

THE CANADIAN

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Christian Endeavor

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No. 4

Missionary



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Social



Literary



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Mr. Beecher's Sarcasm was Effective.

In the Plymouth congregation there was at one time a woman who was a thorn in the flesh. She had a harsh voice and a stiff manner of speaking. Her long drawn out, dull discourses wearied the congregation. But Mr. Beecher was patient. At last he, too, reached the limit of endurance, and one evening when she sat down, after talking nearly half an hour, he arose, and in his deep tones said slowly, "Nevertheless I still believe in women speaking in meeting." She spoke no more.—*March Ladies' Home Journal.*

Just So!

One evening, just before the close of the old year, Bishop Merrill was aroused from his slumbers by a telegraph message from one of the New York dailies asking the bishop for a sentiment, mention or counsel suited to the opening of the new century. The bishop dismissed the boy, saying there was no answer, and was again settled for the night when he was aroused by a second telegram requesting a reply to the former message. The bishop sat down to his table and wrote: "When the hundredth year of the old century expires will be the time for sentiments called to the opening of the new century. Suit one year hence."

Making It Clear.

"In this passage, brethren," said the Rev. Dr. Sixthly, closing the volume, "Paul suggests somewhat obscurely the great doctrine of the general resurrection. Let us see if we cannot bring it out a little more clearly." The good Doctor then proceeded to show wherein Paul had failed to grasp the real idea.

The Point of View.

"Magnificence" may signify one thing to one person, and quite another thing to another person. It is related that a gentleman went to a dentist, and asked him to "take a look at his teeth." "What do you think of them?" asked the patient. "Magnificent! magnificent!" was all the dentist could say. "Then you don't find anything to do to them?" "To do to them? Why, there are four to be pulled, six to be filled, and three to be crowned!" said the dentist.

"Honest Abe."

It was while employed in Offutt's store, in New Salem, Ill., that Lincoln began to be called "Honest Abe." He was judge, arbitrator, referee, umpire, authority in all disputes, games, and matches of man-flesh and horse-flesh; a peacemaker in all quarrels; everybody's friend; the best natured, the most sensible, the best-informed, the most modest and unassuming, the kindest, gentlest, roughest, strongest, best young fellow in all that region round about.

Lincoln could not rest for an instant under the consciousness that he had, even unwittingly, defrauded anybody. On one occasion he sold a woman a little bill of goods, amounting to \$2.06. He received the money, and the woman went away. On adding the items of the bill again, to make himself sure of correctness, he found that he had taken six and a quarter cents too much. It was night, but he closed and locked the store, and started on foot for the house of his defrauded customer, two miles away, and delivered to her the sum due her. Then he returned home satisfied.—*St. Nicholas.*

THERE is a good Scotch lady in Detroit who has long wished to revisit the scenes of her childhood, and last fall her sons decided that they could gratify her wish. When informed of this, the practical mother replied, "Aweel, aweel, I'm thinkin' I'll bide a wee. It's been a gae wet summer, and I've nae doot the sea is unusual deep."

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The Canadian Epworth Era.

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. II.

TORONTO, APRIL, 1900.

No. 4.

RING, HAPPY BELLS!

Ring, happy bells of Easter time!
The world is glad to hear your chime.
Across wide fields of melting snow,
The winds of Springtime softly blow,
And birds and streams repeat the chime,
At Easter time.

Ring, happy bells of Easter time!
The world takes up your chant sublime,
"The Lord is risen." The night of fear
Has passed away and heaven draws near,
We breathe the air of that blest chime,
At Easter time.

Ring, happy bells of Easter time!
Our happy hearts give back your chime,
The Lord is risen! We die no more;
He opens wide the heavenly door,
He meets us while to Him we climb,
At Easter time.

—Lucy Larcom.

✠
A Great Idea.—Mr. James Barnes, the special correspondent of the *Outlook*, in an interesting article on the situation in South Africa, says: "The British Empire is neither a balloon nor a bubble, but a big idea that holds a mighty tight little island in close and loving touch with a string of free and loyal colonies, marked out in soldier red here and there on the map of the world; and they will send their free and loyal sons to fight for the idea that is called 'The Empire,' as long as there are ships to carry them. And if the idea was not a good one, and its realization not a success, they would not send a man! That is the unvarnished truth of it, and President Kruger and President Steyn must know it as well as Mr. Chamberlain; and 'the idea' is—the liberty of the individual, freedom to speak his mind, to come when he pleases, go where he likes, buy his stores, sell his goods, sink his shafts, pay his taxes, make his laws, without distinction as to whether his name is Brown or Van Brugen, or whether his ancestors sailed from the Hague or Plymouth Ho."

✠
Drones.—Dr. Schauffer, in the *S. S. Times*, said recently that ten per cent. of all church members are workers, ten per cent. are hinderers, and eighty per cent. are drones. Drones, merely nominal Christians, are thus portrayed, "They will go to church regularly every Sunday morning, when it is pleasant, and Sunday evening, when there is something unusually entertaining. They will pay something towards the salary of the minister and the running expenses, but very seldom, or never, do anything in the Sunday School. These people, who, owing to their peculiar business or family circumstances, cannot give any personal time or strength to missionary or philanthropic work, may be called 'Sunday morning Christians for about two hours.'

These nominal Christians are the men and women who would feel very much shocked if the minister should announce some Sunday morning that the prayer meetings would be discontinued owing to the lack of interest in them; and yet they never attend them, and never think of doing anything to make them worth going to.

✠
Bible, You Fool!—At the last session of the Provincial Sunday School Convention at Galt, a striking paper, which had been widely quoted, was read, which illustrated the ignorance of the Bible on the part of the average High School pupil. An exchange tells the following story, which shows that even college students are not by any means profound biblical investigators. It was on the query paper of the Harvard College library that an inquiring person wrote, "Will some one direct me where to find the story of Samson?" and some informed person answered underneath, "Book of Judges." The inquiring person then persisted in a further question: "But where can I find the book of Judges?" To which the former intelligent answerer replied, "Bible, you fool!"

✠
Of Small Importance.—On a tombstone in Stowe, N. H., is the following inscription: "I was somebody; who, is no business of yours." Commenting, the *Pittsburg Christian Advocate* says: "The sad thing about this is that the truth expressed in this unique epitaph is, after all, just about what is told by nearly every cemetery inscription. Few are the men or women who so impress the world that their name on a tombstone means anything after a few years have passed."

✠
The MacKenzie Statue.—The Canadian Parliament does itself honor in erecting a statue to Hon. Alex. MacKenzie. It will show him in the attitude of a speaker, with the right arm extended, and the left by his side with an open book in the hand rolled up like a scroll. While all Canadians did not see eye to eye with Mr. MacKenzie in regard to politics, everybody agreed that he was an honest man. He was the kind of politician whose memory should be perpetuated in the annals of the country.

✠
Famine in India.—The famine in India is the most serious ever known in that country, affecting some 50,000,000 people. Living skeletons are to be counted by thousands. Relief must be afforded, or millions will die of starvation. America with its prosperous times, should come to the aid of unfortunate India. It is said that five cents will save a life for a day. Ten dollars will feed two hundred persons for a day. If any of our Leagues feel like contributing to the Relief Fund, this

paper will receive and report any amounts that may be forwarded.

✠
The Church Paper.—In an excellent article in the *Northwestern Christian Advocate*, Rev. J. J. Lafferty calls attention to the importance of sustaining Methodist papers. He says: "A regular reader of a Methodist paper is seldom proselyted, rarely backslides. It seems to clinch his creed. The children who wander away from the church of their parents have usually been reared in homes without our denominational periodicals. They grew up outside of the spirit of our church. They never learned the grand history of Methodism. They imbibed nothing of its heroic story, coming to manhood as ignorant of the splendid career of our church as of Confucianism. They never had the church paper to tell them of the glorious achievements of Methodism."

"Nobody to Blame but Himself."

—Rev. D. J. Burrell, D.D., in writing of "Church Troubles" in the *Homiletic Review*, thus refers to the relations of the pastor with the young people: "Occasionally the pastor finds it difficult to get on with his young people's society; and as a rule he has nobody to blame but himself. A little more tact, a little less authority, a lot of forbearance, and a due recognition of the value of the young people's service would enlist their cooperation. A 'tenderfoot' can manage a herd of cattle until, owing to some carelessness, a stampede occurs; then a score of expert cowboys have their hands full. An ounce of prevention is worth a pound of cure. Keep on good terms with the young people."

✠
A Brilliant Record.—The *Central Christian Advocate* of St. Louis, in writing of this tribute to our Canadian soldiers: "Canada may well be proud of the character of the troops she has sent to South Africa to aid Great Britain in her war with the Boers. These Canadians have made a brilliant record in the field, displaying courage of a high order, and fine soldierly qualities."

✠
Tribute to Methodism.—Rev. Dr. Joseph Parker advises young preachers to study the lives of the early Methodist preachers. He says: "What was it that defied the devil and awoke angry passions and caused the bitterest persecution? It was evangelical preaching. What was it that made the English agricultural laborer a man, and gave him a vote, and made him to be politically counted? It was fervent Methodist preaching. The early Methodist preachers had no learning, they had no academic degrees, they took no scholastic prizes, but in the power of God they shook the world."

THE BRITISH PARLIAMENT BUILDINGS.

BY THE EDITOR.

THE British Houses of Parliament, with their magnificent clock tower from which Big Ben booms the hours, are colossal and imposing, especially when viewed from the river on the bank of which they have been erected. The buildings cover eight acres, and consist of 1,100 rooms, one hundred staircases, and eleven courts.

One of the finest chambers in the whole pile is the famous Westminster Hall, the history of which would furnish many stirring incidents. Here several trials have taken place, full of romance, pathos, and tragedy. Here Charles I. received his death sentence. There are other halls and corridors, with unusually fine frescoes, and adorned with pictures, through which the visitor has to pass before reaching the House of Commons. To obtain admission a ticket from some member is necessary. I obtained mine from Hon. Edward Blake, who is always glad to extend any courtesies to Canadians. After climbing a number of staircases, and following a winding passage where the ticket has to be shown to officers a number of times, we come at last to the gallery of the House.

The Chamber appears quite small. Apparently it is not so large as our House of Commons at Ottawa. There are 600 members, and only seats for 400, so that on special occasions there is a great rush, with the result that one-third of the members are crowded out altogether. The galleries are well arranged for seeing and hearing, but there seems to be a special grudge against the fair sex, for all the best seats are assigned to visitors of the male persuasion, while the ladies are relegated to a small gallery up near the ceiling, enclosed with a wire netting like a prison cage. The occupants can neither see nor hear very much. The reason for this ungentle treatment of the ladies I have never heard explained, but possibly the legislators desire to be free from the distracting influences of showy millinery and sweet smiles.

In a heavy oaken box with gorgeous roof, at the upper end of the main aisle, sits the Speaker, with an enormous wig of wool on his head, while immediately in front of him there are three functionaries in gowns and wigs, who must be of some importance judging from their dignified air. The Conservatives occupy long, leather cushioned rows of seats to the right of the Speaker, while the Liberals are accommodated opposite. Most of the members keep their hats on, and in many instances their hands in their pockets. It is a very curious thing about the Englishman that he will not take off his hat if he can help it.

The business begins with prayers, read by the Chaplain standing at the table of the House, next to the Speaker who gives the responses, and does not ascend

his Chair till after the short service. The number of members present is usually small.

The average speaking ability of the members in the House of Commons, or in the House of Lords either, is not very high. If you go expecting a great display of oratory you will be woefully disappointed. You are liable to be treated to something like this: "Mr. Speakah, this is a question—ah, that should be—ah—ah—considered with—ahem, a good deal of—ah—ah, care. It is not—ahem, a matter to be—ah, ah, hastily decided upon," etc.

The subjects of discussion, during my visit, were of the most trivial character. The members were talking about roads, bridges, drains, and other matters which usually form the business of a County Council with us. At times, however, questions of the most stupendous importance to the British Empire are here considered and settled, and speeches are

favoured resort for members and their friends, where tea parties and receptions are frequently held.

EASTER JOY.

BY REV. R. J. ELLIOTT.

EASTER-TIDE is here again. We give it a cordial welcome. It is time's great bell ringing out in clear full tones joy to the whole world of men, commemorating the resurrection of our Lord. The beautiful picture on the title page of this number represents Mary in tears at the door of the empty sepulchre. Everywhere humanity is in touch with her, and meditating upon the death of the Christ stands at the grave weeping. Easter wipes away our tears and brings rejoicing. "Woman, why weepst thou?" the angel asks. "Hear her answer! "I weep because they have taken away my



THE PARLIAMENT BUILDINGS, LONDON, ENG.

made that command widespread interest and attention. It was not my fortune to hear or see any of the leaders on either side of the house, but it was an experience worth something to spend an hour or two in the room in which John Bright and Gladstone used to speak.

No applause, by clapping of hands, is permitted, and there are no desks to pound. The only cheering allowed consists of the words "hear, hear." Sometimes when a couple of hundred members shout "hear, hear," at the same time, there is quite a noisy demonstration.

The Parliamentary Library has five compartments, all opening into one another, each of which contains a separate branch of literature. It is considered a very excellent collection of books.

The Committee Rooms are in the upper story, and overlook the river, commanding a very fine view. They are well furnished and convenient.

What is known as "The Terrace" is a

Lord, and I know not where they have laid him." Hark! from another comes the same question. But, she has just given answer. Are they mocking her! Nay, Jesus, the risen One, speaks; He calls her by name; she in rapture addresses Him as "Master," and at His bidding becomes the first messenger of His resurrection to men. She now knows that the tomb is the gateway to life, that the path to richer joys, and that pang are factors in the eternal weight of glory. O glad and honored Mary!

"He is risen." Words of comfort, words of hope, inspiring a living faith in Him, "who was delivered up for our trespasses, and was raised for our justification." True Easter joy comes through knowing that we are risen with Him, and that "death hath no more dominion." Sin hinders, interrupts, counteracts, but the power that raised Jesus from the dead works in us and gives the mastery. This high tide period of the Christian year brings not only joy, but a conscious-

ness of triumph. In all the fields new blossoms burst, the tender grass waves joyfully, bird and beast have a fresh life, and all nature chants its psalm to Him who shattered the skeleton empire of death and came forth the mighty victor over sin and the grave. What power!

"O earth be glad, be joyful,
And shout aloud your praise;
Ye hills and vales and mountains,
Ye streams and dashing fountains,
Beneath the sun's warm rays
Rings out your Easter lays;
For Christ the King of Glory,
Hath sung His finished story,
And love hath crowned our days."

Easter is a promise to the believer of a part in the "first resurrection." This soothes in bereavement, keeps the heart from breaking, enables us to sorrow with hope and to look through tears to the heavenly resting place of those whom death—for the present—has separated from us.

"For Christ, the Lord of heaven,
Death from the world hath driven,
And fear hath taken wing."

It is a memorial of love. The love of God and of His Son Jesus Christ. It was expressed by sacrifice and suffering. The price of redemption cannot be computed, but it was paid to the uttermost. He who was dead is "alive forevermore." This stimulates devotion to Christ. Let it be so strong "that neither death, nor life, nor angels, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"O Love beyond compare!
O prospect bright and fair!—
We shall His likeness share
In glory too."

Norwich, Ont.

THE LEAGUER IN RELATION TO HIS OWN SPIRITUAL LIFE.

BY MRS. T. E. HARRISON.

THE primal object of the Epworth League movement is to cultivate, strengthen, and uphold Christian character, to develop Christian manhood and womanhood. If this be accomplished, all other requirements will be met, obligations fulfilled, all vows performed. What do we mean by Christian character? Christ-likeness, the doing and being like Christ. This it is for which each Leaguer should earnestly, persistently strive. If the Leaguer would develop his spiritual life

1. He must have a right conception of what the Christian life is. Religion is not simply a creed, a doctrine, but it is a life, a life of which dogmas and doctrines speak—a new and higher life, the germ of which, implanted in each saved soul, awaits development, deepening, and broadening, till the soul is a fit temple for the indwelling of the Christ.

2. There must be a conception of what the development or outcome of this life may be. The ultimate issue before each Leaguer is "the measure of the stature of the fulness of Christ." The daily life should be the unfolding of this plan, the development of the Christ life implanted in the soul. It matters not whether we eat or drink, whether we spend our lives

behind the counter or in the field, imparting knowledge or declaring truth, we are working out God's plan in our individual life, and climbing God's great altar stairs that lead from life imperfect to the full-orbed splendor of the life perfected and completed.

3. This development proceeds systematically. The order of nature is first the blade, then the ear, then the full corn in the ear. The stalwart oak does not become the monarch of the forest in one short day, but its concentric rings declare the steady growth of years. We see this orderly development in all life, in the plant, in the growth of the child, and also in the successive steps of the Christian life. The Psalmist represents the "blessed" man as a tree planted by the rivers of water, which bringeth forth its fruit in its season. In the Christian growth it is first the simple virtues, then the varied high qualities of a true Christian manhood. These can only be wrought out by the riveting of our eye upon the mark and steadily pressing toward it day by day, not one day zealous and on fire, the next lukewarm and indifferent. But it is the soul's steady poise amidst the centripetal and centrifugal forces of life, as it marches onward to the goal.

4. Development proceeds by systematic and persistent use of means. This is true of the great matters of which we are speaking, as of the commonest things of daily life. We must clear the soil, must plow and break up the fallow ground, must sow the good seed, and take all known means to help its growth. It is so in business; sedulous care is one of the secrets of success. An old proverb says, "Keep your shop, and your shop will keep you." This is true in education. There is no royal road to learning. Languages and sciences will not come to us by some sudden inspiration, but only as the fruit of hard and dreary toil, and if you want the fruit you must do the work. No reasonable person would neglect his business and expect it to flourish. No more can we expect the soul to grow more pure, more true, apart from knowledge of God, as revealed in His Holy Word, the constant communion with God, through the channel of prayer, the inspiration, enthusiasm, upholding gathered from the social means of grace.

5. We must study our model. We must know Him who is our pattern in all things. The artist sits in the school of Raphael or Angelo, and like a child, seeks to gain all the knowledge of the great masters and of their art. The musician studies the methods, and wraps the divine harmonies of Mozart and Beethoven into the very tissue of his soul. The builder examines carefully the minutest details of the models from which he must construct his building. If our spiritual life would be deepened we must know Him who is the one perfect model—study Him through his utterances whilst among men, and go forth and speak, as He did, to those about us.

6. We must seek, above all, the Spirit's anointing for life and service. Paul may plant, Apollon may water, but God giveth the increase. All human toil after all is but digging the channel through which the stream runs to our

own door, but we cannot produce the life-giving water. All our labor is but the erecting of the building; the illumination, sanctification, is of the Spirit. Do not be afraid to trust to that power. Expect everything from God, and all the development of that higher, deeper broader life will come, if you will only be patient and trusting.

Granton, Ont.

MESSAGE OF THE EASTER-TIDE.

Last spring
I laid a bulb beneath the cold, brown earth,
And waited for its Easter blossoming.
Sometimes when storms raged fiercely all about,
My anxious heart was given o'er to doubt;
I thought my tender bulb must surely die
Ere winter with its bitter storms passed by.

But lo,
I found to-day upon a tender stalk,
A stately lily, white as drifted snow,
A sunbeam nesting in its heart of gold—
A thing of beauty and of grace untold
And like a dream of incense, rich and rare,
It sends its fragrance stealing through
the air.

And so
The tender Father sends the Easter joy
To hearts that faint when storms of sorrow blow.
And white-winged Hope points from the buried dead,
To where the stately lily lifts its head,
Breathing the message of the Easter-tide:
"The Lord is risen that was crucified."

Dear heart,
The Lord of all the lilies loveth thee,
And grieves to see thee mourn and sit apart.
Beyond earth's tears and storms and midnight gloom,
In joy unspeakable thy loved one's bloom;
They sing the message of the Easter-tide:
"The Lord is risen that was crucified."

—Presbyterian Messenger.

GOOD SENSE.

Some young girls have a good share of excellent sense, as witness this account from a New York paper:

At our hotel was a young girl, educated, clever, thoroughly up-to-date. A handsome young fellow was paying her the most devoted attention, whenever he was sober enough to do so, and all of us felt very anxious lest his attractive manners and lavish display of wealth should win the girl. One evening late she came into my room, and settling herself among the pillows of the couch, said: "John proposed to-night, went down on his knees, said I was the only power on earth that could save him, and if I didn't consent to be his wife he would fill a drunkard's grave." "What did you say?" I asked breathlessly. "Well," she replied, "I told him that I was not running a Keely Cure, but if he really wanted to be saved from a drunkard's grave I could give him the address of several I had heard highly commended!"

YORK CATHEDRAL.

BY THE LATE REV. J. E. LANCELEY.

ABOUT seven o'clock in the evening of a beautiful day in July, the fast express on the London and South Eastern Railroad drew up at the ancient city of York. I alighted therefrom, and made my way to a hotel not far away. Hungry and tired after a day of sight-seeing in Edinburgh, and a hurried procedure in order to catch this particular train, I was glad to sit down with a good English meal before me. After supper I went to my room. On looking out of my window—for, though after eight o'clock, it was not yet dark—I saw the up-reaching towers of what I knew at once must be the old Minster.

I strolled out shortly to take a look at it, for I had heard of it as the "best

vision. It was here that the old Emperor Hadrian lived. It was here that the noted Severus died. It was here that Constantine the Great was born. Really, I wanted to see them, but I didn't.

History found much of its records from the inside of the walls of this old city till the first English Parliament of 1160 was held by Henry II.

The marks of age are ably borne because of the greatness and strength of those things which have survived the disintegrating effects of time.

My stroll soon brought me into the presence of that vast creation of architectural skill known as the York Minster, shown to our readers in the excellent engraving herewith presented.

I stood immediately in front of its western entrance, between the two towers which stood like sentinels guarding the deposit of a sacred trust. Impressed with

will be more readily realized when we think that it would cover the whole ground of McGill Square, on the centre of which our Metropolitan Church is erected. Imagine a building fronting on Queen Street, and extending northward to Shuter, with two front towers at the corner of Bond and Church Streets, and a large lantern tower rising up from the centre of the building midway of its length. With the height which such geometrical and architectural balances demand, you can have some conception of the majesty of the Cathedral of York as viewed from its exterior.

The following morning I went over to view the inside. The greatest impression was made on my mind by the pillars. Their massiveness can be somewhat imagined when I tell you that three of us, standing hand to hand, could not span them with our arms. It took the fourth



YORK CATHEDRAL.

of them all." Peculiar sensations came over me as I set off alone to walk the streets of this strange place—more strange in the unaccustomed effects of light and shadow which play in the long, lingering twilight of the northern summer eve. I felt as if I had come into another world, where the past and present had met as after a resurrection.

I had not yet been in London Tower or Westminster Abbey so full of historic fellowship, so perhaps this was my first strong consciousness of my littleness in the great crowd of unseen witnesses which encompass such an ancient theatre of activity.

I walked along in the deepening twilight, ready to meet even the ghosts of the great departed. I thought—"Why, this place was a seat of Roman power, when John the apostle was on Patmos isle, writing his pages of apocalyptic

the majesty of a structure, the like of which I had never before seen, I could readily have heard, with a congruous consent: "Put off thy shoes from thy feet," etc. I did take off my hat while I gazed and mused. The stones of the building seemed all honey-combed with age, but they only looked like the wrinkled features which are becoming to the hoary head of the survivor of many years. I moved toward the south side, and began to survey the dimensions of the structure.

In the accompanying picture only one-half of the length is seen. The lantern tower which seems to rise from the rear is really in the centre, over two hundred feet of the eastern portion being hidden by the transepts.

The total length of the building is five hundred and thirty-four feet; the total width two hundred and fifty feet. This

to encircle the great burden-bearers of the building.

I recollect how I was reminded of the promise: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Glorious fellows, those pillars! They stood there in their noble individuality, each bearing its own burden bravely; and yet each bearing the beautifully distributed burdens of each other. They could never go out. They belong to the whole affair. Others may come and go and share some pleasure, and maybe profit from a transient visit. But there stands the sublime structure to welcome all, shelter all, provide solace for all, and dismiss all, and outlive all—the pillars being the abiding strength.

Perhaps the most noticeable portion of the Cathedral to the general eye is the beautifully stilled choir, and the great eastern window. This window stands

seventy-five feet high, and is thirty-two feet wide. It is divided into two hundred departments, each of which is a yard square, and is possessed of a scriptural subject in the finest of glass painting.

Many hundred years were engaged in the total building up of this great piece of architectural skill. It is one of the largest of sacred edifices. It is twenty-four feet longer than St. Paul's Cathedral, and one hundred and forty-nine feet longer than Westminster Abbey.

It is worthy of another page of description and several other views, but we must content ourselves this time with one.

CHRISTIAN ENDURANCE.

BY REV. D. W. SNIDER.

WHY did not the garrison at Ladysmith capitulate? Why did it not sue to surrender? Oh, there are some things that noble men will not surrender; and the garrison of Ladysmith had brave men in it in whom "high courage strove with stalking death," and courage had victory over death. Upon the heart of every one of them was written, "In the name of Queen and country, in the name of fidelity and honor, 'No surrender!'" while an atom of food is left and a weapon of defence can offer resistance."

Such, my friend, is the stuff and quality in the make-up of manhood that God wants in His service.

Now, the case of General White and his garrison is not an isolated one in history. The bravery and endurance of besieged Ladysmith has been equalled, and its chapter of deprivation and suffering and death has, perhaps been surpassed. When Sebastopol was fired and forsaken by the Russians one thousand dead were found in the hospital. When Vicksburg surrendered to Grant, with the thirty-one thousand soldiers of Pemberton, who was defeated in battle, four had been sold in the beleaguered city for \$5 a pound, and molasses at \$12 a gallon. Two million people were shut up in the gay capital of France for a period equal to the siege of Ladysmith, at a time when heliographic communication was unknown, so that for weeks together they were left to their fates—not a ray of knowledge, not a gleam of hope piercing the gloom. Vermen of every kind were sold for food at prices which emptied the purses of the rich, while the great, gaunt multitude crept about in starvation, which they sought to stay by feeding on the rankest garbage.

"War," it has been said, "is hell," but modern history, thank God, can scarcely duplicate the black records of horrible sufferings endured in times remote and barbaric. At the siege of Munda, before the Christian era, the bodies of thirty thousand men who had been slain in battle were stuck through with spears in a way that they made a high and hideous wall about the doomed garrison, while, as a fringe upon the wall, grinning and ghastly heads severed from a thousand dead, and supported on swords, faced it. The Old Testament recites the desperation and despair of besieged cities being so great that one neighbor looks upon another with an evil

eye, for the babe or tender person of to-day becomes the broth of to-morrow.

Oh, what mankind is able to endure! What power for suffering it has! What strength of resistance! What might of quenchless resolve! What unconquerable energy of purpose and execution!

The facts recited show one thing that ought to impress us, namely, that there is within these breasts of ours, under the strain and stress of real or supposed necessity, for reasons of honor and loyalty, and in defence of principle, a capacity for endurance that is tremendous and incalculable. It has the strength and quality of the immortal, for while the body may fail under it, death is swallowed up in its victory. That power of endurance is God-implanted. It is rather His in-breathing. Now God has the right to appeal to it—and he does appeal to it. It is not always put to the test in a severe way any more than loyalty to Queen and country is. Few are the cases where patriotism has to bear the strain of siege and bombardment and the menace of war, in comparison with the days of peace and gladness and the easy bearing of the yoke of patriotic duty. And in like manner, loyalty to Christ and Christian service does not always lay a great tax upon endurance. But it sometimes does. If the devil besieges a soul, that soul must resist him to the death. We must resist sin, if needs be, even unto blood.

What man is there among us who says he has to lie in his business? What man is there among us who says that the pressure of temptation is too great—that he cannot say, "No"—that he must be taken captive by the devil at his will! Ah, how many cowards, poltroons, traitors, the camps of the hosts of God feed from time to time! Backslider, what have you to say to that? Drinker, swearer, gambler, prodigal from the Father's house, what have you to say to that? Prayerless, Christless, worldly soul, what have you to say to that? Stand up, my friend; you and I ought to be godly men and Christian, loyal to Jesus Christ, who shed His precious blood for us.

Simcoe, Ont.

THE PLEASURES OF IMAGINATION.

BY LENA L. WOODILL.

IMAGINATION is the faculty of forming mental pictures or ideas. The mind is originally a latent germ, but with education it awakens from its dormant condition to one of activity. Its first ideas are gained through the senses, and by frequent practice they acquire strength to act with greater energy and are finally enabled to form mental pictures. During this process the powers of memory and language gradually unfold and the work of forming new ideas from old materials begins. This mode of mental activity is called imagination.

The power of imagination is very strong in some and affords much enjoyment to them for the time being, but when the spell is broken, and they return to actual life, the thought of the unreach'd paradise makes their lot much harder to bear. Take for example, the man who,

famishing with hunger, sits by the road-side and imagines a sumptuous feast awaiting him at his journey's end. His mouth waters at the very thought, but alas, the picture fades from his mind's vision, and he returns to his poverty-stricken hut, not knowing when he left it, or how long he has been absent. His enjoyment was but visionary, and now look where he may

"He cannot hope to find,
The beauty pictured in his mind,"

and "the apprehension of the good has given but greater feeling to the worse."

We must not conclude from this, however, that there is no lasting good to be derived from this "airing of the mind." That would be a serious oversight. All depends upon the nature of the vision. If lofty and elevated, our character may be enriched if we possess the power and are given the opportunity to carry our day-dreams into action. The following incident serves to illustrate this point. A boy, who all his life had been ambitious to perform a heroic deed, was in the habit of daily picturing himself walking along a rocky shore, when suddenly a cry rang out upon the air, and turning, he beheld a child struggling in the water. In imagination he could see himself flinging off his coat and at the risk of his own life attempting to save the drowning child, but always failing to reach it on account of the rocks, and consequently he was led to work out many wonderful schemes by which he might accomplish the rescue. At last, there came a day in his life when such a circumstance occurred, and it was only from the visionary experience of his day-dreams that he was enabled to exhibit such presence of mind and put his pet schemes into execution, and thus save the child. All things, however, have their good and evil tendencies, and while imagination may in many cases serve to strengthen character, it may also weaken it and enfeeble the mind if permitted to run in the wrong channel. A young lady of my acquaintance has so poisoned her brain by the excessive reading of frivolous books and has pondered them so deeply that their plots and characters have become reality to her.

On a summer day she may be seen with tennis racket and shoes, pacing the principal avenues and enjoying a walk in imagination, or she may be seen in autumn clad in riding habit, with whip in hand. Should she chance to meet a friend she will at once begin a vivid description of her delightful jaunt (in imagination), and if you tarry long enough, will describe her recent trip to England and arouse your envy by a graphic picture of the attentions paid her by princes, dukes, lords, and knights, when in reality she has seldom left the limits of her native city.

Such use of the imagination is a direct abuse of a God-given gift, and in the end must result disastrously, weakening the character and intellect and robbing us of power to fulfil our life work.

It is to the wonderful imaginative powers of their writings that we owe the enjoyment we derive from the poets, for as they glance from earth to heaven, and back again to earth, their imaginations

behold the forms of things unknown, and their pens turn them into shape and give to airy nothing "a local habitation and a name." Thus we, enchanted by the beauty described, can through our imaginations view the landscape over, and with our mind's eye accompany them to distant lands or flowery vales.

Finally, in the enjoyment of the pleasures of imagination let us beware lest our noble dreams die in their birth. Let us ever seek to make our lofty visions part of our daily life and thus permit others to share the benefit.

"Be good, my friend, and let who will be clever.

Do noble things, not dream them all day long, And so make life, death and that vast forever.

One grand sweet song."

Halifax, N.S.

in his beautiful water-color, places the rich young man at a considerable distance from the scene of conversation, walking off in a perturbed state of mind and trying to argue himself into believing that such heroic treatment as Christ suggests is utterly needless. Bida, whose etching is neither suggestive nor interesting, makes the rich young ruler turn his back upon Christ, who points a warning finger at him whilst he addresses a single listener at his side. George Fred. Watts, R.A., has given us by far the most masterly and suggestive representation of this theme in his recent picture entitled, "For he had great possessions." The picture is small, there is but one figure in it, and that figure stands with averted face, yet no modern artist has given us a more striking example of power of expression. The rich oriental robes, the fur-

fifteen years have passed by, more beautiful than ever; indeed one of the finest Christ faces of modern times. Christ's look is turned searchingly upon the face of the young man, whose head droops sorrowfully as he struggles hard with the divine impulses now stirring within him. Young and handsome, with a rich, picturesque costume, he presents a romantic figure admirably contrasted with the severe simplicity of the central figure. Dr. Hillis says the ruler "stands forth clothed with such rare attractions that it is said Christ cast one long lingering look of affection upon him: then widening the circle of friendship, he offered the young ruler a place therein. It was an overture such as Socrates made to the boy Plato, it was a proffer such as Michael Angelo made to the poor young artist who knocked at his door. Before that youth Christ lifted up a vision of better things. He set the youth midway between the man he was and the man he might become. Going on before, Christ lured him forward even as of old the goddess lured the Grecian boy forward by rolling rosy apples along the path. The new ideal made his old contentment impossible, and he must needs either go on with boldness to better things or go back to emptiness and misery. But the interview ended with 'the great refusal.' Contentment perished, for the new vision must ever have haunted him: having fallen back into the old sordid self, the very memory of his master's face would become a curse and a torture, and so the vision blighted



CHRIST AND THE RICH YOUNG RULER.

By Hofman.

CHRIST AND THE RICH YOUNG RULER.

BY REV. G. F. SALTON, PH.D.

"AND Jesus looking upon him loved him, and said unto him, one thing thou lackest: go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions."

This is Mark's story of Christ and the rich young man. Few artists have attempted to depict this fascinating incident in the life of our Lord. Of modern artists I can at this moment recall but four, and of ancient artists none. Tissot

lined mantle, the gold chain tell the story in a marvellous manner. This is one of the strongest paintings of the past decade.

Heinrich Hofman, a German painter, is a professor in Dresden Academy. His Bible pictures have always found popular acceptance, and he has given us a rendering of the incident, which, though not as strong as that of Mr. Watts, tells the story in much greater detail. Christ and the ruler are rendered in half length against a background of masonry, around the corner of which are seen two figures representing the aged and poor to whom Christ directs the ruler's attention. Familiar are we all with the beautiful face of the boy Christ in Hofman's "Christ in the Temple," and here is the same face after

that should have blessed."

We all have "visions that disturb contentment;" we call them quixotic notions, utopian ideas, castles in the air; we turn our backs upon them, we sneer at them, we chide ourselves for harboring them; and when they are gone praise ourselves for being practical and sober, and level headed, and common sense people. Never was a greater mistake. "Hell holds carnival when it can shame us out of our ideals." Whatever else you lose, hold these fast. There is life in them if grasped with tenacity and followed with perseverance. He only is dead who has no visions to allure him, no ideals keeping open the avenues of enjoyment (which all too soon will close), and no high hopes for the future of his fellow.

Hamilton, Ont.

GREENING THE STRANGER.

I CHANCED to be present from home last Sunday," observed a young man who recently started out in the Christian life. "In the city in which I tarried there was a Methodist Episcopal Church, and there I worshipped. When I entered I saw no sign of an usher, was stared at but not spoken to, and no one asked me to take a seat. Eventually, however, a place was found. At the close of the sermon I found my way out of the house, but not one of the people so much as recognized my existence. It made me feel so badly that I resolved that nothing of the sort should ever happen here in my home church, if I could prevent it, and I am about to organize a little society, the special business of whose members shall be to look out for strangers and make things pleasant for them."

It is a very unfortunate Methodist Church that gets into the arctic condition described by our sensitive young friend. Something is wrong with a church that exists in such a spiritual atmosphere. It needs to be made alive by a flame from off the altar of the skies. Perhaps some churches have grown cold and apathetic towards strangers through carelessness. It may not be the business of anybody in particular to look out for the comfort of strangers; and that which is everybody's business frequently ends being nobody's. The result is that an apparent formality reigns where the people are really warm-hearted Christians, only they do not think about the stranger who is not able to adjust himself as easily to the situation as they are. The resolution of our friend to organize a company of young persons in his church who will look out for the stranger is worthy of general imitation. It is well to keep one's eyes open, and to be swift to extend the fraternal hand whenever a stranger appears in the vestibule of the house of worship. And it ought to be the special business of somebody to do that very thing at each service.

We have another friend who declares that he never has the least difficulty about his reception when he goes away from home. At the church or Sunday School service he invariably approaches somebody who appears to be authority and introduces himself, naming the church of which he is a member. He declares that his advances are always responded to in the most friendly spirit.—*Central Christian Advocate.*

"TELL US THE OTHER HALF."

REV. W. H. PIERCE, our missionary on the Upper Skeena, B.C., who is now visiting in Ontario, told the following striking incident in his address at Elm Street Church, in this city: On a certain Sunday he preached to the Indians from the text, "The half has not been told." He took occasion to enlarge upon the joy and peace of the believer in Christ, and added that Christian experience was very much like the glory and wisdom of Solomon, "the half could not be told." After he had retired to rest late on Sunday night he was awakened by a knock at the door, and upon looking out found his house surrounded by about

a hundred Indians, singing and shouting. He said, "Friends, it is now half-past twelve, and you ought to be all at home asleep. What brings you here at this hour?" One of them immediately spoke up and said, "We want you to tell us the other half." The missionary had to think quickly and decide at once what to do. Speaking in a loud voice so that all might hear he said, "You know your sins forgiven, you know what it is to be delivered from the bondage of guilt, your hearts are filled with the love of God. Hold on to what you now possess, be faithful, and by-and-bye you will come to that blessed country where Jesus himself will tell you the other half." The answer seemed to satisfy them for they immediately started to march through the street singing as they went, "In the sweet by-and-bye."

THE GROWTH OF CHRISTIANITY.

THE following tabulated statement shows that in this nineteenth century Christianity has gained an increase of one hundred per cent. over the century preceding. It has not experienced such a rapid growth since the time of Constantine, the great Christ-an emperor:

Close of first century	500,000
Close of second century	2,000,000
Close of third century	5,000,000
Close of fourth century	10,000,000
Close of fifth century	15,000,000
Close of sixth century	20,000,000
Close of seventh century	25,000,000
Close of eighth century	30,000,000
Close of ninth century	40,000,000
Close of tenth century	50,000,000
Close of eleventh century	70,000,000
Close of twelfth century	80,000,000
Close of thirteenth century	75,000,000
Close of fourteenth century	80,000,000
Close of fifteenth century	100,000,000
Close of sixteenth century	125,000,000
Close of seventeenth century	175,000,000
Close of eighteenth century	200,000,000
Present time	400,000,000

WHY SOME BOYS DO NOT SUCCEED.

Standing, says a journalist, by the desk of a business man who employs quite a number of lads, I saw a boy of about fifteen come in and apply for a situation. The boy was well dressed, and in demeanor and accent indicated that he belonged to a good school. Without taking off his hat, or appearing to notice anybody who was present, he demanded, in a sharp, unpleasant voice: "Say, mister, are you advertising for a boy?" The business man looked at him for a second and answered: "I want an older boy than you." "What?" "I want an older boy than you," answered the merchant, in a somewhat louder voice. "Oh," answered the lad, as he swung round and walked out.

"That," said the merchant to me, "is a sample of the manner of the modern schoolboy. In my business, you know, we depend almost entirely upon the politeness, quickness and adaptability of the young fellows we have behind the counter. My customers ask me why I change my boys so often. Certainly it is not to save money, for I would be willing to keep them if they were worth keeping. The first thing they ask me is what wages I pay, and the next what hours they will

have to work. They never think about me or my business; all they want to know is how much they can get out of me. Apparently they give me no credit for being able to teach them a profitable trade; they only regard me as a task-master, who is to be made to pay the highest price, give the shortest hours, and accept the lowest quality of service."—*Ec.*

STUMBLING-BLOCKS MAKE STEPPING-STONES.

Strive vigorously to form the habit of using everything that comes to you, whether pleasant or unpleasant, fortunate or unfortunate, to your advantage. Do not allow an unpleasant letter, a disagreeable criticism, an uncharitable remark, or other trial of any kind, to darken your whole day and cast a shadow over your life.

Make up your mind resolutely that nothing shall stand in the way of your genuine success. You cannot allow your life to be darkened by the clouds cast over your pathway by those who wish to injure you.

Misfortunes and difficulties make strong those who have the courage to surmount them and use them as stepping-stones instead of stumbling blocks.—*Mission Bulletin.*

EVERY ONE HIS OWN WORK.

Every one of us has his own work to do. No man has the work of his predecessor to perform; no more has he to do the work of his successor. Elisha may take up Elijah's mantle, but the mantle's new wearer is Elisha, and not Elijah. Elijah would have failed in Elisha's place, and Elisha would be sure to fail if he were to try to be and do just like Elijah. The same is true of every new prophet, or preacher, or worker, or waiter in God's vineyard. God has a place a mission for everyone. It is for each one to find what God would have him to do in his day and place, and then do that with all his might and at once. God wants no man to do less than this, or to do more.—*Sunday School Times.*

THUS SAITH THE LORD.

At the beginning of the present century the General Assembly of Scotland was much exercised as to the duty of foreign evangelization. The controversy waxed warm. The proposition was opposed to on various grounds. At length Dr. Erskine, ex-officio member of the Assembly, seated close by the pulpit in recognition of his advanced years and honorable service, rose, and said with a deep tremulous voice: "Moderator, rax me yon Bible, will ye?" He took the volume, opened it, and read these words: "Go ye into all the world, and preach the gospel unto every creature;" and adding, "Thus saith the Lord," he sat down. It was enough. Christ is our prophet; His word in matters of faith and conduct is ultimate to those who follow Him. No argument can stand against His precept. No authority, no array of influence can have a feather's weight against "Thus saith the Lord."—*Rev. D. J. Burrell, D.D.*

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 * Our Universities *
 * and Colleges *
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VI.—METHODIST COLLEGE, ST. JOHN'S, NEWFOUNDLAND.

The Methodists of Newfoundland are not wealthy, but they are loyal to the traditions of their church and recognize the importance of maintaining institutions of learning. They deserve great praise for the manner in which they have supported their college at St. John's, which has made very fine progress since its commencement. In 1874, the entire staff consisted of three teachers, now there are fifteen. The attendance then

in the higher branches that the greatest success has been achieved. In preparing pupils for the examinations at the London University our Methodist College easily distances all competitors. In one year, out of nineteen pupils from the colony who won honors, eleven received their education at the Methodist institution; and while eight prizes were given, our boys and girls carried off five. Frequently it has been announced that in the number who have passed these difficult examinations, the Methodists lead with four times as many successful candidates as the next college in order. This satisfactory condition of affairs is due very largely to the splendid work of the talented Principal, Mr. B. E. Holloway, who has been connected with the institution for nearly twenty-six years. He seems to have the faculty of imparting his own unfluctuating enthusiasm to

contributed to the Newfoundland college from the Dominion. It should be remembered that while the land of codfish does not belong to Canada, the Methodism of the island is part of our great Church, and the connexional spirit should be strong enough to reach even to the shores of Newfoundland. Our brethren there need help and deserve it.

THE DIFFERENCE.

Take church-going and store-going. Every morning the man is at his business; nothing keeps him from it but the grip of some disease which will not let him out of the house. He may feel inert, but he goes. He may have a head-ache, but off he starts; and when he is there how interested he is—how absorbed, how alert, how devoted! That is store-going. And now take the same man, and look at his church-going. What a contrast! "I have a headache; I do not think I will go to church." "It rains hard, and it is so cold; I will not venture out." "I feel tired; I will stay at home and rest." And often, when he goes, how he lolls about and looks around and lets his mind wander. Yes, you say; but one is business to which we must attend, we will lose our place or our money, and the other is—well, what is it? Is it an important thing? Is it not God's business? Is it not a very holy, a very solemn, a very urgent affair? Does not the welfare of the soul depend upon it? Can it be neglected with impunity? Think of those words of your Master in Malachi: "A son honoreth his father, and a servant his master; if, then, I be a father, where is mine honor; and if I be a master, where is my fear!"—*Clinton Locke, D. D.*

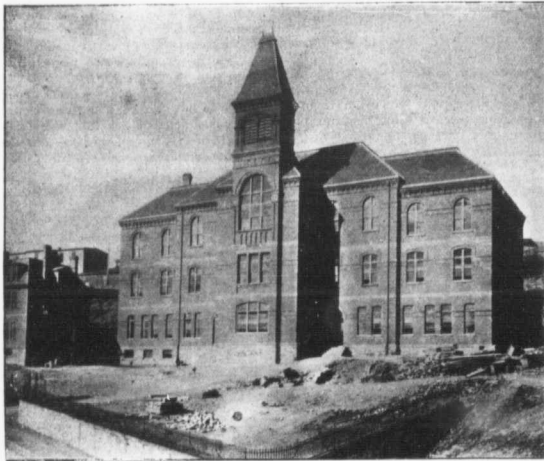
FIVE CENTS' WORTH OF TRAVEL.

We know a bright boy whose great longing is to travel. His parents have no means with which to gratify him in this respect. He occasionally earns a few pennies by selling papers and doing errands. Instead of spending the money foolishly, he carefully treasures it in a small iron box, which he calls his safe. One day, after earning five cents, he dropped them into the box in the presence of a companion of about his own age, and exclaimed, "There goes five cents' worth of travel!"

"What do you mean?" asked the other boy. "How can you travel on five cents?"

"Five cents will carry me a mile and a half on the railroad. I want to see Niagara Falls before I die. I am nearly four hundred miles from them now, but every five cents I earn will bring them nearer, and a great many other places worth seeing. I know it takes money to travel, but money is money, he it ever so little. If I do not save the little I shall never have the much."

Some boys squander every year the cost of a coveted trip to some point of interest. Small amounts carefully kept will foot up surprising results at the end of the year, and almost every doctor will testify that five cents' worth of travel is better for the health of the boy than five cents' worth of sweets.—*Edward Foster Temple.*



METHODIST COLLEGE, ST. JOHN'S, NEWFOUNDLAND.

was about sixty, now it is over four hundred.

The building is a fine brick structure located on a hillside so that one may enter the lower story from the street, climb two stairways to the third floor and then step out to the level of another street without descending a single step. The college is well adapted to the purposes for which it was built, having a number of large, airy and well-lighted class-rooms. On the top floor is located the college hall, which is used for prayers each morning, and is also utilized for receptions, lectures, etc. It has comfortable seating accommodation for over six hundred persons, and is provided with a splendid pipe organ. None of our educational institutions has so fine a hall.

The work done in this college is exceedingly varied, and ranges from the kindergarten and primary departments to preparation for the university. Thorough work is done in all the grades, but it is

his teachers and pupils, and thus bringing out the best that is in them.

As the "outports" or coast villages have only elementary schools, it is absolutely necessary for young people who desire to secure a good education to go into St. John's to attend the college. For their accommodation a boarding department has been arranged, and in the "college home" they are provided with a comfortable lodging place, with many home comforts, and all under religious influences. Rev. Mark Fenwick is the Governor who has charge here. He has shown himself eminently qualified for this important work. The two buildings cost \$70,000, and there is now a debt of \$40,000, which hinders the further development of the institution. Why should not the Methodist people of Canada help their brothers in Newfoundland to reduce this burden? We have heard of considerable amounts being given to all our other colleges, but scarcely anything has been reported as having been

The Quiet Hour.

IMPORTANCE OF SECRET PRAYER.

Secret prayer is essential as a preparation for public prayer. The power of all social or public prayer lies in the hidden springs of secret prayer. Without a very real secret prayer life there is danger lest in our praying in public we be more conscious of the presence of men than of God. Its importance is also seen in the fact that each man has his own individual needs, temptations, easily besetting sins, soul struggles and longings, which he can lay before God with far greater freedom and definiteness in secret than in the presence of others. There is a deeper reason. To become Christlike, which should be the ambition of every true Christian, we must practice the presence of God. This is but another expression for secret prayer. It suggests a yet deeper reason for a genuine secret prayer life. To live the abiding life which Christ has commanded, the secret prayer life is implied. It is impossible to be consciously abiding in Christ without a real and constant secret communion. In a word, secret prayer is prayer at its best. It is prayer most free from all insincerity. It is the true gauge of our prayer life, for it is the standard by which God judges it.—*John R. Mott.*

THE HURT ENDURED.

A majestic tree fell in its prime—fell on a calm evening, when there was scarcely a breath of air stirring. It had withstood a century of storms, and now was broken off by a zephyr. The secret was disclosed in its falling. A boy's hatchet had been struck into it when it was a tender sapling. The wound had been grown over and hidden away under exuberant life, but it had never healed. There at the heart of the tree it stayed, a spot of decay, ever eating a little farther and deeper into the trunk, until at last the tree was rotted through, and fell of its own weight when it seemed to be at its best. So do many lives fall when they seem to be at their strongest, because some sin or fault of youth has left its wounding and its consequent weakness at the heart. For many years it is hidden, and life goes on in strength. At last, however, its sad work is done, and at his prime the man falls.—*J. R. Miller, D.D.*

GETTING RID OF OUR BURDENS.

Getting rid of our load is getting rid of our burdensome selves: "Cast thy burden upon the Lord, and he shall sustain thee." "God shall never suffer the righteous to be moved." No wonder the palmist promptly responded: "I will trust in thee." And why should we not trust Him, seeing that He has promised to take and bear both ourselves and our burden? He never does anything by halves, but rather by doubles and multi-

plies. It never takes long to "cast" anything from ourselves off on to another. Away with the burden, then, this instant! Away with thy weary, burdened, disheartened, disconsolate, groaning, sinking self! And when thy burden and thyself consciously go over to God, be sure to leave both henceforth with Him! A great strong father can easily and will gladly lift his little child and all his bundles. Our heavenly Father's arm is already lifting us.—*Rev. E. I. D. Pepper.*

NUMBERLESS.

I was walking along one winter's night, hurrying towards home, with my little maiden at my side. Said she:

"Father, I am going to count the stars."

"Very well," I said, "go on."

"By-and-by I heard her counting: "Two hundred and twenty-three, two hundred and twenty-five. Oh dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say in my soul:

"Now, Master, I am going to count thy benefits." Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself, "I had no idea that there were so many."—*Mark Guy Pease.*

RISEN WITH CHRIST.

"If ye then be risen with Christ seek those things that are above." Are the things that are above, things unreal to this present world? We do not so learn Christ. When he was once risen from the dead he went again to the old familiar haunts. He was in the midst in the familiar meeting place in Jerusalem. He was on the familiar shore on the Galilean lake, and there he sat at meat with his disciples and friends. He walked along the road to Emmaus with the two peasants and sat at their table and broke bread.

The lesson is this: In seeking to live the life that is "above," that is heavenly and divine, we are not to seek extraordinary acts, great things, impossible exploits. We may not even dream of them. We are to put a risen life into the duties of our station; to use to the uttermost what opportunities we have; to find what noble traits we have, and exhibit them every day in every event of our life. Even so. Thus shall we be risen with Christ.—*Rocky Mountain Christian Advocate.*

STAMPING OUT FIRE.

Dense smoke pours out of the basement of a furniture house. Instantly an alarm is turned in. Then the whole city seems organized for the sole purpose of stamping out that fire. Fire-engines, and hose and salvage wagons, and ladder trucks, and patrol ambulances, with police, come rushing to the scene. The blue coats push back the crowd and clear the streets for the puffing engines that thunder into position. Linemen leap off their racing wagons and attach the hose. Axemen dig through the battened cellardoors; and pipemen plunge into the

blinding smoke as though it were their native element. The fire-chief bellows his orders. Brave fellows with chemical extinguishers dart here and there. The hose lines lift and twist like huge serpents, and hiss their defiance upon the flames. Yonder in a dozen other engine-hoses re-inforcements are impatiently awaiting the signal to come. And the fire—one almost pities its helplessness—chokes strangling back into smoke, and dies.

So ought every Christian to be organized to quench the fires of temptation. Not a moment's pause. Not a thought to give it head. The single purpose to fight it until flame dies back to embers, and embers to ashes, which the wind driveth away.—*Western Christian Advocate.*

A MORNING PRAYER AND RESOLVE.

I will try this day to live a simple, sincere, serene life; rejecting every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and the habit of silence; practicing economy, cheerfulness and helpfulness.

And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to Thee, O Lord my Father, in Jesus Christ my Saviour, and ask for the gift of the Holy Spirit.—*Bishop Vincent, in Mr. Sheldon's Daily.*

BEGIN TO-DAY.

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, with His high and deep love for your soul, that 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 the 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? 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 servants before all the world? And have you done it? These are the questions which make the whole matter clear. No, not in the quiet lanes nor in the bright temple courts, as once he spake; and not from blazing heavens as men sometimes seem to expect—not so does Christ speak to us. And yet He speaks! I know what He—there in all His glory—He, here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me.—*Phillips Brooks.*

SOME people will never know anything about Jesus Christ except what they see in the lives of his disciples. We must remind people of Christ by living the Christ-life ourselves. We must walk so close behind Christ that people will not see us, but Christ.—*Bishop Thoburn.*

Missionary.

Great Missionaries.

JOHN ELIOT.

John Eliot, the pioneer missionary among the Indians of the North American Continent, was born in Essex, England. Under the influence of his teacher, Mr. John Hooker, he received deeply religious impressions, and expected to become a preacher. As he was not ordained, he was strictly forbidden to preach, in England, and in consequence of this he decided when twenty-seven years old to seek freedom of speech and action in the new world. He sailed for Boston in 1631, accompanied by a party of sixty emigrants. Very soon after landing an opportunity opened up for him to preach, and after being ordained as a Presbyterian, he obtained a pastorate at Roxbury.

It was while engaged in ministering, with a free, unfettered conscience, to his fellow-colonists, that his heart first warmed with sympathy towards the poor redskins, whose wigwams were to be seen scattered around. He had probably no intention of becoming a missionary pioneer when first he parted from his mother country; but he no sooner saw the miserable condition in which the Indians lived, the vagueness of their religious belief, and the degraded social condition of the women as the slaves of their husbands, than he conceived a plan by which they might be collected into settlements of their own, and taught to abandon their roving life; by this means he hoped that he might be able to minister to their spiritual needs, as well as to bring prominently before them the advantages to be derived from habits of Christian civilization. But before he could put these humanitarian views into practice, he had to master the native language, and during fifteen years of patient labor amongst his people at Roxbury, he devoted much time to this object.

In due time Eliot persuaded the Indians to settle in a town which was built under his direction, and called "Nonantum," which is Indian for "Rejoicing." He framed laws, not unlike those which prevailed in Puritan England at home, and translated the works of Baxter and other sound divines for them to read. Subsequently, the town of Nantick, on the Charles River, was founded in 1651, and, on a solemn fast day he gathered the Indians together, and, like Moses speaking to the children of Israel, he exhorted them to serve the Lord. He then bound them by a solemn covenant. Public confession and humiliation occupied a great part of the time, after which the chiefs and the people pledged themselves to the covenant. But then as now, civilization brought some evils in its train, and the terrible effects of strong drink were so manifest that neither whipping nor heavy fines could restrict its traders,

of whose business Eliot spoke as follows: "These scandalous evils greatly blemish and intercept their entertainment of the Gospel, through the policy of Satan, who counter-worsh Christ that way, with not a little uncomfortable success."

The Puritan missionary had to labor single-handed, and the unremitting nature of his travelling and preaching may be told in his own words, where he says in a letter: "I have not been dry night nor day, from the third of the week to the sixth, but have travelled from place to place in that condition, and at night I pull off my boots and wring my stockings, and on with them again, and so continue. The rivers also have raised, so that we were wet in riding through them. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy, 'Endure hardness as a good soldier of Jesus Christ,' with many other such like meditations."

Mr. Eliot was so exceedingly careful who he admitted to Christian communion, that after ten years he had only fifty members, but this was no indication of



JOHN ELIOT.

his influence for good. In 1661 he gave the Indian the New Testament in their own language, and in 1663 this was followed by the Old Testament. He also published an Indian Grammar, and at the close of it added these words: "Prayer and pains, through faith in Jesus Christ, will do anything." Through his efforts several Indian congregations were organized, and many won from heathenism.

He was at great pains to gain the affections of the Indians when on his journeys. The work of conversion amongst them was difficult, not only because of their language, but also because of their poverty and barbarous mode of life. Instead of receiving food and lodging from those to whom he ministered, it was necessary always to take with him his own provisions. "I never go unto them empty," he says, "but carry somewhat to distribute among them; and when they come to my house I am not willing they should go away without some refreshment. Neither do I take any gratuity from them unrewarded; and indeed they do account that they have nothing worth the giving unto me; only once, when I was up in

the country, a poor creature came to me as I was about to take horse, and, shaking me by the hand, with the other thrust something into my hand. I looked what it was, and found it to be a pennyworth of wampum upon a straw's end. I, seeing so much heart affection in so small a thing, kindly accepted it, only inviting him to my house that I might show my love to him."

In 1674 there were fourteen towns inhabited by Christian Indians. The number of Indians receiving Christian instruction was estimated at the same time to amount to about 1,100. Mr. Eliot saw around him a new generation growing up, having the advantage of Christian supervision and education. He wore himself out in the work which had such a strong hold upon his heart, and even in old age continued to visit the Indian settlements as long as his health would permit. He died on the 20th of May, 1690, in the eighty-seventh year of his age. Here are his last words: "The Lord revive and prosper the work among the Indians, and grant that it may live when I am dead. It is a work which I have been doing much and long about, but what was the word I spoke last? I recall that word, 'my doings.' Alas! they have been poor and small and lean doings, and I will be the man who will throw the first stone at them all." One of the last expressions he used was, "Welcome joy; come Lord, come!"

He left behind him the example of a busy, courageous life, consecrated from youth to age to the task of converting the Indians to Christ, and he well deserves the title which has been given to him of "The Apostle to the Indians."

A Decaying Church.

An artist was once asked to paint a picture representing a decaying church. To the astonishment of many, instead of putting on the canvas an old tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an offering plate of gaudy workmanship, for the "offerings" of fashionable worshippers.

But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall, there hung a square box, very simply painted, and bearing the legend, "Collection for Foreign Missions," but right over the slot, through which certain contributions ought to have gone, he had painted a huge cobweb! He was right in thinking that it is a sure sign of decay when Christians cease to work for the spread of the Gospel.

There ought at once to be put 1,500 competent leaders into the foreign field, and a force of 30,000 native missionaries given for the ranks under them.

YOUNG PEOPLE'S

Forward Movement for Missions

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

Our Missionary Machinery.

DISTRICT ORGANIZATION FOR MISSIONS.

1. The chairman of the district, who is *ex-officio* treasurer of the district missionary funds for subscriptions and collections, juvenile offerings of Sunday Schools, etc., and League givings. He is also ministerial representative of the district on the Annual Conference Missionary Committee.

2. The lay representative to the Annual Conference Missionary Committee, who should be well informed and an earnest advocate of missions, both home and foreign.

3. The district Epworth League missionary vice-president, who has for his working committee the missionary vice-presidents of the Leagues on his district. He should know that each League is doing all it can for missions.

4. Pastor in each church, who is God's special advocate and agent, ordained to extend the kingdom of God into the uttermost parts of the earth. He is treasurer of the circuit mission funds (general, Sunday School and Epworth League) and superintendent of all the missionary effort of his charge.

5. The lay missionary secretary-treasurer of each church, who is the pastor's right hand assistant, book-keeper and superintendent of collectors.

6. Collectors, who are the special agents of the congregation, appointed to interest and educate as well as collect their subscriptions to the general fund.

7. Epworth League missionary vice-president and his committee, with the aid of which he should work the "Pray, Study, Give" plan in his League.

8. The Sunday School superintendent and his teachers. The Sunday School staff is the strongest missionary agency in our Church, when consecrated to the work of sending the Gospel to those who have it not.

Add to the above the Conference organization for missions, the members of which are scattered among the districts and should superintend all the work and help where help is needed.

1. President who is chairman of the Annual Conference Missionary Committee, and often ministerial Annual Conference representative to the General Board of Missions.

2. Representatives, lay and ministerial, to the General Board of Missions, who are a tower of strength and always ready to give addresses on our missionary work.

3. Conference Epworth League missionary vice-president, who has for his working committee all the district Epworth League missionary vice-presidents on his district. He should see that the "Pray, Study, Give" plan of the Forward Movement is working on each district in his Conference.

4. The General Conference part of our

missionary organization holds office for four years and is always ready to help every one in every way.

Officers of the General Board of Missions and General Conference:

1. Representatives to the General Board of Missions; these men are the authorities and are usually kept busy on behalf of missions. Their addresses should be heard by as many as possible as often as possible.

2. Missionary Vice-President of the General Epworth League Board who has for his working committee the Annual Conference Epworth League missionary vice-presidents.

Difficulties.

As reported by various correspondents, some of the difficulties in carrying on the missionary department are:

"Lack of interest by the members."

"Reluctance on the part of the members to take the work assigned them."

"The lack of the prayer spirit among the members."

"Lack of spirituality."

"To get members to attend League meetings."

"Not enough strong missionary workers."

"Selfishness, indifference, and lack of interest."

"Few members."

"To get many of the younger members to take part in the meetings."

"Removal of our young people from the neighborhood."

"Lack of enthusiasm."

Need of Christian Home Life for Students in Japan.

"At the meeting held during the week of prayer in Kanazawa, Japan, a Christian Japanese gentleman spoke of the schools and the necessity of prayer and work for the salvation of the students. He said he had for a number of years been in Tokyo, in educational work, and had had excellent opportunities for studying the conditions of student life, and seeing the great dangers to which, under existing circumstances, students going away from home to the great city are exposed. He said we keep our boys at home for a few years watching over their development, and trying to teach them aright, and then they go off to school. There they live in boarding houses, where they are more than likely to be thrown into the company of boys with evil habits, and many of them are led astray, and not a few of them are ruined. He instanced his own class, in which, at the start, there had been some twenty-five or thirty. Gradually the number decreased, till only seven graduated, and of these only a small proportion had succeeded in life. Bad habits, bad company, dissipation and failure—these were the steps down which so many had gone. As one means of improving the conditions of student life he urged the necessity of good boarding houses under Christian management."

Mr. McKenzie, from whose letter the above extract is taken, adds: "We need

Christian boarding houses here in Kanazawa, where in three large schools in one small section of the city there are 1,500 students; much more is something of this kind needed in the capital, Tokyo, where it is estimated there are in the higher schools, colleges and universities, no fewer than 35,000 students from all parts of the country. I am not sure but that money invested in such a work would yield as large results as that which is expended on what may be regarded as more directly missionary work."

MISSIONARY LETTERS.

As far as space will permit missionary letters are published in the *Outlook*. Hundreds of mimeographed copies of letters, which for lack of space are not printed, are circulated throughout the districts supporting the writers. Copies of these letters may be had upon application.

News Items.

Rev. Robt. Emberson, who has been appointed to Japan, is visiting the Leagues on the Brighton District.

A great many applications for missionary letters have been received during the past month. We are always glad to send these letters to all who can use them.

The students' missionary campaign in Britain is organizing the "Wesley Guild" for a Young People's Forward Movement for Missions on the Pray, Study, Give plan.

The Leagues of Brampton West Circuit held a missionary conference on March 21st. There were both afternoon and evening sessions. The work of the Leagues of the circuit was talked over and plans made for its further development.

The students of Wesley College and the Leagues of Montreal held a very successful missionary conference in March. Many excellent papers were given. The needs of home missions, missionary work in the Sunday School and the Forward Movement for Missions were thoroughly discussed. The conference was helpful to Leaguers and students.

Encouraging reports come from home of the Chinese Mission in New Westminster. Tong Chue Thom, in a recent letter, says, "I believe the good Lord has answered your prayers for our Chinese work here, because we have had a wonderful change. Our Sunday Schools and Sunday meetings have always been well attended, but now all our meetings in the week are good. This is the good result of watching and praying for our work of bringing souls to Christ."

Brantford District Executive has arranged a novel plan by which every League will have an evening on the Young People's Forward Movement for Missions. Each League on the District is to be visited by representatives from some other League on the District. The visiting League will be responsible for a missionary programme, which will include the presentation of the Forward Movement for Missions by a speaker provided by the District Executive.

Hints for Clerkers.

A Model Insurance Agent.

BY R. W. FENN.

Some years ago one of the great life insurance companies of New York city invited a large number of their agents to New York on an excursion, to hold a little convention and talk over ways and means. The agents had a good time, and doubtless were much profited by the interchange of views and methods.

One curious fact developed during the session. One agent had had such an eye for business that he had succeeded in writing policies on the lives of the barber that shaved him, the elevator man, and the waiter that served him in the restaurant, all employed for years by the insurance company in their great building.

What a rebuke to Christians who are resting on their oars! What fields for labor at home when we are looking abroad for opportunities! He who seizes the home opportunities will be fit to grasp those which may arise in the foreign field. One would think that these men might have been insurance-hardened from seeing and hearing nothing else for years. Thus we often excuse ourselves for neglecting opportunities by saying, "O, all these people are gospel-hardened." There is usually a way to approach a man if we only have the tact and patience to find it.

An Italian Bible-peddler offered his books to an unbeliever. The man angrily declined to look at them; yet after three hours' work that poor peddler, with his broken English, not only sold the man the Bible, but brought him broken-hearted to the feet of Christ.—*Christian Endeavor W. A.*

The Sweetness of Religious Work.

Blessed is the man to whom work for Christ is sweetness and light. His soul is in proper frame. His heart is attuned to divine music. He sees time and eternity in their due relative proportions. He is conscious that life on earth is not forever, and that his Master will reward him according to his works. He is not a time-server, but a contributor to eternity. He lays hold on eternal life. The good he does sweetens his cup of peace and preserves his soul in life. In helping others he helps himself. He gets something out of life by putting something into life. If you wish to make the water in a cup bubble over the edges, drop in pearls. If you wish your soul to overflow with blessing, drop in good works. You have what you live for, plan for. God satisfies any hungry soul that will partake of his food. To do his will is meat and drink to any devout heart. If you would learn this style of life, set about your studies at once. Become a disciple of Jesus, a learner in his

school. He has a crown for every graduate, and rich reward even here for every child of wisdom.—*Michigan Christian Advocate.*

Lend a Hand.

Lend a hand to the fearful.
Lend a hand to the tempted.
Lend a hand to the doubting.
Lend a hand to souls in the shadow.
Lend a hand to the student at school.
Lend a hand to those who are often misjudged.

Lend a hand to the poor fighting the wolf from the door.

Lend a hand to the soul crushed with unspeakable loss.

Lend a hand to those whose lives are narrow and cramped.

Lend a hand to the boy struggling bravely to culture his mind.

Lend a hand to the warrior who is fighting his battles alone.

Lend a hand to those upon whose lives the sun seldom shines.

Lend a hand to young people whose homes are cold and repelling.

Lend a hand to those whose surroundings are steadily pulling them down.

Lend a hand to the girl who works, works, works, and knows nothing of recreation and rest.

Lend a hand to the prodigal sister—her life is as precious as that of the prodigal brother.

Lend a hand—an open hand, a warm hand, a strong hand, an uplifted hand, a hand filled with mercy and help.—*Silver Cross.*

His One Talent Improved.

In his exposition of a recent Sunday School lesson in the London *Methodist Times*, the Rev. Mark Guy Pearse relates the following:

"The power is of the heart more than of the head. A way down in Kent some time ago I spoke to a man standing at the door. 'I am very glad you shake hands with that man,' said my friend; 'he hasn't sense enough to get his living, he is just able to turn the mangle for his mother, but he does a lot of good.' The other day I was preaching in his village, and he came to tell me he was sorry that he couldn't hear me that evening. I asked him why he could not come, and he said, 'You see, there are lots of mothers here who cannot get out to any place because they have no one to look after the children. And I have been round and asked them to send the children all up to me and I would sing to them and take care of them for an hour, so that they could be at the service.'"

Working Faith.

John Habberton tells us of a preacher who visited a sick man whose house was filled with poisonous gases from a neglected drain. Talking of faith, the preacher said to him: "You need not to use more faith, but you do need to use some chloride of lime on that drain if you want to get well."—*H. L. Hastings.*

Prominent League Workers.

REV. G. J. BOND, B.A.



One of the most prominent workers in the Epworth League throughout the maritime provinces is Rev. G. J. Bond, B.A., the popular editor of *The Wesleyan*. He was born in St. John's, Newfoundland, July 1st, 1850, and the people of that island are proud of him as one of their own boys.

He was educated for business life, and engaged in it for three years after leaving school. Upon deciding for the ministry he entered Mount Allison College, Sackville, N.B., and graduated in 1874. Ordained in 1876, he was elected Secretary of the Newfoundland Conference in 1883 and 1884, and was made President in 1885 and 1888. He was transferred to the Nova Scotia Conference in 1891, and, after serving a term as pastor of Brunswick St. Church, Halifax, was chosen editor of *The Wesleyan*, the Methodist paper for eastern Canada, which in his hands has been an eminent success. He understands how to produce an interesting paper, full of bright and breezy information.

Mr. Bond organized an Epworth League in St. John's Church, St. John's, Newfoundland, as far back as early in 1890. It is still in existence, and is one of the largest and most active Leagues in the colony. When the Nova Scotia Conference League was organized in 1896, Mr. Bond was elected its first president, a position which he filled with great efficiency. In 1895 he was a delegate from Canada to the International Convention at Chattanooga, and again to the Convention in Indianapolis last summer. At both places he delivered eloquent addresses. He has travelled extensively in Europe, Palestine and Egypt, and is the author of a Newfoundland Methodist story, besides a number of travel sketches and short stories.

Practical Plans.

Ten Best Things for the Look-Out Committee.

BY REV. H. J. UREN.

1. **Brightness.**—A bright Christian experience is the essential condition of successful service in this committee. The work of soul-saving demands a heart which knows the joys of sins forgiven, causing the light to shine forth with a holy lustre.

2. **Energy.**—Invincible determination is needed. "Whatever thy hand findeth to do, do it with thy might" is a good motto for the Lookout Committee.

3. **Sincerity.**—Spurious coins are sure to be detected. The hypocrite cannot effectually serve the league. The personnel of the Lookout Committee must be stamped "O and O"—out and out for Christ.

4. **Tact.**—which may be defined as knowing how to do. It is doing the right thing at the right time, in the right place, and the right way. Every member of the Lookout Committee must observe the gospel teaching, "to be as wise as serpents, and as harmless as doves."

5. **Thoroughness.**—Work must not only be commenced but finished. It must not only be done, but well done. When a candidate is introduced and received as a member the work of the Committee is not finished. The new member must be made familiar with the work, and given a place where he may best serve the society.

6. **Helpfulness.**—Has a member been wayward. It is the duty of the Lookout Committee to reclaim him in the spirit of meekness. This is the Red Cross corps of the society, out upon the battlefield caring for the fallen, the discouraged, the wounded, the dying.

7. **Intelligence.**—This Committee must know its ground. This is the advance guard of the League. The members must know men and study men.

8. **New Methods.**—Let the inventive genius of each member of the Committee be set to work to devise new plans. Watch the columns of the EPWORTH ERA, which are brimful of helpfulness.

9. **Good Organization** is valuable. A Lookout Committee cannot rush thoughtlessly into the work without endangering their usefulness. The danger usually is that what is everybody's business is nobody's business. The work should be divided so that each shall have a fair share.

10. **Self-sacrifice.**—Our soldiers are honored to-day because they have given themselves to the service of the Empire, and our Empire stands because of their sacrifice. The members of a Lookout Committee should give time, study and prayer to the work, but above all they must give themselves.

Adelaide, Ont.

A Circular Letter.

As a means of awakening greater interest in League work, Mr. John E. Irvine, President of the Centenary Church Epworth League, St. John, N.B., has sent out the following Circular Letter to all the members:

Fellow Worker.—The Master calleth for thee. He has come down to Centenary Church to enquire as to how and what we are doing to extend His Kingdom in the world. Let us in the midst of our activities stop and think: What answer shall I give my Lord? Am I doing what I can for Christ and His Church? On behalf of our League officers, I want to lay this matter at your heart's door, for prayerful consideration. We have one hundred or more League members (active and associate), and would ask each to lay all other considerations aside, and resolve to do what they can to make our Church services fruitful for good.

I would suggest that we make them a matter of daily prayer. Have our League subject on our mind and heart during the week, and ask the Lord what we can do to help make the Friday evening service a blessing to young and old. Do let us enter this service joyfully and heartily, making it a bright and happy place to spend an hour or two. Come to help in any way you can, by your presence, or in song, prayer or testimony.

Literary Social.

The literary and social elements may be combined in a very pleasant way, either in a private home or in the school-room of the church. The following plan was illustrated not long ago at a Toronto "At Home" for the entertainment of invited guests. It was arranged by one of the young ladies, but as there was no pattern on it we shall give our readers the benefit of it. Pictorial representations of well-known books and poems were fastened all about the room and numbered. Each person was supplied with a blank card having numbers down one side and spaces to be filled in. The object was to guess what book was meant to be illustrated by the object upon the wall. For instance, a calendar with a pin stuck in the middle of the month of March represented "Middlemarch."

Two newspapers, the *Hamilton Spectator* and the *Toronto Mail* represented "A Tale of Two Cities."

An International Epworth League Convention badge, with the British and United States flags crossed, stood for "Under Two Flags."

Half a dozen little white dolls illustrated "The White Company."

The picture of a prominent minister suggested "The Sky Pilot." The letters "S. A." affixed to the picture of a man was intended for "Essay on Man."

A gas bill pinned to a curtain puzzled everybody for a time, but at last one made the guess that it stood for "The Charge of the Light Brigade," which proved correct.

As rapidly as the illustration was in-

terpreted, an entry was made on the card opposite the corresponding number. The person who secured the greatest number of correct answers received a prize. The evening was spent pleasantly and profitably.

A Christian Endeavor Telegram.

There is in Sunbury, Penn., a Social Committee chairman who is at the same time a telegraph operator and a stenographer. His invitations to the socials are always clever and well worth passing on. Here is one way in which he stirs up interest:

THE CHRISTIAN ENDEAVOR TELEGRAPH CO.'Y.
Incorporated.

Over 30,000 Stations in America.

No.	Sent by	Rec'd by	Check,
1.	A	B	39 Paid, 3 35 P.M.

Received at . . . SUNBURY, PENN., Oct. 2, 1899.
Dated Sunbury, Penn., Oct. 2, '99.
To My dear Friend

Please meet us at the First Presbyterian Church, Thursday, October 5th, at 7 P.M., to be entertained by the Christian Endeavor Society. Refreshments will be served. Please answer in person on date and time given.

MISS SADDIE DAY, MISS EDITH SMITH,
MISS ALICE SEYDLER, MR. RALPH BURD,
MR. WM. STAHL, *Chairman Social Com.*

Offering.—C. E. World.

Ten "I Cans."

The Topic Card of the Front Street League, Strathroy, Ont., contains the following suggestive hints:

1. I can be present.
2. I can be pleasant.
3. I can be prepared to take part in a study of the topic.
4. I can sing, if only a little.
5. I can testify for my Saviour.
6. I can pray for the leader.
7. I can kill the meeting by a long speech or prayer.
8. I can offer a public prayer.
9. I can make my part of the meeting successful by doing what I can do promptly.
10. I can make people want to "come again" because I made them welcome, especially by shaking hands before and after the meeting.

A Convention Acrostic.

The following appropriate acrostic has been used on the programme of the Strathroy District Convention for several years, but has never before been printed elsewhere:

HOW TO MAKE OUR

Come, with note book and pencil.
On time for every session.
Notice carefully each address.
Venture to take part in the discussions.
Earrestingly pray for the outpouring of the Holy
Needful to produce beneficial results. (Spirit.)
Take home fresh inspiration.
Impart it to others.
Obtain new methods.
Neglect not to practice them.

A SUCCESS.

The Canadian . . .

Epworth Era

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

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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.

Praised his Pastor.

A Canadian gentleman who recently had an interview with the President of the United States, took occasion to refer to the Metropolitan Church, of which Mr. McKinley is an attendant. The President entered into the conversation with interest, and said a great many kind and appreciative things of his pastor, without adding a single deprecatory word. Our informant was greatly impressed by the intense loyalty manifested toward his church and minister by the chief magistrate of the great Republic. Unfortunately there are many people, who, when church matters come up for discussion, feel it their duty to criticise the preacher, and point out his defects, thus lessening his influence for good. How much better it would be to speak a good word or none at all!

The Goddess of Fashion.

For thousands of years the Goddess of Fashion has reigned queen of the earth. Other dynasties have declined and fallen, but hers grows ever stronger as the years come and go. No tyrant ever imposed laws more despotic than this sovereign inflicts upon her subjects. Everywhere her word is law. She makes people do the most absurd and unreasonable things, and controls every detail of human conduct. The question "What ought I to do?" is rarely asked, but instead we look around and inquire, "What are others doing?" and "What is likely to be fashionable?" It has become a common maxim that "In Rome it is necessary to do as the Romans do," and to be successful we must "keep up with the procession." It is, of course, wise for us to have some regard for the customs and habits of those around us. To unnecessarily oppose them would be foolish in the extreme. When, however, questions of right or wrong are involved, they should be decided at the tribunal of

conscience, and not of fashion. Instead of falling into line and following the procession, the Christian will ask where the procession is going, and what is its purpose. If he finds that it is heading in the wrong direction, he will not only refuse to join it, but will use his best endeavors to prevent others from doing so.

Concerning Temptation.

A little girl who had been studying the subject of temptation in the Sunday School lesson, came to her mother a few days after with the sage remark: "Mamma, Satan hasn't tempted me yet, but I just feel that he is going to before long."

There are many people like this child, who anticipate the devil's temptations, and sometimes they scarcely wait for him to knock at the door, but invite him to walk right in and take a seat. Wrong doings, too, for which we ourselves are entirely responsible, are conveniently laid on the shoulders of his satanic majesty. There is a solemn truth in the words of the apostle James: "Every man is tempted when he is drawn away of his own lust, and enticed." We need to watch ourselves, and guard against the suggestions of evil that come from within as well as from without.

Look After the Littles.

"Gather up the fragments, that nothing be lost," said our Saviour, after the miracle of the loaves and fishes. This is a lesson that the church of to-day needs to have emphasized, particularly in its application to the debts that burden many of our buildings. There are people, not a few, who could not be induced to subscribe twenty, ten, or even five dollars, but who would readily agree to give a small amount per week. Several of our churches have realized handsome sums by the "Mite Box" plan. Welland Avenue Church, St. Catharines, has had from \$700 to \$900 brought into its treasury annually during the past five or six years, through the small contributions of the mite boxes. Hannah Street, Hamilton, collected in the same way during the past year over \$600. Brant Avenue, Brantford received about \$800, and Central Church, St. Thomas, \$610. Of course these amounts are over and above the usual weekly contributions, and are devoted to a special purpose, usually to the reduction of mortgage debt.

Two Methods.

Two League programmes for six months lie before us. Both are beautifully printed and tastefully gotten up, but there is a very great difference in the arrangements for the services. In one League there is a series of lectures, addresses, essays, etc., almost altogether by non-members of the League, while in the other society the members themselves take every evening. Which is the better plan? Keeping in view the fact that one of the objects of the League is to develop and train workers, we think that its members should bear the principal responsibility for carrying on the meetings. At the

same time, it is often wise to ask some outsider to take charge of a topic or give an address. If the older members of the church would more frequently come into contact with the League in this way, there would not be so much talk about the separation of the young and old into separate camps.

The Use of Pictures.

There are many truths that can be impressed more easily and quickly through the eye than in any other way. Teachers, both in day school and Sunday School might make their teaching much more effective and interesting by a wise use of pictures. The cost of these need not be an objection, for the finest works of art can now be obtained at a mere trifle.

Attention is directed to the advertisement of the Perry Pictures Co. on the last page of this paper. These pictures, which are really fine, cover a wide range of subjects, and are only one cent each. Many of them could be used to good advantage in Sunday School work.

Our Own Boys.

Canada has reason to be proud of her brave sons who took such a prominent part in achieving the victories which have recently so stirred the British Empire. When the first contingent left shores it was freely said that the young soldiers would, in all probability, have no real fighting to do, but would find the war over before they reached Africa. They have, however, been in the very fore-front of the struggle, and, apparently, were glad of the opportunity to fight for Queen and country. We mourn and sympathize with those who have lost loved ones on the field of battle, but at the same time we cannot but rejoice in the courage and devotion shown by the loyal young Canadians who counted not their lives dear unto them.

Mistaken Loyalty.

We do not wonder that the hearts of young Canadians swelled with patriotic pride when the news from Kimberley and Ladysmith became known; and some jubilation was, under the circumstances, perfectly natural. There can, however, be no excuse for the recklessness and bravado displayed by the students in Montreal, and by enthusiasts in other places. Destroying property, forcing citizens to raise the British flag against their will, and getting hilariously drunk were the pastimes indulged in by certain young men in different localities to show their loyalty. In some places the scenes were positively disgraceful. Our young people should be taught that there are better and truer methods of showing the spirit of loyalty.

The fact that a man is "Pro-Boer" in his sentiments is no reason why he should be insulted or persecuted. We live in a free country, and liberty of opinion should be respected. The great mass of our people are thoroughly British in their feelings, and can afford to exercise forbearance towards the few who may differ from them.

A Brother Beloved.

We feel a sense of personal bereavement in the death of our dear brother, Rev. J. E. Lanceley. He was a frequent caller at our office, and was intensely interested in the Epworth League and all its enterprises. As a member of the General Board and its Executive Committee, he was actively associated with the work, and was always prepared to give time and effort to help it on.

At conventions he gave valuable assistance. His addresses sparkled with gems of thought, and were brightened by original wit and humor. Among his brethren he was immensely popular, for he had a big heart, and selfishness or meanness had no place in his moral make-up. Scarcely any man could have been taken from our midst who would be more thoroughly missed than John E. Lanceley.

During his last illness his mind frequently wandered, and several times he fancied himself in the special services which had just been commenced in the church, when he gave some very earnest exhortations to the young people: "O, my young friends, be earnest for God, be earnest for God," was a sentence which he repeated a number of times. Upon the Sunday evening, just a few hours before his death, the League held a prayer-meeting, previous to the evening public service, in a room of the church adjoining his home. He was at this time apparently quite unconscious, but as the sound of the singing came in from the church he was noticed to beat time with his hand, giving evidence that his marvellously active mind had not yet ceased to work.

At a recent meeting of the Executive Committee of the General Epworth League and Sunday School Board, the following resolution was passed:

"That the members of this Board desire to place on record their deep sense of the great loss which the Board and the Church have sustained in the death of our honored friend and brother, the Rev. John E. Lanceley. We recognize his great abilities, his unflinching energy, his devotion to high ideals, and, above all, that sweet and kindly Christian spirit which made him a brother beloved by all who had the privilege of being associated with him in the Church's work. The cares and responsibilities of mature manhood did not deprive him of the buoyancy and enthusiasm of youth, and to every young man or woman who came within the sphere of his influence, he desired to be, and was, we believe, a true and sincere friend. At our Board meetings, he filled a large place, and the members of the Board will greatly miss the touch of his kindly and sympathetic genius, which illuminated so many subjects under discussion, and gave to our meetings a warmth and interest they would not otherwise have possessed.

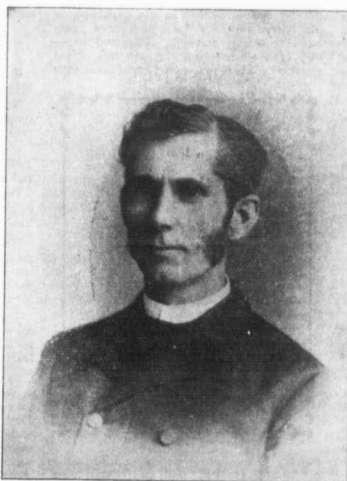
"He was especially well known on the public platform throughout the length and breadth of our country. His unique lectures and public addresses were always

interesting, instructive, and religiously edifying. We trust that arrangements may be made to render accessible to the public, through the printed page, these manifestations of the wit, wisdom and genius of our departed brother.

"To the good Father, who knoweth all things, and who, some day, will make all things plain, we tender our grateful thanksgiving for the gift of such a true and noble soul, for the great work which he was permitted to accomplish, and for the privilege of being associated with him in Christian work. And to his bereaved wife and children we tender our most sincere and heartfelt sympathy in their great affliction."

Mr. Sheldon's Experiment.

Mr. Sheldon's Christian daily has attracted widespread attention, and attained a circulation of over 300,000.



REV. JOHN E. LANCELEY.

Opinions concerning it will probably differ, but nearly everybody will agree that, as a newspaper, it was not a great success. No intelligent man would care to depend upon a journal like this for knowledge of what is going on in the world. The first page, which is usually given up to telegraphic dispatches from all parts of the world, was devoted, in Mr. Sheldon's paper, mainly to social and economic questions, and consisted largely of extracts from books and magazines, letters from workers, etc. None of this matter could be considered as strictly "up-to-date." The general news of the world was put into very small space. There were, however, some good features, which other papers could copy to advantage. One of these was the entire absence of the patent medicine advertisements by which so many people are continually gulled. It is a shame that respectable papers will degrade their pages

by inserting advertisements that are so decidedly objectionable and revolting.

We give Mr. Sheldon credit for the best of intentions, and his experiment may possibly do good, but there can be no doubt that a paper, such as he published for one week, would not be a permanent success.

In our opinion the Montreal *Witness* furnishes a better illustration of what a Christian daily should be. With such an excellent religious weekly press, however, we are inclined to think that the distinctly religious daily is a long way in the distance. The leading daily papers published in Canada give little occasion for complaint.

"BETTER is he that ruleth his own spirit, than he that taketh a city." The man who controls himself, and conquers his evil passions is a greater hero than the victors at Ladysmith, or Kimberley. Here is a battle field on which all may fight, and here are victories for all to win.

✠
YES, by all means bring in the lilies and the roses to the house of God on Easter Sunday, and by beautiful decorations, bright singing, and stirring preaching make it the gladdest day of all the year.

✠
SOME time ago, the late Rev. John E. Lanceley told a friend that he had made it the rule of his life to learn some new thing every day. He went to bed every night able to say: "There, that's a fact, a truth, a doctrine I didn't know this morning." By following a plan of this kind for a number of years an immense store of information might be gathered.

✠
We wish every Methodist parent could have heard the strong words uttered by Rev. Dr. Ryckman at the Montreal Conference League Convention, concerning the duty of fathers and mothers to provide their families with good literature. He thought it a great shame that there were so many men who grudged the small amount that it costs to secure our excellent periodicals. Towards those who complained of the price of the League Reading Course he simply had no patience.

✠
REV. DR. POTTS announces that the Twentieth Century Fund has reached \$645,000, which is cause for thankfulness. We must remember, however, that much still remains to be done, and now is the time to do it. There is considerable truth in the old proverb, "Strike while the iron is hot."

✠
THE attention of Leagues is called to the Constitution which provides that the Annual Meeting for the election of officers shall be held during the month of April. As far as possible we hope that the societies will fall into line, and thus secure uniformity. The collection for the General Epworth League Board should not be overlooked.

Literary Lines.

Or the 23 000 periodicals published in the United States, 1,600 magazines, and 11,000 newspapers print pictures.

MR. KIPLING has written a series of nine animal stories, said to be his first sustained work since his long illness, which will appear in the *Ladies' Home Journal*.

THE *Illustrated Methodist Magazine* of St. Louis for February, contained an interesting article on the late D. L. Moody, by Dr. E. A. Schell, who was a member of Mr. Moody's first Sunday School.

DR. JOHN WATSON gives, in the *March McClure's*, an impressive and illuminating account of the beginning of Christ's active earthly ministry. In illustration, there are several beautiful color pictures.

Mr. Ruskin's most successful works, in their modern and cheaper form, have been "Sesame and Lilies," of which 40,000 copies have been sold; "The Stones of Venice," 34,000; "The Crown of Wild Olive," 31,000, and "Unto This Last," 30,000.

WAR correspondents are probably the best paid of newspaper reporters. Archibald Forbes was, in time of peace, paid a retainer at the rate of \$5,000 a year, and in war time he has received \$250 a week, with all expenses paid and frequent gratuities for special successes of \$5,000 a time.

MR. WINSTON CHURCHILL and Mr. F. Marion Crawford have had so many requests for their autographs that the publishers of "Richard Carvel" and "Via Crucis" have hit upon the happy expedient of issuing a special autograph edition of 1,000 copies of each book. And now if you want the autograph of either author you get it with his book—if you pay the price.

Woman's Work.

A DEACONESS Sanitarium has been started in Pueblo, Col., and is the gift of a wealthy lady.

WOMAN'S work in Missions will receive special consideration at the Ecumenical Conference on Foreign Missions, in the three sessions of Thursday, April 26.

THE World's Woman's Christian Temperance Union intended to have a kiosk at the Paris Exposition, where free literature would be distributed, etc., but, on account of the war and other complications, the scheme has been relinquished.

MRS. POTTER PALMER, of Chicago, has been appointed one of the eighteen commissioners to the Paris Exposition. She is the only woman thus honored. Her experience as President of the Board of Lady Managers at the World's Fair makes her a particularly well-fitted person for the position.

Prominent People.

DR. LESLIE E. KEELY, of "Keely cure" fame, died last month, and his estate is appraised as worth \$1,000,000. There are sixty Keely Institutes in the United States alone, and many in Great Britain and other foreign lands.

THE course that Admiral Dewey pursued in reference to the house given him by popular contributions acted as a wet blanket up on the Dewey Arch subscriptions. Up to date only about \$165,000 has been secured toward the million that is necessary. The decline of public interest in the arch was contemporaneous with the transfer of the title of the Washington house.

PROFESSOR NANNEN, after his successful lecturing tour in Germany, is now living quietly at his home at Lysaker, a few miles outside Christiania. He is occupied in writing an account of the scientific results of his

polar expedition. He has long contemplated building a new house, which will be a reproduction of an old Norwegian farm, "bondegaard," with all the usual picturesque and solid outbuildings.

OVERWORK is again telling on Rev. Dr. Parkhurst, of New York. A few years ago he was threatened with a breakdown. Rest and care put renewed life and vigor into him, and he has since been prosecuting his Church work and civic reform with all his might, but now it is said he must either give up his pastorate or his connection with the Anti-Vice Society, though he can hardly be spared from either position.

LORD SALISBURY is a very stout man, weighing fully two hundred and fifty pounds, but, curiously enough, he was of slight physique in his youth. Present members of the House of Commons who were there in the days of Lord Robert Cecil's membership confirm this statement, and say that they remember Lord Salisbury with something of the same figure as Mr. Arthur Balfour—and Mr. Arthur Balfour is one of the slightest of men.

THE Province of Ontario is losing a valued Sunday School worker in the departure of Mr. Alfred Day, who for a number of years has occupied the position of General Secretary of the Provincial Sabbath School Association. He is thoroughly conversant with



Sunday School problems, is an interesting convention speaker, and an indefatigable worker. The State of Michigan, to which he is going, is to be congratulated on having secured such an efficient Secretary. We are sorry to part with him, but wish him every success in his new field of labor, which he enters on May 1st.

DR. W. S. MATTHEW, editor of the *California Christian Advocate*, who recently called upon Bishop Taylor during a visit to Palo Alto, says: "The bishop is in comfortable physical health, and conversed cheerfully with the scribe for a delightful hour. His memory of recent events is treacherous and uncertain, but his grip of the distant past is Titanic, as of old. He will, if spared, reach his seventy-ninth birthday next May. He lives in the light of the King immortal, and only waits for the crowning day, which cannot be far ahead."

Across the Line.

A MAGNIFICENT new building for the Methodist Book Concern has just been completed in Chicago, costing \$225,000.

THE General Conference of the M. E. Church will be held in Chicago, commencing May 2. A great Epworth League rally will be held May 15, in the Auditorium.

ONE of our Methodist Episcopal exchanges says, that one of the greatest dangers of that Church is the decline of family religion.

THE theological students of Vanderbilt University, Nashville, have given forty dollars each to the Twentieth Century Fund.

THE bishops of the Methodist Episcopal Church have sent out an episcopal address calling attention to the slow progress of the Church, and summoning the members to a season of fasting and prayer.

ONE hundred and fifty churches in Pittsburgh, representing twelve denominations, have associated themselves in a federation for united aggressive work among the foreign population and non church-goers.

REV. CHARLES E. HAMILTON, in an address at a League meeting in Buffalo recently, said that "there are enough Church letters packed away in Methodist trunks to repair the statistics of the M. E. Church."

IN California churches are taxed, which makes it hard for the weak ones to exist. A rich lady offered to build a memorial church at a cost of \$200,000, but her rector was compelled to decline the gift as the taxes would amount to over \$300 per month.

General Religious Items.

BIBLES are on sale at five of the leading book stores in Sendai, Japan.

THE nine hundredth anniversary of Christianity in Iceland will be celebrated this year.

GIFTS for charity and benevolence during 1899 more than doubled any previous record, and amounted to \$79,749,956.

ONE of the London Missionary societies devotes itself exclusively to placing scripture texts in omnibuses and street cars.

THE *Herald* and *Presbyter* tells of a new young men's society, in which every member pledges himself to go to church every Sabbath, or failing to, pay twenty-five cents for the collection.

IN Paris this month, the World's Fair will show what a century of industry has accomplished. In New York, the missionary conference will show what the greatest century of missions means to the world.

THE income of the Society for the Propagation of the Gospel, which was established in 1701, and is one of the oldest missionary societies in the world, amounted last year to over \$1,087,560, the highest it has ever received in any year.

Temperance Items.

IN an address at Massey Hall, Toronto, Rev. A. L. Geggie appealed to the saloon keeper to quit the degrading business, and engage in some honorable calling.

CARROLL D. WRIGHT says 10,000 people starve to death annually in greater New York, while nearly \$400,000 a day pass over the saloon bars of that city of liquor.

The tender hearted and philanthropic brewers of the United States want the revenue tax on beer reduced from \$2 to \$1 per barrel, because beer is "the poor man's drink." But something might be said in favor of water as the poor man's drink. It is more healthful than beer, it costs little or nothing, and one does not have to go into a saloon to get it.

President Shurman, of Cornell University, speaking at Buffalo, recently said: "The Filipinos have some excellent virtues. They are exceedingly cleanly and also exceedingly temperate. Even the members of this Liberal club would shock them by the amount of wine which most of you have consumed this evening. . . . You have brought us the blessings of civilization," said one of them, "and you have lived our most beauti-

ful street in Manila, the Escotta, with 500 sailors." That is truly the worst thing we have ever done. Had we allowed them to go on with their cock-fighting and stopped our own sailors it would have been better."

GENERAL ROBERTS is chairman of the Council of the Army Temperance Association, and is using his great influence to lessen drunkenness among the soldiers. It is estimated that 23,801 British soldiers in India alone are total abstainers. At a meeting of the Association shortly before General Roberts started for Africa, he stated that only 4.12 per cent of 1,000 of the abstainers had been convicted of any offence, while there were convictions 36.8 per cent of the non-abstainers. On the other hand, Kruger opposed a prohibitory law which had been forced through the two legislatures of the Boer republic, calling it "a godless measure."

From Over the Sea.

DR. JOHN WATSON (JAN Maclaren) recently preached in City Road Chapel at a Methodist celebration.

The Bible Christian Church in England has had such good success in raising the \$125,000 proposed for the New Century Movement, that it has now determined to raise \$25,000 more.

The British Wesleyans invited Hon. Joseph Chamberlain to preside at a luncheon at City Road Chapel, but so many protests were made that it was determined that the luncheon should not be held.

The Methodists of Liverpool, Birmingham, Leeds, Glasgow, and Edinburgh have respectively taken steps to build down town halls for aggressive Christian work on a large scale. The movement is inspired by the Twentieth Century idea.

The continental country in which Methodism flourishes most is Germany Switzerland, into which it was introduced in 1856. There are now 8,000 church members and 20,000 persons who are more or less connected with the movement. The Swiss Methodists are remarkable for their liberality, their annual contributions averaging more than 25c each.

Christian Endeavor Notes.

A CHRISTIAN ENDEAVOR meeting is held every Monday evening among the five troops of United States cavalry stationed at Porto Principe, Cuba.

WHEN the Australian troops for the Transvaal were leaving Melbourne, the Christian Endeavors supplied the ship with a case of books for the use of the soldiers on their long voyage.

REV. DR. CLARK recommends that the pastor be asked to close every meeting of the society with a five minutes' address, summing up what has been said during the service, and making some practical applications.

DR. AND MRS. CLARK sailed January 24th from San Francisco for the Orient, to be gone eight months. The most important Chinese convention that they will attend will be the triennial Christian Endeavor convention for all China in Foochow, which begins April 4th; they will attend other meetings of no little importance in Shanghai, Tientsin, Peking, and various other points in the north of China. Before reaching China, the work in Japan will be spent, and they expect to attend the Japanese national Christian Endeavor Convention to be held this year in Kobe, besides several other meetings in various parts of the empire.

Other Churches.

THERE are now four Presbyterian places of worship in Manila, Philippine Islands.

THE amount so far subscribed to the English Baptist Century Fund is \$431,237.

THE Baptist Churches of South Africa number twenty-two, with a membership of 1,700.

THE Canadian Baptists are pushing their Twentieth Century Fund with vigor. The Nova Scotians have raised \$75,000 for Acadia College.

REV. WASHINGTON GLADDEN, the noted Congregationalist minister and writer, announces that he is a candidate for councilman in Columbus, O., in the interests of good government.

A RELIGIOUS census of Philadelphia has been taken by Christian workers. Among 235,160 visited, there were but 62 Christian Scientists, 93 Spiritualists, and 22 Atheists and Agnostics. The following are the only denominations that have more than 10,000 members: Episcopal Methodist, 38,451; Episcopal, 25,953; Presbyterian, 25,959; Baptist, 25,187; Lutheran, 17,827. There were 67,945 Catholics.

Leaguelets.

A larger life, a broader life, a deeper life, a life into which Jesus Christ is introduced as the mainspring and motive of all conduct and ambition—such is the life to which young Methodism is called to-day.—*L. H. Beach.*

The Epworth League of to-day is the Methodist Church of to-morrow. The League is called the school of the church. Unless this school trains up and turns out graduates fitted to grapple with present problems, the church of the next ten years, with its greater perplexities, will prove more incompetent than the church of to-day.—*Rev. Waple Platt.*

No kind of league work is fraught with more blessed results than that of mercy and help. Immediate rewards are common. The worker is often permitted to see fruits of his labor in the conversion of a soul or in some person taking steps toward a higher life. Opportunity is never wanting. It is not often necessary to look for those in utter distress and poverty. The unhappy and the sorrowing are all about us.—*Hugh L. Lorge.*

The organizers of the League knew what they were doing when they divided the work into departments. They saw that to develop our young people they must be provided with a broader field of work than that of one department. Let the Epworth League consider the departments as of equal importance, endeavoring, so far as possible, to build up the members, as well as the young friends of the church, into an intelligent, pure, social, and christian life.—*W. C. Ball.*

LET us keep in view that while the League is important to the Church, it is not the Church, but only one of its wide-awake auxiliaries; and thus we shall possibly avoid some of the unjust criticism that has and is being made that the League seeks to control and operate all lines of church work.

Leagueurs, we must put aside this false idea of our mission in the Church, and give our whole and undivided attention to the objects laid down in our constitution. As soon as we begin to drift from that object, just so soon will our League begin to decline.—*D. N. Calkins.*

Interesting Facts.

ONE hundred years ago it was considered a wonderful achievement for ten men to manufacture 48,000 pins in a day. Now three men can make 7,500,000 pins in the same time.

EXPERIMENTS made at McGill College, Montreal, showed that the time required for a telegraphic signal to pass from that point to Greenwich, England, and back, was 1.05 seconds. The distance is in all nearly 8,000 miles.

THERE is a lemon grove of 1,000 acres in San Diego County, California, said to be the largest in the world. It was begun in 1890, when 170 acres were planted; and it has been annually added to until it has reached its present size.

THE Emperor William of Germany now receives only \$8,401,000 annually for his support, and asks for a million more. It costs him more than half his income to maintain the twenty-four royal palaces throughout the Empire.

T. Z. SUNG, and C. H. SUNG, two grandsons of the Chinese statesman, Li Hung Chang, have taken work in Vanderbilt University. They are twenty-one and eighteen years of age respectively. They are there mainly for the purpose of studying English.

THE waters of the Great Salt Lake in Utah have receded a mile within the past year, and it is conjectured that during the coming century this wonderful body of water may be completely dried up. The cause of the lowering of the water is said to be due to the rapid extension of irrigation ditches, which draw their supply from streams emptying into the lake.

RUSSIA, as the school children know, did not reform its calendar when the rest of Christendom did, and so her almanac is hopelessly behind the times. The difference of twelve days between Russian dates and those of western Europe is very confusing to merchants, and the Czar has appointed a commission to ascertain whether the improved calendar isn't, after all, a good thing.

Gems of Thought.

REV. MARK GUY PEARSE is quoted as saying that the Boers are deeply religious and occasionally moral.

WHAT is defeat? Nothing but education; nothing but the first step to something better.—*Wendell Phillips.*

FAITH draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—*A. G. Holland.*

WHEN a man dies the world asks, "What has he left behind?" but the angels ask, "What good deeds has he sent before him?"—*Oriental Proverbs.*

As men go toward greatness, they go toward responsibility. When God gives the youth power, and the maiden beauty, he takes vows from them.—*Newell Dwight Hillis.*

HE who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey or teach a ragged class, so you are faithful. The faithfulness is all.—*George MacDonald.*

THE benefit we receive must be rendered again line for line, cent for cent, deed for deed to somebody. Beware of too much good staying in your head. It will fast corrupt. Pay it away quickly in some sort.—*Emerson.*

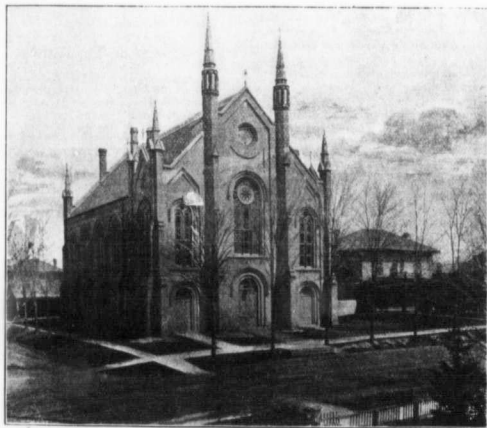
From the Field.

Methodist Church, Norwich.

Methodism in the town of Norwich is strong, possessing a fine property, and a large and prosperous congregation. The excellent cut on this page shows the church and parsonage to good advantage. The lot on which the church stands may well be considered as "holy ground," for it has been used as a centre to which Methodists of that section have gathered for the past seventy-five years, the first church having been built in 1824. The present building was commenced in 1884, under the pastorate of Rev. Dr. Williamson, and cost \$15,000. It has comfortable accommodation for 750 people, and the congregation is the largest in town. Rev. R. J. Elliott, who is now in charge, is an earnest worker in all departments of church enterprise, but gives special attention to the young people. He is an enthusiastic Epworth Leaguer, and is a frequent and very acceptable speaker at League conventions. He has succeeded in bringing his Young People's Societies into a high state of efficiency. He represented his Conference on the Executive of the Ontario Young People's Association for a number of terms, and was a delegate to the International Epworth League Convention in Indianapolis last summer. As a temperance advocate he is fearless and energetic. Mr. Elliott is also an earnest Sunday School worker, teaches a Bible class every Sunday, has been on the Executive of the Provincial Association for a number of years, and twice a delegate to International conventions—St. Louis, 1893, and Boston, 1896.

Metropolitan League.

The Toronto Metropolitan Epworth League Christian Endeavor Consecrat on Evening, of March 12th, was a decided success from



METHODIST CHURCH AND PARSONAGE, NORWICH, ONT.

nearly every point of view. There was a hearty response to the very neat and attractive invitation card, which was sent out by the president to each of the members, resulting in one of the most largely attended

services which we have held for some time. Throughout the entire consecration service, which was conducted by our pastor, there seemed a deep sense of the divine presence.

We were also favored with a visit from the Epworth Leaguers of Queen Street Church, and, during the five minutes intermission nearing the close of the service, there was some very hearty hand-shaking. This enjoyable gathering was brought to a close by singing the first stanza of "God be with you till we meet again."

Brought Cups and Saucers.

A somewhat unique literary and social entertainment was held recently by the Epworth League of Centenary Church, St. John, N. B. All who attended were requested to bring one cup and saucer (strong and serviceable), as a contribution to the League social work. The result was that one hundred and ten cups and saucers were brought in, and the gathering was very successful in every way. Mr. S. D. Scott, editor of the *Daily Sun*, gave an excellent address on "Wycliffe."

Hartley Bay, B.C.

At Hartley Bay, B.C., there is a flourishing Indian League, of which Mr. E. T. Patelas is secretary. We have received the following letter from him, which is printed without change:

"I am glad to let you know we have good time holding the Epworth League meeting in our own hall. Last time we have meeting a man came from Alaska, and our President ask him preach for us, because he came from where Mr. William Duncan was, that's the first man came from the east and try to learn the Indians, the Indians up here they don't know God or Lord or nothing at all. They do so bad sins and fighting, and that time Rev. William Duncan come he gets hard work to learn the Indians. We have been with him ten years in Metlakahla. Rev. William Duncan is getting very old now. This man from Alaska said when he got up

very happy, they all say that they will ask by faith. At the closing meeting we all shake hands."

"Renewed Energy."

A correspondent from Barrie writes: "Our League has been alive to its responsibilities during the past year, all of the departments



REV. R. J. ELLIOTT.

being actively engaged in working for the best interests of the church. We enter on another year with renewed energy, as was very clearly evidenced last night at our regular monthly consecration service, which was a service full of spiritual power, all again pledging ourselves to renewed consecrated effort during the year."

Special Services.

A correspondent sends the following good news from Newburgh: §

"The Epworth League of the Methodist Church here has for the past three weeks been holding special evangelistic services. They were well attended throughout, even on stormy nights, and the attention and interest shown was more than we expected. A number of our active members resolved at the beginning of the meetings to become more active in personal work, and the result of their resolutions was seen in their earnest endeavors to win other young people for Christ. Although we would like to have seen more of our young people brought into the fold, we are thankful that several resolved to live a new life, and we are sure that our League is in better condition for true Christian work on account of our services."

A Sleigh Ride.

On Tuesday night, March 13th, Mr. John Taylor, jr., President of the Galt Epworth League, came into town with two sleighs and took the Executive Committee out to his home on Sprague's Road. The evening was a perfect one for a drive, and the young people were entertained as only Miss Taylor and Mr. Taylor can entertain. The regular business having been completed, a most enjoyable social hour was spent. A word with regard to this most progressive young people's society. It is the largest Epworth League in Canada, and is one of the most energetic. The work during the winter months has been productive of great good, and not a little of the success of the society is due to the energy and ability of Mr. Taylor.—*Galt Reformer*.

The Reading Course.

"The Eye" was the subject of study by the Reading Circle at Wingham at a meeting held recently. Dr. Kennedy gave an address which was much appreciated.

The examination for the Reading Course will take place during the last two weeks of May, and the first two in June. The question papers will be ready by May 1st, and may be had free of charge by applying to the General Secretary.

It is hoped that a large number will take this examination. It will help to rivet upon the memory the studies of the year, and the diploma which is given to those who continue the work for three years, is well worth trying for. The examination is not at all difficult.

MR. J. H. FAULL, in an excellent paper on "The Literary Department," at the Bay of Quinte Conference Convention, warmly commended our Reading Course, and gave the good advice: "Do not undertake too much, but do what you do well."

A HELPFUL feature of the meetings of the Reading Circle in Paris, in the "Table Talks" on such subjects as "The Jews," "Moody," "Ruskin," "How to get time for Study," etc. The members find the books stimulating to thought, and are creating a love for good literature.

WESLEY Church, Toronto, has had a Reading Circle for five years, and each year has been better than the last. The meetings are held every second Saturday in the minister's vestry, with Mr. A. J. Keeler as leader. "The New Citizenship" is now being studied, and is very much liked.

Centennial League, Scarborough Circuit, organized their first reading Circle last October with a membership of sixteen. The Circle was very fortunate in their choice of Mr. Edward Knowles as convener, and under his energetic leadership the work has been most successfully carried on. The members and some of their friends are so well pleased with the season's work that another year's circle will probably find others ready to join.

Just a Line or Two.

Parkdale Epworth League has organized a hockey team.

A CONCORDIA social was recently given by the Kensington, London, League.

The Aurora League conducts services in the County Industrial Home every week.

Elmville Circuit expects to raise \$100 for the Forward Movement for Missions during this year.

A new League has been organized at Inverness, Kent County, N.B., with 28 members.

The League at Clarenceville, Que., has been resurrected, and is now in a flourishing condition.

The Junior League of Clinton Street Church handed the trustees \$55 to apply on church debt.

The League at Sault Ste. Marie is working for a new church. The sum of \$125 is already on hand.

The League at Nile held a spelling match a short time ago, the words being taken from the League Constitution.

A BASTION announcement board has been presented to the Lundy's Lane Methodist Church by the Epworth League.

The League at Kincaidine has 75 members and is doing good work. The sum of \$26 has been raised for the Forward Missionary Movement, and it is expected that \$100 will be secured for the Twentieth Century Fund.

A circuit convention on the Elmville Circuit was a great success, and will be made a permanent feature of the year's work.

The League of Wellandport is reported as in a healthy condition. A union meeting with the Presbyterian Christian Endeavor Society was recently held with great success.

The League of Grafton Street Church, Halifax, recently held a "Hymn Book Evening" when Rev. Dr. Lathern delivered an interesting address on the most noted of the hymns in the Methodist Hymn Book.

"A Pie Social" and "A Canadian Evening" combined was given by the League at Onagh and participated in by the Boyce League, Trafalgar Circuit. Interesting selections in prose and poetry from Canadian authors were given.

A poor church in one of our domestic missions makes an appeal for an organ. They have a sufficient number of singers to form a choir, and a lady has offered her services as organist. Can any one supply them with a second-hand instrument either as a gift or at a low price?

The Junior League at Richmond Hill recently held a meeting at which were read essays on the use of our senses, as follows:—"The Sense of Touch," by Miss Loren Wright; Seeing, Master Leon Proctor; Hearing, Miss Olive Switzer; Smell, Miss Genevieve Harris; Taste, Master Frank Storey.

Personals.

MESSRS. CROSSLAY and HUNTER are now conducting evangelistic services in Elm Street Church, Toronto, and are meeting with gratifying success.

REV. MR. WRIGHT, of Cumbeck, has commenced a series of sermons on "The New Citizenship," one of the books of our Epworth League Reading Course.

BEFORE leaving for Port Arthur, Mr. J. Akitt, President of the League at Hornings' Mills, was presented with fur cap and gauntlets, and an appreciative address.

MR. ALFRED RIDGS, who was killed in South Africa, was a member of the Epworth League of Grace Church, Charlottetown, P.E.I., and an earnest Christian worker.

REV. W. G. HENDERSON, during the month of March, delivered a lecture on "Famous Characters of Ancient and Modern Times," illustrated by limelight views, in the Methodist Church, Pembroke, under the auspices of the Epworth League.

REV. W. H. STEVENS, of Montreal, recently gave a very interesting lecture, before the LaCôte E.L.C.E., on "Reminiscences of Bishop Hawkins." The lecture was illustrated by a number of negro melodies in which Mr. Stevens' fine powers as a vocalist were heard to advantage.

Between four hundred and five hundred young people were present at the Metropolitan Church, Toronto, when a lecture was given on Monday evening, March 19th, by J. S. Robertson, President Canadian Temperance League, which was illustrated with limelight views by J. Del Warren, Chairman Educational Committee, C.T.L., the subject being, "Lights and Shadows of a Great City, or Slumming in New York."

MISS FLORENCE LAZIER, who has for several years acted as secretary of the Epworth League of Bridge St. church, Belleville, and also been in charge of the Free Reading Room since it was opened, was presented on the 19th ult. with a gold watch as an evidence of the esteem in which she is held, not only by the League but by the whole church. The gift was accompanied by an address expressing regret that Miss Lazier was withdrawing from the position of secretary of the society, and best wishes for her future.

New Officers.

The following are the officers elected by the Bay of Quinte conference League at its recent convention in Port Hope. President, Mr. W. R. Courtice, Courtice; 1st V-President, Miss Brookings, Cobourg; 2nd V-President, Rev. J. P. Berry; 3rd V-President, Prof. Faul, Albert College; 4th V-President, Miss I. A. Martin, Belleville; 5th V-President, F. Kenner, Prince Albert; Secretary-Treasurer, Rev. J. S. I. Wilson, Courtice. Representative on General Board, Rev. C. W. Watch.

District Conventions.

Strathroy District.

The Sunday School and Epworth League Convention of the Strathroy District was held in the Front Street Church, Strathroy, Tuesday and Wednesday, March 6th and 7th. The attendance was excellent, and the programme full of good things. The papers and discussions were on practical topics, and unusual interest was displayed from first to last.

It was the general opinion that it was one of the best conventions ever held in that District. Resolutions referring to patriotism, prohibition, etc., were passed, and special reference was made to our publications for Sunday School and League, which were stated to be "unequally by any foreign papers—superior in thought, sound in theology, and loyal to the Empire." The following officers were elected for the coming year: President, Geo. Johnson, Kerwood; 1st V-President, Miss Holmes, Strathroy; 2nd V-President, R. S. Ford, Petrolia; 3rd V-President, Dr. Hicks, Watford; 4th V-President, Miss M. Sullivan, Adelaide; 5th V-President, Miss Murray, Petrolia; Secretary and Treasurer, R. A. Callender, Strathroy; Conference Representative, Rev. A. McKibbin, Strathroy.

Brantford District.

The secretary of the Brantford District League sends the following:

"On Feb. 27th the officers of the Leagues throughout Brantford District met in a conference in Brant Avenue Church, Brantford, for the purpose of becoming acquainted with our future missionary, Rev. W. W. Prudham, and making arrangements for the raising of our share of his expenses.

"The attendance was very good, and our meeting could not help but be a success with Rev. Dr. Sutherland and Mr. Prudham present.

Our District is asked to raise six hundred dollars this year and I believe we can do it.

Mr. Prudham will visit every League in the District, commencing March 19th. We feel, as a District, that in our future missionary we have one whose whole heart is in the work, and whose life will be entirely given up to it.

The evening meeting was not well attended, as our city had gone wild over Cronj's surrender, and our Epworth Leagues could not even think of the Forward Movement, interesting as it is. However, those who were present listened with great interest to the addresses of Dr. Sutherland and Mr. Prudham.

Owen Sound District.

The Epworth League in this District held their annual convention at Fisherton, on Tuesday, the 13th of February. In spite of inclement weather delegates were present from nearly all the Leagues in the District.

The secretary's report gave returns from seventeen Leagues, showing that encouraging progress had been made.

The officers appointed for this year are as follows: Hon. President, Rev. A. Langford, D.D.; President, Mr. Harwood R. Frost, Owen Sound; 1st Vice-President, Mr. A.

E. Armstrong, Flesherton; 2nd Vice-President, Mrs. W. H. Thurston, Flesherton; 3rd Vice-President, Miss Langford, Owen Sound; 4th Vice-President, Mr. E. Anderson, Holland Centre; 5th Vice-President, Miss Boardman, Markdale; Secretary, Mr. G. Hanbury, Dundalk; Treasurer, Mr. L. Davis, Dundalk; Conference Representative, Rev. H. T. Ferguson, Owen Sound.

During the morning and afternoon sessions papers were read on "Prevailing Prayer," by Mr. A. E. Armstrong; "The Children's Hour," by Miss Langford, and "Consecration," by Miss Ida Irwin.

The main features of the evening session were the address "To Leaguers," by the Rev. W. Buchanan, of Markdale, and the missionary address by Dr. F. C. Stephenson. Dr. Stephenson enthused his audience with his missionary zeal and mapped out work for the delegates.

It was decided by resolution that Owen Sound District unite with Warton and Mount Forest Districts to support Dr. Stephens in the work in China, as had been suggested by the Board of Missions.

Port Simpson, B.C.

An Epworth League has recently been organized among the Indians at Port Simpson, B.C. It is evident from the following letter that good work is being done:



PORT SIMPSON, B.C.

"Although for many years we have been engaged in active service for the Master, and have gone here and there up and down the coast and up into the interior, for hundreds of miles, preaching the Gospel of good news to our less fortunate fellow countrymen, even as far north as the Stikkeen River and Skagway and south to River's Inlet, we have never been able to tell you because we have not been identified with the recognized institutions of the Methodist Church as we now are since the organization of the Grace Church Epworth League in Port Simpson. We do not write boastfully but simply to show that we are doing what we can for 'Christ and His Church.'

"Our League was organized on the 24th of November, 1899, and you cannot imagine how delighted we were to feel that we were really recorded as fellow workers with our white brethren in this glorious work of 'lifting up' the wandering and the lost.

"We have organized in all four departments. The charter arrived on the steamer of the 21st of January, and we are greatly pleased with the same, and especially so when we see the names of the officials of our church. We have it elaborately framed and

hanging in the school room where we meet twice a week.

"The Christian Endeavor, with over forty pledged active members, under the leadership of John Ryan, conduct street services at 8 marches three times during the week—Tuesday and Friday evenings before our services and also Sabbath evening, before the regular church service. We have a consecration service once a week, and the roll-call is something entirely new to us. The active members all attend and respond to their names by quoting a verse of scripture both in the English and our native tongue. This means some little study and consequent improvement. We cannot keep some of the brethren from slipping in a word or two of their own after the text, by way of testimony or exhortation. All the people are delighted with this new feature. Our meetings are cheerful and lively but characterized by earnest Christian effort. During the short time we have been in operation four very interesting conversions have taken place and many have reconsecrated themselves to the Master. We have taken one short evangelistic trip to a point about eight or ten miles distant, going by canoe. We had two very nice services, in which the people visited were encouraged and cheered, returning in time for the service at home in the evening. We are now contemplating a trip to Naas River, from whence the good news have just arrived that they too have organized a League, the sixth on this District, viz., Kishpix and Kitzgeukla on the Upper

Skeena, Skidegate on Queen Charlotte Islands, Lak Kalzap on the Naas, and Hartley Bay and Port Simpson on the coast. You see we are well braced up and compacted together, as we have Leagues all about us.

"We are looking forward to a harvest time on the Naas as soon as the oolachan fishing season commences, for hundreds of Indians congregate there from all quarters. We ask an interest in the prayers of all the readers of the ERA, that God may bless our feeble efforts to win souls for Christ.

"The Missionary and Literary departments of the League are working successfully under the able management of Dr. Bolton and Rev. S. S. Osterhout.

"We inclose a view of Port Simpson taken from Hospital Hill, which we hope you will reproduce in the ERA. Grace Church occupies a prominent position in the picture.

"Yours in the Master's service,

"MATTHEW JOHNSON, Pres.
JOHN RYAN, C. E. Dept.
WM. WHITE, Social Dept."

Our Letter Box.

For some time we have thought of giving our readers the advantage of a peep over some of the letters which come to our office from week to week. In a large and varied correspondence many matters are treated which are of general interest. We invite communications on any question bearing on League or Sunday School work, with the understanding that the editor will be free to make what use he may see fit of the letters. This department might, by the hearty co-operation of the workers, be made a helpful feature of our paper. Whether it is continued or not depends upon the response which is received. The utmost freedom will be allowed, and correspondents will be at liberty to ask questions, give suggestions, make objections, or in any way they choose give expression to their thoughts. Let us hear from you.

ONE of our District Vice-Presidents of the Social Department proposes this question: "How may we conduct a social evening so as to have it pleasant and profitable without having refreshments?" This is a good subject for discussion, and we invite expressions of opinion upon it. Our own notion is that the refreshments add so much to the success of a social gathering that no effort should be made to eliminate this feature of the programme.

A CORRESPONDENT, in sending an item of news, adds: "I enclose you some poetry, which I hope you will publish. We are grateful for the news, but cannot use the verses. During the past three months we have received quite a number of contributions in rhyme, none of which are up to the standard required for this paper. To all of our readers who contemplate writing poetry, our advice is 'don't.' There is only one person in about a million who has any special genius in this direction.

MISS OLIVE NORTON, Junior Superintendent for the London Conference Epworth League proposes a somewhat unique plan for increasing interest in her work. She proposes to write a short letter on the Junior Department, and send it to one of the District Junior Superintendents, asking her to add something, and then send it on to another superintendent whose name is given. She will write something further, and mail to the next in the list, and so on until the communication has been in the hands of all the District Junior officers. The last one receiving it will return it to the Conference Superintendent who started it on its travels, who will write another, and the process will be repeated. It appears to be an excellent way of comparing notes, and bringing Conference and District officers into touch, which might be copied to good advantage by other vice-presidents.

MR. D. C. TAYLOR, of Lucknow, writes: "All who take the ERA here, like it. Others are subscribing from what they have heard of the merits of the paper. Truly, it is a pleasure to put it into the hands of the people." Our subscription list could be greatly increased if those who read the ERA from month to month would occasionally loan the paper to their friends, or otherwise call attention to it.

A CORRESPONDENT calls attention to the want of harmony between the associate members' pledge and the form for reception of members. In the latter these words occur: "As an associate member you will promise to attend the meetings regularly." As a matter of fact the associate members' pledge contains no promise of this kind. Our correspondent says: "I am positively

opposed, after urging persons to sign the associate pledge (in which there is nothing about attendance), to springing a promise upon them to attend when they are standing before a crowd to be received." The point seems to be well taken. This is evidently a part of our constitution which needs revision.

REV. MARCUS L. GRAY, D.D., of St. Louis, Mo., President of the Cross-Bearers' Missionary Circle, in a private letter, says: "I am very much pleased to learn of the growing interest in missions among young Canadian Methodists. This is truly a great day for the Protestant world. Three cheers for the Canadians in South Africa! May the God of righteousness help Great Britain to establish law and order in South Africa, and then let salvation come to Ethiopia!"

MR. J. GARLAND HAMNER, JUN., of Newark, N.J., publisher of the *Brotherhood Star*, the organ of the Brotherhood of Andrew and Philip, writes of the work that is being done by this organization to interest young men in the study of the Bible, and in Christian service. He thinks that the young man is being neglected by the Church, and adds: "We lose the results of many years of training when we graduate our pupil into the world instead of into the service of Christ." This touches a vital question, which is engaging more and more of the attention of thoughtful persons. We would like to hear from any of our readers who have had any practical knowledge of the Brotherhood of Andrew and Philip. Is an organization of this kind for men desirable in our Church?

MR. JOHN R. MOTT, Chairman of the Student Volunteer Movement for Missions sends a draft of the programme for the great Ecumenical Missionary Conference, to be held in New York, by which we observe that considerable prominence is to be given to missionary work by young peoples' societies. One whole day, Saturday, April 28th, is to be devoted to this department. The Conference will last from April 21st to April 28th. Mr. Mott asks for the names of persons specially interested in missions who would like to attend this gathering, and promises tickets of admission to those who will attend and represent our movement. He adds: "I feel sure you will agree with me that it will pay us all to improve this opportunity to the highest limit. From present indications the forthcoming Ecumenical Conference will far surpass any assembly ever held in the interest of the world's evangelization. We are not likely to have another opportunity presented to us on this continent which will compare with the present one." We shall be pleased to hear from any Canadians who think of attending this Conference.

Pointers for Presidents.

League Presidents should remember:

1. That the League year closes at the same time as the church year, and all contributions to connexional funds should be in the pastor's hands by May 1st.
2. That the annual election of officers should take place during the month of April.
3. That a list of the newly elected officers should be forwarded at once to the General Secretary.
4. That the collection for the General Epworth League Fund should be taken up in every League before May 1st, and handed to the pastor. Try and make this collection at least ten per cent. larger than last year.
5. That a report of the Epworth League work for the year should be prepared, and presented by the President to the May Quarterly Meeting.

The Book Shelf.

Edward Steps. By G. E. F. Hallock, D.D. Philadelphia: Westminster Press. Price, \$1.00.

For some years Dr. Hallock has been a prolific writer in various papers on distinctly religious subjects. Dr. Cuyler speaks of him as "One of the few men who know how to present vital truths in such a way that people will read them." This volume is a collection of spiritual essays with a direct bearing upon the culture of Christian character. They are written in an interesting style, and breathe the true spirit of devotion.

One Way Round the World. By Delight Sweetser. Indianapolis: The Bowen-Merrill Co. Toronto: Will-Briggs. Price, \$1.00.

This is a very interesting and chatty account of a trip around the world, by a young lady, illustrated by excellent pictures from photographs. There was no departure from the main travelled routes, but the writer saw many things that the ordinary tourist passes by unheedingly. There are attractive chapters on the manners and customs of the people of China, Japan, India, Egypt, etc. The book will make a very appropriate gift.

A History of New Testament Times in Palestine. By R. C. D. J. In two volumes. Professor of New Testament History and Interpretation in the University of Chicago. New York and London: The Macmillan Co. Toronto: Will-Briggs. Price, 75c.

The purpose of this volume is to make more clear and intelligible the New Testament records by presenting their setting in the history of the country in which the leading events occurred. Several chapters are devoted to the Jews, their country, their literature, their ritualism, etc. The Roman conquest of Judea is graphically described, and the reigns of Herod I., Archelaus, and Herod Agrippa are sketched in an interesting manner. A whole chapter is devoted to "The Messianic Hope and Jesus the Messiah." The rise of the Christian Church, and the spread of Christianity receive special attention. To understand the New Testament, and to read it intelligently, a work of this kind is indispensable. It is exceedingly valuable, and, unlike many similar volumes, it is within the reach of everybody, as the price is reasonable.

What We Did for Convicts and Cannibals. By Annie E. Keeling. London: Charles H. Kelly. Toronto: Will-Briggs. Price, 50 cents.

An account of the life and work of Rev. Samuel Leigh, the first Wesleyan missionary to New South Wales and New Zealand. It is a story of heroic effort and mighty faith, which can scarcely fail to kindle in the hearts of those who read it a passion for doing good. It is the sort of book that should find its way into our Sunday School libraries.

Wesley's House. Sermons and addresses delivered in Wesley's Chapel at the dedication services held February 27th and 28th, and March 1st and 2nd, 1898. London: Charles H. Kelly. Toronto: Will-Briggs. Price, 35c.

This is a memorial volume, and celebrates the dedication of Wesley's House, City Road, London, and the clearing of the debt on Wesley's Chapel. It contains all the sermons and addresses delivered on this occasion, including sermons by Dean Farrar, Rev. Dr. Clifford, Rev. Dr. Parker, and Rev. J. Munro Gibson. It is a most interesting book.

Quiet Hours. By John Pulsford, D.D. London: Andrew Melrose. Toronto: Will-Briggs.

Since the development of "The Quiet Hour" among the Young People's Societies, there is a special demand for devotional works. This one, by Dr. Pulsford, will be found suggestive and helpful. "It appeals to all lovers of Christ—to every one who

shares the sympathies, the sorrows and the joys of the Saviour. It rings with familiar evangelical music, though it is seldom, indeed, that the music is played with such consummate skill and with such thrilling and melting power."

My Escape from the Boers. The exciting experiences of a Canadian medical missionary. By F. J. Livingston, F.A., M.D. Toronto: Will-Briggs. Price, 25 cents.

This is certainly a timely book, by a Canadian who is now spending his vacation at home. Dr. Livingston here tells of his capture by the Boers last October and his remarkable escape from them, accompanying this with a historical sketch of South Africa and a terse recital of the causes of the present war. He gives, also, most interesting descriptions of the Boers as he found them in the course of a residence of nearly five years in that part of the Dark Continent.

Life Stories of Remarkable Preachers. By Rev. John Vaughan. Toronto: Will-Briggs. Price, \$1.25.

When the quaint old clergyman, Rev. John Beveridge, was asked if he had read the works of certain authors on controverted points of doctrine, he replied: "I have them on my shelves in my library, where they are very quiet; if I take them down and look at them they will begin to quarrel and disagree." In this book men of widely different creeds are brought together, but there is now positively no danger of their disagreeing. There are biographical sketches of Hugh Latimer, George Whitfield, John Beveridge, Rowland Hill, Bishop Asbury, Samuel Hick, Christmas Evans, Gideon Ouseley, William Dawson, etc. The book is full of interesting information for young people, and should be in every Sunday School library.

A Hundred Years of Missions; or, the Story of Progress since Carey's Beginning. By Rev. D. L. Leonard, Associate Editor of the *Magazine Series of the World*. New York: Funk & Wagnell. Toronto: Will-Briggs. Price, \$1.50.

Toward the close of a century is a good time to review its progress, and note the advancement that has been made in civilization. While it may be interesting to trace the strides that have been taken in invention, in commercial enterprise, and in the arts and sciences, nothing can be of greater moment to the Christian than what has been accomplished for the evangelization of the world. This book of Dr. Leonard's gives, in succinct and condensed form, an outline of the missionary activities of the past hundred years. It is a mine of valuable information that should be made available to all our Leaguers.

Epworth League Cook Book.

The Huntville *Forster* tells of "something new under the sun" as follows:

"We have published and issued from our office this week the first edition of the 'Epworth League Cook Book,' containing a choice collection of family recipes compiled by the ladies of Huntville and vicinity. It is printed on choice coated paper, contains some full-page advertisements and is sold at the nominal sum of 25c. Parties desirous of obtaining a copy, may do so either at this office or from the Epworth League executive."

Rev. T. Albert Moore, pastor of Zion Tabernacle, Hamilton, publishes an attractive card announcing the services of the church. It contains this sentence: "This is the pastor's business card. His calling is to mingle with all the people, to win them to Christ. 'We seek not yours, but you.' He will be glad to meet you at any time for religious conversation."

Anecdotal.

One for the Chaplain.

A new military prison chaplain was recently appointed in a certain town in Scotland, and, entering one of the cells on his first round of inspection, he, with much pomposity, thus addressed the prisoner who occupied it:

"Well, sir, do you know who I am?"

"No, nor I dinna care," was the nonchalant reply.

"Well, I'm your chaplain."

"Oh, ye are; well, I hae heard o' ye before."

"And what did you hear?" returned the chaplain, his curiosity getting the better of his dignity.

"Well, I heard that the last two kirks ye were in ye prospected them baith empty; but ye'll no' find it sich an easy matter to do the same w' this one,—*Pittsburg Dispatch.*

Not to be Outdone.

The expense of running a limited express train is so heavy that railroads usually find it necessary to charge extra for the privilege of riding on them. A few years ago, when the "flyers" were introduced on the Lake Shore Road, the president of the company gave orders that passes and half-rate tickets should not be honored on the new trains.

It was not intended, of course, that the complimentary tickets issued to high officials of connecting roads should be void on the fast trains, but through an oversight a yearly pass was sent to the president of the Nickel Plate line which bore on its face the words:

"Not good on Lake Shore limited trains."

A few days after this pass had been issued, the president of the Lake Shore received an annual pass on the Nickel Plate, with the following endorsement:

"Not good on passenger trains."

Personal Tribute.

Initials may be made to stand for a good many things which they were never intended to indicate. Everything depends upon the ingenuity of the reader.

An old negro servant who had noticed "Washington, D. C." stamped upon envelopes received by his mistress, said one day:

"I jess like to know, Mis' Hannah, w'y dey allus put dem letters 'D. C.' after de name ob Wash'n'ton on dem en'velopes?"

"What do you suppose they stand for?" inquired the mistress, who always enjoyed the old man's answers.

"W'y," said Sambo, after a moment's reflection, "Ise been t'inkin' dey mos' likely stood for 'Daddy of his Country'; but I w'n't sackerly sure and sartin but w't dey might meant some udder t'ing; for Wash'n'ton he was a great man, and 'pears like dere's a mon's'ous deal to be said about him."—*Selected.*

A Scar Face.

In a certain retail store are two young lady clerks. Their counters are side by side. One clerk speaks fluently two or three languages, is quick at figures, and keeps her counter in beautiful shape. But, judging from the looks of her face, you would think that sometime she had been out in a thunder-storm, from the effects of which she had turned sour.

The other young lady knows no foreign language, and cannot speak even her own mother-tongue very well. She is rather

slow at figures, and her counter does not always look in the best shape. But O, what a sunny, winsome face she has! And customers flock about her like bees about a honey bush in full bloom.

One day the floorwalker overheard an old country santy request the sunny-faced girl to wait on her from the other counter.

"But this is not my counter," replied the girl.

"Ach," whispered the santy from foreign shores, "Nebber mind. You wait on me. She"—shrugging her shoulders—"she so sour face!"

"What a sermon from an old country woman! Have you sunshine in your face!"—*Christian Endeavor World.*

An Insistent Passenger.

"When she will, she will, can depend on't" is a line which many men have quoted of many women. The saying is often unjust, and the woman is often justified, but now and then the cap fits perfectly.

Not long ago a fast express was howling over the sands of the Arizona. Just how it happened was frequently explained and never understood, but as the train sped along the side of a parched river it suddenly left the rails, rolled down the bank, and landed in three feet of muddy water at the bottom of the river bed.

Within the car there was some natural confusion. Men, women, and lunch-boxes were thrown into a heap, and not an umbrella nor parcel was left in the racks.

One by one the occupants of the rear car extricated themselves from the mass, and sought for means of escape, while staunching various wounds caused by broken glass. Every exit was jammed tight. Just then, in the midst of the doubt and confusion, rose a woman's voice in emphatic demand:

"Let me out! Let me out! If you don't let me out I'll break a window!"—*Baptist Union.*

Caught by the Camera.

Walls have had ears since curiosity began; now it seems they have eyes, too, if we may generalize from the story of a contemporary:

A well-known photographer of New York recently had his country house overhauled. A new skylight was added, and alterations were made in the roof. The men took their time and did not overwork themselves, but this did not prevent the roofer from presenting a bill almost as "steep" as his calling. When the owner of the house expostulated, it was explained to him that the men had to be paid for their time, and they had spent several days on the job.

"No wonder," said the photographer; and then he produced a number of snapshot photographs, representing the men on the roof of his house as taken from the attic window of an adjoining building. Some were sitting smoking, some were reading newspapers, and others were lying on their backs.

"Why," said the astonished roofer, "these are my men!"

"Exactly so," replied the photographer, "and they are earning my money."

"Doubled Up."

A small, shabby, and not very clean newsboy rushed onto the ferryboat as it lingered a minute or two at the dock, and offered his wares for sale with the businesslike promptness of one who knows there is no time to waste. On the shore a companion, equally small and poorly clad, awaited his return, also offering the daily papers to every passer-by.

"Hello, Jimsey!" said one on the boat, a passenger who seemed to know the boy: "is that just your shadow you've left on the shore? or have you gone into partnership?"

"Paris," answered Jimsey, hurriedly making change. "Billy'n me's name. Earns more, it goes farther, gets along better, doubled up. Here's yer *Herald, Times, an'—*"

The clanging of the last bell warned him, and he was off in a moment. As the boat pushed out he joined his comrade on the pier, and the two stood close together—two heads bent in equal interest over the coins in the grimy hands. The earnings were more valuable, their scanty supper would be more appetizing, and their night's rest, in whatever rude shelter they found it, would be sweeter because they had "doubled up," and there was somebody to share and to care. They had learned one of life's great secrets.

The Reporter and the Detective.

When Thomas Byrnes was the celebrated Inspector Byrnes of the New York detective force he occupied a queer suit of rooms in one corner of the old marble police headquarters in Mulberry Street. It was always a place of mystery. The inspector sat at a flat table at one end of the room. It was frequently covered with papers. On the walls in glass were odds and ends of criminology, bits of ropes that had hanged notorious murderers, black caps, revolvers that had figured in infamous cases, and other depressing objects.

One day the inspector left a new reporter at his table and went into another room. He was gone half an hour. When he came back the reporter said:

"Inspector did you have me watched while you were gone?"

"No, Why?"

"There are some pretty interesting papers on your desk, aren't there?"

"Nothing of any great value. Why do you ask?"

"What was to prevent my reading some of those letters that I got a mighty good story for my paper?" asked the reporter.

"Two reasons," answered the inspector. "In the first place, I never leave a scrap of paper on my desk that the whole world is not welcome to read. Secondly, you couldn't have touched a sheet without my knowing it. Look at that penholder," pointing to a cheap affair laid carelessly across a bundle of papers.

"Notice the direction in which it points. The one end points at that door knob and the other at that black cap. Now you never would have noticed that, but I did before leaving the room, and if you had touched a single paper you would have displaced that penholder, and I would have known it."—*Saturday Evening Post.*

Convent—A Smiles.

A YOUNG man at a League Convention was giving an account of a social where light refreshments had been served. "Yes," he added, "the refreshments were light, all except the cake."

"How are you?" said one delegate to another, as they shook hands. "I am going on to perfection," was the reply. "God speed you brother, you have a long journey before you," was the ready response.

A PREACHER who measured about six feet, six inches in height was describing some thrilling experience through which he had passed: "I trembled from head to foot," he said. "It was a long tremble," responded a gentleman on the platform.

A BROTHER was unfortunate enough to use the tune "Miles Lane" in starting the hymn, "Jesus the name high over all." The metre was all right and everything went well until the last line was reached, "And devils fear and fly," when the congregation found themselves repeating: "And devils, devils, devils," "devils fear and fly." It was the unanimous opinion that the "devils" figured altogether too prominently in that hymn.

The Sunday School

Preparation of the Sunday School Lesson.

BY MRS. W. A. CLARKE.

The word *preparation* is one which must bring to our minds serious thought for it is the basis of all our actions; nothing is done without preparation either voluntary or involuntary. By voluntary preparation we mean the actual effort we put forth for the accomplishment of some object or ambition that we have in view; by involuntary preparation we mean the several influences with which we come in contact; and mighty is the force of influence and as subtle as it is mighty. If during the week we allow ourselves to come too closely in contact with unchristian characters, or spend our spare moments in reading trashy, impure literature, we may try to make up for a lost week by attending the church and Sunday School, and teaching a class, but it is labor lost. Ruskin says—"Of all wastes the greatest waste that you can commit is the waste of labor," and uses this illustration: "If you went down in the morning into your dairy and found that your youngest child had got down before you, and that he and the cat were at play together, and that he had poured out all the cream on the floor for the cat to lap up, you would scold the child and be sorry the cream was wasted. But if instead of wooden bowls with milk in them there are golden bowls with human life in them and instead of the cat to play with, the devil to play with and you yourself the player; and instead of leaving this golden bowl to be broken by God at the fountain, you break it in the dust yourself, and pour the human life out on the ground for the fiend to pick up—is that not waste?"

The first step in preparation for teaching is a pure every day life. As Christ commanded the disciples to remain at Jerusalem in prayer until they would receive the Holy Ghost which was to give them power to go forth to preach and teach, so every Sunday School teacher, when he receives his appointment, should wait before God for the power and wisdom he will need to understand the Scripture lessons he is to present to the class. One writer has said that looking out for ourselves is not our first duty. We have a duty to look out for others as well as ourselves; and it may be that the looking out for others is greater than the looking out for ourselves. This is certainly the case of a soldier who is sent to guard his country's interests, of a nurse to whom is committed the treasure of the family, or of a teacher set to watch over the spiritual welfare of a certain number of souls. To claim that self-preservation is the first law of nature is neither a Christian maxim nor a humane one. Even a tiger or a wild-cat will die for its charge in an emergency, and unless we sink below that standard, we shall be ready to give others the first place when it is plainly our duty to do so in the providence of God. We will be ready to sacrifice much pleasure for the interest and welfare of our class.

We must understand the pupils well in order to know their needs. As the physician examines his patient carefully before giving the prescription, so the careful teacher will examine or rather enquire into the needs of each pupil before he prepares his Sunday School lesson, and will consider this a very important part of the preparation. I have found it a good idea to have a note book with the home address, and if a Bible class, the business address, of each pupil. On reaching home after the Sunday School job down the names of those absent who must be seen during the week, also any point in the last lesson that must be taken up the

next Sunday, and a variety of things that are hard to keep in mind.

We must try to know as much as possible of the week-day life of the pupil in order to make the lesson helpful. There must be perfect sympathy between pupil and teacher; the teacher must let the pupil feel that he is interested in his welfare both temporally and spiritually, and then in most cases he will be ready to drink in what we have to say on Sunday. I believe there would be more conversions in our classes, if the pupils felt we were really in earnest.

I might say just here, I believe it a good idea for each Sunday School teacher to keep well posted in the current events of the times, as we teach much by comparison and illustration, and a bright class like best an "up-to-date teacher," as they would term it. The lesson should be so well prepared that no Sunday School helps are used in class, the plan of taking *Banner, Times and Lesson Leaves* to Sunday School belongs to the "dark ages." It shows, at least, as the boy would say, a decidedly "shady preparation."

Now as to the lesson proper, I would like to mention the *careful reading* of the lesson for the first time very emphatic. Read the assigned lesson carefully, very carefully, prayerfully, and try to grasp the main thought. This should be done as early in the week as possible, and Sunday night, if you are not too tired, is a good time to begin, then we have all the week to think about the subject and find illustrations.

After the subject to be taught is found, we must then connect with previous lessons—the prescribed daily readings that we find in our Sunday School helps usually bear on this part, and furnish a very profitable reading for each day. It seems to me best to get all we can out of the lesson ourselves before we consult commentators. It is a poor idea to snatch up, say, the *Times*, read the lesson hurriedly, and then go over all that we can find in that paper in one sitting; that is only cramming our brain with some one else's thoughts, and if we mean to be true teachers we must lay aside imitation and cultivate concentration of our own mental forces so that we can dive away down deep in our own brain and bring up ideas bright with originality.

When we have found out what we are going to teach, let us ask what are the great truths we are to bring out? Try to find out all you can bearing on that subject; try to do a little reading on the lesson every day. The connection between the last lesson and the new one must be read early in the preparation, for as our lessons are generally given us in very good order, it is wise to miss none of the connection, and then as one of the first laws in teaching is to proceed from the known to the unknown, we must get back to the known lesson, and lead up through the intervening events to the lesson to be taught. The lesson is now clearly before us, and we know what we have to teach and its relation to last lesson. We may take the sub-divisions of the lesson just as you would find the subjects of paragraphs in an ordinary literature lesson. When this is done, go very carefully over each sub-division and find out the parts that you need some light on, and then consult the commentaries and lesson helps. I think the work could be accomplished in this way very comfortably by spending twenty-five or thirty minutes each day, or perhaps using even twenty minutes each day, if the mind is fully concentrated.

Now, when the lesson is carefully studied, so that you feel you can understand what is to be taught, form the plan. My plan would be as follows:

1. Short, brief review of previous lesson.
2. Events leading up to new lesson.
3. Reading of new lesson.
4. Request and Golden Text.
5. Sub-divisions of lesson.
6. Discussion of each part.
7. Review.

This plan could not, of course, be used in primary work. It is very pleasant, if we can arrange our work so that Saturday evening may be free from care, for on that evening the plan should be written and lesson reviewed. Try to retire early Saturday evening, and then, with a well rested body, and a mind fresh and clear, we will have a conscientious feeling that we have, to the best of our knowledge, done our part, and can ask God's further blessing on our work in class.

Melbourne, Ont.

"A Soul Plus a Life."

We get weary reading the reports from many of our churches in regard to their revival services. Nineteen out of twenty of them seem to be proud to report a large percentage of their conversions as "Adults," or "Heads of Families." It is a thing to be much gladder about if the large percentage are children. It is a grand thing to save a soul, but an infinitely grander thing to save a soul plus a life. It is just this that makes our Sunday School work so important.—*International Evangelist.*

How to Interest the Congregation in Sunday School Work.

1. Let the pastor and the Sunday School workers show that the school is one of the general meetings of the whole church. Like the Sunday morning meeting for preaching the Gospel, the midweek meeting for prayer and conference, this is the meeting of all the congregation for systematic Bible study.

2. Demonstrate the great value of the Sunday School to the church by a constant stream of accessions to the church from its work. Decision Days, which bring twenty-five to fifty people to join the church, open the eyes of church-members.

3. Develop the Sunday School educationally by departments for adults, Bible unions, teacher training classes, helpful courses of Bible studies supplemental to the International Series. By adding the Home Department, which reaches many in the congregation. By house-to-house visitation, in co-operation with other schools. Have regular examinations of the scholars, and graduation exercises annually.

4. Practically, have the pastor preach this idea of the Bible school, talk it up in private conversation with prominent church-members, circulate literature about it, give a midweek meeting occasionally to Sunday School interests, and make the school the best school possible for Bible instruction.—*Our Young Folks.*

Teachers' Business Meeting.

In order to attract attention of teachers to the Sunday School business meeting, a superintendent in Mount Vernon, N.Y., sent out postal cards, on which with the aid of a duplicating process, he printed, in red and blue, the things to be done on the appointed evening, as follows:

CHESTER HILL (Mount Vernon, N.Y.) M. E.

CHURCH SERVICES AT FOUR O'CLOCK.
WILL MEET MONDAY, MARCH 6, 1899, AT 8 P.M.,
IN THE CHURCH.

- We will all try to be present.
- We will be on time to answer roll-call.
- We will listen to the reading of minutes of February meeting.
- We will know our average attendance in February.
- We will know how much balance we have in our treasury.
- We will tell about our work.
- We will attend to any business left over from last meeting.
- We will attend to new business.
- We will then be ready to say, "Good-night."

WILLIAM A. STONEY, EDITH PERRY,
Superintendent, Secretary.

Devotional Service.

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

APRIL 15.—"CHRIST OUR MISSIONARY MODEL."

John 4: 5-15.

(Quarterly Missionary Meeting.)

HOME READINGS.

Mon., Apr. 9. The soul's food. John 4: 31-34
 Tues., Apr. 10. Our source of strength. Acts 14: 8-17
 Wed., Apr. 11. Eating and living. Luke 12: 22-29
 Thu., Apr. 12. Easter brings vitality. 1 Cor. 15: 14-22
 Fri., Apr. 13. Christ satisfies all hunger. Mark 8: 1-9
 Sat., Apr. 14. Food without price. Isa. 55: 1-3

Missionary work has a broad meaning. When some people hear the expression, they at once think of missions to the heathen, forgetting the correct meaning of the term. Literally, "mission" means, what one is sent to do. In the religious sense, it signifies what the Christian is sent to do in the world by his Saviour and Lord. Hence it means the believer's true work for his divine Master, whether at home or abroad. The word is sometimes limited to mean direct effort towards evangelization, personal attempts to save souls. And this is the significance of the term as applied to our present topic. The idea of missionary work, then, as conveyed in this week's study is individual work for the salvation of souls. All our Leaguers should remember as the objects of the League, which are as follows: (a) to save souls, (b) to promote an earnest, intelligent, practical Christian life in the young members and friends of the church, (c) to assist them in the study of God's Word, (d) to increase their usefulness in the service of God and humanity. In the broadest sense of the term, therefore, nearly all the work of the League is missionary work. And the first object mentioned is "to save souls." We should learn much, then, from our Saviour's method of dealing with the unsaved.

HOW TO BEGIN?

Jesus sat by the well in a friendly attitude toward the one whom he desired to reach with the truth. He did not create a barrier between himself and the woman by acting as if he were superior to her. He had the feeling of sympathy and good-will. Tenderness and courtesy are requisite to approach the heart, and persuade to a different course of conduct as one has said, "With what infinite delicacy does our Lord approach this soul. Here is a woman who clearly belongs to the lower class of society. The subsequent revelation she makes of herself shows that she was not of the best reputation. Our Lord must have seen all this as he approached the well of Jacob, tired and thirsty with his journey. But with that tenderness and courtesy which always marked our Lord's life he comes to this woman as though she might have been the queen of the whole land. Quietly, waiting for that proper moment when he might address her, he 'sat thus on the well.'"

"Give me to drink," said the Master. At first sight this request does not seem to have any motive. No doubt Jesus was thirsty after his journey on foot in the sun, and really needed water to drink. It was no fictitious request. He used the ordinary demands of his body to form a means of approach to a sinful soul. "There is more in this request than appears on the surface. It shows a profound knowledge of the human heart. There could have been no better way to introduce the interview than to prefer a simple request such as this. To

ask a rightminded person for a simple thing like a drink of water is to put one's self in the right attitude for a natural and profitable acquaintance. 'Give me to drink' is the simple request of our Lord. And from that moment the woman must have felt that she could talk with this stranger without embarrassment."

CURIOSITY AROUSED.

It is impossible to deal with every un-awakened or unconverted soul in the same way. Some may be reached by one method, others by another. We should pray for wisdom to guide us in this important matter. Jesus on this occasion used the sense of curiosity in the woman in order to lead her to a conception of his teaching. "From the simple request, 'Give me to drink,' the Lord passes to a proper means for awakening the woman's curiosity. She had been pleased as well as surprised that he, being a Jew, should have asked a drink from her who was a woman of Samaria, for the Jews had no dealings with the Samaritans. But the Lord does not allow the interview to drag on with no topic higher than the question of the relations of the Jew and Samaritan. He turns to the woman and says, 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee the living water.' This arouses her curiosity at once. She is now interested. 'The gift of God,' 'living water,'—what do these mean? Such questions must have passed through her mind at once. With her mind alert, interested, she is in a position to pass on to the higher truth which the Lord desires to disclose."

FEELING OF NEED.

The woman's curiosity having been aroused, the Lord seeks to awaken her sense of need. By saying, "Everyone that drinketh of this water shall thirst again," he sets her to thinking of the material things of life, which simply she may have been, she could not fail to see the truth of this saying. Accompanying this probing statement, he inspires her hope that it is possible to have the need supplied: "But whosoever drinketh of the water that I shall give him shall never thirst." The chief mistake of the average soul-winner is that he seeks to awaken the sense of guilt, before he awakens the sense of need. One must feel his need of salvation before he is thoroughly convicted of his present guilt. If this woman is to enter into a hopeful and cleansed life, she must enter through her need of cleansing. No one can set aside his past life and fail to confess it to God. It is only with truth and straightforwardness we can enter into that life which is all truth and integrity. Before we drink the living water, we must truly thirst for it.

HOW TO BE SAVED.

Jesus, after explaining to the woman the true meaning of worship, not in form only, but in spirit, and with an understanding of the truth, he revealed himself unto her as the Messiah, the Saviour of the world. Jesus had now done his part, and made it possible for the woman to be his follower.

If you study carefully this woman's case, and admitting that she admitted Christ as her Saviour, you will find there were four steps in her salvation, as there are in the salvation of every soul. Mark them well:—

FOUR STEPS INTO THE KINGDOM.

1. *Repentance.* Forsake sin. Isa. 55: 7.
2. *Confession.* Confess your sins. 1 John 1: 9.
3. *Faith.* Accept Christ as your Saviour. John 1: 12.
4. *Obedience.* Follow Christ, and keep his commandments. Col. 2: 6.

FLASHLIGHTS.

1. Christ was a home missionary, in the house of LAZARUS.
2. Christ was a foreign missionary, when the Greeks came to him.
3. Christ was a city missionary, when he taught in Samaria.
4. Christ was a Sunday School missionary, when he opened up the scriptures and set men to studying the word of God.
5. Christ was a children's missionary, when he took them in his arms and blessed them.
6. Christ was a missionary to the poor, when he opened the eyes of the blind beggar.
7. Christ was a missionary to the rich, when he opened the spiritual eyes of Zacchaeus.
8. Even on the cross, Christ was a missionary to the robber, and his last command was the missionary commission.
9. Christ was the greatest missionary, because he did not wait for the great occasions, but made such use of the little opportunities as to make them great.
10. He was the greatest missionary, because he gave himself most completely to his work.
11. He was the greatest missionary, because in his strength alone all other missionaries labor.
12. He was the greatest missionary, because he furnished the source, the object, and the inspiration of all missionary work.
13. How will you know whether you are following Christ's missionary method? Consider whether you have tried to bring any one to Christ. Consider whether all in your home are Christians, all your neighbors, all your friends. How many missionary letters have you written? How much do you give to missions, not only in money, but in thought and prayer? Are you, after all, a missionary Christian? And there is no other kind.—*Wells.*

POINTS FOR THE PRESIDENT.

This should be made a meeting to study the method of leading souls to Christ. I would recommend "Four steps into the Kingdom," as given in the foregoing exposition, as a clear statement of the way to Christ. All soul winners should have fixed in their minds and hearts the definite steps by which souls enter the kingdom of God. How can you lead souls to Christ if you do not know the way experimentally and scripturally? Use the meeting to do what Jesus did for the woman of Samaria.

APRIL 22.—"SERVING GOD JOYOUSLY."

Matt. 22: 1-14.

HOME READINGS.

Mon., Apr. 16. The joy of Christ. Heb. 12: 1-3
 Tues., Apr. 17. Wearing the garment of praise.

Wed., Apr. 18. Gladness in religion. Isa. 61: 1-3
 Thu., Apr. 19. Making another joyful. Luke 2: 1-10
 Fri., Apr. 20. God's joy in us. Rom. 1: 14
 Sat., Apr. 21. Happiness in Christ. Phil. 3: 1-3

Religion is a service of duty and a service of joy. It is joy in duty and duty in joy: for true joy is found in the performance of duty, and duty is performed in an atmosphere of joy. The parable which precedes the one for our present study emphasizes the necessity of service for Christ. But this is only part of the truth. Hence follows the parable of the marriage feast, which does not present the idea of duty, unless it be the duty of accepting the King's invitation, but rather of joy of the King's bounty, and the delight of the King's service.

THE KINGDOM OF HEAVEN.

By the Kingdom of Heaven is meant the new order of things which Jesus had come to establish upon the earth in which, as king ruling over the hearts of men, he would direct their lives according to those principles of love and righteousness which govern the saints and angels in heaven, and which,

if universally obeyed, would make a heaven of earth and usher in the "golden age" for which mankind is longing. Well may we pray for the establishment of this kingdom in our hearts, and its sway over society and the governments of the world. Then will come about the consummation of human happiness and the end of cruelty, oppression, injustice, and all that makes against the highest well-being of the human family, which represents God, the Father, who forms the kingdom, makes its laws, governs and defends it, all for the good of the subjects in whose prosperity and happiness and noble living is found the King's glory. He is the source of all the blessings offered to men in the Gospel.

THE MARRIAGE BANQUET.

The parable lays special stress on the marriage, and the feast as incidental to the marriage union. The wedding festivities in the East, unlike our own, are often protracted for several days, sometimes for an entire week or even longer, conveying the idea not of momentary, but of *continued joy*—emblematic surely of the joy of the Lord.

(a) *The Marriage* illustrates the union between Christ and his people. It is the highest ideal of love and friendship, expresses intimate fellowship with God, the mutual delight in one another, protecting care on the one hand and perfect trust on the other, unity of purpose, character, hope, and the abiding forever in one perfect home. All this, beautiful as it is, belongs to the union of Christ with his followers. You will find Bible proof for it in the following passages: Isa. 61: 10; 62: 5; Hos. 2: 19; Matt. 9: 15; John 3: 29; Eph. 5: 31-32.

(b) *The Feast*.—The feast which celebrates the marriage expresses the abundance, the joyousness, the variety, "the feast of reason and flow of gold," found in the religious life. What a false idea many have of Christian experience! It is prosy, solemn, depressing—lacking life, exhilaration, an enjoyment, they say. That is because it is looked at from the outside, and *not accepted and experienced*. Exquisite cathedral windows looked at from without have no beauty, but looked at from within, are entrancing works of art in form, color, and conception. So with religious life—it must be seen from the inside; it must be experienced before its charms can be appreciated. That life is not all "grinding at the mill," not all a time of toil and sacrifice, but also of spiritual refreshments, of joys unspoken, of abiding satisfaction, of peace deeper and of exhilaration higher than any other life possible to man.

THE BRIDEGROOM AND THE BRIDE.

Jesus Christ represents the *bridegroom*. He loves the *bride*, his Church, and seeks her, makes her his own, he constantly with her, and takes her to his home to abide in unspokeable love and joy forever. He is the soul's ideal, and never disappoints. He has, in the highest spiritual sense, all that can be desired to gratify the soul's aspirations. The Church, as an ideal whole, is the *bride*, and the individual believers are the true guests. In Revelation is a most delightful picture of the bride, the Church of God, like gold, as it were, transparent glass, shining with the light of God, pure as crystal, with twelve manner of fruits, and useful for the healing of the nations.

THE INVITATION TO THE WEDDING.

It is customary in the East not only to give an invitation some time before hand, but to send around servants at the proper time to inform the invited guests that all things are ready. The first invitation was alluded, and a second one was issued, showing kindness and forbearance of the king. There was no threatening, but only a loving, earnest invitation, as if they might have misunderstood the first invitation, or

not realized its value. The *wedding feast* was ready. The fulness of the time had come. The world was in a favorable condition for the coming of Christ. Only when the lamb was slain on Calvary were all things ready for the marriage. Jesus had come from heaven, had taught his divine message, and was even now uttering his last words. Within three days he would consummate his work on the Cross. And to-day, the wedding feast is ready, the invitations are out, and all mankind are requested to come to the heavenly banquet. The *servants*, who conveyed the invitations, represent all God's inspired messengers—Moses and the prophets, Christ and the Apostles; and, to-day, God's preachers, and teachers, the Word, the Holy Spirit, God's providence, and the institutions of religion. "And let him that *heareth say, Come*"—including all faithful believers in Jesus Christ.

THE INVITATION REFUSED.

The invitation was refused in two ways, (a) *By neglect*. They took no notice of what had been done for them. All was as nothing as compared with their farms and their merchandise. They were content to enjoy what they had, and to acquire more. They were so absorbed in worldly things that they were indifferent to the message from God which Christ brought. It is not this a true picture of multitudes of people of this age, indifferent to the claims of Christ and religion, because absorbed and satisfied with business and pleasure! (b) *Active opposition*. When the invitation came to some, they insulted and persecuted the servants bearing the message, and went so far in some cases as to kill the messengers whose purpose was kindness and good-will.

RESULT OF PERSISTENT REFUSAL.

"The King was wroth," says the narrative, which is the just protest of the divine mind against persistent wrong-doing in the face of light and knowledge. It was indignation against the wrong of those who not only despised every effort to make them better, but prevented others from coming in to the kingdom. He "sent forth his armies" to the nations and those forces which accomplish God's purposes of judgment. Reference is made here to the Roman armies under Titus, which destroyed Jerusalem forty years later (A.D. 70) when multitudes of the people were slain, the ground around the city being scarcely large enough to contain the crosses on which the Jews were crucified. There has been no Jewish nation since. All this might have been avoided if the nation had accepted Jesus as the Messiah. This historic event illustrates the destruction of the wicked, and an awful lesson it is. The calamity does not take place until every influence to make them better has been exhausted.

FLASHLIGHTS.

1. The Gospel is like a feast—delightful, joyous, satisfying, varied and abundant.
2. Christ desires all to come; he sends his invitations again and again, urging them with love and mercy.
3. Everything is prepared for the redemption of man—love, atonement, the strongest motives, the power of the Holy Spirit.
4. One of the strangest things in the universe is that so many reject the invitations of God to the highest blessings.
5. Some violently oppose the Gospel, and some merely neglect; but both fail of character and heaven.
6. Man has no right to be lost. He is under the most solemn obligations to be saved, and it is *his own fault* if he is not.
7. The destruction of the finally impenitent is certain and terrible. It is love that reveals this, in order that men may escape it.
8. The wedding garment consists in all the virtues of a renewed heart, shining through every act, manifest in all holy living. Graces are thus a beautiful ornament to the soul, as garments are to the body.

POINTS FOR THE PRESIDENT.

This parable is a very picturesque one. Make the setting of it vivid; to do so, have two papers or addresses arranged for in advance, one on "A marriage in the East," the other on "Christ's teaching from the marriage scene." Make clear in the meeting the joys, delights, and satisfaction of the Christian life—it is compared to a wedding banquet with all its surrounding enjoyments. Are any in the meeting, like the people in the parable, refusing the invitation of the King? Use this opportunity to repeat the invitation with loving solicitude, pointing out the perils of neglect. Teach those who are already sitting at the Banquet Table to appreciate their privilege.

APRIL 29.—"WHAT IS GOD'S DUE?"

Luke 10: 19-35.

HOME READINGS.

Mon., Apr. 23. We are Stewards. 1 Cor. 4: 1-10
Tues., Apr. 24. Gratitude to be manifest. Prov. 3: 19
Wed., Apr. 25. Ready. Luke 10: 1-16
Thurs., Apr. 26. What is my own? Ps. 24: 1
Fri., Apr. 27. A plan in given. Ps. 24: 1; 1 Cor. 6: 19-20
Sat., Apr. 28. How little shall I keep? Mal. 3: 8; 1 Cor. 10: 1, 2
Sun., Apr. 29. 1 Tim. 5: 8

Many are in the habit of dividing human affairs into the sacred and secular. There is really no such distinction. To the Christian all human affairs are controlled by the Almighty, and every individual life is subject to him. There is no event, no fact, no personality in our world but what has some vital relation to the kingdom of God. "The Lord hath prepared his throne in the heavens and his kingdom ruleth over all." The believer in every sphere of activity is obligated to acknowledge God in all his ways. Whether he is in the workshop or the church, the obligation does not change, only the form of his service changes. When Christ, therefore, laid down the principle, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," he did not mean that civil duties are outside the sphere of religion, but that our obligations to the civil government are part of our religious duty.

ONLY A DREAM.

It was a new principle that was taught in these memorable words—new at least to the Jews and their method of interpreting the Scriptures. Up to this time the religious ideal of Israel was the subordination of civil society to the priestly order. Although the nation was actually subject to a foreign power, the Jews considered that the normal condition of matters ought to be the direct government of the state by ministers of Jehovah, acting in His name and employing, by his authority, all the resources and powers that are usually at the disposal of earthly kings and rulers. It was a magnificent dream, but all attempts to realize it had failed hopelessly. Christ now distinguishes between the two spheres of national life: the one is purely civil and may be an empire, a kingdom, or a democracy; the other is purely religious and in it God is the supreme ruler, although the kingdom of God covers both spheres in the application of its principles and in the cultivation of its spirit.

BOTH SPHERES RELIGIOUS.

Christ did not represent civil society as a domain which is withdrawn from holy influences, and isolated from that in which God rules. One of the marked characteristics of the Gospel is that it ignores, as we have seen, the pagan distinction between things sacred and things profane, and that it does not make religion a distinct part of life, but a divine influence upon every part, which penetrates, pervades, and governs the whole. And wherever Christianity exists as

a living power, it acts upon the consciences of men and directs their conduct, not only in matters of special religious duty, but also in all the concerns of life. It purifies public opinion, brands as evil all customs and practices of a degrading kind, and spreads its shield over the weak, the helpless, and oppressed. None of the spheres of human activity can be sealed against it.

CIVIL AND RELIGIOUS.

Yet there is a distinction between the religious and civil. The domain of the State is that of the present life and of interests that are purely temporal. The State is sought to secure for the individual the free enjoyment of all rights and privileges belonging to him, and to endeavor to increase the sum of happiness of all under its protection. But it has to do with man only as a citizen. All teaching concerning God, the human soul, religious duties and aspirations, and the hope of immortality are out of its province. It should stand neutral towards all varying forms of religious belief, as the defender of liberty of conscience, and of the religious rights of all. The Church and the State differ also in the nature of the means they employ. The arm of the State is force; it has the power and the right to overcome, by material strength, all resistance to its laws. The arm of the Church is persuasion; it has not the power or the right to use force for the establishment or maintenance of any form of religious belief. "The weapons of our warfare are not carnal," said one of the great champions of Christianity. Its sword is the Word of God; its instrument of triumph is the Cross, and the spirit which animates it is compared to a dove. To the State we owe tribute, obedience to its laws, and the sacrifice of our time and strength for securing the common good. To God, we owe ourselves—the homage of heart, mind and will, and our earnest endeavor to advance his kingdom in ourselves and in the world about us.

THE IMAGE ON THE COIN.

As the image of Cæsar was stamped on the Roman coin, so the image of God is stamped on the human soul. Our spirits show that God is our Lord. We are like God in that we can love; we are like him in that we can perceive the right, and that right ought to be done; we are like him in that we have the power to say, "I will"—we have the power of choice, and shape our own destiny. But although man was made in the image of God, our nature has gone through the stamping-press again, and another likeness has been deeply imprinted upon it. The awful power that has been given to men, of degrading themselves till, feature by feature, the likeness in which they are made vanishes, is the saddest and most tragical thing in the world. Yet every fibre of human nature protests against the degradation of itself to anything short of God. Only misery and unrest can ensue. Only when we "render to God the things that are God's"—our hearts ourselves—we can find repose. But the restoration of the image of God in man is possible. For this purpose came Christ, who, in our likeness, presented to us the very image of God. He is our exemplar, and as we accept his open our lives to his holy influences, and learn and obey his will, the image of the eternal being restored, and we learn the meaning of the Apostle's words: "As in Adam all die, even so in Christ shall all be made alive."

God's claim on our money.

The Jews, says one, were commanded to give a tenth of their increase to God. They often gave much more than that. The Christian rule of giving is higher than the Jewish, because it is not by rule but according to principle. And yet, because it is a principle, left voluntary, how many are there who fall below even the Jewish rule? God regards us as stewards of his bounty. We are to

hold nothing for ourselves merely, but are to accept everything that comes to us as a gift of God, to be distributed according to our best judgment, aided by the Holy Spirit, and moved by no selfish rule, but wholly by love.

QUESTIONS OF CHRISTIAN FINANCE.

1. Shall we pay our debts before we give? No debt takes precedence of your debt to God. Do both.
2. Can we give systematically, if we have no regular income? You can have a systematic way of giving from your irregular income.
3. How, if we are so poor that we cannot afford a tenth? Probably you are so poor because you have not afforded the tenth.
4. But are we not "under grace and not under law"? Yes, and therefore we should be the more generous.

POINTS FOR THE PRESIDENT.

This week's study brings into view the Christian's relation to the State. Our obligations to the State are part of our religious duty. And yet the State has no jurisdiction whatever over the Christian's conscience. The principles of religion should direct all civil government, but civil government has no authority to control the principles of religion. On the other hand, the State has its civil functions, distinctively its own, with which the Church has no right to interfere, so long as those functions are not performed contrary to the principles of the kingdom of God. Make those things clear in the meeting. Our young people should be good, intelligent, loyal citizens, as well as conscientious Christians; and, really, they cannot be the latter without being the former. Have two papers or addresses presented: (1) "The things that are Cæsar's." (2) "The things that are God's." You will find help in the foregoing exposition.

MAY 6.—"HOW CHRISTIANS GROW."

Mark 4: 26-29.

HOME READINGS.

Mon., Apr. 30.	First, the seed.	.....	Math. 13: 31-32
Tues., May 1.	Growth expected.	.....	2 Peter 2: 13-18
Wed., May 2.	Growth awaited.	.....	Mark 11: 12-14
Thurs., May 3.	Truth-bearing.	.....	John 17: 17
Fri., May 4.	Withfulness.	.....	Math. 4: 1-15
Sat., May 5.	Have I grown?	.....	Exh. 7: 16-18

Appropriate, indeed, is this subject in springtime. Nature offers her living commentary on the words of the Scripture. The two books are one—the book of nature and the book of revelation; one illustrates the other, and both find their source in God. Through the long winter, under the snow, nature as been marshalling her forces like soldiers on the field. We do not hear her movements, neither do we see the unseen artist weaving the violet, and fashioning, with charming grace, the roses and carnations. The wonderful life of God at the very heart of nature is producing all this magic transformation, and is the source of all growth, development and beauty. How the life of God in Christ transforms the life of the believer, renewing his soul, bringing forth the heavenly graces, the beauty of holiness, and the fruits of the Spirit! Thus the spring-time life and loveliness illustrates our topic with present, living interest.

TWO SIDES OF ONE PICTURE.

It sometimes occurs that to see the idea of an artist in his picture you must view it from one side and then the other, in different lights. Unless this is done, the complete conception of the painter is lost. So, in gaining the full truth which our Saviour must teach in regard to spiritual growth, we must view it as presented in two parables—the first parable is the one on which the topic is based (Mark 4: 30-32). These are the two sides of the picture; and from these two we obtain the thought of the divine Artist. In the first parable the kingdom is likened to a

man casting seed into the ground, and while the snow sleeps the seed springs up and grows—the phenomena of life and growth. The second parable likens the kingdom of God to a grain of mustard seed, which, though the smallest of seeds, rapidly grows into a tree, shooting out great branches, making a shelter and shade for the birds—the phenomena of outward results. So these two parables, while apparently similar, are quite distinct, illustrating different aspects of spiritual life and development—the first emphasizing the vitality and secret growing of the seed; the second, the remarkable results from apparently insufficient beginnings.

THE NATURAL AND SPIRITUAL WORLDS.

The topic parable is a brilliant example, says one, of the perfect naturalness of our Lord's teachings, and the way in which he shows the underlying connection between the two worlds—the natural and the spiritual. At the first sight it might seem as if there were but few points of comparison between these two—between the work going on, for example, in the corn field, and the work going on in the human soul; for while trees and shooting seeds have no power of growth, they have no power of will, whereas man has both. And it is this power of will which is the determining factor in character and destiny. And yet, though these words are so dissimilar, there is an underlying unity—and it is this unity our Lord brings out in the parable. The central thought seems to be that the God's divine power is at work in His own kingdom. "The earth bringeth forth fruit of herself," not of herself apart from God, but of herself apart from the man who sows the seed, and goes on his way. And after he has done his part, he sleeps by night and rises by day, and the seed springs up and grows, asserting its essential vitality, power of growth, and divine origin. So it is with the seed of the kingdom of God in the human soul. The vital power of the kingdom, represented by the seed, is hidden in the human soul, and under favorable and fostering conditions the essential vitality of the celestial seed asserts itself, springs up, and grows.

THE SUBJECT OF THE SERMON.

The subject of our Saviour's discourse at this time was the Kingdom of God. And by the term he did not mean on this occasion God's dominion over creation as universal Lord; but he referred to the kingdom which he came to set up in the hearts of men through faith in himself as Redeemer and Lord. It was the kingdom reserved for them who are born from above—born again by the Spirit of God; the kingdom into which all men may pass by repentance toward God and faith in our Lord Jesus Christ. It is mysterious in its beginnings, silent in its growth, and potent in its action.

MUCH NEED OF PATIENCE.

In bringing about the great work of the salvation and edification of the soul, and of the betterment of the world, the element of time must be taken into account. "The husbandman waiteth long and is patient." The earth seems to say to him: "Give me seed, give me time, and I will give you fruit." And so it is in regard to the great things of the spiritual life. Everywhere we find that what is done is the result of long and complex forces. The more important a thing is, the longer time does it take. That is the rule. A man may be converted in a moment of time; but after the transformation has taken place, the development of that life must needs take many long years of discipline before it reaches the height for which God intended it.

1. There is the green blade, trembling in the breeze, the type of spiritual life in the young disciple. It is but a green blade touched by the wandering breeze; it appears very small, but if God's Spirit is in it, it will grow to greater things.

2. There is another stage, and it seems sometimes as if very little value could be attached to it except from what comes afterwards. At times a man thinks he is losing ground, going back, when in point of fact God is training him for higher services and leading him to the heights of Christian life. It is through the depths that we go to the heights.

3. Then the completed product—the time of the full-ripe corn in the ear. This is the time which Bunyan sets before us in the picture of the land of Beulah, where the birds are forever singing, the angels come and go, and you can see the city far away, its towers gleaming in the sunshine. Live on, hope on, work on, trust on, and the happy consummation of the completing process, and present and eternal reward shall be yours.

FLASHLIGHTS.

1. *Christians that grow.*

They have strong meat—they feed on the Word.

They have exercise—they are workers in the church.

They have fresh air—they breathe the atmosphere of prayer.

They have peaceful rest—they trust implicitly in Christ.

2. *How to grow.*

Grow tall - tall enough to look over Mount Difficulty into Hope City.

Grow broad—broad enough to hear with you the whom God has made different from you.

Grow deep—sending your roots down into perpetual springs. Come to know God.

Grow straight—measuring right up to the line of duty.

Grow stout—ready for burdens, and ready for fruit.

3. *The grain preaches.*

"It is the heavy heads that hang lowest." The men that do the most are the most humble.

The tares are tall. Evil men are most conspicuous.

The grain cannot enrich its soil, but the Christian can enrich his, with books, friends, meditation.

Like growing grain, the growing Christian must have sunshine, and in making it for others he makes it for himself.

And like grain, the growing Christian needs rain. There is something to learn from every sorrow.

As the grain passes to life from seeming death, rotting in the ground, so the Christian passes to success through seeming utter failure.

4. *The tree utters its voice:*

The Christian, like the desert plant, should find the hidden water beneath the sandy waste of this life.

Like the oak, his growth, though slow, should be sure.

Like the elm, the Christian should be graceful. Why? Because God delights as much in the beauty of the soul as in the beauty of the flower.

Like the apple-tree, the Christian should bear fruit—"much fruit." How large a barrel is your life filling?

(Add to this list in the meeting, giving the reasons.)—Walls.

POINTS FOR THE PRESIDENT.

Are you opening and closing your meetings with business-like promptness? Make it understood that there should be no playing with the Lord's work. Are your hymns selected before the meeting, and are they appropriate to the subject for the evening? Much of the interest of the meeting depends on this. Vary the reading of the Scriptures—the president may read alone; or the

president may appoint a member a week in advance to read; or the reading may be in unison, or responsively. Change each week. Let the reading be expressive, and reverential. How impressive and delightful it is to hear the Bible well read. Discourage frivolous or empty conversations before and after the meeting. The meetings throughout should be bright and cheerful, but also subdued and reverential. We are not in a play-ground, but in thought and worship before the Lord.

MAY 13.—"VISION AND SERVICE"

Ex. 24: 15-18; 32: 29, 30; Matt. 17: 1, 15-20.

HOME READINGS.

Mon., May 7. Visions essential. Prov. 29: 18; Gal. 1: 11-18
Tues., May 8. Heavenly guidance. . . . Gen. 28: 10-17
Wed., May 9. God's appeal in visions. . . . Acts 10: 1-12
Thu., May 10. Good results through obedience. . . . Acts 16: 13-20
Fri., May 11. The vision of John. . . . Rev. 1: 10-22
Sat., May 12. Seeing the Son of God. . . . Dan. 3: 13-25

This marvellous scene, commonly known as the Transfiguration, is one of the most noteworthy to be found in the Scriptures. It stands out by itself as most remarkable in its miraculous display, its important teachings, and its permanent effects. In this age of much doubt and disbelief in the supernatural, of increasing trust in the material, and decreasing faith in the spiritual, the lessons of this mountain scene, which teach nothing unless they teach belief in the supernatural and divine, are much needed. When men are seeking rest for the soul's demands in business and pleasure, in books and philosophy, they need to be reminded that soul rest, and soul safety are found in "Jesus only." "Back to Christ" needs to be the watchword of Christendom to-day.

OBJECT OF THE TRANSFIGURATION.

There were several purposes in the Transfiguration scene, some of which are as follows:

1. *Encouragement to the Disciples.* Jesus, before this had given his disciples glimpses of his sufferings and death, which had startled and shocked their faith and disappointed their hopes. Now, he gives them a view of his coming glory. They now see the crown beyond the Cross. The veil is parted, and they behold the glorious realities in which the future of the Messiah and his work are founded.

2. *The faith of the disciples was strengthened.* Hitherto, they had seen Jesus only in human form, with the flashes of divinity which shone through his miraculous works and heavenly words. Now they see his real nature, his inherent and essential divinity blazing out through the sorrows and sackcloth of his humanity. Henceforth, their faith that Jesus is the Messiah, the Son of God, will remain unshaken, and they can bear witness to what they know and have seen.

3. *The disciples would understand the reason of the death on the Cross.* The subject of their conversation, the death on the Cross, would enable the disciples to see the importance and necessity of Christ's sacrifice and departure. The atonement was the great event of the world's history; this was the real founding of the kingdom of God, and the beginning of those glorious times which the prophets had foretold.

4. *It showed the disciples the real harmony of the old and new dispensations.* They would now understand how the Gospel was the fulfilment of Moses and the prophets; how loyalty and faithfulness to Jesus Christ would constitute their whole duty, and the essential unity of the Church for all time.

LESSONS FROM THE SCENE.

1. We are reminded that seclusion is needed for the highest sort of devotion.

Jesus and his three disciples had withdrawn to the mountain top for special communion with God. In this busy age the quiet hour of meditation and the secret hour of devotion are greatly needed to prepare the Christian for faithful service.

2. We learn that the devotional spirit sees new glory in Christ and in his Word. When Peter and his companions retired apart with Christ, he was transfigured before them, and Moses and Elijah shared his brightness. This came to the disciples in the hour of devotion. So, when we give ourselves to the devotional study of the Scriptures, new radiance and strong help break forth from its pages for us.

3. We are taught that devotion is not the whole of life. Peter wanted to remain on the summit permanently. But he did not fully understand his duty. There was a world to be redeemed, and how could it be accomplished if Jesus were held back on the mountain from the Cross? There was even at that very moment, a poor demoniac in the valley waiting their descent in order that he might be cured. The disciples themselves, having been refreshed and strengthened spiritually by this period of devotion and heavenly vision, were now to go in the strength of this spiritual uplift and power to perform service for others. The heavenly vision is to lead to earthly service. Devotion furnishes support for the performance of the duties and the endurance of the trials of life.

And, young people, remember that your great advantages—of Bible study, of religious training, of church privileges, of devotional opportunities—all call upon you to render faithful and efficient service for God and humanity. To whom much is given, of whom much shall be required. Your vision of the divine is intended not only for your own spiritual enrichment, but for your increased activity and usefulness in the Lord's work.

FLASHLIGHTS.

Paul saw a bright vision on the Damascus road, and forthwith he began to preach the gospel.

Peter saw the vision on the housetop, and straightaway he began to baptize Gentiles.

Moses' rebuke was effective because he had just come down from the mount of vision. You cannot rebuke men on their level.

Christ could not remain on the mountain-top, because men were in need of him in the valley, and he began healing them as soon as he got down.

We think of heavenly visions as if they were always of duty, but often they are of beauty, of privilege, of joy.

We see nothing but what we have eyes for the seeing. Heavenly visions come only to men of heavenly mind.

If you want visions, first make sure that you will obey their commands.

The visionary ideal is the test of labor. The value of work lies in what the worker can see beyond his work.

God sends no vision that has not feet to follow you up, and hands to help you on.

Seeing is a matter of education. How much more an artist can see in an art gallery than a clown! Train yourself for heavenly vision.

The eyes of sailors, accustomed to range over great distances unimpeded, are much sharper than ordinary eyes. The more you practise on heavenly seeing, the more you can see in the heavens.

POINTS FOR THE PRESIDENT.

Arrange for a "Chain-meeting" for this topic that is, ask every member of the society to come with some thought written or memorized bearing on the topic, and, as one reads or recites his thought, he will name his successor, and so on until all have taken part. This will make a very interesting meeting.



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

An Easter Hymn, (C. M.)

Peal on, sweet bells your glory tones,
There's joy in every chime;
Peal on, sweet bells, till every heart
Shall feel the Easter time.

In men's ry of our risen Lord,
Ascended to the throne,
Peal on sweet bells, we love the sound,
There's music in each chime.

For yonder, over Calvary's brow,
We see the tints of gold,
With faintest blush of early dawn,
What glories did unfold.

The empty tomb, the conquered grave,
The stone is rolled away,
The night all past, the morning come,
Behold the Easter-day.

—Emma Pitt.

Weekly Topics.

APRIL 15TH. — "The Bread of Life," John 6: 24-40.

What does "bread" stand for? 1st. Things we need. 2nd. Enough.

That is, if we have plenty of bread we have what we cannot do without, and having it, we have the most nearly perfect food we can desire. So when Christ said: "I am that Bread of Life," did He not mean, "You need me, you cannot do without me, and if you have me you have all you need?" This great two-fold truth impressed on the meeting will lead up to other questions, e.g.,

How to get this "Living Bread?"
How to keep healthy and strong?
When and how to partake? etc.

As we come to our meals hungry for bread, so we must come to Christ. As we eat regularly and often, so we must not forget to "feed on the Living Bread" every day. Close your study by showing that Christ for the soul, as "bread" for the body is:

**SWEET,
SATISFYING,
STRENGTHENING.**

APRIL 22ND. — "Serving God Joyously," Matt. 22: 1-14.

Repeat 1st clause of the pledge.

Why do children do what they are told?
Some because they "have to." Others because they "like to."

Which is the better way? "Must do it" vs. "want to do it" is often illustrated in family, school, and church life and work. If we only do what we *must* because we are afraid of what may happen to us if we don't do it, we will not be happy ourselves, and our work will be poorly done, etc. Read the "talk with the Juniors" given this month, to this meeting.

APRIL 29TH. — "Giving God's due." Luke 20: 19-26.

Our "duty" is God's "due." Write "duty" on the blackboard thus: "duty," i.e. something due to another. You may extend it thus: "due-to-you." My duty is what is due to another in all social or civic or religious relations. This lesson gives good opportunity to teach the duty we owe to both our country and our God, and may be fully and easily illustrated in the first instance by some of the stirring incidents connected with

the present war, and in the second by Bible story and precept.

Some people try to separate the duties of God and fellow men, e.g. some go to church but do not pay their debts; others pay their debts but do not worship God, etc. God asks us to do both—to be true to Him always and to our country and fellows in every way.

MAY 6TH. — "How Christians Grow." Mark 4: 26-29.

Some Christians do *not* grow. What then? They soon cease to be Christians. So we must grow if we are to continue to be Christians. Why do some cease to grow? (Illustrate by plant kept in cellar all winter. Show it if possible.) This plant, so sickly looking, has not grown because it has not been in a healthy place. So we cannot be healthy, vigorous, happy Christians unless we keep ourselves in a wholesome environment. (Explain.) This plant needs attention and food, i.e., care, sunlight, water, etc. So we need to live in the light, be properly cared for and protected if we are to *grow*. As in the parable there are stages of development but growth is sure, harvest is certain if we

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Easter!

The Easter Sabbath should not be allowed to pass without some special form of service among the Juniors that will impress on their minds the great facts established by the resurrection of Jesus Christ from the dead.

There are many ways in which such a service may be conducted, and while each superintendent is perhaps the best authority as to the most desirable form of service in each League, the following outline is suggested as embodying, in some measure, the intention and scope of the special study.

The writer would commence with the blackboard clean. Then with the third line of the following outline as the starting-point, "Saviour glorified," it is an easy matter to group the other facts around the central truth, and have, when completed, something like this:—

Enemies—confounded. Matt. 28: 4, 11-15.
Apostles—surprised and gladdened. Matt. SAUVOUR GLORIFIED! [28: 5-8, etc.
Thomas—convicted. John 20: 14-29.
Evidences—complete. (Ten appearances.)
Resurrection—glorious. 1 Cor. 15.

Do not fail to make the gladness of the Easter-tide a reality to your young people.

Bible Questions.

These questions are open to all on the following conditions:

1. State your age when sending your first set of answers.
 2. Answers must always be sent on a post-card.
 3. Scripture proofs must be given where possible.
 4. Your answers should reach me during the month in which the questions appear.
- N.B. Age, neatness, promptness, regularity will all count in my estimate of values in judging your replies.

QUESTIONS.

1. By what other name was Capernaum called, and why?
2. Tell from memory the numbers of chapters in the following books: Matthew, Mark, Luke and John.
3. Name also from memory the first seventeen books of the Old Testament.
4. Who brought Simon Peter to Jesus?
5. From what words of Paul would you say we ought to pray for our Queen and all our rulers?

A Talk With The Juniors.

Here is a little stanza that was given by a lady member of one of my congregations to our Junior League. It hung on the wall before us, and was often read together by us on our meetings:

"I am only one;
But I am one.
I cannot do everything;
But I can do something.
What I can do I ought to do,
And by the grace of God I will do."

You see it contains in several little words some of the greatest facts of our lives. See! "I am," "I can," "I ought," "I will do."

The Junior League wants every girl and boy in the Methodist Church to say "I will do all I can and ought to do," and when "by the grace of God" we all try to do this, what a lot of work is done by the host of workers that spring up everywhere. Part of the west coast of Africa has a remarkably rich soil. The reason is said to be that little fish-worms there work so hard that they bring to the surface of every square mile of earth over 63,000 tons of the sub-soil every year. Think of it! If these little angle-worms, wriggling in the soil, can do so much to make this earth fertile, our Christian girls and boys by working together "for Christ and the Church" may help prepare the soil of human hearts for the seed of the Kingdom,—the word of God,—so that it may grow and yield a bountiful harvest to the glory and praise of our Lord Jesus Christ. But we cannot do this unless we live and work *on purpose*. You know what that means. A couple of boys were walking along a street when some other boys who were on the other side called to them: "Come and have a game of ball." The two watched the others for a minute, and then one of them called out and said: "If you quit fooling and play ball we'll come." Lots of people are only "fooling" their time away. The Junior League wants all its members to be in earnest and to have a high purpose, so that whatever they do they will do it with all their might. I hope you are all familiar with the pledge. Look at the first sentence: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do." You see the important words are, "I," "do," "Him." This means that "I do for Him." It is often easier to do something for ourselves than for some other person; but in our pledge we promise to do something for another one and that is Christ. Did you ever hear of these two little girls? One of them was explaining the Golden Rule to her smaller sister, and she said: "Mamie, it means that you must do everything I want you to do, and you mustn't do anything I don't want you to do." That is the way the Golden Rule is too often lived; but it is not the way our Saviour meant it to be taken. We are to think of *the other One*, who "went about doing good" when we do our work in the League, or at home or school. "He pleased His will," but spent His life for others. Not long ago I was reading of a little girl who wanted to do something for somebody else. She had a nice home where the preachers were always welcome. One evening a missionary who had been in the far west working for Sunday Schools was at their home, and was telling them about his travels. He had a map spread on the table that they might the better see where he had been. As he talked, he put his finger on a place on the map and said, "The people there need a school badly. They are begging for it, but they must wait. There is not money enough." The little tot who had been listening with the rest, slipped away, and almost before she was missed, returned, and reaching across the map with her chubby arm, laid a gold dollar on the place where he had put his finger, and said: "There, they can have it now. There's my gold dollar for their school. Will it be

enough?" It was enough, for the missionary used that dollar in telling the story to others so well that in a little while enough other dollars were given to him to build the school, and the poor people in their Western home had what they had so long needed—a place in which to study the Word of God. Don't you think it was better for that little girl to spend her money in that way than it would have been if she had kept it, or spent it on herself? We cannot tell how much good may come from a small gift to God's cause, and when you drop your pennies into your missionary boxes, remember that Jesus will use them for the good of others if you ask Him to take them because you love Him. And He has said: "Ye shall not lose your reward." Let us each try to be "a burning and a shining light." Thus, you see, the Junior League wants all its members to be unselfish, and to say: "I do for Him." And if we do what we can for Him, He will do what He can for us, and you know what that means. "It is written, 'No good thing will He withhold from them that walk uprightly.' While we live He will help us, and when we die He will take us to be with Him forever. Dr. Vincent tells us that the sweetest death he ever saw was that of a little seven-year-old boy. The wall of a burnt house had fallen on the little fellow, and he was nearing his end. The Doctor called to see him, and found him fainting fast. With the mother and the other children he knelt at the bedside of the little sufferer, and with the little hand in his the minister repeated the words of the Saviour, "Suffer little children to come unto me." The dying boy folded his hands across his breast, and as he closed his eyes said, "I'm sleepy, mamma, and I want to say my prayers." "Do so, my darling," said the weeping mother. And he started to say slowly his little verse, "Now—I—lay—me—down—to sleep—I—pray—Thee—Lord—my—soul—to—keep—If—I—should—die—" and that was all, for he was safe in the arms of the Good Shepherd. May you, dear Juniors, know such joy in living and such comfort in dying as comes from doing what you can for Jesus, and in the great gathering by-and-by before the Throne, may we all hear Him say, "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world."

One Simple Plan of Invitation is Herewith Shown.

MADOC EWORTH LEAGUE.

Intermediates and Juniors.

Union Rally to-night, March 10th, 1900, from 7 to 8.30.

A cordial invitation is given you herewith to be present this evening at above named time. We are in for a real good time, and want you there.

PROGRAMME.

- 7.00-7.15. Song service.
- 7.15-7.30. Topic—"Rejecting Christ."
- 7.30-8.00. Lantern pictures.
- 8.00-8.30. Social half-hour.

All home again before nine!

Kindly invite your friends to come as some may not receive an invitation, and we want all there.

The result was that about seventy-five bright girls and boys (about one-third were boys) assembled, and the meeting was very delightful. The organist, one of our bright First Form High School girls, officiously presided at the organ; the scripture lesson was read by another—a Second Form Scholar; the pastor conducted the black-board study of the topic, just as outlined in the March number of the ERA; the lantern pictures were both entertaining and instructive, and the social minutes were bright and happy. Who says that dull meetings are necessary!

The Church and the Child.

BY R. WALTER WRIGHT, B. D.

In thy loving heart, O Christ, there is room
For every girl and boy;
And Thine own sweet voice doth bid them come
To share thy blessed joy.

From that heart, if there be absent one,
There is sense of a vacant space;
And a silent tear, and an infinite moan,
With the thought of a dear lost face.

In thy church, O Christ, there should be room,
For every precious child,
And a million hands should guard that home,
That none stray out on the wild.

And if to that church one hath been lost,
Should be bitter sense of lack,
And a love like thine that fears no cost
To win the wanderer back.
Arthur, Ont.

The Gospels.

V.

WHEN?

MATTHEW	Probably in its first form (in Aramaic) about A.D. 38, probably in its later form (Greek) about A.D. 65.
	The TIME COVERED BY THE GOSPEL is about 33 years, from the birth to the resurrection and ascension of our Lord Jesus Christ.
MARK	Probably written from ROME at the dictation of Peter, about A.D. 62 or 63.
	The TIME COVERED BY THE GOSPEL is less than 4 years, from the beginning of the preaching of John the Baptist to the resurrection of our Lord Jesus Christ.
LUKE	Probably written during Paul's imprisonment at Caesarea or Rome, sometime between A.D. 62 and 66.
	The TIME COVERED BY THE GOSPEL is about 34 years, from the birth of John the Baptist to the ascension of our Lord Jesus Christ.
JOHN	Probably the last of the New Testament books, written about A.D. 95 or 96.
	The TIME COVERED BY THE GOSPEL is only about 3 years, from the later appearance and preaching of John the Baptist to the appearance of Jesus after His resurrection.

Junior Workers' Exchange.

1. *The best Consecration meeting.*
One in which each Junior told why he or she had accepted Christ.
One in which each one told of some bad habit conquered during the month.
One entirely of prayer, asking God to empty each heart of every sin, and filling it with the Holy Ghost.
One in which each Junior promised to do a definite work for God in the next month.
2. *How to conduct a good Prayer Meeting.*
Hold a preliminary prayer service with the leader and Prayer Meeting Committee before the regular meeting.
Have the early part of the meeting given to the Junior Normal Course.
Make much of requests for prayer and pray.
Let the Juniors do the work.

Don't hold the meetings against time. Business meetings are apt to be proxy to our Juniors unless the programme is varied. Have you ever tried a conference of committees? Let each committee hold its own conference and make out their report, after which call a union meeting to discuss and receive these reports, and talk over ways and means to carry on the work.—*Endeavor Banner.*

The Bible.

BY REV. E. O. ARMSTRONG.

- The Photograph of Christ. 2 Cor. 4: 29.
- The best book for Ministers. Jer. 23: 6.
- Christian Workers 2 Tim. 3: 16-17.
- Farmers. Prov. 3: 9-10.
- Professional Men. Josh. 1: 8.
- Students. Pa. 19: 7. of. Eed. 1: 17.
- Housekeepers. Prov. 31: 10-31.
- Young Men. Prov. 2.
- Fathers. Deut. 6: 1-3.
- "latest book out," Heb. 4: 1-12, (K. V).
- Contains the most new ideas. 1 Cor. 2: 9-10

Newport, N.S.

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.

—*Pricilla Leonard.*

Bright Sayings by Brighter Children.

"Pa," said a little boy to his unshaven father, "your chin looks like the wheel in the music-box."

A boy on being asked who of the family were his father's favorites, said: "He hasn't any, but if he had they'd be Mary and John."

"Arthur," said a good-natured parent to his young son, "I did not know till to-day that you had been shipped in school last week." "But I did, Pa," said Arthur.

A little girl said to her mother: "Mamma, have you heard of the man that got shot?" "No, child, how did he get shot?" asked mamma. "Oh, how did he get shot?" asked mamma. "Oh," said the young precocious, "he just bough 'em."

A little fellow going to school is stopped by a kind-hearted old gentleman who says: "Where are you going, my little man?" "To school." "And what do you do at school? Learn to read and write, I suppose?" "No." "What then?" "I wait for school to let out." "Was he not a lazy boy?"

Toto was crying. "What's the matter?" asked one of her father's friends. "The lost my two cents," she wailed. "Well, never mind, here are two cents," said the friend. Soon Toto was crying harder than ever. "What's the matter now?" she was asked. "I'm crying because I hadn't lost my two cents, I'd had four ones," was her reply.

AT CEYLON, while eating breadfruit for the first time, one of his staff, who was a naturalist, said to Admiral Dewey:

"The tree, besides supplying breadfruit, also produces a nutritious oil, or vegetable grease."

The admiral looked up. "Why not call it the bread-and-butter fruit tree?"—*Evening Post.*

BENNY is a little lame boy, the only son of his mother, and she a poor widow. He had never been out of the city, and his knowledge of grass was limited to the fine lawns with their sign, "Keep off the grass." One morning last June his mother took him for the first time to the great park on the outskirts of the city.

The wide stretch of meadow with the signs "Common" on its border caught his eye at once, and, clutching his mother's gown, and hobbling on as fast as he could, he cried, "Oh! hurry, hurry, mamma! It don't say, 'Keep off the grass' here, it says, 'Come on!'"—*Exchange.*

"Two turnips make a quart; did you know that, mother?"

"Indeed, I don't know any such thing; it depends on the size of the turnips; there might be two, and there might be five times as many."

"No, there couldn't; the singing teacher told us to-day that there were always two turnips in a quart; no more and no less."

Curious inquiry revealed the fact that the teacher had said, "Notice, children, that there are two beats to a measure."

A TEXAN tiller of the soil went to the local newspaper office to arrange for the obituary of a relative.

"What air your charges?" he inquired.

"We charge \$2 an inch."

"Oh, I can't afford that," said the farmer. "Cousin William was six feet, two inches!"

A LADY had in her employ an excellent girl who had one fault. Her face was always in a snudge. Mrs. ——— tried to tell her to wash her face without offending, and at last resorted to strategy. "Do you know, Bridget," she remarked in a confidential manner, "it is said that if you wash the face every day in hot soapy water it will make you beautiful?" "Will it?" said Bridget. "Sure it's a wonder ye niver tried it, ma'am."

The Central Business College.

The fact that this excellent school had an average daily attendance of two hundred and eighty-five members for January, under the care of twelve regular teachers, is not only strong evidence of the popularity of this school, but of the general demand for practical things in education.

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