the Monument to General Gordon is erected.

thing like the play of "Hamlet," with Hamlet left out. It is impossible to rightly understand Gordon's character without some knowledge of the foundation upon which he built. One who knew him well declared that "he knew how to be good without being goody-goody."

"With him," says Colonel Butler,

"there was no gloomy faith, no exalted sense of self-confidence, no separation of his sense of God from the everyday work to which his hand had to be put, no leaving religion at the church door as a garb to be put on going in, and taken off coming out; but a faith which was a living, moving, genial reality with him, present always and everywhere, shining out in every act of his life, growing and strengthening as the years rolled on."

Mr. Charles Neufeld says: "During my twelve years among all shades of people of the Soudan, I never heard a single word against Gordon, nor did I hear one until I came among his own flesh and blood." And again: "It is men like Gordon, who though not preaching religion yet practice it in their every act, whom the Soudan requires. Ask any one in the Soudan what is his opinion about Gordon, and he will reply, 'Gordon was not a Christian; he was a true Moslem; no Christian could be so good and just as he was,' and I believe that this saying or estimate of him emanated from the Mahdi himself."

way that no professional missionary could have lifted it up, and to oblige devotees of pleasure and people who had thought but little of such things, to acknowledge the power of the Gospel."

General Gordon met his fate at the hands of the Dervishes at Khartoum. The circumstances are shrouded in much mystery, but we may be sure that he died as he lived, with a firm trust in God. Upon the monument erected to his memory in St. Paul's Cathedral, the following epitaph has been engraved:

To Major-General Charles Gordon, C.B., who at all times, and everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God. He saved an Empire by his warlike genius, he ruled vast provinces with justice, wisdom and power, and, lastly, obedient to his Sovereign's command, he died in the heroic attempt to save men, women and children from imminent and deadly peril.

No man ever more richly deserved such a eulogy.

THE MORNING HOUR.

NOTWITHSTANDING the increasing intensity of the world spirit, and the absorbing attention given to the things of time and sense, yet the number is being daily increased who are consecrating their best hours and thoughts to the culture of the spiritual life. How irresistible the temptation to most Christians to give the first hour of the day, when they feel strongest and freshest, to what they consider their most pressing and important work, and to leave the study of the Word and communion with God to some more leisure and convenient time—a time which possibly may not come throughout the day. Robert E. Speer revealed one secret of his power and influence when he told a friend that he denied himself an hour's sleep in the early morning that he might spend that hour alone with his Bible. Try it, dear reader, and note the result. —*Christian Uplook.*



CANADIAN SCHOOL GIRLS.

General Gordon loved the Bible, and regarded it as a living oracle to which he could apply at all times. Some pages of his Bible were so worn that the words could hardly be read. It is interesting to know that the actual copy of the Scriptures which he used for a long period, was sent to Queen Victoria, and still remains in Windsor Castle. It is said that Her Majesty prized it very highly.

Gordon believed in prayer. When in the Soudan as Governor-General, he used to hoist a flag outside his tent to indicate that he was not to be disturbed, as he was talking with God and asking for Divine guidance.

He was not a missionary, in the technical meaning of the word, but in the larger sense he was the true herald of the Cross.

After his death, the Earl of Harrowby said of Gordon: "I believe that one effect of that man's example was to lift up a noble standard for the Cross in a

Lord Tennyson's tribute was paid in the following beautiful lines:

"Warrior of God, man's friend, not laid below,
But somewhere dead far in the waste
Soudan,
Thou livest in all hearts, for all men know
This earth hath borne no simpler, nobler
man."

CANADIAN GIRLS.

HERE they are, bright eyed, rosy-cheeked, healthy Canadian girls! Where else in the world can be found such splendid specimens of budding womanhood as in this northern clime of ours? We boast a good deal about our resources, but among all our products there is nothing so fine as the boys and girls now thronging our schools and colleges, and soon to become the men and women of the land. It is a matter of pride that our educational facilities are so excellent, and that so large a proportion of our young folks are receiving a High School training.

FRUITION.

We scatter seeds with careless hand,
And dream we ne'er shall see them
more,
But for a thousand years
Their fruit appears,
In seeds that mar the land,
Or helpful store.

The deeds we do, the words we say,
Into still air they seem to fleet,
We count them ever past,
But they shall last
To the dread Judgment Day,
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way
In work and play,
Lest in that world thy cry
Of woe thou bear.

—*Koble.*

THE GOSPEL AMONG THE GOLD SEEKERS.

BY REV. E. W. STAPLEFORD.

THE prospectors and miners who roam the mountains of British Columbia are unique characters. For the most part they come from our best homes, "way back East." They go



ENTRANCE TO A YMIR MINE, BRITISH COLUMBIA.

West, not because necessity compels them, but because they are bubbling over with spirit and energy, and are eager to play a large part in the drama of life. They are noble, generous and brave, for only a brave man would face the dangers of the mountains. The prospector is a great benefactor to his race, and does much for the world. He is the scout of progress—a solitary sentinel on the outposts of civilization. Some day cities will spring up where his camp-fire once smouldered, steamboats will plough the streams where he once pulled his rude dugout, and great railways will follow his trails. In the great play of life where courage, fortitude and honest endeavor are the parts most commended, the prospector plays his part, and plays it well.

It is among this class of men that some of our Methodist missionaries are working to-day. Remembering the "Go ye" of our Master, and the dictum of Wesley, "The world is my parish," our Mission Board sends out men to follow the blazes of the prospector, that the foundation stones of new communities might be laid in righteousness. To give our readers some idea of the work of these missionaries we would transfer you in thought to the town of Ymir, a mining camp nestled in the mountains of the Kootenays. Ymir is the centre of a rich mining country, and is a typical camp, with its general stores where mining supplies of all kinds can be obtained, its full quota of saloons, and its houses or shacks where the prospectors "back."

A vacant building is rented from a saloon keeper, at a reasonable rate, "for the good of the cause," as he expressed it, and fitted up for service. The gen-

tle sex form a very small minority in mining camps, but a half dozen noble, devoted women in the town formed themselves into a "Ladies Aid," and worked faithfully to make the movement a success.

On Sunday evenings the missionary visits the saloons to invite the men out to service. The saloons are generally full of men, for in a small mining town the saloon is the only public resort and the only place of entertainment, and the little, dingy, cheerless shacks of the men are poor substitutes for a home. At first the men are surprised to see a minister mingling with them in the saloon. "You're a fellow," says one old prospector. "You'll do for the Rocky Mountain trade." "Have a drink with us, parson," says another, and, turning to the bartender, orders him to pour out his best wine. "No, thank you, boys," said the missionary, "I never drink before preaching; but come out to the service, hearty singing, and it will do you good." Some of the men said they had not been to service for ten years, others for fifteen years, but many promised to attend, and a good congregation was soon gathered.

During the week the missionary is busy holding services in the mountains at different mines, for there are seven preaching appointments. As the mission is sixty miles in diameter, there is considerable travelling to be done, either by boat, or in the saddle, or on foot. Service was usually held in the bunk houses or in the dining-rooms of hotels. The hotel keepers were always kind and courteous, sometimes closing the bar-room during service so as to be able to attend themselves. But here among the miners as among every class of men everywhere, the saloon, the brothel and Sabbath desecration are man's worst enemies. When the preacher would talk to the saloon keeper about his business, the man behind the bar would say, "You're right, parson, it's a bad business I know, but the law allows me to sell whiskey just as it allows you to preach."

At one of the mines there lived a few families in which there were seven children who were receiving no education. So the missionary turned school-master, and the manager's office was converted into a school-room and named the Wesleyan Academy. Besides ordinary studies, the Sabbath-school lessons formed part of the curriculum, thus forming a happy combination of secular and religious education. Copies of the *Ouvard*, *Sunbeam* and *Pleasant Hours*, came directly from our Book Room in Toronto, and were eagerly read by these boys and girls of the mountains.

Carrying the Gospel from mine to mine is interesting and enjoyable work. But not having a regular church, a settled congregation, one misses the fellowship of the class-meeting. The miners are whole-souled, and put as much heart in a hand-shake as any class of men, but the mountain preacher misses the spiritual kinship which is expressed in the term "brother" in older lands. In fact your missionary had been on his field nearly a year before the term brother had been applied to him by any of his flock, and as the circumstance was rather unique we will mention it. It was a hot day last July and we had just finished a ride of twelve miles from the Second Relief Mine and drew up to the hotel in the town of Erie. The hotel was managed by a good lady, a widow, who had long been in the business and whose hospitality was known in every mountain and glen in the Kootenays. The lady met the missionary at the door and welcomed him to her house, saying in tones full of sympathy and solicitation, "You look so hot and tired, won't you have a glass of beer, Brother



A PROSPECTOR'S SHACK.

The second from the left is Rev. Mr. Stapleford, the "Sky Pilot."

—." The word "brother" went home to the minister's heart, for it reminded him of the good days when he was a probationer on the circuit back East. The sympathetic tones of the lady also appealed to him, for it recalled the good mothers in Israel who used to take such an interest in his welfare, but remembering the pledge he took when a boy in

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Sunday-school, he summoned all his courage and replied, "No, thank you Sister —, but I would be gratified for a glass of water."

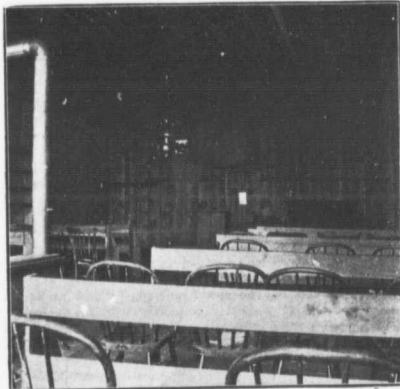
An account of how our work is established in the various mines might be interesting to our readers, but as the work is practically the same at all the appointments we will refer to only one camp—the Royal George. Learning that no missionary had ever held service there the Methodist sky pilot at Ymir decided to visit the camp. The trail follows a stream up the mountains through a huge, dense, wooded glen, and after a delightful ride of two and a half hours on a cayuse the Royal George is reached. It is just five o'clock and the men are coming off "shift." The stranger is eyed closely and the men wonder who he is, for the preacher is not dressed in broadcloth nor does he wear a white necktie.

The new-comer goes directly to the office and explains his mission to the manager, who readily grants permission for service to be held in the bunk house, which is a large log building with two rows of bunks on either side, capable of accommodating sixty men. Here the men are sitting, talking and smoking and waiting for the supper bell. The missionary soon joins in the conversation and gives them the latest news, taking care, however, not to disclose his identity.

The gong sounds and the men make a rush for the dining-room, which is also a log building just opposite the bunk house. Sixty hungry Westerners at supper is an interesting sight. The men go at it with their coats off and their sleeves rolled up as though they meant business. The table is loaded with good things and there is no lack of variety, viz., pork and beans, ham, stewed beef, vegetables, cakes, pies and the proverbial pot of prunes. The missionary goes from table to table and explains to the men that he is a sky pilot, and that there will be service in the bunk house at 7.30 o'clock. One man mutters something to the effect that preaching is one of the new essentials; another says, "I guess it can't do us any harm anyway," while a third calls out, "I say, parson, are you pretty good on the preach," to which the parson answers, "Well, boys, come out to the service and see, but I'm not very long-winded, anyway."

Promptly at 7.30 we again enter the bunk-house. It is dimly lighted with candles. Some of the men are reading and smoking, others are busy playing cards. Pipes are laid aside and the men at the card tables agree to postpone their game until after the service. One of the card tables is converted into a pulpit,

hymn-books are distributed and service begins. Has any one a favorite hymn he would like sung?" asks the missionary. "Sing 'Where is my wandering boy to-night,'" calls out one man. The men join heartily in the singing though occa-



INTERIOR OF YMIR METHODIST CHURCH.

sionally a man is seen to stop, almost unconsciously, as the hymn takes him back to the days of his boyhood, and he thinks of the old home—and mother—and sister, whom he has not seen since he started west years ago. Another hymn is sung—this time

"There is a land that is fairer than day,"

and the great log walls of the bunk house echo and re-echo with the words

"In the sweet by-and-by,
We shall meet on that beautiful shore."

There is a hush throughout that bunk house as a Bible lesson is read, the first Scripture which some of the men have heard for years. It is the story of the man who had a hundred sheep, and losing one of them he leaves the ninety and nine and seeks the lost.

After a brief prayer two more favorites are sung, those wonderful hymns of Charles Wesley, "Jesus, lover of my soul"; and

"Depth of mercy can there be
Mercy still reserved for me,"

and then the text: "There is joy in the presence of the angels of God over one sinner that repenteth," is announced. The speaker carries us in thought back to the old homestead, the old school-house and the old church. We saw the sweet face of mother again and remembered the loving words of counsel, and felt the last hot kiss she gave us when we started out into the world to make our fortune. We remembered how we had wandered out West, and, living in the mountains far from the influence of Christian homes and houses of worship, we lost our hold on God, and soon the saloon and kindred evils dragged us downward. We were, indeed, lost sheep. We knew that. Nor did we want any

sky-pilot to come and tell us what we already knew. But he told us something that we had almost forgotten. He told us that God loved us. We thought that God hated us because we were a wild lot. "Never forget boys," said the preacher, "that all heaven is happier when a man turns his back on sin and strikes the trail that leads to the upper country."

Another hymn was sung and the benediction was pronounced. Several of the men asked the missionary to return, and he said he would be glad to visit them regularly. Two weeks later service was again held there. The men became interested. At the close of the service one of the men stood up and said, "Parson, have you any objection to us taking up a collection?" The parson had always understood that a collection was almost essential to an orthodox Methodist service, and so had no valid objection to offer. The man passed the hat around and handed the contents to the preacher to "help pay for his cayuse," as the miner said, and ever after the passing of the hat became a feature of the service. The interest in the meetings deepened, and the missionary had the joy of seeing some of the boys of the Royal George Mine abandon their sins and turn back to the God of their fathers.

Victoria University, Toronto

THE BOOK OF BOOKS.

BY REV. R. W. KNOWLES.

THE Bible is the most popular book of the present day and century.

No other book has been printed in so many languages and tongues, or in so many shapes and sizes; and more copies of the Bible are sold yearly than of any five of the most popular novels put together, "So mightily does the Word of God grow and prevail."

To-day the Bible is found in the hall of Exchange, on the counter of the merchant, in the hotel and station waiting room, in the tent of the soldier and the cabin of the sailor, in the court-room, police station, and work house, in the ragged school and prison-cell.

Fathers have put it into the hands of their boys as they have sent them through life's storms, and it has led them through without shipwreck. Mothers have given it to their daughters, and it has taught them to lead queenly lives and die in holy peace. Men have read its pages when trembling on the brink of awful temptation, and it has girded their loins to heroic resistance, till they have preferred to die rather than do wrong. Soldiers have put it into their knapsacks, and gone out to battlefields, and charged up hills slippery with blood, with larger courage because of the Bible. Men in hospitals, "moaning with pain, their life-blood dripping from their ghastly wounds, have held their mother's Bible in their fainting grasp and kissed it with lips that were pallid with death, and gone out into darkness with a smile.

Oh the Bible, the Bible! I want it in my hands as I face life's hot tempta-

tions; I want it in my heart as I face life's awful sorrows; I want it in my life as I grapple my loins for strenuous responsibilities; I want it under my pillow in the hour of death.

Newton laid not his dying head on his principles, but on his Bible; Cowper not on his "task," but on his Testament; Hall not on his world-wide fame, but on his humble hope; Michael Angelo not on his pencil, but on the grace of God; Coleridge not on his limitless genius, but on Omnipotent mercy. Rob us of the Bible, destroy this volume, and you render us profoundly ignorant of our Creator, the formation of our world, the origin and progenitors of our race; and you consign us through life to the dominion of fancy, doubt, conjecture. Destroy this volume, and you deprive us of religion with all its animating consolations, hopes, and prospects, and you leave us nothing but the cheerless doom of infidelity or the monstrous shadows of paganism.

Crediton, Ont.

THE GOLDEN KEY.

BY REV. JAMES LIVINGSTONE.

A FEW days after my visit to the race-track a gentleman called at the parsonage and asked to see me. An interview was granted, which was as follows:—"I am Mr. F——. I have followed the race-horse business for the last twenty-four years. I have had a varied experience, but am glad to say that I have never lost respect for those who are living a good and religious life. Having learned that you have taken an interest in my class of people, I have had the courage to come and ask you to visit our dear daughter Callie, our youngest and most precious darling. The doctors have given her up. Her mother's heart is broken and so is mine.' At this point his heart came up in his throat and he could speak no more until the deep emotion that swept his soul subsided, while blinding tears rushed down his cheeks in streams. "Callie is our youngest daughter. She was married about six weeks ago and is only nineteen years of age. She has been the joy of our lives and the pride of our hearts. We do not know how we can live without her. She has asked for you and we are sure you will come and see her." I said, "Most assuredly," and started at once for the hotel where they were staying. I found her surrounded by her husband, mother and sister, who upon my appearance sat down and wept bitterly. Callie was a most beautiful young woman. Her hair like a golden skein was spread upon the pillow. Her skin was as fair as the lily. Her large dark blue eyes spoke volumes. Her rich, sweet voice, with a charming Southern accent, took hold upon my deepest sympathy and friendship, as she greeted me with these words, "I am so glad to see you, Bro. Livingstone. I am so sick, so sick. I thought I would like to have you come and sing and pray with me. I went to Sunday-school when a little girl, and my grandma was just as good as she could be, and I always hoped to be good and go to heaven when I die. But oh! I have lived so far

away from my Saviour. Please sing and pray for me." I sang—

"The mistakes of my life have been many,

The sins of my heart have been more,

And I scarce can see for weeping,

But I'll knock at the open door;

I know I am weak and sinful,

It comes to me, more and more;

But when the dear Saviour shall bid me

Come in,

I will enter the open door."

After singing and prayer, she said, "How sweet, how delightful. I feel so much better now." The visit seemed to have given her a new lease of life for she revived so much, new hope was inspired for her recovery. I pointed out to her the way of life through Jesus' name, which she drank in with eagerness and delight. She lived one week longer than the mark the doctors set, which gave me opportunities of giving her further instructions in the way of life. The last night she spent on earth was one of intense suffering. I called on her in the morning and she said: "I suffered every minute last night, but the more I suffered,

an evangel of comfort and blessing to his most dearly-beloved Callie in her waning hours.

Windsor, Ont.

"SENECA" VS. "SAND CREEK."

BY REV. D. W. SNIDER.

THESSE are the names of two stations on the Wabash system of railways in the State of Michigan. A tragic fame has been given to them by the blunder of an engineer which, without power to resist, placed eighty persons in the great jaws of death. If the blunder could be separated from its terrible consequences we might venture to call it simple and excusable. The soft, tissue-like paper of the despatcher's order has been handed to the engineer while the wind blows strong and the light is uncertain. Usually in the daily passing of trains the order read to pass at Seneca, but to-day it says "Pass at Sand Creek." The wind has blown the order paper around the fingers of the man who has a precious cargo of human lives in his keeping so that the word "Creek" is out of sight. The quick glance of an engineer whose success depends upon the wasteful command of seconds perceives nothing different between "Sen" and "San" for which average penmanship might share the blame; and especially when the eyes that look from an expectation born of experience, expect to read *Seneca*.

Two important, deep-throated detonations throw the steam high from the whistle and give to all around the signal of the engineer's intention. Like a knowing thing, with proud puffs and snorts and increasingly rapid respirations, the engine leaps to its work and the train is flying forward to—death. Yonder is a light but the engineer thinks it is the light of the waiting train at Seneca, while it is running like one that is mad to take its place at the Sand Creek siding. What a mistake! What an appalling blunder! While he leaps from his train horror takes up his blunder and clothes and saturates it and blazes it with the groans of the dying and the blood of the dead, and the torturing and consuming flames of greedy and wrathful fire. In a moment four score souls have been hurled against the bar of judgment and their relatives and friends plunged into the abyssal depths of tragic bereavement.

How inexorable is law! How jealous is it! No part of it may be violated with impunity; not the smallest breach may be made without disaster; the most trifling neglect is costly beyond repair. The railroad man must keep persistently faithful to the law of the track. The man who destroys the law of the track for a single rod of it or yard of it, or foot of it—the man who breaks the least commandment of the law of the track destroys railroading; he is guilty of all. If the least commandment of the law of the track says "Sand Creek?" it cannot be interpolated with or interpreted by "Seneca." The one who does that brings the whole law of railroading to failure and collapse; polished and magnificent, equipped and mighty engines are as nothing, elegant and luxurious coaches of



REV. JAMES LIVINGSTONE.

the more I prayed. I am soon going to leave you and be where I shall suffer no more. Please sing for me again," so I sang—

"In Jesus for peace I abide,

And when I cling close to His side

There is no harm can be done,

Sweet peace, the gift of God's love,

Peace, peace, sweet peace,

Wonderful gift of God's love."

While I sang her eyes kindled with the joy of eternal hope, as by faith she caught glimpses of the light which gleams afar and gilds the home of angels and of God. When I finished singing she said, "How precious, how precious." I bade her good-bye, never to see her again on this side of the Golden City, as she passed away in great peace as the sun was sinking behind the western hills and flinging crimson tints on the far-off blue.

I have always felt that my visit to the race track was the golden key which unlocked the door of the old horseman's heart, and which led him to ask me to be

fabulous staff of and a harp track, less b reads

Sur lesson trates, law of govern sion O. An ad of tract dent a power of the great

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fabulous cost are as nothing, the whole staff of faithful dispatchers and operators and agents and trainmen, who in their harmonious working fulfill the law of the track, are rendered ineffective and powerless by the blunder of one of them who reads "Seneca" for "Sand Creek."

Surely any one running can read the lesson which such a frightful disaster illustrates. The Scriptures, in unfolding the law of God for the moral and spiritual government of life, furnish us the expression of it from various points of view. An added illustration from modern modes of travel is given in the foregoing incident to that marvellous recital of the power of the tongue in the third chapter of the Epistle of James: "Behold how great a matter a little fire kindleth."

The lesson that we are taught at such a cost is that fire not a new one. It is as old as the sermon on the Mount. It reaches back to the flaming summit on Sinai. Its voice was heard in the world's days of infancy upon the fertile stretches of Eden. But though the lesson is not new and has been written over and over again by the tears and fire and blood of transgression, it seems to need reiteration and burning emphasis. What is the lesson? "He that is faithful also in much." "Whosoever shall keep the whole law and yet stumble in one point he is become guilty of all."

Simcoe, Ont.

OUR INFLUENCE.

BY REV. RICHARD DUKE.

OUR influence is the effect of our character upon others. It is, therefore, a subtle, pervasive, powerful and ever-present thing, and may be good or bad. Everyone exerts an influence, "for none of us liveth to himself." Good influence cannot be exerted as one likes. It cannot, like a coat, be put on or put off at will—it will not come at call, or go at behest. It is with us everywhere, like our shadow. And as we can never go beyond the sphere of duty, so, also, must we be ever within the sphere of our influence. It is idle for the Sunday-school teacher to say to himself, in all earnestness, on Sunday morning as he leaves his home for his class, "I will exert a good influence on those boys to-day." Such a great and wonderful thing cannot be effected by mere force of will. Influence is the fruit of character, and character is not created at will. Influence flows from the glance of the eye, the word of the mouth, the act of the hand, the tone of the voice. Yes, even tone carries influence, and often a resistless torrent of it. Think of it! What a wonderful thing is tone! The chief value of the musical instrument is in its tone, and I may be right in thinking that the finest result of Christian character is the right tone of voice, and that he who possesses it, abidingly, has gained perfection's height. But influence is not confined to these personal emanations; the silent Presence is full of it.

When a boy I had the good fortune of being a member of a Sunday class for boys, conducted by a Christian gentleman possessing every qualification for the office. Every one of us both loved

and revered him, and would cheerfully comply with his least request. The class over which he presided was not connected with a Sunday-school, for it met at a different hour and place, and was conducted quite differently to the plan pursued in Sunday-schools of those days. Now, it sometimes happened that the boys, or most of them, would be in their places before the good man would arrive, and would await his coming with the greatest interest. The moment he would appear inside the door—an indescribable feeling took possession of us, which must not be thought of as painful—not only were we put upon our best behaviour, but our young hearts were warmed with a thrill of mingled love and reverence for our teacher; and this feeling would stir us before he would break the silence by a word. What was it? It was the influence which his presence shed.

I will call up another memory illustrative of this point: In the church in which I was brought up Bishop Simpson once preached. Great was the congregation, and great was the expectation. As the preacher and saint walked up the aisle and entered the vestry, an awe-inspiring sense of the divine presence fell upon the whole congregation, and this in such a remarkable degree that it became a subject of conversation at the close of the service, and has been handed down as an imperishable memory of the great bishop's visit to that church.

Our influence may be present where we are absent. It may very well be that somebody one hundred miles away from this place is thinking of you now—thinking of your character, or thinking of something you have said or done. If so, you are influencing that person for good or evil while you are now reading these lines. Thus we see that influence is spread and perpetuated by memory.

Memorials spread and perpetuate influence, such as monuments and pictures. Take the latter: I have hanging on my study-wall the likeness of Dr. George Boote, which I clipped from a copy of the *Illustrated London News*, framed and hung up. He was professor of Mathematics in the Queen's College, Cork; and his fame as a mathematician was in all the universities of Europe; some of his works being text books in the University of Cambridge. I sometimes deliberately stand before the likeness, and it is a very true one. The picture invariably recalls an incident of the lecture room:

A student was calling out the roll of names. Each person present was expected to say, "Here," as his name was called. The doctor was walking up and down as the roll was being gone through, and apparently oblivious to what was going on. Suddenly he startled us by saying, "Stop," as a certain name was given, and inquiring, "Is that man here?" He was not present, but some one had answered for him. There was silence and awe. Then we saw a cloud gather on the professor's face, and an expression of pain, while these few, but pregnant, words fell from him, "I would not do that for the best friend I have on earth—go on." The roll call was resumed; but we were made to feel that moment, in a way we could never forget, the heinousness of the sin of lying. And now that

picture, whenever I meditatively look at it, recalls to me the incident of the lecture room, so many years ago, and impresses me more deeply with a sense of the enormity of a lie than a set discourse on the sin could do. And for this I am indebted to the picture on my wall, which instrumentally sheds an influence from the great mathematician upon me, his pupil, many long years after he had passed away. Hang up the faces of those whom you admire or love. Put your conscience into the hanging of your pictures.

Now the best influence can proceed only from Christian character. And what is Christian character? It is personal experience of the truth as it is in Jesus Christ—regeneration, fellowship with God, and a growth unto perfection. The peace and love of God in the heart brightens the eye, softens the voice, and makes the whole nature sensitive to the sufferings and pleasures of others; and this is the soul of the only altruism that will work the uplifting of the race. Among factors which make for influence, nothing can be compared to experience of the deep things of God. Natural refinement, a liberal education, and business zeal in church work, all combined, cannot be an equivalent, or substitute, for the pure love of God and man in the heart. I have seen persons with these invaluable qualifications working, apparently, for God, but without success. They failed to deeply impress for good those over whom they were set as teachers and leaders. They were wanting in Christian influence, because their secret life was not hid with Christ in God. What gave those who have influenced you most for good such power with you? Was it not, in the last analysis, their Christian character? Take that from them, and though you leave them refinement of manners, and educational culture, you feel that their spell over you is broken. As the best influence, then, can proceed only from Christian character, it follows that the more perfect the character the greater the influence. Whosoever, then, would most impress his fellows for good let him build himself up in the Christian character. Character is everything, as it is the source of influence, therefore, take care of your character and your influence will take care of itself.

And now, learners, you are a society within the Church, but still upon your trial. Remember your place and your high calling. It is expected of you that you maintain the Christian standard of character. If you lower this, you lower your influence. Take care that you do not degenerate into a mere literary society, or a society for spending pleasant evenings together. Be sure you habituate yourselves to the upward look; then will you know how to "lift up," and you will prove your title to retain your influential and conspicuous place in the economy of the Methodist Church.

Stirling, Ont.

Like a mountain road, life has its ups and downs, but its general direction may be either upward or downward, according as we seek the top or the bottom of the mountain.

INDIVIDUAL WORK FOR INDIVIDUALS.

BY H. CLAY TRUMBULL, D.D.

ACCORDING to Oriental thought and custom, one with whom you "break bread," or with whom you sit at meat, is, by that very fact, in covenant with you, and you have sacred duties toward him that must not be shirked or evaded. Yet many a Christian in a Christian community will sit at the same table with another, as a fellow boarder, for weeks or months, without knowing anything of his religious or spiritual views or wants. Both will talk freely on ordinary subjects, but the subject of chief importance is not named or considered. Is this right? Will any Christian say that it is? Is it right toward either party? How much is lost, on both sides, by such a course?

For a long time my family and I lived at a boarding-house in a New England city. There was during that period a season of special religious interest, or a general revival, in that city. There sat at the same table with us a gentleman and his wife, who, as we knew, were not confessing Christians, or church members, and had never expressed to us any particular interest in the revival movement in the city. One noonday I suggested to my wife that we ought to speak to our table neighbors personally on the subject, and urge them to surrender themselves to Christ. As she agreed with me as to our duty, I proposed that, while I would go up to the gentleman's place of business, and have a loving talk with him, she should seek out the wife in her room, and plead with her for Christ. This was agreed to. Then we knelt together and asked God's blessing on our efforts, and on those in whose spiritual welfare we were interested.

The gentleman was a bank officer. I called there just after bank hours, knowing that he would then be disengaged. As I asked him for an interview, he invited me into the directors' room, and closed the door. When I spoke of my loving interest in him, and of my purpose in calling, he burst into tears, and said that he was so glad I had come. Then he told me how he had longed, day after day, for some one to speak to him on this subject. When men came in who were prominent and active in the prayer-meetings, he had tried, in vain, to lead the conversation to the point of a personal word, but had always failed. How adroit some Christians are in avoiding the subject of personal religion in business places and in business hours! I found this man longing to be helped into the kingdom, and glad to learn the way. That was an ever-to-be-remembered conversation for Christ.

When I went back to the house, at the close of the afternoon, my wife told me, with a cheerful face, of her experience. After my leaving her, as she was preparing to go to the room of the wife she had on her heart, there was a knock at her door. As she opened the door, that wife came in, and, bursting into tears, she asked if her friend wouldn't help her to Christ. She had longed to be spoken to by some one, and now she could bear

this no longer. The two wives went on their knees together, and they rose with glad and grateful hearts.

That husband and wife soon stood up and confessed their faith together, as they connected themselves with the Church. They were active for Christ in all the years until they entered into rest. And their children were prominent and useful in Christ's service after them.—*Sunday-school Times*.

PRAYER AND FAITH AS ELEMENTS IN REVIVAL WORK.

BY THE REV. ROBERT STEPHENS.

IN one of the English villages of the coast of Cornwall, close by the sea shore, there is a Methodist church. The membership of that church are of the poorer class of people, but most of them are faithful in their attendance upon all services of the church.

Some years since there were connected with this church four young men. They worked together in the ship-building yard. Their place of work was about one mile and a half from their home. In going to and from their work they had opportunity to walk each way to talk to each other concerning the condition of the church.

In one of the conversations, one evening, one of the young men suggested that it was time that the church had a revival. This led to the question, What can we do to bring about a revival in our church? After many things had been suggested it was agreed that they, the four young men, would pray at a certain time of the day for a revival spirit.

It was thought best that they pray at the same hour of the day for the outpouring of the Holy Ghost upon the church and the unsaved. The hour settled on was at five o'clock in the morning. They had to be up at that hour to get into the shipbuilding yard at 6 a.m. They parted from each other, and the next morning at five a.m., true to their covenant, they offered up their prayers for God's blessing to come upon their church. Day after day, as opportunity offered, they would speak to each other concerning the prospect of answer to their prayers. They never doubted that God would send an answer to their pleadings.

Some weeks passed away, and one Sunday evening, as they were on their way to the regular preaching service, there being no revival meeting held, one of the young men said to the other, "Well, how is your faith?" He replied, "I believe we are going to have a good meeting." Said the other: "My faith is stronger than that. I have confidence in God that this night sinners will be converted." This was his faith. There were no signs in way of meetings being held. It was the regular preaching service, and yet this young man was going to church with faith so strong in God that he could say, "We are going to see sinners converted to-night." The service commenced. Prayer was over, the preacher rose and announced his text. It was, "Quench not the Spirit." The preacher did his duty. He preached as a man sent of God to plead with the unsaved to turn at

once to God for salvation. When he was through with his sermon and had closed the preaching service, he invited all who could to remain at the prayer meeting.

As soon as the prayer meeting was opened the preacher invited any who wanted to be saved to come at once to the altar and find Christ. In response to the call seven went to the altar, sought and found Christ. It was a blessed meeting.

I see still the face of that young man now as he walked to the front of the church to take part in the work of pointing the sinners to Christ, beaming with joy over the victory of faith.

The meeting did not close; it went on night after night until eighty persons were blessedly saved; the old church members wonderfully revived, and the little village stirred by the outpouring of the Holy Ghost. It was a wonderful meeting. God is ready and willing now to respond to the pleadings in prayer of the few, and to yield to their "We will not let thee go."

The great hindrance to a great revival is lack of pleading and lack of faith. The old prophet prayed, and while he prayed he sent his servant to see if there was a sign of rain. Let the Christian Church use these two great elements of power, prayer and faith, and we will witness shocks of power and see wonderful revivals. But Jesus to-day stands hindered in His great work of saving men because of the lack of faith. Let us ask God to stir the Church into active prayer and waiting faith. The revival will then commence.—*Central Christian Advocate*.

PLOUGHING BY THE COW.

AN Irishman, who was a green hand at farming, was set to ploughing by his employer, and instructed, in order that his first furrow might be straight, to "plough at a mark." Pat, unfortunately, chose a cow on the slope of an adjoining hill as his mark, and, as the animal moved quietly along, feeding, his furrow followed her in a long, parenthesis curve. When Pat came to look back, he was so bewildered that he unhitched his horses and hastened home for further instructions.

Pat's trouble was exactly what many of us experience who are trying to plough straight furrows by the help of variable marks. We take some world-serving, professing Christian as our example, perhaps, and try to build up a consistent character by living just as well as he does. The result is, as might have been expected, anything but a reliable furrow to straighten the rest by.

Or perhaps it is a vacillating purpose, or a consciously imperfect ideal, that we take for our ploughing mark. The result is always the same. We must have true, firm guides, if we are going to run straight furrows. Better no example than an unreliable one. Better no ideal than one we know to be unworthy of a true soul's aspiration. When God sets you to ploughing, choose something reliable to plough by. Don't do as Pat did, and choose a cow. Or, if, like him, in the innocence of your heart, you do choose such a mark, stop ploughing at it when you see it begin to move.—*Zion's Herald*.

MY WISH.

I ask, O Lord, that from my life may flow
Such gladsome music, soothing, sweet
and clear
From a fine-strung harp, to reach the
weary ear
Of struggling men.
To bid them pause awhile and listen :
then
With spirit calmer, stronger than before,
Take up their work once more,
I only pray that, through the common
days
Of this, my life, unceasingly may steal
Into some aching heart strains that shall
help to heal
Its long-borne pain,
To lift the thoughts from self and worldly
gain
And fill the life with harmonies divine ;
Oh, may such power be mine !
Thus would I live ; and when all working
days
Are o'er for me,
May the rich music of my life ring on
Eternally !

—M. P. N., in *Westleyan Magazine*.

THE BARGAIN COUNTER.

IN passing through one of our great department stores upon some minor errand, our attention was drawn to a certain counter upon which a mass of goods was confusedly heaped, and over them was displayed in large letters the information: "Slightly Soiled. Greatly Reduced in Value."

Yes, we thought as we walked on, the articles upon that table are all articles of luxury. They are the finest things in the stock, from certain points of view. They are delicate laces and beautiful embroideries and iridescent silks. And not one of them is "pot black." That is the pity of it. They are only "slightly soiled." But the finer a thing is the easier it is to efface it. It takes more to hurt a hoe than to ruin a razor. It requires less to nick a cut glass canteen than a granite ware coal scuttle. You can kick around a horse blanket and not destroy its sale ; but it is quite otherwise with a lace handkerchief. A very little handling ruins the beautiful drawn-work intended for the centrepiece of a solid mahogany table. And that was what many of these pieces were. The most elaborate designs and delicate workmanship in the establishment were here. And not one of them was "black as the ace of spades." They were only "slightly soiled"; but, alas, they were "greatly reduced in value." And judging from the looks of the table that day there was not much call for them even at their diminished price.

Perhaps there was a time in this country when "almost any old thing" would do ; but that time has passed. The minister who would be employed, the young man who would be advanced, the girl who would be respected, the Christian who would keep his or her influence, must remember that a little soiling goes a great way in depreciating character values.

We were lately trying very hard to secure a good brother in the ministry a call to a certain well-known church. "It won't

do," was the reply, with a shake of the head. "That brother formerly lived hereabouts. There is not a thing proved against his character ; but his name is a little snarled by certain transactions that occurred in a previous field. Nobody thinks him a bad man. But he is an indiscreet man. He keeps doubtful company. He tells dubious stories when with men alone. He has a fine education, brilliant natural gifts, and as an after-dinner talker he has few equals. But somehow his reputation as a spiritual leader is a bit 'off color,' and he has greatly depreciated in value in consequence."

The Great International Bond Company wrote to us last week asking for information as to young X. Y. Z. He is an applicant for a place at a fine salary, and the corporation has agreed to take him if he can get responsible bonds. He referred to us. He is not a bad fellow. But we see him once in a long while coming out of the side door of a saloon ; and we heard of him as an occasional attendant at the races. We understand that he "picked up" a few stray dollars on the October pools. He has a nice wife and a charming little family. But what has this to do with the point blank inquiry, "Do you know of any circumstances that would render you suspicious of his fidelity and trustworthiness?" It does not take a public scandal to ruin a man's chances, does it? We will not even hint our fears to this bond company. We simply cannot answer that letter of inquiry at all with satisfaction. So we drop it into the wastebasket ; and that costs our young friend X. Y. Z. fifteen hundred dollars a year. That is a serious depreciation in value ; but he who permits himself to be "slightly soiled" by such habits and companionship has only himself to blame for the pecuniary loss that ensues.

There will be "extra meetings" in many of our churches this winter. Some of God's people will find there opportunities to speak a word to souls that "would see Jesus." But there will be others who have not wholly guarded their tongues ; have not carefully kept the door of the lips ; have not been well enough to go to the prayer meeting much of the time, but were seldom too feeble to attend the play to its late close. They are not without a hope ; not without some interest in the Saviour ; not without a wish for the upbuilding of His kingdom ; but they will not have any great value as revival workers. They are conscious that a too near contact with the world has left their Christian character "slightly soiled." It is too bad, too ; for nothing finer is known out of heaven than the soul that is washed and made white by the waters of a regenerating grace. It is quite true that in times of spiritual depression the children of this world have no use for disciples who are "too pious ;" but in times of spiritual awakening they have no call for those who are too much like themselves.

"Slightly soiled," only "slightly." But "greatly reduced in value." Yes, that is a good text. We will let each reader preach the sermon.—*The Interior*.

HER ONE TALENT.

ONE day a friend handed me a book, Thomas a Kempis' "Imitation of Christ," saying simply: "Will you not take it to old Mrs. Williams? I do not like any of this shelf of books to remain idle a month. If I am not reading them, someone else must be."

I looked at the swinging shelf and saw there Miss Haverall's little books and the "Addresses" of Drummond and Phillips Brooks and the poems of Heber and George Herbert. Worn they were, from the touch of many hands, but as I thought of the comfort they had brought to many an aching heart, they seemed more beautiful than if they had retained their first dainty freshness.

Looking at the quiet little woman who had made for herself this beautiful law of ministry, I wondered how many homes were thus made a centre of help, whence radiated unceasingly streams of comfort and strength-giving.

She closed when I spoke my thought. "Oh, it is nothing ; these books are my one talent and I love to lend them out. They seem more precious when they have given joy to others as well as to myself. When I get a new book it is such a joy to think out, among the different needs and natures of my friends, to whom it would bring most joy. This book," and she touched a little brown volume, "I bought to lend to those who mourned. These books on art and the beautiful I lend to a little artist friend ; while these books on child-life and child nature I lend to young teachers and the mothers of little ones."

How many of us have books stored idly on our shelves, that would bring help to others? In how many homes are there books on medicine or law or divinity left by brother or uncle or father which would help many a struggling young student? Our books are indeed a talent and one that God intends us to use.

Not many of us would destroy food or needlessly waste it, but how many of us have unused garments stored away in garret and chest ; and how many have trunks of old papers and magazines lying under our eyes, waiting for rat and roach to devour them at leisure? It is not the clothes we use, or expect to use in the future ; not the magazine we cherish, of which I speak ; but the things which we ourselves see no use for at all, yet selfishly hoard away.

It has been said that half of the world could be fed on what the other half throws away ; there are hundreds of homes where the books and papers we thoughtlessly destroy would be treasured, and hundreds of little children in need of the worn school books which, when finished by our little ones, are flung carelessly away on the attic shelves, while there are so many homes for destitute men and women and so many hospitals and asylums ; even omitting the families of missionaries struggling afar from us and famishing for mental food!

If we could only realize that the plea, "It is our own," would not excuse us for carelessly destroying what would bring joy to another!—*Selected*.

Anecdotal.

Not in Order.

In a certain Lanarkshire village, a meeting was called to consider the advisability of erecting a bridge over a burn which had been heretofore crossed by means of stepping stones.

The schoolmaster, who presided over the meeting, warmly advocated the erection of a bridge in an eloquent speech, when a local worthy, who was something of a character, and noted for his outspokenness, got up and interrupted:

"Hoot, toot, schulemaister, you're fair haiverin', man! Wha wad gang an put a brig over siccan a wee bit burnie as yon? Losh, man, I cud cross it wi a standin' jump!"

"Order, order," exclaimed the chairman, angrily. "You are certainly out of order."

"I ken I'm out o' order," rejoined the interrupter, amid the laughter of the audience. "If I was in order I cud jump as faur again!"—*Tvt Bits.*

Hard to Satisfy.

In Scotland, when an infant is to be baptized, the father is found to show some kind of speaking acquaintance with the Shorter Catechism. One day a collier went to his minister's to bespeak him for the christening of his child. "How many commandments hae ye?" asked the minister. "Twenty," rejoined the collier, who was forthwith sent back to pursue his studies in elementary theology.

On his way he met a brother miner, who was going to the minister on a similar errand. "How many commandments hae ye Jock?" asked the first. "Ten." "O ye needn't trouble him wi' ten; I offered him twenty the while, but he wassna satisfied."

All the Merrier.

The Empress of Germany is a good woman and a good mother. She has brought up her boys to wait upon themselves and do useful things, and so far as her position has permitted, has tried to make their lives simple and unostentatious. A clergyman told me an interesting story the other day, which illustrates her disposition in this respect.

Frau Frommel is the widow of a former court pastor, who, until his death, about a year ago, was the religious instructor of the kaiser's boys, and they were all very fond of him and her. She now lives in a quiet little house provided for her by the emperor, in the suburbs of Potsdam, and the empress and the princes visit her in an informal way as frequently as possible. One afternoon last summer a carriage drove up to Frau Frommel's door and the empress and three of her sons alighted.

"We have come to take tea with you, Frau Frommel," exclaimed the empress. The good woman threw up her hands

and expressed her regret that she had allowed all of her servants a holiday, and that she was alone in the house.

"Then it will be all the merrier," said the empress. "The boys and I will assist in making tea," and so they did. The crown prince built the fire. Eitel-Fritz set the table, and Oscar cut the bread. Then they sat down and had a jolly time of it, just as if they were ordinary people, and when the empress kissed Frau Frommel good-bye she declared that they hadn't had such a pleasant afternoon for months.—*W. E. Curtis in Chicago Record-Herald.*

Paddy Minded the Telephone.

One morning my sister went to see a friend, and took with her our little dog. When she left she quite forgot the dog; and as soon as our friends discovered him, they did all they could to make him leave, but with no avail.

Some hours passed and he was still there.

So they telephoned to let us know his whereabouts.

"Bring him to the telephone," said my sister.

One of the boys held him while another put the trumpet to the dog's ear.

Then my sister whistled, and called, "Come home at once, Paddy."

Immediately he rushed to the door, barking to get out, and soon afterwards arrived at home.—*Mayflower.*

King Oscar and the Young Reporter.

Not long ago Oscar II. went to Gothenburg to attend a dedication or the opening of something or other, where he was expected to make a speech. An enterprising reporter intercepted him at a railway station upon arrival to ask for a copy of his manuscript in advance in order that it might be published the same afternoon, for there would be no time for a stenographer to write out his notes after delivery. The king greeted him pleasantly and explained that he had no manuscript; that he intended to speak without notes. The reporter was very much disappointed. He told the king frankly that he was a new man and that his future standing with his employer might be seriously affected if he failed to get the speech. King Oscar responded sympathetically, motioned to the reporter to get into his carriage, and while they were driving to the hotel gave a brief synopsis of what he expected to say.—*Chicago Record-Herald.*

Classed Among His Own.

If Ernest Seton-Thompson chose, he could write a book on his lecturing adventures that might prove as interesting, though in a very different way, as his "Lives of the Hunted." The other evening he was stopped at the theatre door by half a dozen ragged boys, one of whom said:

"Say, Mister, are you de jay dat talks about de animals?"

"Yes."

"Well, say, won't you give us a pass?"

"How many are there of you?"
"On'y eleven (others not appearing)."
Mr. Seton-Thompson called his manager and said:

"Pass these eleven boys."

"There's eighteen now," said the spokesman.

"All right, pass eighteen," said the man of the beasts, for he never sends a child away if he can help it.

During the hour and a half lecture he had no more appreciative hearers than those eighteen newsboys. After it was over he stepped out the back way and there were the eighteen awaiting as before.

Their spokesman now came forward and expressed the sentiments of the others in language more forceful than ornithologically correct.

"Say, Mister! that—was—great! You're no jay. You're a bird—a reg'lar bird."—*Exchange.*

A Fairy Tale in Real Life.

The Chicago *Tribune* tells an interesting story, which illustrates the worldly wisdom of the injunction of the apostle James to have respect to persons, or to not be above showing to the poor and lowly the same consideration as to the well-to-do and influential.

Mammy Pleasant, an aged colored woman of San Francisco, was an old acquaintance of Mr. Samuel P. Davis, of the same city. To all outward seeming she lived in extreme poverty. Recently Mr. Davis hunted her out to discover how he could help her, and found her living without the necessities of life. He gave her \$5.00 to get some food. She said to him that she wanted to go down to the stores and was afraid to trust herself alone, she being eighty-seven years old. She asked him if he were willing to go with her and see that she got on the right street cars. "Certainly, I will," said Mr. Davis. "I'm so old and shabby that I just hates to have folks see you with me," said the fairy godmother. "I'm not over-dressed myself," said Mr. Davis, and besides I don't care what people think." The two made the trip, and Mammy Pleasant declared that the prince was treating her like his "best girl." "You are my best colored girl," said Mr. Davis.

The next day Mr. Davis was asked if he would not bring a lawyer to Mammy Pleasant's home. He did so, agreeing to pay the fees for the making out of any papers she might wish. When the attorney was through the fairy godmother handed Mr. Davis a deed to \$50,000 worth of San Francisco real estate and showed him her will, in which she made him heir to \$50,000 in money. "I was just playing poor to see who my fren's was," said the fairy godmother, "and I've found out." Mr. Davis, she said, was a man after her own heart. By the action of Mammy Pleasant, Mr. Davis receives \$100,000, given by a woman supposed to be too poor to buy her own bread.

A small damsel of ten, who disliked boys, wrote an essay upon them, in which she said: "If I had my way, half the boys in the world would be girls, and the other half would be dolls."

The Quiet Hour.

Pupils in God's School.

Let us enter into ourselves as pupils in the school of God's love; let us lay aside our own notions of the course of study; let us submit ourselves to be led and taught; let us be prepared for any lessons that may be given from the black-board of sorrow; let us be so assured of the inexhaustible tenacity of His love as to dare to trust Him, though He slay us, and let us look forward to that august moment when He will give us a reason for all life's discipline, with a smile that shall thrill our souls with ecstasy and constrain sorrow and sighing to flee away forever.—*Rev. F. B. Meyer.*

The Soul's Regular Breakfast.

George Mueller, the patriarch of Bristol, began every day of his consecrated life with devout meditation upon the Word of God. Speaking of this habit, he says:

"It often astonishes me now that I did not sooner see this point. And yet, now since God has taught me, it is as plain to me as anything, that the first thing the child of God has to do, morning by morning, is to obtain food for his inner man. As the outer man is not fit to work for any length of time except it take food, and as this is one of the first things we do in the morning, so should be with the inner man. Not prayer, but the Word of God; and here, again, not the simple reading of the Word, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts."

Sayings of General Gordon.

To be happy, a man must be like a well broken, willing horse, ready for everything. Events will go as God likes.

If you will tell the truth, you have infinite power supporting you, but, if not, you have infinite power against you. The children of kings should be above all deceit, for they have a mighty and a jealous Protector.

Oh, be open in all your ways. It is a girdle around your loins, strengthening you in all your wayfarings.

Make Him your guide; you do not want any other. He has said: "I will teach you all things," and, depend on it, you will find His the shortest course to pursue.

We have no conception or idea of what God will show us if we persevere in seeking Him, and it is He who puts this wish in our hearts.

In one word, live to God alone. Keep your eye on the "Polar Star," guide your barque of life by that.

Do we believe Jehovah to be the almighty—the ruler of all things, supreme

in all and against whose will no power can act? Or do we recognize Baal—namely, the various events, accidents and circumstances of life—as acting independently of God, and, therefore, to be considered in the walk of life?

As self is given up, so a man is holy.

If we live in the Spirit, we shall hear his voice minutely and always.

How unlike in acts are most of so-called Christians to their founder!

What is it if you know the sound truths and do not act up to them! Actions speak loudly and are read of all; words are as the breath of man.

Anything said against you is infinitely less than ought to be said.

When you get well down in your own opinion of yourself, it is remarkable how well the world thinks of you and how worthless are its thoughts to you.

Caring for What the World Says.

Why will you keep caring for what the world says? Try, O try, to be no longer a slave to it! You can have little idea of the comfort of freedom from it—it is bliss! All the caring for what people say is from pride. Hoist your flag, and abide by it. In an infinitely short space of time all secret things will be divulged. Therefore, if you are misjudged, why trouble yourself to put yourself right? You have no idea what a great deal of trouble it saves you.

Roll your burden on God, and He will make straight your mistakes. He will set you right with those with whom you have set yourself wrong.

Here I am, a lump of clay; Thou art the Potter. Mould me as Thou in Thy wisdom wilt. Never mind my cries. Cut my life off—so be it; prolong it—so be it. Just as Thou wilt, but I rely on Thy unchanging guidance during the trial. Oh, the comfort which comes from this!—*General Gordon.*

Folly of Being Powerless.

If an electric car stands motionless on the tracks it is nothing against the power of electricity. If an invalid has no appetite and cannot go out of doors at night, it is no argument against things good to eat and the joy of starlit air. If a man does not know a flower by name nor a poem by heart, it is no indictment of the beauty of a rose or the charm of some poem. If we bear the name of Christ, but give no other sign of Him; if we go through the forms of godliness, but live powerless lives, it is a thousand reproaches to us. To be powerless when Christ has all power, and we can have all we want, is an arraignment to which we can make no answer that is not self-incriminating.

No Time to be a Christian.

I say to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life were not so full! You don't know how hard I work from morning till night. What time is there for me to be a Chris-

tian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not seem to us so strange, so absurd, if it were not so melancholy, that a man should say such a thing as that?

It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man said that he had no room for his soul. It is as if life said it had no time to live, when it is life. It is not something that is added to life; it is life. . . . Life is the thing we seek, the man finds it in the fulfillment of his life by Jesus Christ.

—*Phillips Brooks.*

Control Your Thoughts.

Until you have learned to control your thoughts, you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he, and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones, that our words and acts often bring so heavy disgrace on the name we love. Well might the wise man say, "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent.—*Rev. F. B. Meyer.*

An Orphaned Life.

THERE is one thing more pitiable, almost worse than even cold, black, miserable atheism. To kneel down and say, "Our Father," and then get up and live an orphaned life. To stand and say, "I believe in God the Father Almighty," and then to go fretting and fearing, saying with a thousand tongues, "I believe in the love of God, but it is only in heaven. I believe in the power of God, but it stoppeth short at the stars. I believe in the providence of God, but it is limited to the saints in Scripture. I believe that 'the Lord reigneth,' only with reference to some far-off time with which we have nothing to do." That is more insulting to our heavenly Father, more harmful to the world, more cheating to ourselves, than to have no God at all.—*Mark Guy Pearse.*

LET us only be patient, patient; and let God our Father teach His own lesson His own way. Let us try to learn it well, and learn it quickly; but do not let us fancy that He will ring the school bell and send us to play before our lesson is learned.—*Kingsley.*

DISCIPLESHIP to Christ is not a long labor, or a long pathway, at the end of which we secure a reward in payment for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscious possession of it.—*Timothy Dwight.*

Hints for Workers.

Not To Be Ministered To.

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From Thy command,
Not to be served, but to serve.

This, too, I pray,
That for this day
No love of ease
Nor pride prevent
My good intent
Not to be pleased, but to please.

And if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved, but to love.

—Dr. Maltbie D. Balcock.

Use of Opportunity—Some benevolent person had invited a company of street arabs to a bountiful dinner. As they were eating, a plate of tempting-looking tarts was passed along the table. One of the boys took two, although his plate was already loaded. The boy next to him refused them, intending to take of them later. But, alas for his plans! before he was ready for them they were all gone. As his neighbor munched his own bit of pastry he gave his friend this sage bit of advice: "I tell you Jimmy, the time to take tarts is while they are passin'." How much happier we would all be, how much remorse the world would be saved, if we had only remembered that! The only time to grasp an opportunity is now—just while it is passing your way.

Switched Off.—"I wuz down to the railroad to-day," said Uncle Zeph, "nd I couldn't help noticin' the engines that wuz switched off on the sidin'. Some of them wuz powerful ones, with steam up, 'an they wuz fussin' 'nd frettin' ez if they felt they wuz wastin' precious energy; 'nd when they got off the switch, 'nd out on the main line, wi'h a long run to make, 'nd the cars hitched behind 'em, how they did stretch out and go, 'nd how much better 'nd more nateral they did look. That's what an engine is made fer—to do its work, not to stand fumin' away on a switch. Seems to me, thinkin' about it sence, that some folks—Christian folks, too—is like engines cooped up on switches. They've got shunted off the main track, somehow, 'nd there they stand 'nd fuss 'nd fret. They're drawin' no cars, 'nd nowhere to draw 'em to if they had 'em coupled on. The more steam they get up the more unhappy they are. What they need, what they were made fer is main track—two long lines of shinin' rails, 'nd a good load hitched on, 'nd then—forward! But that they don't

see, 'nd won't see; 'nd by 'nd by the fire goes out 'nd the steam fails, 'nd the engine stands there, cold 'nd plumb useless, on the switch—'nd a pity it is to see it, when it might be rejoicin' on its way across the land. I've been off the main track onct 'nd onto a switch myself, 'nd it ain't no place for anybody. I got mad at the minister, 'nd huffy at the rest 'cause they wouldn't jine the quarrel, 'nd I stayed on that switch fer more time than I like to think about. It wuz a good many years ago, 'nd I tell you, I've stuck to the main track sence like grim death. Nothin' ain't goin' to switch me off ag'in if I kin help it."—*Ex.*

Don't be a Discourager.—Some time since this telegram came from Ladysmith: "A civilian has been sentenced by court-martial to a year's imprisonment for causing despondency." The explanation given was that the man would go along the picket lines, saying discouraging words to the men on duty. He struck no blow for the enemy. He was not disloyal to the country. But he was simply a discourager. It was a critical time. The fortunes of the town and its brave garrison were trembling in the balance. Instead of heartening the men on whom the defence depended and making them braver and stronger, he put faintness into their hearts and made them less courageous. The court-martial adjudged it a crime to speak disheartening words at such a time. And the court-martial was right. There are men in every community who are doing the same thing. They go about everywhere as

discouragers. Happy is the church which has not one or more such members. They are good people, godly and upright, perhaps active. But they never see the hopeful side of the church's life.—*Forward.*

Be a Blessing.—"My cup runneth over." "He had not only a fulness of abundance, but of redundancy. Those that have had this happiness must carry their cup upright and see that it overflows into their poor brethren's emptier vessels. The showers that fall upon the highest mountains shall glide into the lowest valleys." The fact that you are a Christian may, without doubt, assure you a safe entrance into heaven, but it may not mean that you are much of a blessing to your friends about you. God makes the life to overflow, that other men's lives may be touched with your power. For it is only the overflow of your life that proves a blessing to your friends and kindred. It is the overflow of the Nile that makes the valley of the Nile fruitful.—*J. Wilbur Chapman, D.D.*

God always takes it into the account if any one of us is fighting against great odds.

To have failed is to have striven; to have striven is to have grown.—*Maltbie D. Balcock.*

Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.—*Thomas Arnold.*

Prominent League Workers.

MR. T. H. KEOUGH.



If all the League workers in Toronto were asked to vote for the individual who, in their opinion, has done the greatest amount of hard work for the League during the past four or five years, doubtless the name of "Tommy Keough," as he is familiarly

called by his friends, would appear upon the majority of the ballots. Like many others whose faces have appeared on this page, Mr. Keough is a minister's son, and was born in Sunderland, Ont., about twenty-five years ago. Upon the death of his father, Rev. T. S. Keough, he succeeded him as accountant in the office of the Superannuation Fund, a position which he still occupies. He is a member of Epworth Church, Toronto, and also belongs to the Quarterly Board.

Mr. Keough has been president and missionary vice-president of his local League; secretary, missionary vice-president and treasurer of the Toronto West District League; secretary of the Toronto City Union; and secretary of the Toronto Conference Epworth League. In all these important positions he has shown a remarkable interest in the work, and has been unusually painstaking in the discharge of his duties. The great increase in missionary givings by the Toronto West District is largely due to Mr. Keough's indefatigable efforts. He was married in October, 1900, to Miss Laura Welch, but that fact has not in anyway lessened his activity in League work, as he believes that young married people should retain their membership in the League.

Practical Plans.

The Secretarial Alphabet.

Acquaint yourself with every member of your League by name, disposition, and environments.

Be present at every meeting of the League—devotional, business, or of committees; or have a representative there to keep a full report.

Communicate with the central office and district secretary. Exchange with your fellow local secretaries. Be alive to the largest growth and public recognition of your society.

Delve into League lore. Keep thoroughly posted on the action of the Board of Control, missionary methods, literary plans—everything helpful—and then give out freely. Be filled with new plans and phases of department work.

Exchange smiles with everybody. Be cheerful. Be an optimist. Let your life continuously sparkle. Add life, light, and joy to all with whom you come in contact. "Everlastingly a" it is your motto.

Faithful in all details—in records of membership and meetings. Your history will be read when you have been gathered with the faithful. Write it so that it will be read with honor to you and profit to others.

Give much time and energy to the work. You can afford to put your best into this work. You may never have an opportunity again to touch so many souls. Touch them with the best of your life, energized by the Spirit.

Hold your League to strictly business methods. Be diligent, careful, punctual, prompt, patient. The business of your society is of immense importance. It needs attention, and you are the one to give it.

In touch with every department, should be your motto. You are the president's right-hand member—his confidential adviser.

Judiciously apply yourself as a lubricator. Keep your League wheel from squeaking. You are a sort of bumper, to prevent jar and friction.

Kindle real religious fervor in the members by your persistent manner and indomitable pluck to attain the highest.

Local newspapers want the best happenings of your society. Local secretaries should receive your highest programmes. A list of members by departments should be conspicuously placed in the League-room. Look after all these things.

Make place for the members of your Committee, and set them at definite work. One to keep a scrap-book. Let others look after absentees, transfers, new members, etc.

Nothing succeeds like success. That is meant for the secretary. See to it that your society does its best for the community. Have topic and pledge cards in the hands of many members for wise distribution.

Open wide the door of your League to strangers. Get their addresses, their business, and follow them up with invitations. Get many interested in them.

Pray with your plans is essential. The secretary should be religious—a real Christian, not venerated; no half-and-half, world-and-Christ mixture, but a real, genuine disciple.

Quench not the Spirit. He is Thy guide and life. Live up to, down to, and out to the rules of the Methodist Church. Believe in full salvation.

Read the Epworth League papers, the reading course, the missionary library, and every good book you can. Be constantly reminding your fellows to do likewise.

Sympathy is essential, not only that you may speak with tears in your voice, but that you may write with tears in your eyes.

Tactful in methods. Touch carefully the work here and there. Encourage the timid. Repress the grumbler. Multiply rays of sunshine everywhere.

Unfinching in principle. Stand solid on the question of Sabbath desecration, good government, and Christian citizenship. Be an example to your fellows. Always count one for God.

Vary your plans to meet the demands. Be ingenious, energetic, original, and bright in every movement.

Watch for the best things afloat, and appropriate them. A "ready writer" of many letters to removed members, invalids, and absentees you should be.

Xtraordinary in the regularity of your attendance and the consistency of your life you will aim to be.

Yield not to the insidious foe of indifference. Abandon self and self-ease. Be God centred instead of self-centred, and permit the Holy Ghost to work in and through you.

Zealous in all good works. Believe that "labor broad as the earth has its summit in heaven." All work is vain if but human. It needs the Divine touch to fill it with value now and forever.—*Epworth League Year Book.*

Plan the Work.—The first business of any committee is to get together, and plan their work. Many committees fail to accomplish much because they have no definite aim. They work in a haphazard sort of way, without concerted action between the members. This is just about as foolish as it would be for a contractor to undertake the erection of a building without any architect's plans or specifications. Spend some little time in blocking out the work. It is the business of the chairman of the committee to see that the plan is carried out.

A Meeting in Sections.—The Prayer-meeting Committee of the Congregational Christian Endeavor Society of Traverse City, conducted a very successful and effective consecration meeting recently. As the members came into the room they were assigned to one of three portions of the room. For those in each part of the room a leader was provided. Each leader spent about fifteen minutes with each group, passing from

one to the next, presenting his topic and leading in an informal discussion in which the members took part. The three topics used were—taken from the pledge—daily prayer, daily Bible reading, and support of one's church. Everyone pronounced the meeting a very helpful one. There was a closeness and freedom of expression that is difficult to secure in a large and more formal meeting. This looks very much like a Methodist class-meeting.

Circulate Constitutions.—The secretary of one of our Leagues writes, asking if it is advisable for a copy of the League Constitution to be secured for each member of the society, or only for the officers. We deem it highly important for every member to have a Constitution, in order that they may have an intelligent understanding of the aims and methods of our organization. The other day in a certain society a disputed point was under discussion, when one member said to another, "What does the Constitution say about it?" The individual appealed to did not even know that there was any constitution in existence. It would not cost much to provide all the members with this little booklet, as the price is only ten cents per dozen.

For a Good Business Meeting.

—All business meetings should commence with three or more earnest prayers, asking God's guidance in the matters to be decided. We should bear in mind that this is an essential part of the Lord's work, and should be made as spiritual as possible. All business of importance requiring discussion should be thoroughly discussed by the Executive Committee, and reported by them with a brief statement of the discussions on both sides of the question, giving the recommendation of the committee. If the business meeting is held at the opening or close of the regular prayer meeting, it is of the utmost importance that the president have everything planned beforehand for a speedy transaction of the business, as the best effects of a good spiritual prayer meeting are lost in a slow, dragging, cold business meeting.

Be Interested in All.—There seems to be a disposition upon the part of some of us to exalt one department of the League work and let the other departments alone. For instance, the vice-president in charge of the Devotional Department attends regularly to that. He leads the prayer-meetings and arranges for the discussion of the topics, and is faithful to his part of the work, as he calls it, but there his interest apparently ceases. He hasn't purchased and, of course, doesn't read the Reading Course, nor attend the meetings of the Literary nor Missionary Departments. He seeks to build up his own, and is careless of the others. This is a mistake; the whole must rise or fall together. Every leader of every department must realize that the other departments are quite as important as his own, and while he is striving to build up his own he must at the same time seek to help all the others.

The Canadian

Epworth Era

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

Published Monthly at TORONTO, ONT.

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



Editorial.

Ho! for Manitoba!

The General Secretary of Epworth Leagues and Sunday-schools intends making a trip through Manitoba during the coming spring, and would like to complete his plan of arrangements in the near future. He will be prepared to deliver Sunday-school and Epworth League addresses, sermons, lectures, and conduct institutes as far as time will permit. Those who desire his services should write him at an early date.

Christian Endeavor's Majority.

On the 2nd day of February the Christian Endeavor movement will come of age, this being the twenty-first anniversary of its existence. In the early years the prophets were many who declared that it would not survive more than a decade, but time has shown that they did not correctly gauge the situation. While there may not be as much external enthusiasm as during the flush of youth, Christian Endeavor is certainly much more effective as an instrument of Christian work than at any time in its history. It has passed the experimental stage, and may now be regarded as a permanent part of church organization, although in different denominations it may assume various forms. The essential feature, that of combining young people for mutual help in religious growth, and for Christian service, will certainly abide. Ministers of all the Churches unite in declaring that the Young People's Societies have been an inspiration to the cause of God, and one of the strongest elements in the spiritual life of the churches. They have led multitudes of young people to study their Bibles, to testify for Christ, to do personal evangelistic work, and to engage in missionary activities.

The adaptability of the Christian Endeavor Society is shown by the fact that

it has gone all over the world, and is now established in China, Japan, India, the South Sea Islands, France, Germany, Spain, Portugal, Italy, and all English-speaking countries. From everywhere the same testimony comes regarding the good work which it is doing.

One of the principal features of the Christian Endeavor movement is the opportunity which it provides for inter-denominational fellowship. Doubtless it has done much to bring the different Churches together, and helped them to understand one another better. In our Church in Canada, we have felt it necessary to have a denominational organization for carrying on our young people's work, but believe as thoroughly as any others in interdenominational fellowship, and Methodist young people are always ready to fraternize with their fellow-workers in other folds. A large number of our societies are Epworth Leagues of Christian Endeavor, and even those which have not adopted the joint name are working under a constitution which provides that the first and most important department of work shall be called "The Christian Endeavor Department," and the C. E. motto, "For Christ and the Church," is linked with the E. L. motto, "Look up, Lift up."

Notwithstanding some little friction during the earlier years, the arrangement for affiliation is fairly satisfactory. Our young people work well in denominational harness, and at the same time take their fair share in the interdenominational movement. With Presbyterians, Congregationalists, and Baptists, we rejoice in the success of Christian Endeavor, and trust that its manhood will be virile and progressive, as its youth has been energetic and promising.

Following Up Our Work.

In another part of this paper will be found a sketch of the life of General Gordon, the soldier philanthropist. One of the most striking features of his good work for boys was the manner in which he followed a case up. He was not satisfied to give a lad a start on an upward career, but continued for years to exercise watchful care over him, praying for him every day.

In the parable of the Good Samaritan, the benefactor who helped the wounded traveller whom he found by the wayside, did more than simply take him to the inn. His last words to the landlord were, "when I come again." He stuck to his case until the unfortunate man was on the way to recovery. There is a very important lesson here for all Christian workers. It is comparatively easy to do a kind act once in a while under the impulse of special circumstances, but very few do more than make a fairly good start. There are a thousand ready to make Christmas gifts to a poor family to one who will call around during January and February to see how they are getting along. There are many Sunday-school teachers who will make an effort for the conversion of their scholars, but only a few who continue to show a prayerful interest in them when they have gone out on the voyage of life.

What an inspiration it might be to a boy who is away from home to receive a message from his Sunday-school teacher, telling him of continued interest in his welfare. Let us learn from General Gordon to follow up our work.

A Narrow Life.

What are we to say of those who carry the idea of the need of industry as a principle of success, to an extreme?—who take up with the life of business while the life of the home suffers and the altar of worship is unreared or forsaken?

We are given to boasting these days of the way in which the vast resources of this country are being opened up, and we talk eloquently of our gigantic commercial enterprises—our mines, our forests, our fisheries, our illimitable wheat areas, our vast fruit districts and dairy lands; our railroads and factories and shipping; and, it means that a good many people have been busy since the shiftless and lazy Indian wandered in aimless lordship over forest and river, across lakes and prairies.

But what battles of covetous competition have been fought and what tyrannies have been borne, and what God-defying traffics have come into operation! The greed of gold and the lust for power have traced their harsh lines on the faces of thousands, while they ceaselessly tramp the treadmills of industry to the metallic song of the dollar, until the nerves of the people are set on edge and the devil of insanity grins over the wall.

The man who has no other principle shaping his life than industry or its fruits, is hard, narrow, skinny, marrowless. There is no laugh in his soul and no love in his heart and no gift in his hand. He's a slave-driver, he's an ogre. From such turn away.

Missionary Enterprise.

Attention is directed to the report of the Missionary Department of the Toronto West District, which will be found in another column. It shows that the missionary zeal and enthusiasm of the young people, which some of the older people thought would probably wane, is still unabated.

The missionary spirit manifested by the Leagues during the past seven years is one of the most remarkable features of Young People's work, and has had a quickening effect upon the other departments. It may safely be said that nothing does so much to keep an Epworth League or Christian Endeavor Society alive as an energetic Missionary Committee. There has been a reflex influence from the "Forward Movement for Missions" that has proved to be a great spiritual stimulus to our members.

What has been accomplished by the Toronto West Leaguers could be done by many other Districts if the same amount of industry and enterprise were shown. The District only has three large congregations, and the churches are more heavily burdened with debt than probably any other District in Canadian Methodism. The magnificent result of the past half year's work undoubtedly

means sacrifice on the part of many who have given to the cause they loved until they felt it. We trust that this splendid example will be a stimulus to others to "go and do likewise."

The Students' Missionary Convention.

THE programme of the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, which will be held in Toronto, Canada, February 26th to March 2nd, promises to be very strong. The meetings will be held in Massey Music Hall, the largest meeting place in the city. Some of the ablest missionary speakers of North America and from the mission field, will address the Convention at the five evening sessions. These addresses will deal largely with the obligations of promoting the missionary enterprise and the means which are essential to its success. A part of each day will be devoted to the consideration of the relation of students to missions, the promotion of missionary interest in the colleges, the financial problems of missions, the extension and development of the Student Volunteer Movement, and the responsibility resting upon clergymen and laymen in view of the consecration of students to worldwide evangelization. Among the speakers who will address the Convention are: Rt. Rev. M. S. Baldwin, D.D., Bishop of Huron; Rt. Rev. A. Sweatman, D.D., D.C.L., Bishop of Toronto; Mr. Robert E. Speer, of New York; Hon. S. B. Capen, LL.D., President of the American Board for Foreign Missions; Bishop Charles B. Galloway, of Jackson, Miss.; Bishop J. M. Thoburn, of India; Rev. J. Ross Stevenson, D.D., of McCormick Theological Seminary; Dr. and Mrs. F. Howard Taylor, of the China Inland Mission; and Prof. Gamewell in Dr. Ament, who are so well known in connection with the siege of Peking.

Church Attendance.

A PASTOR of one of our city churches remarked in a recent sermon that he was satisfied, in a great many Christian homes, even at ten o'clock on Sunday morning, it was an open question with the family as to who was going to church. On Monday morning there is no discussion as to who is going to work, for that is a settled matter, but on Sunday the question is, "Well, who is going to church to-day?" and it usually results in several members of the family remaining at home. This is totally wrong. In every well-regulated Christian family it should be taken for granted that *everybody is going to church*, except excused for special reasons. We are not accustomed to ask our children whether they want to go to school or not. Their whims are not consulted in a matter of such importance as this, neither should they be in regard to church going.

It is scarcely possible for a Bible-reading Christian to become a backslider. One of the first signs of straying from God is neglect of His Word.

THE Christian worker will not make headway with men until he has found the heart way.

HON. G. W. ROSS, of the Ontario Provincial Sunday-school Convention, in pleading for a more general use of the Bible in the school, said, "Every child should have its own Bible." And yet we wonder why more young men do not attend the Sunday-school!

ONE of our exchanges has a temperance column each week under the heading, "The Common Enemy." As applied to the liquor traffic that is a very good name. It is the enemy of the Church, the school, the State, the home, and the united forces of all these institutions should be brought to bear upon it to bring about its extermination.

BISHOP GOODSELL says that "when a Methodist preacher reaches a town, whether he comes by palace car, on a steamboat, on a bicycle or on foot, an enemy of the liquor traffic has arrived." This is a compliment to the Methodist ministry that is just about true. If the preachers of other denominations were as pronounced in their opposition to whiskey, prohibition would soon be in sight.

SPECIAL ATTENTION will be given to the Junior League in our next issue. The Editor desires to hear from the Secretary and Superintendent of every Junior Society in Canada, concerning their work.

To ruin a locomotive it is not necessary to run it into another in a "head-on" collision, or smash it up with a sledge hammer. Simply leave it on a side-track for a year or two, and the rust will destroy the splendid machinery. To wreck an Epworth League, all you have to do is to allow it to remain inactive for a short time. Its success, nay, its very existence, depends upon its keeping continually on the move.

IN the township of Mariposa local option has prevailed for some years, which means that there are no liquor licenses within the bounds of the township. At the last municipal elections the whiskey men put up a great fight to secure what they considered to be their rights and privileges, but were routed, "horse, foot and dragoons," the vote almost two to one against them. Our temperance friends in Mariposa are to be congratulated on this fine victory.

THE old fogies who are always talking about the "good old times" of long ago received a set-back from Rev. Dr. Sutherland at the rally of the Toronto West District the other evening. He appealed to the aged ministers who were present if they ever knew so much Christian activity among the youth of the Church as

to-day! As regards personal evangelistic effort, missionary enterprise and philanthropic work, the former days are certainly not to be compared with the present.

WHILE this is true, we must be careful to guard against complacency or self-satisfaction. We have certainly not reached perfection yet. Measured by the past, our present position affords cause for congratulation, but measured by what we ought to have accomplished, there is reason for humiliation. There yet remains very "much land to be possessed," and we are far from approaching the possibilities that are within our reach. The improvement and growth of the past few years should act as an incentive to greater progress.

It is gratifying to note the efforts that are being made to provide sanatoriums for consumptives. Sir Ernest Cassel, a Jewish financier, has placed at the disposal of King Edward the sum of one million dollars for the erection of an English consumptive sanatorium. In Canada a number of gentlemen have given liberally for the maintenance of the splendid institution at Gravenhurst, and now the general public is asked to contribute to the furnishing of a free hospital. Surely this is Christ-like work!

WE want to say a word in behalf of the book agent. As a rule he is a much persecuted individual. The farmer sets the dog on him, the housewife slams the door in his face, and he is generally regarded as a nuisance. Poor fellow! As a rule he deserves better treatment. There are thousands of good books in the homes of people who would have been almost entirely without literature had it not been for the persistent efforts of the peripatetic book vendor. Not long ago we noticed half a dozen excellent volumes upon the parlor table of a farmer, and every one had been brought to the house by the subscription book agent.

It is wonderful with what eagerness the daily papers pick up any remark made against prohibition when it comes from some prominent divine. If Bishop Potter, of New York, declares that "prohibition is a humbug," this statement is paraded in the biggest scare headlines that the printing-office can produce, and Dr. Rainsford's commendation of the saloon is dished up in an equally sensational manner. As a matter of fact it does not make much difference what such men as Bishop Potter and Dr. Rainsford say about the temperance question. It is evident that they are wine drinkers themselves, and their language is so in temperate and abusive that it defeats its own purpose.

THE Woman's Christian Temperance Union is composed of an intelligent and consecrated class of women who have probably done more for the cause of temperance than any other agency, and when Dr. Rainsford says that "they are doing the devil's work," he is simply a common slanderer.

Methodist Chat.

The Methodist Episcopal Church is preparing a new hymn-book, which is to contain 600 hymns. This is more than will be used.

Governor L. M. Shaw, of Iowa, the newly-appointed Secretary of the U. S. Treasury, is an ardent Methodist, and for more than twenty years was a Sunday-school superintendent.

The Methodist Episcopal Church set out to raise \$20,000,000 for a Twentieth Century Thank Offering. The New York Evening Post says they have raised \$15,000,000 of this sum. They are pushing the campaign for the remaining \$5,000,000. With Canadian Methodists, the Twentieth Century Fund is almost ancient history.

The census returns for Toronto place the Presbyterians and Episcopalians both ahead of the Methodists, but whenever a count is made of the church attendance it shows that we have many more people in our pews than any other denomination. Probably there are numbers who are nominally counted within other churches, but attend Methodist services.

Prominent People.

Rev. Dr. R. A. Torrey, the well-known revivalist and pastor of Moody's Church, has been given a year's leave of absence, and will spend the year in Australia.

Lord Curzon, the Viceroy of India, is a staunch advocate of temperance. With him there is no apology for the drink habit, and no catering to it in the army.

Bishop Joyce was recently delivering a very eloquent missionary address in Pittsburg, in which he exclaimed: "I wish I were a missionary in China, to-night!" "A brother who had been taking a nap, shouted, "Amen!"

Miss Helen Gould has accepted the appointment of lady manager-at-large of the St. Louis World's Fair. No honors which may come to her will be thought excessive by the people, who know so well her kind heart and generous philanthropies.

Rev. G. Campbell Morgan has a big programme of work before him this winter. A campaign of several weeks will be held in the South and Southwestern States while his principal engagement until the spring, when he returns to New York and the New England States.

A correspondent in The Western Christian Advocate says of Dr. Joseph Parker: "When I left the Church, I found the answer to my question as to the secret of his popularity: a warm heart, a clear head, good voice, soul earnestness, fidelity to truth, and loyalty to the Lord."

Bishop John H. Vincent, who for the past two years has been resident in Switzerland, has been appointed as a delegate to the Wesleyan Conference in England next June. In July, Bishop Vincent will sail for the United States and spend August in his old work at Chautauqua, with which he is still officially connected.

When King Edward presented a cashmere shawl to Lady Victoria Grey, upon the occasion of her recent marriage, it was an evidence that he intended to continue at least one of the customs of his mother. In the reign of Victoria there were few young ladies high in royal favor who escaped a cashmere shawl when they were married.

There is perhaps no man better or more favorably known among Sunday-school workers than E. P. Jacobs, of Chicago. It was largely through his influence that the present international system of lessons was inaugurated. Mr. Jacobs has

been Superintendent of the Sunday-school of the Immanuel Baptist Church in Chicago for more than twenty years. It is a cause of general regret that his health has been failing for some time, and that he has had to resign his charge.

Lord Salisbury is said to be a very reserved man. Mr. T. P. O'Connor, in Everybody's Magazine, says of him: "As the grandson of Lord Salisbury's shyness and seclusion, that when he is travelling down to Hatfield he gets into a carriage by himself if he can, and if he happens to be unfortunate enough to have some fellow-travellers, he buries his nose in a book and never exchanges a syllable with anybody. Thus it comes to pass that while he has been the foremost figure in England for many years, strangers indeed, he is so little known in general society that a man so prominent as Mr. John Morley has never exchanged a word with him. Probably there are not half a dozen men, outside the members of his cabinet, who have ever had a conversation of any length with him."

Temperance Items.

In Denmark a drunkard receives medical attention at the expense of the man who sells him the last drink before intoxication.

General Miles is now a total abstainer, and why? "I was not always," he said, "but I have a grown-up son, and he will drink if I do."

As a safeguard against an unjust decision, the jurymen in a recent murder trial in Washington were allowed no spirituous drinks.

It is said that fourteen prelates of the Church of England are total abstainers. The Archbishop of Canterbury is one of them; the new Bishop of London is another.

Last year, in India, where the abstainers constitute about one-third of the army, only 97 abstainers were convicted by court-martial, as against seventeen times that number of non-abstainers.

The labor bureau investigations show that more than 75 per cent. of the army of skilled labor in the United States require total abstinence of their employes, as do 50 per cent. of the employes of unskilled labor.

The new president of the Southern Pacific Railroad Company has banished liquor-selling bars from its San Francisco ferry boats, declaring "The Southern Pacific Company is in the railroad business, and not in the saloon business."

A Japanese statesman, being asked to explain why Japan, with practically the same poor laws as Great Britain, has only 24,000 paupers, while Great Britain has 100,000, replied: "The Japanese drink tea; the British drink alcohol."

At a recent meeting of the citizens of Lebanon, Tenn., it was reported that since abolishing the saloon in that city there has been an increase of from 25 to 47 1-2 per cent. in trade, and of 20 per cent. in real estate, while only one-third as many cases have been tried in the criminal court.

The condition of Maine and Ohio affords a most instructive contrast. Ohio, with its 10,000 saloons, and the Pine Tree State without any licensed saloon since 1846. The population of Maine is 661,086, that of Ohio is five and a half times as great—namely, 3,672,316; but, on the other hand, the people of Maine have an aggregate savings-bank deposit one and a half times larger than that of Ohio—namely, \$52,397,590, as against \$34,606,213, a per capita sum in the case of Maine of \$80.77, in the case of Ohio of \$9.42.

Christian Endeavor.

A total of more than 12,000 bouquets have been distributed to the patients of the Cook County Hospital, Chicago, by Endeavorers.

Over one thousand colored Endeavorers were in attendance at a singing recently held in Philadelphia. Music was furnished by a chorus of 250 voices.

A monument was built in Mammoth Cave by each of the 153 Endeavorers carrying and laying one stone. A Cincinnati Christian Endeavor flag was placed on the monument, together with the names of each member of the party.

"The cheerful courage and happy hearted devotion of Chicago Endeavorers, in their open-air meetings, whether they were facing mud and stones in stock-yards or slum districts, or frowns of friends in their home quarters, make me glory in their grace and grit."—Evangelistic Superintendent Van Meter.

The Los Angeles (Cal.) C. E. Union has grown to thirty-five societies, an increase in numbers, in ten years, of 250 per cent. This Union recently undertook the organization of the Los Angeles Coffee Association, which was formed and incorporated under the laws of California, and which promises to be the best and most effective plan laid out by these workers. A fund approximating \$600 has already been raised, but not until \$1,000 is in the treasury will the Association begin the gigantic work of fighting intemperance, in a practical, and, so far, effective way.

Interesting Facts.

The first Christian daily newspaper in the world is being established in Tokio, Japan.

In Russia there is no mutilation of horses for life by docking, no blinders, no high check-reins.

A bill to give full parliamentary suffrage to women in the Australian Federation has passed its third reading.

The records show that sixty-eight per cent. of all newspapers published in the world are in the English language.

A blue diamond, weighing 22 1-2 karats, and worth \$70,000, was recently passed through the New York Custom House, paying an ad valorem duty of 10 per cent.

A swarm of bees has taken possession of the bronze equestrian statue of Robert E. Lee, at Richmond, Va. They enter by the nostrils of the horse, and it is believed that they have stored many pounds of honey in the hollow interior. There is no way of getting at the honey.

Oranges, bananas, lemons, and other tropical fruit; peaches, pears, plums, and other domestic fruit, are very small in their way, but apples outclass them all. Unfortunately the apple crop in Canada is decidedly short. Many families are doing without their usual supply.

There is a man in England who raises a very queer crop on his farm—butterflies. There are all kinds there, from common English butterflies to rare foreign ones, and he sells them for from six cents to one hundred and fifty dollars apiece to the men who collect butterflies.

The Scientific American says that one of the latest patents taken out is one for an interesting new system, whereby passengers are to be discharged from a train without the necessity of stopping at stations. The characteristic feature of the invention resides in the employment of a number of "saddle-banks" which are successively taken up and dropped from the morning train, and through the medium of which passengers may enter or leave a train without interrupting its movement.

Our Letter Box.

Many letters come to this office expressing appreciation of this paper. Almost every mail brings some kind words from our readers. These are all valued highly, and are a great stimulus to the editor to do better work. We would be glad, however, to hear from our subscribers in a little different way. Let us know what parts of the paper you like best, which departments you consider most valuable, and, most important of all, how you think the Era could be still further improved.

The letters that please the editor best are the ones containing subscriptions, and we are glad to say that these are coming in large numbers. With the exception of the Revival number, our January paper was sent to more readers than any issue since publication was commenced. The prospects are that our circulation will, this year, show a handsome increase.

"How to treat the topic attractively," is a question that is frequently asked. We wish our readers would help answer it. What is the method used with best effect in your League? Send us a few lines with your own experience in this matter.

Many enquiries come to this office concerning matters which have already been fully explained in these pages, and when we refer our correspondents to back numbers of this paper, they tell us that they have been destroyed. It is a good plan to keep the Era on file for future reference.

A president writes: "We have two honorary members in our League, one an old lady over seventy. Her bright face, and readiness to speak or pray, are an inspiration. She often says, 'I have been praying all day that the Lord would give us a fine night and a good meeting.'" It is certainly very delightful to see the old people showing an interest in the young folks in this way.

"We secured a set of the Reading Course for our League, and the books are never idle." So writes the president of a country League. In some places it is impossible to induce the individual members of the League to purchase the Reading Course. The next best thing is to get a set for the society, and place the books in the hands of some energetic person who will see that they "are never idle."

"Does it pay to change officers, if the present ones are good?" is the query which comes from a leaguer. When there are other members who are likely to be quite or nearly as efficient, there ought to be a change sometimes. However, when an officer is especially capable, it may be deemed wise to keep him in office for more than one term, but such cases should be exceptional. The Corresponding Secretary should not be changed frequently.

A prominent missionary worker writes: "Our attention has been drawn to a letter in this month's Era advocating a quarterly missionary meeting in our Epworth Leagues as being sufficient for the needs of the Missionary Department. The Editor asks the opinion of his readers as to the wisdom of this. This would appear to be a retrograde proposal, especially

when the Forward Movement for Missions Conference, held in New York on December 11th and 12th last, representing nearly all the Protestant denominations in America, made an earnest appeal for a monthly consideration of missions in young people's societies. A large number of our Epworth Leagues already have monthly missionary meetings; and the need of this hour is for more missionary study, not less."

One of our League workers asks, "Where there is no general prayer meeting, what means would you adopt to get the older people to attend League?" Under such circumstances it would be well to ask some of the senior members of the church to take charge of the meetings, and to assume office in the League. Where there are few people in a neighborhood to attend religious services, every effort should be made to enlist the co-operation and help of all classes.

"How can we hope to interest those who care for nothing but a good time?" is a question which comes from a League officer. The best thing to do is to give them what they want—"a good time." Make your programmes so interesting that, after the meeting is over, everybody will say, "What a good time we had to-night." Of course, we cannot afford to come down to the level of those who simply want something to make them laugh, but by persevering effort much can be done to bring these persons up to an appreciation of better things.

A gentleman who has been travelling extensively through Western Ontario recently, writes that he finds this year's Reading Course more popular than any of its predecessors. Judging by the way the books are selling, this is undoubtedly correct, but we are planning something still better for next year. Progress is the motto of the Epworth League.

A correspondent writes, from the Montreal Conference, expressing appreciation of the article by Rev. James Livingstone on his preaching at the race-course, and suggests that Epworth Leagues and Christian Endeavor Societies should do more work of this kind. He says: "We are too much inclined to move along in the regular way, and on established lines. Why not, now and then, do something original and out of the ordinary? Our Saviour's command was to go out in the highways and 'compel them to come in,' and John Wesley and the early Methodists preached and prayed in all kinds of places. If the people who need the Gospel do not come to our services, we must seek them out and carry to them the message of salvation."

Several references have been made in this paper to the lamentable tendency of Young People's Societies to cease their meetings altogether, and practically disband during a series of revival services. A correspondent asks for some light upon the question of the practicability of keeping up the meetings while special services are in progress every evening. This is a good question, and we are glad to have the opportunity of answering it. It is certainly not meant that the League should hold an opposition meeting at the same time as the revival service, because the members are expected to assist in work of this kind to the fullest extent possible.

The League should, however, meet at least once a week as a Society, for special prayer, on behalf of the associate members and other unconverted young people of the neighborhood. This meeting could be held immediately after the Sunday-school or Sunday afternoon, or before preaching on Sunday evening, and need not last more than half an hour. The

Executive and Lookout Committees should also get together once or twice a week for consultation and prayer. During the revival is the harvest time for reaching the unawakened, and every effort should be put forth to make the best of it.

Rev. Richard Whiting, B.A., pastor of our church in Mitchell, Ont., gives the following valuable hints to workers:

"(1) In cities and villages of municipal election in our beautiful little town. The issue was that of gambling in connection with the races. The sporting association desired to use a public park for that purpose, and to effect their wish endeavored to elect a council favorable to their cause. Thank God, they have been signally defeated. But two lessons would give you for League readers to digest: (1) Organization and work, the thorough canvass and re-canvass, with the truth and a kindly way of stating it is worth more than fifty public meetings. Our League officers should be invited to the League rooms, not in them. Work for God from door to door with loving Gospel message. Hand-to-hand work succeeds. As politicians say, 'The still hunt wins.' (2) Our people have yet to learn the influence of Christianity upon politics. This lump must be broken, too. I do not advocate any union of Church and State, but certainly the principles of Christ's religion must be applied to public life. Every League should study earnestly the laws of Christian citizenship, and the next decade will be thick with victories for God and the right."

Mr. T. H. Keough, treasurer of the Toronto West District League, sends the following letter:

"In your issue of this month, under the heading of the 'Letter Box,' you ask for our readers' opinion as to the plan made there with regard to a programme for our Leagues. The idea is to give two evenings a month for devotional meetings, one a month for a literary programme, and the same for systematic Bible study, while only one meeting in three months would be devoted to the study and treatment of missions. This means that the study of Tennyson, or Whittier, or Longfellow, or Dante, is three times as important; and the devotional meeting six times as important as the study of the onward march of Christ's kingdom on earth. Surely no one would say that such would be a proper ratio of importance to be given these different branches of work. And yet that is the only meaning I can take out of it."

"Permit me to say that I consider the proposal a bad one. The Missionary Department is, if any preference be given at all, a very important part of the work. The Church has many other devotional meetings, and social gatherings are quite frequent; but if the missionary education of Epworth Leaguers be limited to one evening's study in three months, then our young people may be expected to grow weary of a very important knowledge of, and a very fair interest in, that which was Christ's last injunction to the Church."

"We need at least one meeting a month for missions, and then we are only placing it on a par with the other three departments of Epworth League activity."

We are pleased to know from a note received from the central office of the Epworth League in Chicago, that Dr. Berry is recovering from his illness. He is now in Southern California, recuperating, and will not return until the severe winter weather is over. He has no far progressed on the way to health as to write some very interesting letters to The Epworth Herald.

Missionary.

Great Missionaries.

XVI.—Hans Egede, Apostle of Greenland.

BY BELLE M. BRAIN.

A modern critic, with but little poetry in his soul, has called attention to what he regards as an error in the first verse of Bishop Heber's famous hymn. "Not from Greenland's icy mountains" do 'they call us to deliver,'" he says, "for there is no living creature on those heights to call."

It is true that the whole interior of that great northern island is a mass of perpetual ice, where human existence is impossible. Greenland's icy mountains are, therefore, uninhabited, but along her icy shores there lived a race of degraded Eskimos, to whom, in response to the divine call, God's servants went forth to preach His word.

Toward the close of the tenth century, under the leadership of Eric the Red, a large colony of Norwegians had settled in Greenland. For a time intercourse was kept up with the mother country, but eventually this ceased, and for three hundred years nothing was heard from them.

Near the beginning of the eighteenth century an old book containing the chronicles of this colony came into the possession of Hans Egede, a young pastor of Vaagen in Norway. As he read, his interest became intense. "Some one must go in search of them," he declared; "perhaps living among the heathen so long they may have forgotten God." At the same time he began to be concerned over the lost souls of the native Greenlanders, as well.

By and by he perceived that God was calling him to take up this work that he had been urging upon others. When his purpose became known, it aroused a violent storm of opposition. People thought him crazy, and declared it inhuman to think of taking his wife and little ones to such a place. His church pleaded with him not to leave them, and his wife and her mother, wept and scolded by turns, but all to no avail. He was persuaded, however, to wait until God should make the way more plain.

Six years passed by. Then his wife, too, began to hear God's call to Greenland. A "root of bitterness" springing up in the parish made her realize that in opposing her husband she was resisting the will of God. One night, after spending long hours in prayer, she went to the bedside of her little son.

"Paul," she said, "shall we go with father across the sea to teach the heathen about God?"

"Yes," answered the child; "let us go. I will tell them of Jesus, and teach them to say 'Our Father.'"

Thus was the last trace of Gertrude Egede's opposition swept away. Henceforth she became her husband's strongest helper, her faith and courage shining out even more brightly than his own.

Long years of waiting followed, before the way was opened for them to go. But

finally, on May 3rd, 1721, with their four children and about forty colonists, they set sail for Greenland. Once more, before they left, their purpose was sorely tried and tested. As they were about to go aboard the ship a party of sailors came up, saying they had just returned from Greenland, and had narrowly escaped being eaten by cannibals. Hans turned back, thinking it might be a warning from God, but Gertrude rebuked him, crying out, "O ye of little faith!" Then, fearlessly crossing the plank, she called on husband and children to follow her.

Eight weeks later they landed at Hope's Island, only to find disappointments many and sore awaiting them. "Greenland" proved to be a sad misnomer, for though it was summer, all was bare and desolate. No trace of the old colony could be found, and when the natives discovered that the strangers intended to remain, they were by no means pleased. They were a low and degraded race, recking with oil and swarming with vermin, yet their self-conceit was amazing. "Innuit," the men, they called themselves, and the greatest compliment

They believed that after death the spirit would go up, where it was cold, or down, where it was warm, and they much preferred the latter place. "We have a heaven of our own," they declared, "deep down under the ocean, and it is much nicer than yours." It is always summer there, and plenty of reindeer and seals and fish in great kettles, all ready to be eaten!"

Notwithstanding their trials, the Egede home was a most happy one. Father, mother, and four children were of one mind, ready to lay down their lives, if need be, to lead these poor frozen souls to Jesus. The central figure in the home was the courageous mother, with a face always bright and a faith always strong. On one occasion, when the colonists, utterly discouraged, had almost persuaded Egede to return home, she refused to go, saying, "Our Lord called us away from our country and our father's house, and He will never fall us!"

Housekeeping in such a clime was no light task. The missionaries wore suits of fur, and carefully closed every crack in the house, yet the cold was intense. Eldorado pillows stuffed with seal-fat under their heads, and hoar frost formed on the door of the stove. There were, too, other dangers besides cold to be faced. One day Mrs. Egede was terrified to see a great polar bear coming in at the door! What should she do? Quick as a flash she ran to the stove, caught up a kettle of boiling gruel, and threw it into the mouth and eyes of the huge beast. With fierce cries and howls of pain he beat a hasty retreat, and they were saved.

In 1733, a ship from Denmark brought smallpox, and a frightful epidemic followed. Hans Egede and his wife went everywhere among the stricken people, lavishing care upon them. Many stubborn hearts were melted by their kindness. "You have done more for us than we do for our own people," they said; "you have buried our dead and told us of a better life."

At length, worn out with the care of others, Mrs. Egede herself was taken sick, and in December, 1735, passed to her reward. Her death was a crushing blow to her husband. The following year, completely broken down in health, he set sail for Denmark, taking the body of his dear Gertrude with him. The work in Greenland was carried on by his son Paul, and by the Moravian missionaries who arrived before his departure.

Arriving in Denmark, he was made superintendent of a seminary for training missionaries, and was honored by the title, "Bishop of Greenland," conferred upon him by the king. His death occurred in 1758, his last request being that he might be buried by the side of his wife in Copenhagen.

Thus ended Hans Egede's life. Though the results of his labors were small, and the work slow and discouraging at first, fruit was gathered at last, and there are now practically no heathen in that land.

—Forward.

On Friday afternoon, January 10th, a very interesting programme of songs and recitations was given in the Protestant Orphan Home, the sewing circle of the Junior Epworth League, Richmond Street Mission, London. At the close, Little Helen Harvey, on behalf of the League, presented the Home with a beautiful quilt, which the Circle had been busy making for weeks.



HANS EGEDE.

they ever paid to an European was to say, "He is almost as well behaved as we are!"

Undaunted by these unfavorable conditions, Hans Egede at once set about his work. Discovering that "Kina" meant "What is this?" he used it as a key in acquiring the language. With rare self-sacrifice, he and his young son Paul lived for days at a time in the crowded, filthy huts of the people. Ere long he was able to preach to them in their own tongue, young Paul assisting materially by drawing pictures of Bible scenes to illustrate his father's sermons.

But it was slow and discouraging work. The young Eskimos had no desire to learn, though Egede offered them a fish-hook—a great prize—for each letter they mastered. But they soon wearied of it, saying, "We don't see any use staring at a piece of paper all day, saying 'a, b, c; a, b, c; a, b, c.'" They regarded the missionaries as lazy and good for nothing, scrawling all day with a feather, when they might be seen hunting seals like the Eskimos.

YOUNG PEOPLE'S

Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M.,
 Corresponding member of the Students' Mission-
 ary Campaign, 51 Cedar Street, Toronto.

Subjects for Monthly Missionary Meetings, 1902.

February.—"The Evangelization of the French-Canadian: Our Domestic Work Among the Foreigners in our Dominion." March.—"The Indians in Canada." April.—"Our Work in Japan; Its History and Present Needs."

May.—"Our Work in China: Its Development and the Present Opportunities." June.—"Our Summer Schools for the Study of the Bible and Missions."

July.—"Missionary Institutes, Homes, and Educational Work in Mission Fields."

August.—"Missionary Literature—What We Have and What We Need."

September.—"Our Medical Mission Work."

October.—"The Forward Movement for Missions, Including a Summary of What Other Churches are Doing."

November.—"The Bible, Prayer, and Missions."

December.—"The Annual Missionary Subscription; or, Christ's Christmas Gift. Closing Prayer and Benediction."

N.B.—We would recommend that the Missionary Committee arrange for missionary meetings for at least three months ahead. We can send a fine unmounted map, 36 by 72 inches, with Indian missionary stations marked, to any address for 50 cents; or we will send them for postage (10 cents) without stations marked. We shall also be glad to help any one who wishes to study any missionary subject. If suggested programme with references for study and preparation of the above topics are desired for the Missionary Committee, send five cents (postage) for five copies. Our Postal Library System permits us to send books to any part of the Dominion for double return postage. Apply to F. C. Stephenson, M.D.

News Items.

At Kiating the Salt Works afford a great many of the population a means of livelihood.

Exeter District is anxious to have a missionary representative of the Leagues and are working hard for this purpose.

In the city of Chentu, which is the headquarters for our West China Mission, there are 100,000 of the population who are engaged in the silk industry—weaving, embroidering, and spinning are the chief branches.

The London District this year, in addition to paying Mr. Hartwell's salary, is also aiming at raising \$350 as an advance. In reporting this fact, the president adds that he is confident that the Leagues will succeed in paying up to their aim.

Berkeley Street Young People are making a box of supplies for our missionary hospital at Bella Coola. Dr. Spencer hopes to have the hospital begun immediately, and will have many opportunities to use supplies in caring for the Indians who are brought to the hospital for treatment.

The Fort Rouge Epworth League, Winnipeg, have started the Forward Movement among their members, and will work for the support of the Rev. James Endicott in Chentu. The members are going into the Movement enthusiastically and are looking forward to great success, the result of prayer and work.

The Epworth Leagues of St. Marys gave forty dollars last year for missions. This year they expect to reach the century mark.

The Epworth League of Dominion Church, Ottawa, Ont., have provided for the Epworth League an excellent map of China. They are studying systematically our mission fields and find that a good missionary map is indispensable.

In saying good-bye to Mr. Hartwell as he left for China, the Leagues of the London District presented him with a purse of gold. Mr. Hartwell has used this money in purchasing a type-writing machine, which will be of great service to him in his work in Chentu.

Waterloo and Stanstead Districts, in undertaking to support Rev. J. C. Spencer, M.D., are bringing the Leagues into close touch with Dr. Spencer's work and surroundings by means of the helpful pamphlet they have published for distribution among the Leagues. Any one wishing a copy of this pamphlet, which tells of our work at Bella Coola, B.C., may obtain one by addressing Mr. Perry Robinson, Waterloo, P.Q. Price, 10 cents.

Rev. Geo. H. Hartwell, who sailed from San Francisco for China on January 21st, spent some days among the Leagues of the London District, which he represents, and whose members pay his full support. A meeting was held in Dundas Centre Church, London; several rallies were held in the country, and the crowded churches and the deep interest everywhere shown, evidence that the London Leagues are in line with the Forward Movement for Missions.

Dr. Lawford, our missionary to the Galicians in Alberta, during his brief stay has addressed several Leagues and young people's societies. He has much to tell about the Galicians, whom he finds industrious, hard-working, and ready to have the Gospel preached unto them. A study of these people and the conditions under which they come into our country and our obligation to them from a national standpoint, as well as a Christian, will make a good subject for a live missionary meeting in the Leagues.

Na-Na-Kwa (The Dawn) is a little paper published quarterly by Rev. Geo. Raley, our missionary at Kitamaat, B.C. It was first published as a periodical letter for a few friends in Canada and England, but it has grown until now almost three thousand copies are issued every three months. Every number is full of interesting news of the Kitamaat Mission and of the people whose lives are being enriched by the efforts and influence of the missionaries through the work of the Church, the school, and the home. Mr. Raley is supported by the Epworth Leagues of the Wingham District.

Sudbury District has united with the Bradford District for the support of Rev. D. Norman in Japan. Sudbury Epworth League has now sixteen members. Already \$35 has been subscribed for the mission fund for the support of Mr. Norman. One of our missionaries said that in sending a quarterly missionary letter to the Leagues that it was something like sending them to the dead-letter office, for no letters ever returned. A remedy is being discovered in the appointment of a letter-writer in the League, and all were collected and forwarded to the missionary, who was delighted with the variety of news the letters contained and with being brought into touch with so many members through one letter budget.

A Good Thing.

The Waterloo and Stanstead Districts have published a very neat and interesting booklet on the life and work of their missionary, Rev. J. C. Spencer, M.D., of Bella Coola, B.C., together with a map of British Columbia and a picture of Dr. Spencer. We regret that the first edition of this very instructive little book was not larger. It sold off so quickly that we only succeeded in securing thirty copies, although we desired to get at least one hundred, in order that we might be able to send a copy to other district executives, which are always looking for bright, helpful ideas. If any district officer wishes to see a copy, we shall be pleased to lend a copy on our postal library plan. If any district wishes to publish a similar book, cost of publishing, including map and picture, may be had by applying to F. C. Stephenson.

Four Cents a Week.

Corwin League, on Nassagaweya Circuit, has a membership of seventeen. This League of seventeen members contributed to the Forward Movement \$33.22. You ask, How was it done?

1. Credit is due to an excellent missionary vice-president, Miss Kitching, and her committee. They are well organized, and canvass others than League members to contribute regularly. The work of collecting the monthly offerings is carefully attended to. A monthly missionary meeting is held on a Sunday evening, at which the topic suggested in The Outlook is generally studied. Help is secured to make this meeting attractive and helpful.

2. Sixteen persons contribute 10 cents a month; seven persons contribute 8 cents a month; seven persons contribute 2 cents a month; twelve children contribute 10 cents a year. These contributions, together with the offerings taken at the monthly meeting, amounted last year to \$33.22. Also you ask, How has this money affected the work of the organizations and efforts? It is difficult to tell just what the influence has been. Certainly the different phases of church work are reciprocally helpful, all working together for good.

The young people are true and loyal to their Church and all its institutions. They are very faithful in their attendance at the class-meeting. The general prayer-meeting and the League have amalgamated, and the devotional meeting is attended by about fifty persons. This meeting is characterized by unusual freshness and spirituality. An intelligent missionary zeal pervades the congregation, and all the financial interests of the church are well sustained.

The Northwest.

Many are enquiring for information regarding our missionary work in the Northwest. It is somewhat difficult to keep pace with the rapid advancement in the British Columbia and Manitoba and Northwest Conferences. We think the best method of studying this most interesting work is for each Church or League to procure a map of the Dominion, which may be done by sending ten cents to Dr. F. C. Stephenson, 51 Cedar Street, Toronto. Have it mounted and hung in a convenient place for reference. Appoint some one or a committee to make a special study of the Northwest at the same time, requesting all the League members to clip such information as may be gathered from magazines and newspapers, and hand them to the Committee on the Northwest, to be pasted in a scrap-book. Almost every issue of The Christian Guardian, and our other contemporary periodicals devote considerable space to our home missions, these should be carefully read and filed for reference.

From the Field.

Leaderless Meeting.

The secretary of the Dutton E. L. of C. E. writes :

"A most interesting, and, I think, profitable meeting was held on our league not long ago. On the topic-card the meeting was announced as 'A Leaderless Meeting.' A programme, prepared by our pastor, was written on a large blackboard and placed in front, so that every one present could read it.

"Without any one taking particular charge of the meeting, the programme was carried out to its fullest extent and with great promptness. The result was that in a very short time about twenty-five had taken part in the meeting. "We have proved that it is well to sometimes change the order of our meetings, and then they will not appear so uninteresting as they sometimes do."

Toronto Central District League.

The secretary of the Toronto Central District League sends the following report :

"The Executive of Toronto Central District of Leagues has made a thorough visitation of the Leagues in the district since the summer, visiting every League in the district in the city one by one, and also Davisville. When it came our turn to go up north, we thought it the best plan to have all the Leagues in a circuit meet in one church and thus facilitate the Executive in the matter, as well as enabling us to arouse much more interest, as numbers sometimes help this.

"Having completed our visitation, with the exception of the Leagues in Richmond Hill, Thornhill, and Maple Circuits, we decided to hold a rally for these in Richmond Hill Church, which accommodates about 1,000 people.

"We chartered a car to convey the leaguers from the city, stopping at Davisville, Eglinton, and Newtonbrook for those who had purchased tickets to attend the rally. We had on board between 65 and 70 of our most interested workers from every League in the district. On arriving at the church at 8.15, we found a crowded church and a full choir. Mr. W. A. Smith, the president, took charge of the meeting, and had on the platform with him Revs. Stewart, Ferguson, Wilkinson, and Dean, and Drs. Jackson and Large, past and present missionary representatives of the district at Bella Bella, B.C. Needless to say, the fact being made known that he and two would be present, may have accounted for the large attendance, and we were very pleased that Dr. and Mrs. Large should happen to be visiting here and be present with us on this occasion.

"After opening exercises, prayer by Rev. S. W. Dean, each department of the work was represented by the following officers of the district: Christian Endeavor, Mr. S. C. Woodland; Missionary, Miss Boynes; Literary, Rev. J. J. Ferguson; Social, Miss Boate; Junior League, Miss Trench.

"Suitable music was rendered by the choir of Richmond Hill church and Miss Switzer between these addresses, after which Dr. Jackson addressed the meeting on his work at Bella Bella, which was followed by a very interesting address by our present representative, Dr. Large, which, we trust, will serve as a stimulus to our leaguers doing even more efficient work than in the past. The Richmond Hill young people very kindly entertained us at the close, and after partaking of the

good things provided for us in the school room, we left for home, arriving at North Toronto at 11 p.m., feeling much benefited by our visit and trusting we had helped as well as being helped."

Circuit Rally.

The second annual rally of the leaguers of Tyrone Circuit was held in Tyrone on January 7th. A circuit rally is now an interesting feature of league work here, and proves a source of real benefit and inspiration, a large proportion of the members and their friends from the several appointments being present.

On opening, words of welcome were spoken by the superintendent, Rev. J. S. McCullen, who ably presided at both sessions. The subjects on the programme were very creditably dealt with, earnest discussion following some of the papers.

Thanks are due to Miss Littlejohn, Rev. S. Crookhanks, Rev. F. J. Anderson, Rev. A. J. Strike, and Mr. W. R. Courtice, who assisted the circuit members in the programme. At the close of the afternoon session refreshments were served in the school-room, and a social time was enjoyed by all present. The subjects on the programme were: "Value and Right Use of Time," Miss Bingham; "Missions," Miss Mountjoy; "Evangelization of World in this Generation," Mr. W. R. Courtice; "Is the League a Soul-saving Agency?" Mr. W. E. Pollard; "Uplifting the Pastor's Hands," Miss Grigg; "Tobacco," Miss Prout; "Is the Influence of the League Declining?" Miss E. Cole; "Amusements," Rev. F. J. Anderson; "Social Work," Miss M. E. Anderson. The evening session was concluded on an earnest and effective address by an exhortation, "Prohibition," by Mr. Nichols, organizer for the Dominion Alliance.

Montreal District.

A note from Mr. A. Clark Relly conveys the pleasing information that the old Methodist Young People's Union has been organized into the Montreal District Epworth Leagues. The secretary writes:

"At the mass-meeting of the societies of the district, held on the 26th of November, the various Methodist societies of the city were well represented, and quite a number of the various pastors were also present; the practically unanimous opinion seemed to be that we should (a) have a denominational union, and (b) that the constitution of the Epworth League should be adopted. In accordance with the constitution, the officers and representatives were then elected. We have since had our first meeting of the new Executive Committee, at which the various members got acquainted with one another, and plans of work for the various departments were organized. I think the work thus far has been of quite a satisfactory character, and in the future we trust that the Methodist societies of Montreal, while not severing their allegiance to the C. E. movement, will be brought into closer touch with one another, and be better able to work for the common good of the societies in the district.

"One important matter, brought up at the meeting of the Executive Committee, was also at the meeting held recently of our Missionary Committee, was the question of the appointment of some one to act as correspondent for the French missionary work. The feeling seemed to prevail that not enough was being done about the important phase of our work, and it was thought that were some one appointed to the position, inquiries could be addressed to him, and the Methodism of Canada would be placed in a more intelligent position in regard to the French work. Acting, therefore, on the recommendation of the District Executive Com-

mittee, our Missionary Department of the district has appointed Mr. W. J. Phelps, whose address is 60 McGill Street, Montreal, to this position.

"The following resolution concerning The Epworth Era was passed at a recent meeting of the Executive: 'Resolved, that, impressed with the superior excellence of The Epworth Era, and recognizing the importance of a more general circulation of this paper among the young people of our Church, we, as members of the Montreal District Epworth League Executive would respectfully and strongly urge that our societies put forth earnest efforts to secure subscriptions for the same.'

"The following officers have been elected: President, J. Penrose Anglin; 1st Vice-Pres., W. E. Dyer; 2nd Vice-Pres., W. J. Phelps; 3rd Vice-Pres., T. E. Yonson; 4th Vice-Pres., Miss Winter; 5th Vice-Pres., Miss A. Reed; Secretary, J. A. Clark Relly, 75 Anderson Street, Montreal; Treasurer, A. G. E. Ahern."

Cannington District.

A very successful Convention was held at Woodville, on Friday, January 10th, with afternoon and evening sessions. Rev. A. M. Irwin, B.A., of Dalrymple, gave a stimulating address on "How the League has helped the pastor," and the question "How the League can help the pastor" was discussed by delegates. Rev. G. R. Clare, of Oakwood, answered the questions very satisfactorily.

At the evening session there was a full house. Rev. J. P. Berry, B.A., gave an instructive talk on "The land of our mission and our missionary." Rev. T. W. Jolliffe, Chairman of the District, spoke on "Church loyalty," and gave many inspiring thoughts. The closing address was given by Rev. A. E. G. Mr. William Siggitt was re-elected District President.

At the close of the afternoon session the delegates were entertained to an excellent supper by the Woodville young people. The basement, which has recently been fitted up, proved to be an excellent place for the social features of the Convention.

Kingston District.

Sunday, January 19th, was young people's day in Sydenham St. and Princess St. Churches, Kingston, when sermons were preached by Revs. G. H. Clendinnen, and A. C. Crews. On the following Monday, the Annual District Convention was held in the Sydenham St. Church. The attendance at the afternoon session was rather small, but at the evening meeting there was a full house. Rev. Mr. Clendinnen gave two addresses, one on "How to increase the efficiency of the League," and the other on "The Ideal Leaguer." Both were instructive and stimulating. Rev. E. Crummy, B.Sc., spoke very encouragingly of the general League outlook. In the afternoon Rev. A. C. Crews conducted a Round Table Conference, and delivered an address at the evening session. Much of the success of the Convention is due to the President, Rev. Thos. Brown, B.D., who during the past year has visited every young people's society in the District. The delegates showed their appreciation of his faithful services by re-electing him to the position. On the following day, a second rally was held at Sydenham for the country societies which were represented at Kingston. The big snowstorm interfered with the attendance, but two very profitable sessions were held. Rev. Mr. Perley occupied the chair, and addresses were given by Messrs. Brown and Crews. A very fine paper on "Mission Work" was read by Mr. Milton Perley, and Miss Perley rendered two solos with fine effect.

Toronto West District to the Front.

FOR some time the Epworth Leagues of the Toronto West District have been supporting as their representative, Mr. Tom Chue Tom, native Chinese missionary in British Columbia. During the past year or two the interest in the Missionary Department has been steadily growing, until several of the workers began to feel that the time had almost come for the District to assume the responsibility of supporting a second missionary. The officers proceeded to do two things, cautiously and intelligently, to increase the regular givings of the Leagues so as to warrant the assumption of new obligations, and also to raise a special fund for the purpose of paying the travelling expenses of their missionary when he should be appointed.

The General Missionary Board, having satisfied themselves that the District "meant business," appointed Rev. W. J. Mortimore, B.A., to labor in West China as the second representative of Toronto West District.

A remarkable meeting was held in Wesley Church, on the evening of January 7th, to say farewell to Mr. Mortimore. There was a good representation from nearly all the societies, and the church was well filled.

The chair was occupied by the District President, Rev. J. D. Fitzpatrick, who, in a few appropriate words, explained what the District had undertaken. "The speech of the evening" was made by the Treasurer, Mr. T. H. Keough, who presented a most interesting and inspiring report, which showed that the District had increased its regular givings during the past half-year from \$153.00 to \$350.00, in addition to providing a "Special Fund" for the purpose of sending Mr. Mortimore to China. He concluded by handing Dr. Sutherland a cheque for \$125.00, to pay the quarter's salary of Mr. Tom Chue Tom, and then surprised everybody by rolling out on the collection plate the handsome sum of \$400.00 in gold, which was also committed to Dr. Sutherland's care to pay the expenses of the outgoing missionary.

The General Secretary of the Missionary Society was not a little astonished to see the glittering gold pieces placed in his hand, but it takes more than a shower of coin to disturb his equanimity, and he proceeded to make one of those racy and stirring addresses for which he is famous. He congratulated the young people upon what had been accomplished, and expressed the belief that the outlook was hopeful.

The Treasurer's Report was of such an exceptional nature, and showed such a phenomenal increase, that we will print it entire:—

Missionary Treasurer's Report for Half-year, from July 1st to December 31st, 1901.

MEMBERS ABOUT	LEAGUE.	REGULAR	SPECIAL	TOTAL.	SAME DATE LAST YEAR.
		FUND.	FUND.		
100	Trinity.....	.....	\$ 5 00	\$ 5 00	\$ 7 00
100	Euclid Avenue.....	\$30 00	35 00	65 00	10 40
175	Wesley.....	34 75	84 00	118 75	17 05
200	Parkdale.....	50 00	25 00	75 00	25 00
50	North Parkdale.....	18 15	35 00	53 15	4 50
60	Bathurst Street.....	30 30	3 00	33 30	24 18
60	Clinton Street.....	48 75	31 50	80 25	21 00
60	Centennial.....	.....	10 50	10 50	2 60
30	Epworth.....	48 00	2 00	50 00	14 35
50	St. Clarens Avenue.....	2 50	16 00	18 50	.....
40	Crawford Street.....	10 00	.....	10 00	.....
50	Westmoreland Avenue.....	13 45	1 49	15 14	3 40
25	Front Avenue.....	3 00	5 00	8 00	1 69
50	Davenport.....	16 00	1 50	17 50	3 15
50	Annette Street.....	30 91	22 00	52 91	18 75
25	Mimico.....	9 65	.....	9 65	.....
20	Islington.....	.....	.....	.....	.....
15	Lambton Mills.....	5 00	1 00	6 00	.....
		\$350 46	\$278 19	\$628 65	\$153 07

The General Secretary of Epworth Leagues made a few remarks, after which Rev. J. C. Speer, Chairman of the District, spoke briefly, and then called upon Miss Sheppard to present Mr. Mortimore with a Bible Dictionary, in four splendid volumes. The young missionary made a modest and appropriate reply. At the close of the meeting a large number of friends tarried to say "good bye" to their missionary representative.

Mr. Mortimore is quite a young man, having just graduated from Victoria University. He has a pleasant face which inspires confidence, as will be seen by the accompanying photograph. During his College course he showed the same zeal in missions that is now carrying him full of hope to China. His studies were directed to that end. By his activity in the Y.M.C.A., and in his position as President of the College Missionary Society, he manifested a life permeated with a beautiful spirit of service. His fellow-students felt the influence of a consecrated man, a man who, patient and persevering in his studies, always found time for the various religious meetings among the students, who must always be inspired by his noble example.

College students, Epworth Leaguers and friends unite in wishing him a safe journey and many years of usefulness for the Master in China.

A New League.

At the close of our Special Services at Harmony, on Winchester Circuit, we organized a League, with Mr. A. Bertrance, our S. S. Superintendent, as President, and Miss Wood as Secretary. The older people unite with the young people, and we now have one good service. At the very first meeting they took up a missionary collection. Members of our League in Winchester have helped us very much in getting the work started at the other appointment. S. J. H.

New Subscribers.

Rev. S. J. Hughes, M.A., of Winchester, writes:

"The Canadian Epworth Era only needs to be well known among our young people in order to be more widely ordered and used. Last evening we brought the Era before our League in Winchester, seven new subscribers were added to the list, with more to follow. Our League gave an offering to the Supper-annuation Fund last month, and will keep up the Missionary Fund to last year."



REV. W. J. MORTIMORE, B.A.

Evening with Whittier.

The closing meeting of the Whittier series was held by the Epworth League of Dominion Church, Ottawa, recently. The programme consisted of an address by the vice-president, Mr. O. J. Jolliffe, upon Whittier's attitude in the long and bitter struggle against slavery, which ended in the Civil War and the emancipation of 3,000,000 slaves. Mrs. Jolliffe gave a charming recitation from Whittier, and Miss Florence Bowles read a well-arranged and appreciative paper on the Quaker Poet's Life and Works.

First Anniversary.

The first anniversary of the Tabernacle League, on the Seymour Circuit, was held on Tuesday evening, January 14th. Rev. Dr. Sanders, the pastor, occupied the chair, and briefly addressed the congregation, pointing out that this celebration of its first birthday was not for self-glorification of the League, but an occasion of devout gratitude to God who had so graciously blessed its work. Rev. A. C. Crews then delivered his lecture on "Through Mammoth Cave with Two Hundred Epworth Leaguers."

Bradford District.

The officers of the Bradford District Epworth League for the present year are: President, Rev. R. J. D. Simpson, Queensville; 1st Vice-Pres., Mr. Albert Lacey, King; 2nd Vice-Pres., Miss Annie Evans, Bradford; 3rd Vice-Pres., Dr. Sperry, Newmarket; 4th Vice-Pres., Mrs. C. Duke, Schomberg; Superintendent of Junior Work, Mrs. (Rev.) Geo. McCullough; Secretary, Miss M. Lilly, Beeton; Treasurer, Mr. W. C. Henry, Thornton; representative to Conference Convention, Rev. Joseph Young, Bradford. The president has already visited a few Leagues, and an attempt will be made to have each League in the district visited during the year by some member of the executive. A good year is confidently anticipated.

R. J. D. Simpson.

Our French Work.

The "Rayou du Loleil," edited by Pastor Ducloux, is a neat little leaflet of four pages for the use of Sunday-school teachers and pupils in our French Sabbath schools. We are glad to learn that its circulation is increasing.

The "Home" recently established by the W. M. S. at Kinkora Street, Montreal, is already found to meet a deep need in the work of French evangelization. Mr. Bridgman's generous gift of \$1,000 is exceedingly opportune, coming at the beginning of the work.

Last year a man and wife, of Valleyfield, formally notified the cure of their parish that, as they could no longer assent to the dogmas of the Roman Church, such as auricular confession, purgatory, etc., they had decided to withdraw from the communion. It seems they had been attending Protestant services in addition to their own for some time, and this, together with the reading of the Gospel, had brought about their change of faith.

Junior Drings.

On Christmas Eve a Christmas tree was given to fifty poor children of the city by the members of the Junior Endeavor of Brant Avenue Church. The children assembled at a quarter to six in the infant class of the Sunday-school. A letter from Santa Claus was read, written from Santa Street, North Pole, saying that he would arrive at six o'clock sharp. The sleigh bells were soon heard, and Santa Claus entered, three ringing cheers were given for him, and he proceeded to unload the tree. Every child received a candy bag, orange, and one or two useful little presents, contributed by the members of the church. After the presents had all been given, "When He cometh," was sung, and a very happy crowd of children returned to their homes.

Just a Line or Two.

The Morgan's Point League, on the Port Colborne Circuit, has been resuscitated.

The League at South Mersea paid the pastor's moving expenses, amounting to \$23.

The Glencoe League recently had "An evening with The Era." Result: Eleven new subscribers.

A League Reading Circle has been organized at Lucknow, with 17 members, and 13 sets of books.

The amount raised for missions on the Crystal City District, Manitoba, during the past six months is more than double their givings for the same period last year.

The Christian Endeavor Society of Zion Tabernacle Church, Hamilton, has become an Epworth League of Christian Endeavor.

The League at Stirton has been greatly blessed by a revival. Quite a number of associate members have taken an active member's pledge.

The League at Aikenside, Man., is doing well, having almost doubled in membership during the past six months. The sum of \$14.55 was contributed for missions on a recent Sunday.

The League at Glencoe pay for a copy of the Canadian Epworth Era for use in the barber shops of the town. There are four shops, and the paper is left for one week in each. This is an excellent idea.

A League has been organized at the Providence Church, Jannette's Creek Circuit, with a membership of about 35. R. R. Hough, Chatham, is President; Edwin Leech, Chatham, is Secretary; Rev. J. H. Osterhout, B.A., Pastor.

The pastor of the Methodist Church at Compton, Que., reports that there is a most interesting and flourishing Reading Circle in Compton, using 13 sets of the books. The meetings are well attended, and the Circle a decided success.

The Newark League visited the Springfield League on Thursday, January 18th. The principal feature of the programme was a debate on the comparative benefits of country and city life. Refreshments were served at the close, and everybody agreed that they had enjoyed themselves.

A very special service was held in St. James' Methodist Church on the first Sunday in the new year. A reception service was first held, a special feature of which was the fact that a number of young men and women from the Epworth League of Christian Endeavor became members of the church, some by letter, and others on confession of faith. Then followed the covenant service, led by Dr. Maggs, after which the Sacrament was administered.

Personal.

Dr. Large delighted the members of the Central League, Toronto, on January 13th, with an interesting missionary talk.

At the Dresden Epworth League, January 16th, Mrs. Capt. Ribble delighted a large number of young people with a fine talk on "Canadian Authors."

Dr. and Mrs. F. C. Stephenson spoke in the Methodist Church, Aurora, on Sunday, January 12th, in the interests of Woman's Missionary Society.

Rev. Mr. Daniels, junior minister of the Otterville Circuit, treated the Tilsonburg Epworth League to an excellent address on the Forward Missionary Movement, a few evenings ago.

Rev. W. J. Mortimore, B.A., who has gone to China, was ordained in the Wellington Street Church, London, on Jan. 13th. Rev. Dr. Young, of St. Thomas, preached the ordination sermon.

The Elmira League recently presented its retiring president, Mr. T. G. Baker, with an address and a magnificent oak secretary as a token of esteem from his friends in the church. The presentation was made at a very interesting literary meeting.

Rev. E. Medd, Ph.D., of Bothwell, has recently helped a number of churches and leagues with his popular lectures on "Wooing and Wedding," "Pews, and People who Sit in Them," "Equipment for Service," etc. They are well spoken of by the press.

On Monday evening, January 13th, Rev. Dr. Somerby, of the Talbot Street Baptist Church, gave a very interesting exposition of the 23rd Psalm to the Epworth League of First Methodist Church, London.

Mr. John R. Mott, the Chairman of the Student Volunteer Movement, who has been visiting Japan, China and India to hold conferences and conduct evangelistic meetings of students, will return in time to preside at the Students' Missionary Convention in February.

Rev. G. W. Kerby, B.A., repeated the address which he gave at the San Francisco Convention, on "The Young People's Movement in the Twentieth Century," in the Methodist Church, Blenheim, in connection with the evangelistic services held there. The address was very highly spoken of.

Mr. O. J. Jolliffe, M.A., of the Ottawa Collegiate Institute, delivered a very interesting lecture on "Alfred the Great" in Ottawa recently. He would be willing to give lectures to any of the Leagues between Ottawa and Toronto during the coming Easter holidays. Those who secure him will be very fortunate.

Mrs. Isabella Bird Bishop, F.R.G.S., the greatest woman traveller extant, has been doing Morocco and the Atlas Mountains, as the guest nominally of the Sultan, with whom she had an interview of twenty minutes, being the first Christian woman to whom such an interview has been accorded, and another with the great Cherif of Wazou, the holy city in the Atlas Mountains, who has been greatly interested in her Chinese travels.

Among the Toronto Leagues.

The Berkeley Street League gave a poor family \$10 at Christmas. The "Busy Ones," a branch of the League, are making clothes to give to the deserving poor.

Several of the Young People's Societies of Toronto take turns in conducting meetings at the Free Victor Mission. Their help is very much appreciated by the Superintendent.

The Parkdale Epworth League of Christian Endeavor gladdened the hearts of quite a number of poor people with Christmas cheer. Every family visited received three large baskets of provisions, including a turkey.

The Metropolitan League recently visited the Centennial League, and gave "An Evening With Whittier." At one of their regular meetings "The quieting was discussed." "The successful business man be spiritually minded?"

The Flower Committee in connection with Carlton Street Epworth League met at the home of Frederick T. Rolling an evening or two ago, and spent several hours making bouquets, which were distributed next morning to the patients and nurses in the General Hospital.

The Junior League of the Clinton St. Methodist Church, under the Superintendency of Miss Braithwaite, meet from 10 to 11 o'clock every Sunday morning. The meetings are always made interesting and practical. The Seniors and Juniors are uniting in an effort to raise sufficient funds to complete the furnishing of the parlors of the church.

The leaguers of Clinton Street are beginning to wake up. The meetings are largely attended, and all appear desirous of doing their best in making this League the power for good that it should be. This comparatively small League came second in moneys collected for missions during the last six months in the West-ern District.

The Book Shelf.

The Endeavorer's Daily Companion for 1902. By Anna R. Webb. Published by United Society of Christian Endeavor, Boston, Mass. Price, 10 cents.

This little book contains two pages of seed thoughts on each Christian Endeavor and Epworth League Topic for the year. Nothing exhaustive in the way of hints and suggestions are given which cannot fall to prove helpful to leaders in preparing for the prayer meeting.

The Epworth League Year Book for 1902. Published by Jennings & Co., Cincinnati. Authorized by the Board of Control of the M. E. Church. Price, 10 cents.

As usual the Epworth League Year Book is packed with information concerning the Epworth League. Those who wish to be "up-to-date" in regard to the progress of the League should invest ten cents in this little volume. It deals principally with the work in the Methodist Episcopal Church, but there are also chapters on the League in the M. E. Church South and in Canada.

Young Barbarians. By Ian MacLaren. Author of "Beside the Bonnet." Published by The Copp, Clark Company, Limited, Toronto.

This is a story about a lot of Scotch school-boys who had all the life and mischief that usually characterize lads from twelve to sixteen. Their pranks and practical jokes are described in the most entertaining style, and it is scarcely necessary to say that it is decidedly racy reading. There are some delineations of character which are exceedingly fine and worthy of the author of the ever-popular "Bonnie Briar Bush." It is a book which the old boys as well as the lads, will enjoy amazingly.

Economy. By Orison Sweet Marden. Author of "Architecture of Fate," etc. Published by H. Rowell & Co., Publishers, New York. Price, 35 cents.

One of the "Success Series" of small books, specially written for young people. It impresses the importance of economy, and illustrates it with many interesting anecdotes. Practical lessons are enforced from the lives of men who have been unusually successful. As far as the affairs of this world are concerned, there is scarcely anything more valuable to young folks than to learn how to save their earnings. This book will help and inspire all who read it to guard against waste and extravagance.

Messengers of the Churches. Second Series. By Rev. J. F. Sanderson, M.A., William Briggs, Toronto, Publisher, Chicago. Price, 40 cents.

Some months ago Mr. Sanderson published his first series of missionary biographies, which were so well received that a second series was undertaken, which is now ready. It consists of sketches of the lives of Francis Asbury, William Black, Peter Jones, John Sunday, Peter Jacobs, Henry B. Steinhilber, the three Mrs. Judsons, and Robert Moffat. Much valuable information concerning these great missionaries is presented in concise form. The book should find a place in the League missionary library.

Adventures in Tibet. Including the diary of Miss Annie R. Taylor's remarkable journey from Tan-Chau to Te-Chien-Su, through the heart of the "Forbidden Land." By William Carey. Published by the United Society of Christian Endeavor. Price \$1.50, postage 20 cents additional.

This is a fine volume of nearly three hundred large pages, printed on heavy paper with handsome type, and bound in a strikingly attractive cover. The author is a Baptist missionary in India, a leader in the Christian Endeavor work, and great-grandson of that William Carey, who was the pioneer of modern missions. More than half the book is occupied by a description by Mr. Carey of the most

mysterious country in the world, a title which Tibet well deserves. The concluding portion is the diary written by Miss Annie R. Taylor, that most remarkable woman, who made the famous journey through the heart of the forbidden land. Every page is crowded with thrilling interest.

The book contains 75 handsome illustrations. Get it for your missionary library.

The Self-Interpreting New Testament. References, Explanatory Notes, and Tabulated Statistics, by Rev. James W. Lee, D.D. Geographical, Historical, and Explanatory Illustrations, by Josiah L. Porter, D.D. Expository Notes by Henry Cook, D.D. Published by the World Publishing Co., Boston.

The principal feature of this Testament is the full-page photographs, over 100 in number, which show the places as they appear to-day where Christ delivered his sermons, performed his miracles, uttered his parables; also the memorable places connected with the life of St. Paul. The pictures are excellent, and add much to the attractiveness of the book, as almost every important New Testament happening is illustrated. For instance, the Sermon on the Mount is accompanied by a splendid engraving of the very place where the discourse was delivered; one sees the ancient well of Cana of Galilee, whence was drawn the water afterwards turned into wine; also Jacob's well, where Jesus conversed with the woman of Samaria; the place where he prayed in the Garden of Gethsemane, etc.

The book is really a pictorial cyclopaedia of the New Testament, as well as an illustrated life of the Saviour.

Fifty Missionary Programmes. By Belle M. Grant. Author of "Fuel for Missions." Published by the United Society of Christian Endeavor, Boston, Mass. Price, 35 cents.

As an increasing number of our young people's societies are holding monthly missionary meetings, the question of supplying interesting programmes is becoming an important one. This book is full of practical suggestions, which are really very valuable.

These programmes are exceedingly varied, covering almost the entire missionary world. Some of the titles are: "Red-Letter Days in Missionary History," "Three Modern Pentecosts," "Three Missionary Motives," "A Trinity of Monstrous Evils on the Mission Field," "The World's Debt to Missionaries," "An Evening with John G. Paton," "Notable Women Who Have Left their Impress Upon Heathen Lands," "Stories of Famous Native Converts," "Stories of Famous Missionary Ships." A valuable miscellany of material for mission programmes, together with a full and especially useful bibliography, which occupies nine pages, complete the volume.

Pertinent Paragraphs.

All I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

Pray ye; go ye; bring ye—a call to supplication, sacrifice, service.—L. D. Wishard.

There is but one failure, and that is not to be true to the best one knows.—Canon Farrar.

Money spent on myself may be a millstone about my neck; money spent on others may give me wings like the angels.—R. D. Hitchcock.

Many indeed think of being happy with God in heaven; but the being happy in God on earth never enters into their thoughts.—John Wesley.

Let my mental habit be the full of my Master that shall be on the watch, always and everywhere, to be used by Him or to stand and wait close to Him, as He pleases.—Moule.

The true happiness of man consists in being united to God, and his only misery is being separated from Him.—Plato.

Character is bounded on the north by sobriety, on the east by integrity, on the west by industry, and on the south by gentleness.—Frances E. Willard.

There is a good deal of suggestion in Dr. John Clifford's remark in a recent sermon, "So long as men think there is no connection between the polling booth and the prayer-meeting, the world will go to the devil while the saints remain on their knees."

Begin with a generous heart. Think how you can serve others. Then you shall find resources to grow. Your own portion shall not be left desolate. Strength shall be shed through you. Do the utmost with what you have and it shall go far enough.—O. B. Frothingham.

Missionary Notes.

Bishop Thoburn, of India, makes this striking statement, in discussing methods and principles of evangelistic work in heathen lands: "I have not preached against idolatry, so long as I know, for twenty years. I have not the time to do so. I am there to preach Christ."

It is thought wonderful that Marconi should have discovered an instrument which will, at long distances, register a message exactly as sent. Is it not more wonderful that at the present time silver and gold, when given to missions, registers a message of love which is understood by all? Missionary money speaks in many tongues. The heathen understand the value of gold, and are impressed with that which costs, often before they understand or are even interested in the truth as it is in Jesus Christ.

Thirty years ago in Japan the Scriptures were printed secretly, and copies were sent out only after dark. Those who were engaged upon this work did so at the risk of their lives. Now there is a Christian printing company at Yokohama, issuing the Scriptures not only in Japanese, but in Chinese, Thibetan, Korean, and two dialects of the Philippine Islands. Last year there were circulated in Japan alone over 138,000 copies, which is an increase of 29,000 copies over the previous year. There is in Japan a "Scripture Union," members of which now number 10,000, who agree to read a specified portion of the Bible every day in the year. Surely God's Word runneth very swiftly.—The Missionary Herald.

The last message of Dr. A. J. Gordon to his church: "Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore, ask yourselves daily what the Lord would have you do to connect with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions—how much you owe to the heathen, because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if the fields you work in are upon in superfluous luxuries or hoarded up in needless accumulations, instead of being sacredly devoted to giving the Gospel to the lost."

Devotional Service.

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

Again the readers of these columns are treated to bright thoughts and helpful suggestions from minds active and alert in the far West. To the Manitoba ministers we have kindly rendered their services, our thanks are due and cordially extended.

THO. J. PARK.

FEBRUARY 16.—"EMPTIED AND TRIED."

1 Cor. 10. 13; Heb. 2. 17, 18-4. 15.

HOME READINGS.

Mon., Feb. 10. Mastering temptation Matt. 26. 36-41
Tues., Feb. 11. The armor against him Eph. 6. 10-18
Wed., Feb. 12. The temptation petition Matt. 6. 9-13
Thu., Feb. 13. Glean from temptation Jas. 1. 2-14
Fri., Feb. 14. Don't tempt others Rom. 11. 13-19
Sat., Feb. 15. Christ's temptation Matt. 4. 1-11

In dealing with this subject, it might be well in the very outset to point out the significance of the term "temptation," as used in the Word of God. The word evidently has a twofold meaning. Sometimes it is used to denote testing or trying, as, e.g., in Jas. 1. 2, where the apostle says, "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." At other times it is used in the sense of solicitation to evil, as in Jas. 1. 13, "God cannot be tempted with evil, neither tempteth he any man." And frequently it may be understood as including both. This, however, need not involve us in any serious difficulty, since in every case a careful study of the context, together with the general analogy of "scriptural teaching will enable us to arrive at the truth."

Temptation, then, in both these senses has ever been the common lot of all Christians, nor does there seem to be any good reason for believing that we shall ever in this life get beyond its reach. This is a permanent factor in human experience, with which we all have to reckon. Our temptations will vary, but in one form or another all will be tempted and tried. The rich man may be tempted through his riches, and the poor man through his poverty; the wise man through his wisdom and the unlearned through his ignorance. One may be tried by adversity, another by prosperity, one by sorrow, another by happiness. I may be tempted from within, another may be tempted from without. But of this we may rest assured, all will be tempted. Nor can we reasonably cherish the hope of exemption from such during our natural life here.

Neither is it clear that such a condition would be desirable or best for us even if it were attainable. For, while Christ taught us to pray, "Lead us not into temptation," he nowhere promises his people immunity from the trials and conflicts of life, but rather assures us that in the world we shall have tribulation, and admonishes us to "be of good cheer." St. James, too, as we have already seen, exhorts the Christians to whom he writes, "to count it all joy when they fall into manifold temptations," giving as his reason for this strange advice, "that the trial of their faith would work patience." Hence it would appear that the trials and temptations which are incident to life here are not to be deplored as that which is necessarily evil, but are rather to be regarded as part of the discipline which God employs or permits for the strengthening and developing of our characters. This life is simply a probation, but if temptation were completely eliminated, it would cease to be such. The ship is tested before going to sea, not in order to destroy or injure it, but to prove

whether or not it is able to breast the storm and carry its precious cargo of souls to the desired haven. Even so we are tested from time to time to prove whether we are fitted to assume the responsibilities and duties which God would lay upon us. Or, to use the figure employed by Peter, the gold tried in the fire is purified thereby, separated from all alloy and heterogeneous substances, and proven to be pure by enduring the action of the fire unimpaired, so the fiery trials through which we are called to pass tend to purify the life, revealing and removing what is false of superficial, and proving what is genuine and true.

Sometimes, too, we are disposed to think that our lot is especially hard. We imagine that the tests to which we are subjected are more than ordinarily severe, and perhaps are inclined to murmur, or to seek to excuse our unfaithfulness on the ground of our exceptional trials. And this appears to have been about the position of the Corinthian Christians to whom Paul wrote, surrounded as they were by idolatry, and having just broken away from it themselves, they no doubt found it hard to discard all their heathen practices, to absolutely renounce the religion of their earlier life, and to turn their backs completely upon parents, friends, social customs, and all that they had so recently held most dear. And hence they seemed inclined to render only a divided allegiance, and sought to divide themselves on the ground of the character of their environment. But the apostle would dissuade them from any such erroneous conclusion, and so he assures them that the temptations to which they are exposed are after all only such as are common to men, and that God will never suffer his children to be tempted beyond their strength, but will always provide a way for their escape. And here reassuring and comforting may be, no matter what our environment may be, or what trials that are arrayed against us, God is mightier than environment, and more than all that can be against us, and he has promised that he will not permit us to be tempted beyond our ability to resist.

In Heb. 2. 17-18, and again in 4. 15, Christ is represented as our High Priest, and as such he makes atonement for our sins. In some important respects, however, Christ differed from the Jewish high priests. They as sinful men were under the necessity of first offering sacrifice for their own sins before making atonement for the sins of the people, but Christ, our High Priest, was sinless. They offered animal sacrifices, but he offered his own life; he sacrificed himself by their law, but he sacrificed his own life. Their sacrifice was to be repeated annually, but Christ's was once for all. They, generally speaking, were merciless and unsympathetic, but Christ voluntarily took upon himself temptation, manly, exposed himself, and enters into the sufferings of our stead, and in all our struggles and trials. "He was in all points tempted like as we are" (*ὁμοιωθήσασθαι*), "apart from sin," i.e., I take it, apart from the sinful nature in us which was not as we were tempted like as we are, and having experienced these things in himself, he is able to enter into the fullest sympathy with us, and to render the aid we require. It is a truth, generally if not universally recognized, that suffering, and particularly sufferings in coming, and particularly sufferings in coming, and the passages under consideration to teach this explicitly. But just how, or in how far the actual experience of these things was necessary to enable Christ to fully sympathize with us, it is difficult to say. The comforting assurance, however, is ours, that Christ as our great High Priest does sympathize

with us in all our temptations and trials, and that he is able and willing to render the assistance we need under every circumstance in life that we may always triumph. Our lives are not the product of chance. An all-wise and gracious providence rules, and

"He who knows our frame will spare Burdens, more than we can bear."

REV. W. W. ABBOTT, B.A., B.D.
Neepawa, Man.

FEBRUARY 23.—"OBEDIENCE."

1 Sam. 15. 22, 23; 1 Kings 3. 15; Rev. 22. 14.

HOME READINGS.

Mon., Feb. 17. Obey your parents Eph. 6. 1-4
Tues., Feb. 18. Obey your ruler Titus. 2. 11-14
Wed., Feb. 19. Obey God Josh. 23. 11-14
Thu., Feb. 20. Obedience rewarded 1 Pet. 1. 22-28
Fri., Feb. 21. Disobedience punished Levit. 24. 10-19
Sat., Feb. 22. The first disobedience Gen. 3. 1-19

We need continually to remind ourselves of the spirit that is necessary in our study of religious truth. Jesus said, "If any man will do his will, he shall know of the doctrine." An obedient will is indispensable to spiritual knowledge. We must not only seek an Intellectual understanding of it, but also make spiritual application of it to our own character and conduct. The ideal for Bible study in our devotional service, and everywhere, is intellectual light and spiritual warmth. And so we desire to approach this subject as earnest souls who seek to know the truth that we may live by it.

Following the leadings in our Scripture passages, we shall ask, and seek to answer to ourselves, four important questions concerning obedience.

I. HOW DOES GOD'S CLAIM TO OBEDIENCE COME?

The law of God came to King Saul, as related in our first passage, at the lips of an acknowledged prophet of the Lord. Through Samuel came the divine command to Saul to wage war against Israel's ancient enemy, Amalek, and not to take any booty. "The reason was no doubt to hold the motives of the Israelites on a high plane. They were executioners of God's will, not marauders seeking plunder." Saul's duty was clear, for he der.

Saul to drag me out through Samuel. "And all Israel from Dan to Beersheba knew that Samuel was established to be a prophet of the Lord," and Saul knew it. To Solomon the commands and promises of the Lord came as an inspiration of a noble, far-seeing vision. "In Gideon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee." Solomon asked for an understanding heart; and God promised for him, and also riches and honor, and long life; he should obey the Lord's commands.

God's claim to our obedience comes to us in both these ways: by the messages of prophets and apostles, and by the inspiration of the Spirit in our own hearts. "Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour" . . . "until the day dawn, and the day shall arise in your hearts." And God "hath spoken unto us by his Son in whom we have abode," says the Divine Prophet, Charles Phillips Brooks, in his own noble way, tells us how Christ claims our obedience: "Obeying Christ, we say; and what is Christ? I think over all that I know of him, and this is what he is: First, he is the utterance of the eternal righteousness that supreme nature in which there is the source and pattern of all goodness—God; second, he is a man of clear, sharp, definite character, who lived a life in Palestine which still shines with

a distinctness that no other human life can rival; third, by his Spirit he is a perpetual presence, a constant standard and inspiration in the heart of every man who loves and trusts him. All these things come up to me when I say, 'Christ.' And, now, can such a Christ speak to me? Can he say to me, 'Do this?' If as I think about some act which it is possible for me to do, there rise up about that act these three convictions: First, that it is right, that it is in harmony with that great constant goodness which fills the world and comes from God; second, that that man in Palestine would have done it if it had offered itself to him there as it offers itself to me here; and, third, that if I do it now, my own soul will be fed and strengthened—if these three convictions come and gather round that act, and take it up and lay it before my conscience and my heart, then I know Christ is bidding me do it."

II. WHAT DOES OBEDIENCE MEAN?

Saul had accomplished part of God's commission, but he had not obeyed God at all. He had strong temptation, no doubt, for an Eastern army would clamor for plunder, and he would not wish to be unpopular with his army. But even his own paltry, unmanly excuses show that he was conscious of disobedience. Obedience is an inward thing, a matter of the intention. Even the outward thing commanded, if done from a wrong motive, is not true obedience. The outward forms are an "abomination unto God" if the true spirit is wanting. "To obey is better than sacrifice," for it is the very thing that the sacrifice is intended to represent. Both the Old Testament and the New insist on the integrity of the spirit.

But this spirit of the one will manifest itself in careful attention to outward act; it will endeavor not to "offend in one point." F. W. Robertson tells of the "Roman commander who forbade an engagement with the enemy, and the first transgressor against whose prohibition was his son. He accepted the challenge of the leader of the other host, met, slew, spoiled him, and then in triumphant feeling carried the spoils to his father's tent. But the Roman father refused to recognize the instinct which prompted this as deserving of the name of love. Disobedience contradicted it, and deserved death." Jesus said, "If ye love me, ye will keep my commandments." John 14. 15 (R.V.).

The evangelical character of true obedience should be recognized. "When the kindness of God, our Saviour, and his love toward man," bringing salvation through Jesus Christ, is received by faith, "we love him because he first loved us," and loving him, we consequently obey him.

"I turn to your own consciences, dear friends. Is there nothing that Christ, as your friend, your Lord, your Saviour, wants you to do that you are leaving undone to-day? Do you doubt one instant that with his high and deep love for your soul, he wants you to pray? And do you pray? Do you doubt one instant that it is his will that you should honor and help and bless all those men about you who are his brethren? And are you doing anything like that? Do you doubt one instant that his will is that you should make life serious and lofty? And are you making it frivolous and low? Do you doubt one instant that he wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that his command is for you openly to own him and declare that you are his servant before all the world? And have you done it?"

III. IF I AM "DISOBEDIENT UNTO THE HEAVENLY VISION?"

"Every transgression and disobedience receive—and receive—a just recompense of reward. How shall we escape?"

God's word to Saul was, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

And "the Lord said unto Solomon, forasmuch as this is one of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and give it to thy servant." (1 Kings 11.)

And we, too, forfeit the kingdom—the kingdom of God—when we disobey; for Christ "is the author of eternal salvation unto all them that obey him." There are tragedies to-day. How many who might have lived noble lives and achieved great things for God, in the spirit of Saul of Tarsus, if only like him they had been "not disobedient unto the heavenly vision," have thrown away a kingdom, and lost themselves by their disobedience, as did King Saul of ancient Israel?

IV. IF I FIND HIM, IF I FOLLOW, WHAT?

"I wish I could convince you all how hard it is to kick against the pricks! I wish I could give each of you a good long draught out of the sweet cup of submission!" This was written by one who had herself drunk deeply of "the sweet cup of submission." And Faber, whose saintly life knew the blessedness of obedience, sang,

"I cannot fear thy blessed will,
Thine empire is so sweet."

Length of life was the promise to Solomon as the blessing of his obedience, and to him, and men of his time, this was counted rich reward. To us in this Christian era, depth of life, breadth of life, fullness of life are the "exceeding great and precious promises" that are spoken to us if we are obedient; as Jesus himself said of them that "hear his voice" and "follow him," "I am come that they might have life, and that they might have it more abundantly." I shall have food and clothing, as the disobedient ordinarily have, for my heavenly Father knoweth that I have need of all these things, and doubtless I shall live longer, but surely these are not things of first importance and worth—the satisfying joy of serving my divine Lord, the inspiring visions of truth that greet me on the mountain-summits of duty, the victorious strength that develops in my willing work for him, the light of his countenance beaming upon me—"Oh, this is life, and peace, and joy!"

"Blessed are they that do his commandments, that they may have right to the tree of life," plucking rich foretastes of its fruit here, and looking for the time, when entering "in through the gates into the city," the full felicity of obedience shall be known.

REV. WALTER A. COOKE, B.A.,
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MARCH 2.—"THE JOY OF SERVICE."

Ps. 128. 5, 6; Matt. 25. 19-33.

HOME READINGS.

Mon., Feb. 25.	Diligent service	Josh. 22. 1-12
Tue., Feb. 26.	Serving two masters	.....	Luke 16. 1-13
Wed., Feb. 28.	Our reasonable service	.....	Rom. 12. 1-21
Thu., Feb. 27.	Lowly service	.....	Luke 22. 34-39
Fri., Feb. 29.	Hearty service	.....	Col. 3. 23-25
Sat., Mar. 1.	Service rewarded	.....	Heb. 6. 1-12

It has been said that nothing shows the quality of a person so much as the source to which he turns for his joy. It is equally true that nothing shows one's estimate of the true Christian life more than the glad, bright enthusiasm with which one enters into the service of our Lord. That true-hearted, whole-hearted service which proclaims Christ as the source of all joy, whence flow rivers of

the highest pleasure and joy ever known to man, is much needed.

"It streams the whole creation reach
So plentiful is the store,
Enough for all, enough for each,
And enough for evermore."

Let us make no mistake here. This joy is not an outward frame or mood which appears to our senses, to give us a good laugh that we may forget our cares and duties. Deeper far than that lies "the joy of service." It is the joy of rest and peace in the inner man.

Long ago the old Latin writer, Seneca, found the place of true joy in man, and wrote: "The seat of true joy is within, and there is no cheerfulness like the resolution of a brave mind."

Petrowe has called this psalm "a pilgrim song" of the Jews after their return from exile. "Sowing time is always a season of care and anxiety, but the harvest repays for all that. So the colonists in Canada were exposed to many trials and dangers, but a glorious future was before them. Their weeping, labor, discouragement, and opposition, were all changed into joy as their country developed, and also the great Empire to which they belong.

Every Epworth League is a band of colonists. They are trying to bring under their spiritual cultivation and control the great uncultivated prairies of humanity in their own country; trying to get the precious ore out of stony hearts, and refine it by the power of the Holy Spirit for the Master's use, expecting till the forests of doubt are all cleared away, and every detail of our life, and our individualism drained, and the rough places made smooth; while the ore of the mines shall be minted and sent out as current coin of the kingdom of God, stamped on one side with the word that will cause it to pass anywhere at par—character. Of this the psalmist sings,

"He shall come, he shall come, with songs of joy,
Bearing his sheaves."

Who? The one—the League who believes in the possibilities in man, and appeals to those possibilities, and by the help of God may be brought forth in every person we meet, if we but work with the blessed Christ, "who for the joy that was set before him, endured the cross, despising the shame."

Alas! too many of our good and noble members transpire this order in actual service. They despise the cross in the meeting, and sit still and endure the shame of having a dull meeting, forgetting that there is a divine order, and that although weak, they are to show how that "the joy of the Lord is their strength" in every place.

Man, on the other hand, is dependent on others, but "the joy of service" is not subject to the caprice of others' moods and fancies. Hear his word, O Mr. Faintheart, "Your heart shall rejoice, and your joy no man taketh from you." Be then always ready to give the reason for the joy that is within you, with meekness and fear.

How? How shall all this be a fact of experience in the members of our League? Oliver Cromwell was on one occasion visiting one of the great churches of England, and discovered in the niches one of his side chapels a number of silver statues. "What are these?" asked he of the dean, who was showing him round the church. "Please, your highness, they are the twelve apostles," was the reply. "The twelve apostles, are they? Well, take them away at once, and melt them down, and coin them into money, that they, like thy Master, may go about doing good," said Cromwell. There are too many statues of silver and gold in our Epworth League meetings, so much so that often there are more statues than

worshippers and workers. They are all of genuine metal, but the holy metal is down by the fire of the Holy Spirit, and coined for the service of the Master, bearing his image, with joy. In all departments of our social and commercial life to have plenty of coin is a very valuable aid to make the enterprise prosper and a success. What we need in Epworth League work is more coin in current use and less statues around in our Leagues and churches.

"Let not your heart be troubled" in the meeting. Don't wait long enough for that. Take your part with joy—twice or more in the same meeting, if your heart is so full of joy that it gives you strength. If needed, show your strength with joy. Never scold. No matter how dark the outlook, or how foolish, or small the kingdom may seem where your lot may be cast. Are there only a few present, and some whom you have invited have gone elsewhere? Nevertheless, rejoice that you have a joy in his service, who is King of kings, and remember that the kingdom is like the talents well used, and upon the servants who use the talents well will come the blessing, "Well done, . . . enter into the joy of thy Lord"—faithful in little—trusted with much. But, says one, I have not this joy of service. It is always a task for me, more than a joy to take any part in the Master's work. Then, my dear fellow-workers, it was for your sakes the Lord gave the parable of the talents, and for your sakes it has been chosen with this topic, also, that you may use your talent, and enter into the joy of thy Lord. How shall we enter into the joy of our Lord, whose joy was, and is, in doing good? Accept his invitation: "Follow thou me"—and you will know. Arise, my brother, and gird thyself for this holy exercise. Begin with prayer. It will take away the effect of any clouds. More things are wrought by prayer than this world dreams of."

On a recent missionary day the deputation and pastor were in much doubt as to just what to do, and they betook themselves to prayer, and the Holy Spirit brought certain lines of work not thought of before. The result on the circuit was a glorious spiritual and financial success. When the same two met next day in prayer and thanksgiving, they were full of the joy of the Lord. Try it.

You can sing. Select some beautiful hymn, and sing it till you feel every word, and then sing it with joy, so that it may reach some burdened heart.

"Call them in! the weak, the weary,

Laden with the doom of sin;
Bid them come and rest in Jesus;
He is waiting; call them in."

And as the songs reach the souls of others, you will know the joy of such service.

Speak for the Master. Yes, "ye are my witnesses," saith the Lord. "Let the redeemed of the Lord say so, whom he hath redeemed," and it will be a power. Wait for nobody—speak. You have the Gospel—the good news—tell it. Announce it to all the world. To the one by your side, in your own League, in your home, or store, or shop, or farm, he will be as glad to hear it as the Chinaman far away. To help it to be as a duty and a pleasure—would you know the joy of service—be a bringer of good news to the one by your side; you may feel a little ashamed to speak to your friend after being silent so long, but try it, if you would have the joy of the Master's service.

Do you say in your heart: "But who is sufficient for these things?" The answer is, he who uses the Sword of the Spirit, which is the Word of God. "The pure in heart shall see God," and as your heart becomes more and more purified of all false modesty, you will the more clearly see God and cry: "O Lord, open

thou my lips, and my mouth shall show forth thy praise," and your joy will be full, as you see those around you "draw water from the wells of salvation." Praise God, we all may know the joy of service. By prayer, by song, by the Word, by attendance at church, by the Holy Communion, by the Holy Spirit, by love unfeigned, by the armor of righteousness on the right hand and on the left, if only we are willing to follow Christ, and can say, "My meat is to do the will of him that sent me." For this cause came I into the world." Then the joy will surely be ours, for then you will get a vision of the things of Christ. How? Have the mind of Christ if you would have the vision of the Son of God. To be something and do something for our God and our fellow-men, rather than to feel something, is the joy of service—is Christianity.

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MARCH 9.—"THE SECRET OF ENDURANCE."

Heb. 11, 24-27; Ex. 33, 9-23.

HOME READINGS.

Mon., Mar. 3. Wrestling with God. Gen. 32, 24-32
Tues., Mar. 4. God's presence. Ex. 40, 34-38
Wed., Mar. 5. Prayer. John 15, 1-7
Thurs., Mar. 6. Faith in God. Mark 11, 20-26
Fri., Mar. 7. Assurance. 1 John 5, 9-13
Sat., Mar. 8. The secret. Eph. 3, 14-21; Jude 24-25

"The secret of the Lord is with them that fear him." The secret of endurance, what is it but that faith in God which enabled the great Hebrew general to refuse to be called the son of Pharaoh's daughter, to forsake the Egyptian court with all its pomp and pleasure. He had drunk deeply from its fountains of learning, and for forty years been in the lap of Oriental luxury, and yet it is recorded of him that he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

Nothing great is ever accomplished by man without effort, and no man ever attained to true greatness suddenly. The Divine order is, "First the blade, then the ear, then the full corn in the ear." God's methods of operation are usually silent, often slow, but always sure. Eighty years of training were necessary to fit Moses for his important life-work. As D. L. Moody has put it, "The first forty years were spent in learning to be somebody, the second forty in learning to be nobody, and the remainder of his life in proving what God can do with a man who has learned both lessons." It is to fit Moses for that enabled Joseph to say, "How can I do this great wickedness and sin against God?" and Paul to declare, "I can do all things through Christ, that strengtheneth me, while I am clear, and distinct assures us, "This is the victory that overcometh the world, even our faith."

FAITH IN GOD IMPLIES

1. "God's presence."—He is present to the believer as a friend, whose love has been accepted, and whose conversation is understood with the intelligence of a kindred nature. Thus we read, "The Lord spake unto Moses face to face, as a man speaketh unto his friend," and "My presence shall go with thee, and I will give thee rest." Through the wilderness, for forty years, by day and by night, God's presence was with his people, cheering, helping, leading.

"I fear no foe with thee at hand to bless,
Ills have no weight, and tears no bitterness.

Where is death's sting? Where, grave, thy victory?
I triumph still if thou abide with me."

2. "Communion with God."—Although God said to Moses, "Thou canst not see

my face; for there shall no man see me and live," yet Moses talked with God, and received assurance from him that his requests would be granted. He said, "Thou hast found grace in my sight, and I know thee by name." And as difficulties arose, and light was needed, Moses went to God, and never in vain, for in every time of trial and perplexity God opened up the way. On down through the centuries men have been waiting upon God and receiving the fulfillment of his promises, and to-day we sing,

"Talk with us, Lord, thyself reveal,

While here on earth we roam;
Speak to our hearts, and let us feel
The kindling of thy love.

"With thee conversing, we forget
All time, and toil, and care;
Labor is rest, and pain is sweet,
If thou, my God, art here."

3. "Separation from the world."—Moses felt the importance of the work committed to him, he knew that with mere human wisdom and strength it would be impossible to conquer such a vast and unpopulated territory in the desert, so we hear him say: "If thy presence go not with me, carry us not up hence, for wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not for us that we goest with us? If shall we be separated, I and thy people, from all the peoples that are upon the face of the earth." This thought of separation from the outside world has become so entrenched in the Jewish race that even to-day, scattered and wandering though they are, with no country to call home, they are still separate and distinct from all other peoples; practising many of their ancient habits and customs, and waiting for the time when they affirm they will be brought together and be re-possessed of that ancient land which was promised of God to Abraham and his seed.

God's people in all ages have been a special and peculiar people, separated from the world in life and conduct, and enjoying God's presence and favor. No one unaided by God is able to make the wilderness journey in safety, and only by forsaking sin can we ensure God's presence and help.

REV. C. F. VAN NORMAN,
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The Milkman In Cuba.

The stratagems of the Cuban milkman, foiled by the quick wit of the Cuban housewife, are described by Edward Page Gaston:

"How many cows there are about the streets!" somebody exclaims, and then he is informed that the morning milk is being delivered. A bunch of porters, their drivers, come before a house, and the "porters" comes out with a cup for the morning's supply.

It is seen then that the cows are being milked from door to door by the dairyman, for this is the way the acute Cuban housewives have taken to assure for themselves milk which is entirely fresh and absolutely pure. Otherwise the vender might dilute the milk before delivering it to his customers, and craftily stir into the watery fluid the juice of the sweet potato to color it up to a dully rich and "creamy cast."

Even with the cows milked before the door one must continue to watch the milkman, for I have even heard of their having a rubber bag of water concealed under their loose frocks, and connected with a rubber tube running down the inside of the sleeve, its tip being concealed in the hollow of the milking hand. Only a gentle pressure upon the bag of water within is needed to thus cause both milk and water to flow into the cup at the same time. The milk venders of Italy and India practice this identical trick.

The Sunday School

Sunday-school Attractions.

BY MR. J. A. TOMPKINS.

The Sunday-school should not overlook the importance of attractions. We often hear the remark that young people should not expect to be hired to go to Sunday-school. That young people should consider it a privilege and pleasure to attend Sunday-school is very true, but if the school is devoid of everything in the way of attractions, I venture to predict that it will be hard to maintain the attendance. Perhaps the greatest attraction is a good library, kept by what is known as the card system, a method that does away with registers, and makes it impossible for a book to be lost, or a new one to be obtained, till the old one is returned. Every book should be carefully read by some one competent to judge of its merits before being put on your library shelves. Among the other attractions of the ideal Sunday-school is a good orchestra, good singing, children's days, picnics, prizes, and Christmas trees. Don't think these things are too much trouble; they pay bigger returns than the dividends of the Standard Oil Company. Perhaps the time may come when you can educate children and young people and old people, too, up to the privileges of attending Sunday-school without these inducements, but I fear the day is somewhat distant. My observation has been that the more attention that has been paid to the pleasing and the beautiful in connection with Sunday-school work, the more the school has flourished, and as we have grown lax and indifferent in these things, in just so great a degree has the interest and enthusiasm seemed to flag. Let the Sunday-school be known as a place where instruction is made pleasing and delightful, and not administered like a dose of medicine, nor under the stern hand of discipline; let the Sunday-school room be filled with smiles and sunshine, with music and flowers, with songs and prayers as well as study; let it be the sweetest, brightest, purest, most joyful and delightful spot on earth, and you will not be far from the ideal Sunday-school.

Granby, Que.

Parents' Reception.

The teachers and officers of Parliament Street Sunday-school, Toronto, recently gave a reception for the parents of scholars attending the school. There were about 150 present, and the occasion gave the Sunday-school workers an opportunity of coming into contact with quite a number of people who were not in the habit of attending church.

Home Department.

The Home Department of the Stouffville Methodist Sunday-school is in a flourishing condition. The following is an extract from the annual report presented by Mr. Geo. Flint, superintendent: "We have now completed the seventh year in this work, and in looking back it seems the only limit to it is the effort made to overtake it. We do very few having regularly taken the study of the lesson deliberately give it up. The removals average about seven per year, and the deaths about two per year, so there is quite a gap to be annually filled up. The Home Department gave me an opportunity of conversing on personal sal-

vation with most of those who have died. During the past year four devoted faithful members have passed away. As I had been deprived, in a large measure, the latter end of life, of the public means of grace. They could not go to the Sunday-school, therefore the Sunday-school went to them. During the past quarter, in studying the beautiful lives of Joseph and Moses, we felt an inspiration and instruction to obey God as we never experienced before."

Successful Anniversary.

Sunday, December 22nd, was Anniversary Sunday of Nile Sunday-school. A sermon was preached to the children in the morning, and one to adults in the evening by Rev. — Whaley, of St. Helen's. The regular session of the Sunday-school was held in the afternoon. A special collection, amounting to over \$32, was taken up, and prize-books were distributed to those who learned verses during the year. The school is self-sustaining. The total collections for the year amounted to over \$100. More than 8,000 Scripture verses were recited by the scholars of the intermediate and primary classes. The average attendance was about 195. The school is prosperous, and the workers are looking for grand results.

Teachers' Institute.

Wednesday night, January 15th, in Dublin Street Church, Guelph, there was set on foot an organization to be known as the Sunday-school Teachers' Institute of Dublin Street Church. The purpose of the Institute is threefold: (1) To study the Sunday-school lesson preparatory to teaching it on the following Sunday. (2) To pursue a course of teacher-trainings, designed to equip the teachers to present the Bible lessons according to the best methods. (3) To receive instruction in Normal Bible study in order to give a full knowledge of the Bible to the scholars of the school. The attendance was large last night. The Sunday-school lesson was presented by the pastor, Rev. Theo. J. Parr, M.A., with the aid of the black-board; and this was followed by an address by Mr. J. J. Davidson, teacher in the Central School, on "How to secure and retain attention in a Sunday-school class." The institute has been started at the suggestion of Mr. Parr, under whose direction the sessions will be conducted. The meetings will be held once a week, on Wednesday evenings.

Advertising the Sunday-school.

The Sunday-school service is generally announced from the pulpit at the morning church service, but often it needs additional advertising to give the ordinary adult church-goer an impression that he is invited and urged to attend the teaching service of the church. The superintendent of the Lebanon, New Hampshire, Congregational Sunday-school, H. E. Waite, is vice-president of District No. 1, West Grafton Union Sunday-school Association, and, being a printer, saw the need of better advertising of the Sunday-school. He set to work to get an attractively printed slip like the following:

Our school immediately follows this service, taking up the work the Sabbath school alone can do for the children; it needs all your help. But this School is not alone for children; it needs all the older ones, it is the parent and older brother and sister. It will welcome you

Mr. Waite was not content to simply supply his own school with these slips, and so they are used at the door of other churches in Lebanon with considerable success.—Sunday-school Times.

Persistence.

One thing which too many teachers and officers lack is persistence. They run very well for a time, but they soon grow weary in well-doing. They do not see immediate fruits of their labors, and they become discouraged and quit. Or they conclude that their Sunday-school work requires too much exertion, mental and physical, and they prefer to take life more easily. On the other hand, who can estimate the good results which must flow from years of patient, persevering, prayerful effort? Let us men be weary in well-doing, for "in due season we shall reap if we faint not."—The Bible Teacher.

The One Thing Needed.

I know the value of separate classrooms, of method and order, of the mechanical and literary apparatus for teaching purposes. I am thankful for all that is done to elucidate and illustrate the Bible-lessons; but, after all, I come back to the deep and fixed conviction, that the one thing which is needed throughout all our schools is this: Let us men be weary in well-doing, the still, small voice of God, the hush of His Presence, the convicting and converting power of the Holy Spirit, the attractiveness of a warm heart and a consecrated life, are more—a hundred times more—important than all beside, and these within the reach of the simplest and humblest in our ranks.—Rev. F. B. Meyer.

Being Superintendent.

That is anything but a happy day for the school when the office of superintendent comes to be encumbered with a brother who is suffering from the omission of a spinal column in his normal make-up. "When I am superintendent, I propose to be superintendent," said a very successful and highly-esteemed superintendent in our hearing not long since. He is not the unreasonable sort of man whom one has reason to fear may take the bit in his teeth and run away with everything. He has learned from long experience that much of the responsibility for the success of the school rests upon him. He feels that he must have a policy and that he must carry it out, and in doing so he cannot afford to humor every whim and suffer himself to be deflected from his purpose by every officious man or woman who feels especially commissioned to advise him how to conduct the affairs of his office. Let the superintendent first make sure that he is right, and then go ahead.—Sunday-school Work.

Plodding.

The prizes in life do not always fall to the men of exceptional endowment, to whom we give the name "genius." The plodder often succeeds where the genius fails. The old fable of the hare and the tortoise is true to the facts of life. The genius that wins is not so much a prodigy of endowment as it is a prodigy of industry, an unbounded capacity for taking pains.—The Baptist Union.

Better Equipment.

Better equipment and more thorough work in the Sunday-school is the demand of the new century. And this is likely to be the dominant feeling in the Denver meeting of the International Association, which will be held during the last week in June. Only the best of our communi-ty is worthy as an offering to the Most High.



Junior Department.

All communications for this Department should be directed to REV. S. T. BARTLETT, Box 214, Napawan, Ontario. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

Weekly Topics.

FEBRUARY TOPIC: "GROWTH."

February 9th.—"The message of the Bible for me."—Psalm 119, 105: " Thy word is a lamp unto my feet, and light unto my path."

The message of the Bible is one of "light," and "life" are combined. (See John 1, 4-5.) Without light even a plant will soon die. What the sun is to the soil Jesus Christ is to the soul. Light also stands for "knowledge." Darkness represents ignorance. The heathen are said to be in darkness and the shadow of death because they know not Jesus, who is "light and life." And the Bible gives us the best and highest knowledge. It teaches us about God, sin, salvation, duty, destiny, and informs us of all we need to know so as to live right and die happy. "Light" also means "growth." No dead thing can grow, but a small plant into the light, and you know how it will grow. So with our hearts. They grow in goodness, as we live in the light of God. And light means "holiness." It is an emblem of purity. The darkness represents sin. "Men love darkness rather than light because their deeds are evil." To walk in the light calls us to pure words, good thoughts, noble actions, holy motives—to follow Christ who is Life. Light also represents "truth." How clear, how transparent it is. How the sublimities glisten and sparkle. Emblems of truth are they all. A lie is a dark and evil thing. Let us hate and shun it for ever. And truth means safety. They who walk in truth are in a safe way. Lying means danger and death—so the message of the Bible to us is one of—

Life.

Intelligence.

Growth.

Holiness.

Truth.

And not only are these blessings "for me," but for all. Let us send the Bible everywhere, that all people may be blessed by its "light."

February 16th.—"The way I may find that message."—John 5, 39: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." (R. V.)

Jesus Christ is our life. The Scriptures testify him. They do not take his place. So we may find the message of light and life leading us up to Christ. Mere Bible reading is not by itself enough. If it does not reveal Jesus to us, it will not do all God means it to do, for the whole message of the Bible centres in and leads up to Christ. The Jews studied the Scriptures very earnestly; but they would not see Jesus in them (John 5, 40). So they did not have "life" as he wanted them to. All our Bible reading should show us Jesus more clearly, or it will not be a great blessing to us. So the only sure way to find the message of the Bible is to ask for Jesus. He is in the whole Book. Whatever it teaches centres in him. Salvation runs like a golden thread from Genesis to Revelation, and he is our Saviour unto

life eternal. So, as Evangelist Moull outlines it, God's Word is a

Blessed
Inheritance,
Bringing
Life
Everlasting.

But the "Life Everlasting" is in Jesus Christ alone. The Bible "bears witness" of him—of his power and grace, of his words and works, of his life and death, and, above all, of his mercy and love. So it calls us to him, and is a

Beautiful
Invention,
Bearing
Love
Eternal

to us, and all who read or hear it. Let us "search" and send it. Searching ourselves and sending to all who have it not.

February 23rd.—"Memorizing the Bible."—Psalm 119, 11: "Thy word have I laid up in my heart, that I might not sin against thee." (R. V.)

It is a striking fact that old people remember much more clearly what they learned many years ago than what happened a week or a month ago. This is because the memory of the young is more retentive. Hence, youth is the best time to learn the truths of God's Word. We cannot know too much about it; but to know it for its own sake is the most precious knowledge of all. The "heart" was used as the seat of affection or love. Not only with our intellects are we to know God's Word, but in our loving sympathy for it we are to enjoy it while we obey its precepts. Bible truths "laid up" in the heart are valuable possessions—they provide an arsenal full of ammunition for us to use against our enemy, Satan. Jesus found it so. He used the Word of God against the tempter, and overcame temptation by the strength of the truth, which he quoted when he repeatedly said, "It is written." Look at the subject well, and then see if the heart in which God's Word is "laid up" is not a

Holy

Earnest

Affectionate

Reverent

Thankful

These qualities are much needed. Boys and girls who do not consent to Satan, who are full of earnestness for God, who love him and one another, who reverence everything sacred, and who are grateful for God's many mercies, are needed everywhere. The only way to obtain such is to fill minds and hearts in infancy and childhood with the precious and powerful truths of God's Word.

MARCH TOPIC: "STRENGTH."

This is what we all would like—strength! "A strong boy!" How he prides himself! How his companions admire and perhaps envy him. The glory of young men is their strength. It is as true now as in Solomon's day. Physical muscle is admirable, but often put to a bad use. It cannot of itself make a man. Many abuse it, and in place of being strong men in the Bible sense, they are the agents of the devil in wrong-doing, and poor, puny, miserable weaklings before God. Moral muscle is better than physical. It may not be the lot of every boy to be a strong man physically; but all may be strong morally. And if both physical and moral strength are united, so much the better. The topic for this month tells us one way in which we may become really and truly

strong—by prayer. God's strong men have all been prayerful men. Samuel the child began to be strong when he learned to say, "thy servant heareth." He talked with God, and so we read of him that he "grew" and that "God was with him and did let none of his words fall to the ground." By that it is meant that Samuel the boy grew into Samuel the powerful prophet—a man of great influence among the people of his country. Such men are still in demand. Our country, our church, our homes, all need such. From our present Junior ranks they may come. Therefore, as God said to Joshua, let us say to our growing youth, "Be strong and very courageous; for that thou mayest have good success." Strength is essential to success, and true, honorable, abiding success is impossible without a measure of moral stability. How is this to be obtained? The next weekly topic tells us.

March 2nd.—"The secret of strength."—Isa. 40, 31: "They that wait upon the Lord shall renew their strength."

David, in praising God, said, "The Lord is my strength and my salvation." He acknowledged his weakness apart from God. Christ taught his disciples the same great fact. "Without me ye can do nothing." "Strengthen thou me," has been the prayer of many thousands of God's servants. To "wait upon the Lord" means to come to him in prayer by faith and realize the help of his presence.

Find.

Ask.

Incline.

Take.

Hold.

These are emphatic words embodied in the faith that draws upon the infinite power of God, and then uses that power for victory over sin. We are to be strong; not to "show off" but to serve. Serving God and our fellows is the one covet and seek strength. No one who failed to use his strength for God's glory possessed it long. From the time of Samson to the present this has been true. And vice versa. From the time of Peter it has been true that the exercise of the strength of faith in witness for Christ has increased moral heroism. The disciples at Pentecost waited upon the Lord, they received power, they used it, it remained with them, and renewed them gloriously. Our Juniors must pray it they would grow and continue strong. Without prayer, none can retain power to do God's will; but by prayer daily offered, all may overcome sin and live to do the will of the Lord. In times of weakness, therefore, pray, and as truly as in the days long gone by, even now God will give "power to the faint" and increase strength to them that have no might in themselves.

March 9th.—"True prayer."—Matt. 6, 6; Mark 1, 26, 27.

As a Bible reading, dealing with this subject, study the following outline with your Juniors. True prayer involves—

1. Sense of want, i.e., hunger is a condition and prophecy of supply. All Scripture recognizes this.
2. Sincerity.—Ps. 78, 36, 37; Jer. 29, 11, 12, 13; Job 16, 17.
3. Humility.—Gen. 18, 27; 32, 10; Jonah 2, 7; Luke 18, 13.
4. Obedience.—Isa. 38, 3; Jno. 15, 7; 1 Jno. 3, 22; 1 Pet. 3, 15.
5. Purity.—Ps. 15; Prov. 15, 8, 29; 28, 9; Isa. 1, 15; Jas. 4, 3.
6. Faith.—Matt. 21, 22; Mark 11, 24; Jas. 1, 6, 7.
7. Definiteness.—Acts 12, 5; Jas. 5, 16.

- 8. Importance.—Luke 6, 12; 11, 8-10; 21, 35; 18, 1; 1 Thes. 5, 17.
- 9. Unity.—Matt. 18, 19; Rom. 15, 30; 2 Cor. 1, 11; Phil. 1, 4, 19.
- 10. According to Divine Will.—1 Jno. 5, 14, 15.
- 11. In Christ's Name.—Jno. 14, 13; 15, 16.
- 12. Thanksgiving.—Col. 4, 2; Neh. 11, 17.
- 13. Forgiving Spirit.—Matt. 5, 23, 24; 6, 14, 15; Mark 11, 25.

The above outline will be too much for one meeting; but it is given in the hope that its study may bring to the minds and hearts of many the true Scripture teaching of prayer as illustrated in the examples cited.

On Guard.

You have a little prisoner,
He's nimble, sharp, and clever,
He's sure to get away from you,
Unless you watch him ever.

And when he once gets out he makes
More trouble in an hour,
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words
Not good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just—your little tongue.

—Priscilla Leonard.

Thistle in Jack's Heart.

"If I were a farmer," said Jack to his mother, "I wouldn't let any old thistles grow in my fields. I wouldn't have anything but the best grain and fruit."

"But how about the field you do own?" asked his mother very seriously. "I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked Jack, in surprise.

"The other day I heard you say, 'Plague take it,' an expression I never heard you say before. I said: 'Some one has sown a thistle in Jack's heart.' Our lives are fields given us by God. Our parents and teachers are trying to sow good seed, so that nothing but the grain and fruit may grow in them. Are we helping them?—Junior World.

How Blind Children Play.

Many young people who have good eyesight of their own will be interested to learn how little folks who have no sight at all can get on. A writer in "Little Folks" gives a very interesting account of their doings:

"At the place called Swiss Cottage, in the northern part of London, there is a large and splendid building called the Blind School. Many of the blind boys and girls of London are sent to this school to be taught to read and write and to learn some kind of work, so that when they grow up they may be able to earn their own living. A visit to this blind school is a very interesting and wonderful experience. When the author of this article went with his friend, the photographer, they were shown into a large play-ground. A number of girls were playing together, and at first it was impossible to believe that they were blind. Most of them were romping about just like ordinary children with eyesight. They never ran into one another, nor stumbled against corners, so that they seemed to see exactly where they were going. Several of them were playing

with skipping-ropes, laughing and shouting with great enjoyment. Two girls would wind the rope slowly and steadily, until another girl would run in and begin to skip, while the rope turned faster and faster, and at last the skipper was out of breath. And yet these girls were blind! How did they manage to run toward the rope just at the right time and not get entangled, or jump at the wrong moment? That is a puzzle for little folks who can see when they skip!"

"What You Are."

A little boy was on the scales, and, being very anxious to outweigh his playmate, he puffed out his cheeks and swelled up like a little frog. But the playmate was the wiser boy. "O ho!" he cried in scorn, "that doesn't do any good; you can only weigh what you are!" How true that is of us bigger children, who try to impress ourselves upon our neighbors and friends, and even upon ourselves, and, yes—sometimes upon God Almighty, by the virtues we would like to scorn, "I doesn't do any good. You may impose upon your neighbor's judgment, and get him to say you are a fine fellow—noble, generous, brave, faithful, loving; but if it is not deeply true, if you are not generous, brave, and loving, these fancied qualities are not moving him to be generous, brave, and loving. You can only weigh what you are."—The Wellspring.

Birthday Exercises.

Do you observe the birthdays in your society? Unless the Sunday-school has already inaugurated the custom, we would suggest that the Junior Society adopt the plan. Have a "birthday box" for missions, into which, on the Sunday preceding or following the birthday, as may seem best to you, each child shall place as many pennies as he or she is years old. Make a little special service of this, with song and prayer. From The Baptist Teacher we select two songs, the first especially appropriate as a marching song when the child is one of the younger Juniors; the second equally appropriate as a prayer song for the older boys and girls:

'A birthday, a birthday, with happy hearts we sing;
An offering, an offering, in cheerful hands we bring;
May God care for —, and send blessings from above
On this gift of thankfulness, praise, and of love.

These pennies for children who pray to wood and stone,
To tell them of Jesus, who wants them for his own;
We thank thee, dear Saviour, for making us to be
Thy servants, in telling the children of thee."

"For our pleasant birthdays,
While we gladly sing,
For our years so happy,
Lord, our gifts we bring.

"For thy love, dear Saviour,
For thy tender care,
Thankful hearts we give thee;
Hear our birthday prayer."

Japanese Children.

Twice a year the children have a festival all their own. The boys' festival occurs on May 5, which is the festival of Hachiman, the god of war. The girls' holiday takes place on March 3. Every "dolls' shop in the large cities is decked with tiny models of people and things, and the happy children swarm delightedly

in and out of the shops. During the boys' holiday the towns are adorned with immense paper carps (fish), floating in the air from poles, after the manner of flags. They vary in size from the largest, which represents the eldest male in the house, down to the smallest, which stands for the baby son. The significance of this pretty custom is as follows: As the carp swims up the river against the current, so will the sturdy boy, overcoming every obstacle in his pathway, rise to fame and fortune.—Youth and Age.

You Will Never Be Sorry.

For using gentle words.
For doing your best.
For being kind to the poor.
For looking before leaping.
For hearing before judging.
For thinking before speaking.
For harboring clean thoughts.
For standing by your principles.
For asking pardon when in error.
For being generous to an enemy.
For showing courtesy to your seniors.
For making others happy.
For being kind to animals.

Grow Straight.

While boys and girls are growing they are forming their figure for life. Drooping the shoulders a little, drooping the head as one walks, standing unevenly, so that one hip sinks more than the other, do not lead to form a straight figure or a graceful, easy carriage.

An easy way to practice walking well is to start out right. Just before you leave the house walk up to the wall, and see that your toes, chest and nose touch it at once, then in that attitude walk away. Keep your head up and your chest out and your shoulders and back will take care of themselves.

A southern school teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head well raised.

A Boy's Influence.

"I wonder why Samuel Darrow is so much loved?" said a visitor at the house of a friend of the Darrows, "it's 'I know," piped a little voice, "it's 'cause Sam loves everybody."
"How do you know Sam loves everybody?"

"'Cause I see he does. Now, there's little Jim Blake, his father drinks, and sometimes Jim don't bring any lunch to school. Then Sam divides his lunch with little Jim always. And when the boys made fun of Jim Short because his elbows were out, Sam gave 'em a look that they won't forget in a hurry."

"A look! What would boys care for a look?"

"Well, sir, if you'd seen Sam's look you'd understand. It was just as if he'd said: 'Now, ain't you 'shamed of yourselves—making fun of a poor little fellow, who wears the best he's got?'"

"Doesn't that look of Sam's make the boys angry?"

"No, sir, it makes 'em ashamed, and they like Sam the better for it."

"What else does Sam do?"

"Oh, I couldn't begin to tell you all he does, but he's for ever doing something for somebody. That day tiny Dick Mills got hurt, Sam carried him all the way home in his arms 'n' Dick just loves Sam. When Bert Brown broke his leg, Sam went to see him every day; and when Billy Chester was sick you'd ought to 've seen the nice things Sam took him."

Of Course Not.

During the early days of the Metropolitan Elevated railroad in New York the trains did not run on Sunday. One Sunday morning, ignorant of this fact, a traveller rushed up to the stairway only to find the gates closed. Noticing the letters "M.E.R.R." over the entrance, he said in disgusted tones, "I might know a Methodist Episcopal railroad wouldn't run Sundays!"

Too Much Cheek.

A pompous bishop was having his portrait painted, and, after sitting for an hour in silence he thought he would break the monotony. "How are you getting along?" he inquired. To his astonishment the artist, absorbed in his work, replied, "Move your head a little to the right, and shut your mouth." Not being accustomed to such form of address, his lordship asked, "May I ask why you address me in that manner?" The artist, still absorbed in his work, "I want to take off a little of your cheek."—Tit-Bits.

A Boy's Composition.

Here is a Georgia boy's composition on the trouble in China: "China is a land of heathens that would rather worship a wooden god that grins at you than go to church an' pay pew rent. My pa was a missionary in China. When the Boxers commenced to box, they knocked him out in the first round, an' he lost three fingers an' a brand new hymn-book with a book-mark in it. Then he come home. He has still got 2 legs and 2 arms left, though the Mission Board told him that he lost his head. He says home missions takes the cake."

Never Suited.

The traditional attitude of the pessimist toward all things is represented thus in a dialogue with a Georgia farmer, reported by the Atlanta Constitution: "How do you like this weather?" "Not much; I'm 'feared it's goin' to rain." "Well, how's-times with you?" "Sorter so-so—but they won't last." "Folks all well?" "Yes; but the measles is in the neighborhood." "Well, you ought to be thankful you're a-livin'." "I reckon so; but we've all got to die, sometime!"

How the Governor Was Received.

When the Governor of Newfoundland, Sir Henry McCallum, K.C.M.G., went ashore to a small harbor of the east coast, he was met at the landing-place by a grizzled old fisherman, who sought to make the stranger welcome, whoever he might be. "Be you comin' ashore, sir?" he asked. "Yes," said the Governor. "Be you here about the file (seal oil)?" the fisherman pursued. "No," said the Governor. "Be you one of Sam Lewis' men from Red Bay, sir, come about the timber?" "I am the Governor of Newfoundland," Sir Henry announced, with some show of dignity. "Be you now?" said the fisherman, with a friendly shake of his hand. "Well, 'tis a mighty good job—if you can hold it. An' I hopes you will. Would you like a cup o' tea, sir?"

Misses—"I am not quite satisfied with your references." Applicant—"Nayther am I, mum; but they's the best I could get."



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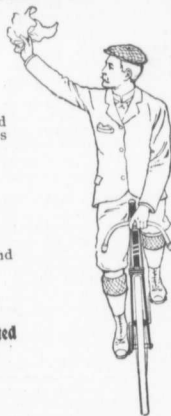
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