

THE CANADIAN

# EPWORTH ERA

*Christian  
Endeavor*

Vol. 2

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JANUARY, 1900

No. 1

*Missionary*



REV. JOSEPH PARKER, D.D.

*Social*



*Literary*

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## A Land of Promise.

Rev. Joseph Parker, the eminent English preacher, confesses that in his youth the sound of the name Van Diemen's Land—now known as Tasmania—powerfully affected his imagination. It was to him, as it has been to many youngsters, an a pallingly suggestion, and he tells how this came about in his recent book, "A Preacher's Life."

At a Methodist meeting in the north of England, the people had been singing a hymn in which the line, "We are marching through Emmanuel's ground," occurs, and whose emotion was in excess of his intelligence, fervently prayed:

"Grant that when this life is over every one of us may have a cottage in Van Diemen's Land."

The poor man somehow got it into his head, by some law of mental association which no one can fully explain, that Emmanuel's grounds and Van Diemen's Land were practically one and the same.

## A Good Story.

Concerning the eminent railroad builder and financier, John I. Blair, of New Jersey, who died a few days ago, the following keen story is told:

In 1868 the Republicans persuaded him to run for Governor. The campaign is said to have cost him \$91,000, and the Democratic candidate was elected. Some of his Republican friends, after the election, were talking to him about it and endeavored to console him for his defeat. They told him it was a shame and a disgrace and all that kind of thing, and that Republican politicians had simply sold him out.

"Oh, don't worry about that," said Mr. Blair, "I'm not worrying a bit. I have had the benefit of a lot of experience. I would not begin to part with that experience for what it cost me."

You see, I was like the fellow down in Missouri who raised hogs. He had always marketed in St. Louis. Somebody told him he could get a good deal more money for his hogs in Chicago. So he set out to drive the lot to Chicago. When he got there he found the market had just switched around and hogs were worth more in St. Louis. When he found this out he remarked:

"Well, if I haven't got any money, I've had the society of the hogs." I wasn't elected Governor, it is true, but I've had the society of the finest lot of hogs you ever saw."

## Judge and Lawyer.

The resounding and effusive court oratory of the past, says an observing lawyer, is not much in fashion nowadays, especially in cases which are not tried by juries, and in which the judges are so well conversant with the law that they seek little more than a concrete presentation of the facts. A story is told of the late Mr. Justice Miller, of the United States Supreme Court, which illustrates the demand of the courts nowadays.

Mr. Justice Miller was always courteous, but in his last years on the Supreme Bench he acquired an aversion to what some of the lawyers at the bar of the court took to be oratory. A lawyer, who may be called a long, rambling speech.

Justice Miller listened, uneasily fanning himself for some time. Then he leaned over the desk and said in an audible whisper:

"O Brown, come to the point!"

"Wh-what point, your honor?" said the visibly astonished lawyer.

"Any point!" answered the Judge.

The rest of the address was a condensation of the whole matter was evident from the celebrity with which Mr. Brown concluded his remarks.

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# The Canadian Epworth Era.

Vol. II.

TORONTO, JANUARY, 1900.

No. 1.

## THE NEW YEAR.

A Flower unblown; a Book unread;  
A Tree with fruit unharvested;  
A Path untrod; a House whose rooms  
Lack yet the heart's divine perfumes;  
A Landscape whose wide border lies  
In silent shade 'neath silent skies;  
A wonderful fountain yet unsealed;  
A Casket with its gift concealed—  
This is the Year that for you waits  
Beyond To-morrow's mystic gates.

—Horatio Nelson Powers.

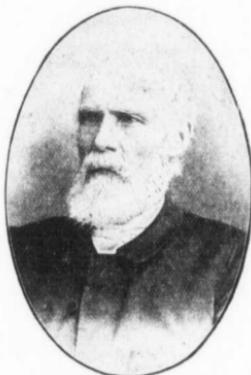
**A New Book.**—We open a new book on New Year's day. It has in it three hundred and sixty-five pages. They are blank pages yet, and we have to put something on each one of them. What we write on the pages must stay as it goes down, for we cannot change anything. In making an ordinary book, the author may read the proofs and correct his errors, but we can see no proofs of what we write on the year-book's pages; and if there are mistakes, wrong words, sentences we would be ashamed of, they must go uncorrected. At the close of the year the volume as filled is laid away in God's great library, not to be opened until the day of final revealing. Then we shall be judged from what we have written on these pages.—*Forward.*

✠  
**When a Man is Young.**—"The best time to cultivate the grace of liberality is when a man is young, even very young," says the New York *Observer*. "Some one who possibly spoke out of a personal experience has observed that it is next to impossible to convert a man's pocketbook after he is forty years of age. And yet many men have far more to give and do with after passing through the zone of middle life. Liberality, like every other grace, needs to be planted early and cultivated assiduously ever after."

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**On Living Beyond One's Means.**—Dr. George C. Lorimer, in an article on "Living Beyond One's Means," says: "Someone has said that our children desire to begin where these children leave off. Consequently, if they can procure the elegancies of life in no other way, they will secure them on the credit system, and pay interest on a cut-throat chattel mortgage, a form of finance that would bankrupt the Rothschilds and lead to a panic on every exchange in the world. For it is a fact that the poor pay far higher for the accommodation they receive than do the rich for theirs. The not unusual outcome of this kind of housekeeping is that the debtor falls behind in his payments, is annoyed by duns, borrows a trifle from a friend to ward off the evil day, and at

last abandons hope, losing furniture and all that has been paid as interest and principal. In happy contrast was the course adopted by a bright-eyed wife in Chicago. Calling at the house, I remarked, "Your home looks very pretty." She replied, emphatically, "It is pretty, for we have paid for everything in it." Then she told me that before her marriage her intended requested her to select a carpet and he would buy it on trust; but that she stoutly refused, and assured him that the bare floor was good enough for her until he could afford to pay for what he purchased. I exclaimed "Bravo!" and I am persuaded the little woman has made a good business man of her husband by this time.

✠  
**A Great Need.**—The members of the Yale Missionary Band in a letter recently published, call attention to one of the most important phases of Young



REV. CHAS. STEWART, D. D.  
DEAN OF THEOLOGY, MOUNT ALLISON UNIVERSITY,  
SACKVILLE, NEW BRUNSWICK.

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People's work as follows: "First, is the unutterable need of lifting the young people out of themselves and enlisting their effort more truly for Christ and the Church, instead of for their own society or even their local parish. At a recent convention the young people were asked to report some advance work done or attempted. One told of an improvement in the singing. Another was commended for a new church window given. Others reported nothing new, but good prayer-meetings, in which 'little time went to waste.' Less than one-fifth reported any work for others than their own members. Out of 900 societies from which we have written reports, few over two-thirds were found with missionary committees, about one in five had missionary meetings

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ofteuer than once in three months, one in seven or eight had a missionary library, one in fifteen had a mission study class, and only one in nine claimed any system of giving to missions, home or foreign. How can we show them that one hundred testimonies in half an hour is not so much the service for which the Master longs, as souls saved in the foreign field through their sacrifice, and in the home field through their lives."

✠  
**Formative Influences.**—In addressing a Wesley Guild meeting recently, the President of the British Wesleyan Conference expressed the opinion that cheap but light literature was one of the greatest hindrances to young people striving for the highest. He meant the kind of literature a man left in the railway carriage because it was not worth carrying home, the chief characteristic of which was that it did not call for two minutes' sustained attention. It was paragraphy and scrappy. The danger was that a generation should rise up absolutely incapable of reading a book. Indulging, as a Methodist should, in a bit of experience, the president said the three greatest formative influences in his own life had been a good home, good friendships at impressionable periods, and an ardent love of reading.

✠  
**Four Great Hymns.**—Opinions will probably differ as to the four greatest hymns. Dr. Cuyler's choice is as follows: The greatest hymn, he says, is Toplady's "Rock of Ages," the second is Charles Wesley's "Jesus, Lover of my Soul." Dr. Cuyler asks if there is any American hymn that can be named after these crown jewels of British hymnology. He thinks Ray Palmer's "My Faith Looks up to Thee," may be. The author wrote it at the age of twenty-two, and said that the words were "born out of his own soul." The fourth great hymn, according to Dr. Cuyler, is Charlotte Elliott's "Just as I Am."

✠  
**A Foolish Question.**—A certain Epworth League Union recently had a spirited discussion on a resolution to the effect that "the Epworth League is a more potent factor in the religious development of the young people than the Sunday School." A committee that would suggest such a topic is guilty of gross indiscretion, to say the least. It suggests a rivalry and antipathy between the Epworth League and Sunday School that does not exist. It is impossible to have two church auxiliaries that can be more helpful to each other; and for a committee on programme to select such damaging subjects as the above, to be discussed before large bodies of young people, is the most unwise thing that can be imagined.

## Our Universities and Colleges

### III.—SACKVILLE INSTITUTIONS.

BY THE EDITOR.

**T**HE Methodist who visits Sackville, N.B., for the first time has in store a pleasant surprise. Of course he knows in a general way that the Methodist Church has a University here; but he is scarcely prepared for what a personal investigation reveals. Instead of the usual limited College Campus, he finds forty acres of beautiful land, with attractive shade trees, and eight buildings admir-

ably grouped and arranged, under the general name of "The Mount Allison Institutions." The site is an ideal one, located as it is almost on the line which separates New Brunswick from Nova Scotia, so that both provinces send students.

was amended, and the name changed to University of Mount Allison College. Dr. Pickard became the first president, and he has had but two successors. When he resigned in 1869 Dr. David Allison became president. In 1878 he resigned to become Superintendent of Education for Nova Scotia, and Dr. James R. Inch succeeded him. In 1892 Dr. Inch became Superintendent of Education for New Brunswick and Dr. Allison returned to his old position which he holds to-day. Thus Mount Allison has had the rather unique experience of having two of her presidents taken to fill the chief position in the educational systems of the two provinces from which it draws its chief support.

The most important building is the University, or "Memorial Hall," as it is usually designated. This is a beautiful stone structure, containing class rooms

Dominion Senator, and Rev. Dr. Sprague, at present, pastor of the Sackville Methodist Church. Among later graduates may be mentioned Judges King of the Supreme Court, and Burbridge of the Court of Exchequer, H. A. Powell of the House of Commons, Dr. Weldon, Dean of the Dalhousie Law School, Dr. Frank Nicholson, of Middleton University, Conn., Dr. Clarence Webster, of Chicago University. A proportionately large number of Mount Allison graduates, both men and women, are in the foreign mission field in China, India, and Japan. It is cause for regret that we are not able to publish a picture of the University Building, nor of the President who could not supply us with either a cut or photograph of himself.

Across the road from Memorial Hall is a large and substantial looking building now in course of erection to be known



LADIES' COLLEGE AND CONSERVATORY OF MUSIC, SACKVILLE.

ably grouped and arranged, under the general name of "The Mount Allison Institutions." The site is an ideal one, located as it is almost on the line which separates New Brunswick from Nova Scotia, so that both provinces send students.

Mr. Charles Allison, a successful merchant of Sackville, in the second quarter of the century conceived the idea of founding a school for the higher education of the Methodist young people of the Maritime Provinces. He devoted a portion of his property to the purpose, and spent much of his time in awakening an interest in the project. In 1840 he laid with his own hands the corner stone of the first Mount Allison Academy. The building has twice been destroyed by fire and rebuilt. In January of 1843 students first assembled, and the Academy opened under the principalship of the late Dr. Humphrey Pickard. In 1862 Mount Allison Wesleyan College was organized under charter from the Legislature. By subsequent Act the charter

for all the instruction in University and Theological subjects, and also the library and museum. The library is an unusually good one of eight thousand volumes. The museum has a fine collection of minerals from the Maritime Provinces, and the noted herbarium collected by the late Dr. Lawson of Halifax, containing over twenty thousand specimens from all parts of the world.

The President, Dr. Allison, has associated with him eight professors and two lecturers. Rev. Charles Stewart, D.D., is Dean of the Theological Faculty. Last year one hundred and thirty-six students were enrolled. At the last convocation twenty-two received the degree B.A., and M.A. was conferred in course on two. Of these graduates, four were women. Women have for years been admitted to all the privileges of the University, and in 1882 Mount Allison sent out the first woman Bachelor of Arts, in the person of Miss Harriet Stewart, daughter of the Dean of Theology. The first graduating class consisted of Hon. Josiah Wood,

as the "Residence," which will be the home of the University students, during the sessions. It will contain a handsome dining and assembly hall, drawing rooms, and Young Men's Christian Association parlor, besides comfortable study and sleeping rooms, all lighted by electricity and heated by hot water. The walls of the new building are finished over the foundation of the old Residence, which was destroyed by fire last June. Mr. Edmund Burke, of Toronto, is the architect.

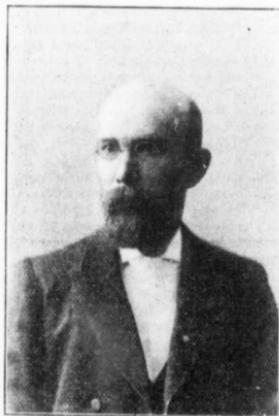
The Ladies' College and Conservatory of Music combined form one of the largest buildings of the group. The Principal is Dr. B. C. Borden, and Mrs. A. N. Archibald is Vice-Principal. They are assisted by sixteen instructors. The Conservatory is under the direction of Mr. Almon Vincent. All the music teachers have had the advantage of European study. The pupils have in use daily twenty-eight pianos, two vocalions, and two fine pipe organs. Beethoven Hall, the assembly room of the Conservatory, contains a



DR. B. C. BORDEN.  
PRINCIPAL LADIES' COLLEGE, SACKVILLE.

Decker concert grand piano, and a three manual Karn pipe organ of the latest make for use in concerts and recitals. The attendance at the Ladies' College averages one hundred and eighty students, of whom one half are in residence.

Attached to the Ladies' College, although a separate building, is the Owen's Art Gallery, which contains, without doubt, the finest collection of pictures to be found in any College in Canada. A few years ago a wealthy gentleman of St. John, N.B., bequeathed his art treasures to the College on condition that a suitable building would be erected in which to place them. The offer was accepted and the present Owen's Art Gallery built in 1895. It is in Byzantine style of architecture, 115 by 65 feet, of olive freestone, decorated with a finely wrought frieze of terra cotta. Within are three handsome galleries lighted from the roof.



J. R. PALMER, M.A.  
PRINCIPAL OF THE ACADEMY, SACKVILLE.

Here are hung three hundred and eighty-eight pictures transferred to Sackville by the Owens' Art trust, and the valuable water color collection generously donated by Mr. Robert Reid, of St. John. The names of Sir Edwin Landseer, Sir Joshua Reynolds, West, and Constable appear in the catalogue. Canadian art is represented by several fine paintings. The galleries are also furnished with many casts from the antique for the use of students. Behind the galleries the building contains separate studios for painting, drawing, and China painting, and the private studio of the Director. These rooms are lighted by high side lights with northern exposure. No other art school in Canada is so well equipped. The department is under the direction of Mr. John Hammond, R.C.A., exhibitor in the Paris Salon and Royal Academy, London.

There is still another building known as Mount Allison Academy, which is a preparatory school for boys. Mr. James R. Palmer, M.A., is principal, with four assistants. Besides a thorough preparatory course,

there is a well equipped Commercial department. Last year one hundred and six students were enrolled.

The general College society is the 'Euhretorian' which holds a mock parliament every week and publishes *The Argosy*, a monthly magazine devoted to College interests.

The ladies of the University have a "Current Events" Club, known as the "Alpha Beta Society." The Ladies' College students have "The Eclectic," a musical and literary society. There are Y.M.C.A., Y.W.C.A., and two missionary societies among the students. The Alumni and Alumna societies of Mount Allison are prosperous organizations, represented on the Board of Regents by four and two members, respectively.

The social life of the institutions is very pleasant. Students meet socially every two weeks in the drawing rooms of the Ladies' College under the oversight of the Faculty. The events of the season are the Senior "At Home" in mid-winter, and "Grand Reception" at the close of the year. The annual closing extends through a whole week and consists of musical recitals, oratorical and gymnastic exhibitions, lectures, society meetings, suppers, receptions, besides the formal convocation and baccalaureate exercises.

The University has an endowment of \$120,000, but there is a debt of \$50,000. There is also some debt on the Art Building. The Twentieth Century Thanksgiving offerings of Maritime

Methodism ought to wipe out these debts and pay for the new Residence, so that it may not be encumbered by a mortgage.

Altogether the Sackville Institutions are a credit to the Church.

OUR FRONTPIECE.

BY J. E. LANCELEY.

WE are glad to preface our present number with the emphatic features of Dr. Joseph Parker, of City Temple, in London, England. To the most of our readers his name is very familiar, and to those who have not seen the fashion of his countenance this portraiture will be particularly interesting. We can vouch for its truth to life, for a few years of advancing age cannot change very much this impressive face.

For thirty years Dr. Parker has occupied the pulpit of the great non-conformist centre known as City Temple on the Holborn Viaduct. This pulpit he has filled not only on Sunday, but on every Thursday at the noon hour. On several occasions we have attended his Thursday services and found the great auditorium



MOUNT ALLISON BOYS' ACADEMY, SACKVILLE.

full of the most appreciative listeners. In no instance was there any sensational announcement of subject; in every instance there was a grand expository sermon, full of evangelical truth, and on fire with the earnestness begotten of love for the word of the Lord. While Dr. Parker stands supreme as an extemporaneous speaker his sermons become exceedingly attractive to the reader. For seven years he preached in direct course through the whole Bible, and gave his thought to the general public in his "People's Bible" of over twenty-five volumes.

Dr. Parker is a seer. He sees what the many see not. He has an *intuitional* perception of spiritual truth. He is not a repeater. He has proven long ago that he had a divine call to preach. The world is richer for his ministration. He has added to its apprehension of divine things. The reason of his call is evidenced, "Wisdom is justified of her children."

Dr. Parker was blessed for many years

with a companion who was verily a helpmeet in every sense of the term. Her recent death was a shock to thousands of earth's best. She was widely known in the circles of literature, music, art, and charities. She was gifted, and she was gracious; "without partiality and without hypocrisy." The chapter, written by Dr. Parker in his recent "Autobiography," where he tells the story of his irreparable loss, is a tribute to human worth seldom equalled in poem or prose. We would heartily commend to our readers this latest production from his pen; it is a book particularly for our day. It is fact, surpassing fiction at its best.

Dr. and Mrs. Parker visited Toronto in the fall of 1887. At the request of Mr. Torrington, Mrs. Parker sang a solo from the "Messiah" at the service in Metropolitan Church when her husband preached to a dense crowd from the words: "Saidst thou this of thyself or did some man tell thee." He lectured in the same church on the evening following.

The writer of this sketch deems it one of the honors of his life to have entertained them both in the parsonage for three days during their sojourn in Canada. The little stone church in Thorold was never more crowded than on the Sunday evening in November, when, as an act of brotherly kindness, he preached for us with peculiar fervor. He closed the sermon on that occasion with these words: "I have given you to-night a new manifesto of a new ministry which I have decided to follow hereafter on my part. The thoughts I have endeavored to illustrate this hour I have never followed out, and I am not conscious of falling below my privilege in enumerating them not from the pulpit of some metropolitan temple, but in the quiet sanctity of a lovely Canadian village."

I remember his sitting in my study during the afternoon, and meditating with pen in hand, and finally holding up a serawl of notes, he said: "I have a new sermon born on Canadian soil."

Mrs. Parker's presence was an inspiration; she seemed to be so really interested in the world's emancipation from all its ills. She was familiar with all the great names of those who labor in redemption's work; they were her friends. She had taken them into her heart, and she loved to speak of them in their individual fragments of the mighty effort, the success of which she foresaw as with prophetic vision. She believed in the salvation of the race.

Dr. Parker has lately published what he has been pleased to term "An Autobiography and an Album." It is both. As such it is uncommonly interesting to all classes of readers. We commend it to both young and old as a very inspiring book. It traces the career of a young man of ordinary environment, from the least to the greatest; it records an uncommon programme of a woman's diary;

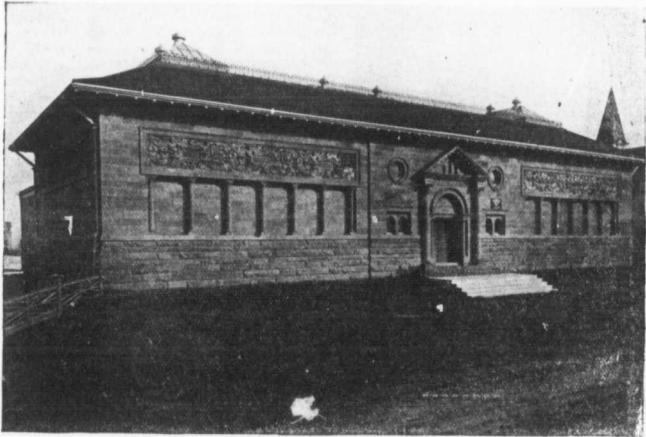
it delineates the features of some kindred souls, and shows how a self becomes larger in other selves. Few men, few women, have left a greater impression upon those who have come into contact with them than Joseph and Emma Parker.

#### "DISCOURAGE STAGNATION."

BY REV. T. E. HOLLING, B.A.

SUCH was the advice I received not long ago from one who has influenced my thoughts more than any other. It is advice well worth passing on to the young Leaguers of Canada. A

*Discourage Spiritual Stagnation.*—To be a Christian at all, you must grow. Do not be satisfied with present attainments. The children of Israel became foot weary in the wilderness in walking around Mount Seir, but they were getting no nearer the promised land. One day, however, God said to them, "Ye have compassed this mountain long enough, turn you northward." The Christian life to many is a monotonous tramp in the same old rut, around the same old mountain, doing the same work in the same way, seeing the same sights, hearing the same sounds, repeating the same experience, reciting the same prayer.



THE ART BUILDING, SACKVILLE.

stagnant life, like a stagnant pool, is in danger of becoming impure and of infecting the community with disease.

First of all let me say, discourage stagnation in yourselves.

*Discourage Intellectual Stagnation.*—There are streams of thought issuing from a million minds and flowing through the age in which you live, and you may turn the course of these streams so that they shall flow into your own lives, purifying, sweetening, and enlarging your souls, so that instead of being stagnant pools you will become, like the river in Ezekiel's vision—"Everything shall live whither the river cometh." The excellent Epworth League Reading Course will do much to prevent mental stagnation. Read books that will stimulate thought. The effect of much of the reading of young people is something like the slight ripple on the lake that is caused by the breeze on a summer's day. There is a movement of the mind, but it is not onward; no new impulse is received, the mental grasp is not strengthened. Besides reading, there are other ways of avoiding mental stagnation. The study of nature, science, and art. In this age of discovery and invention there is encouragement for every type of mind, and variety of taste to be cultivated.

It has been said that one of the dangers of the times is a "chronic state of Christianity." Hear God's call and strike for the north. Northward may mean hard fighting; but even should you have to back your way through a hostile tribe of carnal desires, a legion of Satan's soldiers, better at the cost of flesh and blood move onward to the Canaan land of spiritual health and wealth. If you would avoid spiritual stagnation, companion with Jesus in His word and in His work for the world—there is infinite variety and endless progress when life is lived with Him.

*Discourage Stagnation in the League.*—A League that is at a standstill, or simply moving in a rut, is a parody on this great movement among young Methodism. If the League is not to be stagnant it must be a spiritual League. Nothing will prove a worthy substitute for spirituality. Give a prominent place to the exercises for the deepening of the spiritual life. Experience proves that when a League ignores or gives the spiritual side of the work a subordinate place, it invariably loses its hold and ceases to be a force in the life of the Church in general and of the young people in particular. Nothing short of divine life will save a League from stagnation—young people will weary of every-

thing else more quickly than the spiritual phase of the work. It must be a working League, its members taking the part they have pledged themselves to take in and out of the meetings, on the aggressive in the fight with evil, and earnest in securing new recruits for the regiment to which they belong. It must be a sociable League. Many Leagues suffer because members forget to "entertain strangers." The League must be a homelike institution, where everybody is made to feel they are welcome. An occasional social after the topic has been discussed is a good means of cultivating a sociable spirit. It must be a missionary League. A League with no outlet for its energy, enthusiasm, and gifts will become stagnant. If it is to save its life it must lose it in spending its energies and consecrating its gifts to the great work of bringing in the kingdom of universal peace and good-will. Instead of making a League the centre of a circle, the circumference of which consists of the bounds of the local church, Christ must be the centre and the uttermost parts of the earth the circumference. There is a reflex influence in work done by the Church at home for the heathen abroad. You send a beam of light into the pagan world; it touches a thousand reflectors and comes back to you in an intense blaze. You send a trumpet

peal into the pagan world, and it comes back to you in its reverberations in a larger and mellowed music. Scientists in the old days used to believe that certain refined vapours went up from the earth and fed the stars, and so what the earth gave out of its bosom came back to itself in illumination. It is not true in science, but it is in life. Whatever you give of personal character, spiritual light and life, comes back to you in sevenfold light and beauty.

Manitou, Man.

The amenities of war are not numerous, and probably from this fact, when they do occur, are all the more highly appreciated. An incident in a British hospital in South Africa illustrates the fact that among soldiers as with other people, "a fellow feeling makes us wondrous kind." There was a touching little scene recently. A Gordon Highlander had an arm amputated. A Boer in the next bed had his arm amputated in exactly the same place. I took charge of the latter when he was brought from the operating table. When he became conscious, the two poor fellows eyed each other silently, until the good natured Tommy Atkins could stand it no longer. He spoke a few kind words; and sent a little delicacy to the Boer. The Boer turned and looked in amazement. Then he was overcome and burst into tears, and the Highlander did the same.

THE CHOICE OF A LIFE-WORK.

BY REV. W. McMULLEN.

1. Do not let others choose for you.

TAKE all the advice you can get but remember the final decision rests with yourself, God and your conscience being your sole advisers.

2. Do not be afraid of work.

The man who is looking for a feather-bed may well be dismissed from our thought.

God and the world want toilers. Work is the iron key to success's treasures of gold.

A year's pay for three months' work is not your destiny.

Your life must be one of toil. Don't shift the heavy end of the burden to your old age, but rather choose something in which your hardest work will come in youth.

3. Choose some honorable toil.

The range is wide from pedler to preacher, from ditcher to doctor, and all useful, helpful toil is honorable. Remember that sweat does not soil, and dirty hands and face should not affront you. These stains can easily be removed.

But there are enterprises that cater to folly and sin, and often these promise the

this questionable business until I make my first thousand dollars, and then I will try some better business."

Yes, you may quit your business, but it will not quit you. The devil knows his own and if your house is built with brick from his kiln his stamp is on it forever.

You may change your business but be sure your business will change you.

4. Choose a suitable task.

Some men can adapt themselves to anything. Most men cannot.

Choose the work that you are fitted for. Pegasus cannot plow.

The poet fails in business but writes an epic that lives for a thousand years. The farmer fails in preaching but for forty years his farm is the pride of his county.

Our ancestry, our environment, our physique, our mentality have all helped to determine our life-work.

If your heart is in the city do not stay on the farm.

Do not wed a business you detest for there may be no divorce.

Find your place and keep it.

5. Master your work.

Never mind the extra hour, or shirk the disagreeable task.

The drone does what he must. The wise man does all he can.

The business man goes out of his way



INTERIOR OF ART BUILDING BROCKVILLE.

surest, swiftest and greatest gain. The manufacture and sale of whiskey promises more than the culture of wheat, and the culture and manufacture of tobacco are more profitable than carpentry or husbandry, but the additional gain is the price of manhood. The gain that comes from the impoverishment and degradation of others is not for honest men.

Start right. In making the ladder by which you hope to climb to success do not build the first rungs of rotten wood.

"But," you say, "I must engage in

to oblige and loses money on a score of transactions but he gains on a thousand. Mastery means success.

6. Stick to your work.

Choose deliberately, but when you have chosen abide by it.

Let not hard work or oft repeated prophecies of failure daunt you.

The hill of success is steep and high, but toil and patience will provide both feet and wings.

Ruthven, Ont.

### SOCIABILITY.

BY AGNES E. RUSSELL.

NO selfish person can be truly sociable, for sociability is not something to be put on or off, according as we see fit, or think circumstances demand. It is not merely affability nor any code of manners, but it is the outward manifestation of an indwelling feeling or principle of brotherhood. If we think to be sociable without this principle, we deceive ourselves, for the world about us is quick enough to detect the real from the counterfeit. Something in the tone, the look, or rather a something lacking in these betray the heart that is not quickened by kindly impulses. On the other hand, one who feels a fellowship with

paths within our own bosoms and expend them all on our own little selves.

Nothing will so increase our happiness as to exercise a spirit of thoughtfulness for others. True sociability has a reflex influence—by increasing the happiness of those with whom we come in contact our own happiness is augmented, or to use another figure, by adding to the happiness of the sum total, we as a part of the whole reap our share of good cheer.

Walmer, Ont.

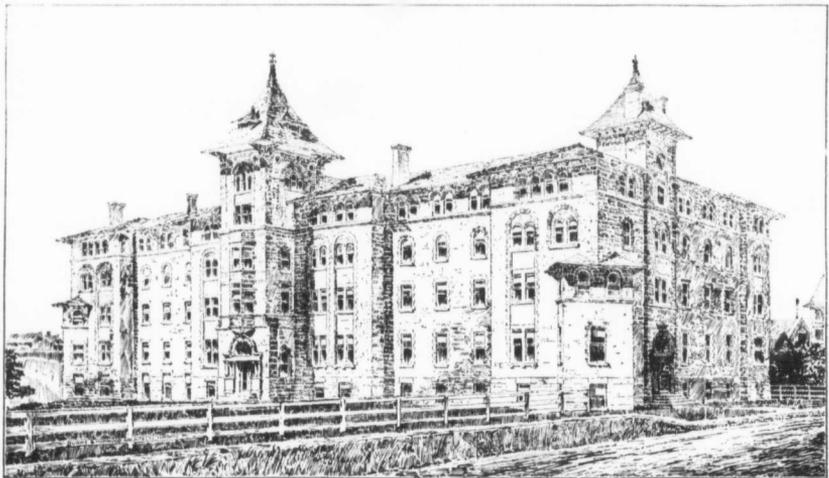
### ONE BY ONE.

There are many of us willing to do great things for the Lord, but few of us are willing to do little things. The mighty sermon on regeneration was preached to

it is a great work. If we do this we might turn ten thousand to the Son of God.—*D. L. Moody.*

### CHURCH BOARDERS.

A friend of mine told me once that when he went to a boarding-house he could always tell who the boarders were, for they never alluded to family matters, but sat down to the table and talked of outside affairs; but when the son came he would go into the sitting-room to see if there were letters, and inquire after the family, and show in many ways his interest in the household. It doesn't take five minutes to tell that he is not a boarder, and that the others are. And so it is with the Church of God. You see these boarders in church



NEW RESIDENCE BUILDING, SACKVILLE.

those about him manifests it in the kindled eye, the warm hand clasp, and the ring of sympathy in every tone and gesture.

People do not love the long-faced, sanctimonious individual who deems himself a very great martyr, and indeed he is a martyr to his own graveyard frame of mind. Nor do they love the sour-dispositioned one in whom the milk of human kindness has become curdled; who is surer from the rising of the sun to the going down of the same, in sunshine and in moonlight, twilight and gaslight. Of course he is not happy. The happy man is the one whose heart overflows with sympathy. Dickens illustrated this well in his familiar character sketch of Old Scrooge—when he disrobed himself of his close-fitting habit of meanness and selfishness and donned the more ample and beautiful thoughts for others, what a changed world to him! All was music and harmony to his newly attuned ears. Before, he had been altogether out of sympathy with everything; and it is just so with us, when we shut up our sym-

one man. There are many who are willing to preach to thousands, but are not willing to take their seat beside one soul and lead that soul to the blessed Jesus. We must get down to personal effort—this bringing one by one to the Son of God. We can find no better example of this than in the life of Christ himself. Look at the wonderful sermon that he preached to that lone woman at the well of Samaria. He was tired and weary, but he had time and the heart to preach to her. This is but one of many instances in the life of the Master from which we may learn a precious lesson. If the Son of God had time to preach to one soul, cannot every one of us go and do the same? . . . The trouble is that we are afraid to speak to men about their souls. Let us ask God to give us grace to overcome this man-fearing spirit. There is a wife, but she dare not speak to her husband about his soul. There is a father that does not speak to his son about his soul. We want to speak to our neighbors about these things. We call it a little work, but let me say to you that

every Sunday morning, but they don't take any interest; they come to criticize. And that is about all that constitutes a Christian nowadays. They are boarders in the house of God; and we have got too many boarders.—*D. L. Moody.*

The way through the Red Sea was safe enough for Israel, but not for Pharaoh; he had no business to go that way; it was a private road that God had opened up for his own family.—*Rev. Thomas Rhys Davies.*

It is said of William Lloyd Garrison that when a friend chided him for his intemperance of speech, his answer was, "I will be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to speak or write with moderation. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." These are the men who make themselves to be heard; men who refuse to exchange a question of duty for one of expediency.—*United Presbyterian.*

## MAKING OTHERS HAPPY.

"A merry heart doeth good like a medicine,"  
PROVERBS XVII, 22.

A merry sunbeam in a glen,  
Far from the busy haunts of men,  
Lay thinking what it best could do  
To render others happy, too.

It wandered to the forest gray,  
And fondled the wild winds at their play  
Had stripped the noble woodland trees  
Of half their pretty, brilliant leaves.

The willflower lifted up its head  
To see the sunbeam pass its bed,  
And thought within its tiny self,  
Who was that dancing, laughing elf!

It hastened to the riverside  
And kissed the angry, heaving tide,  
Until the waters, cold and deep,  
Lay still as if in peaceful sleep.

It next tripped by a cottage door  
And shone across the sanded floor,  
Until the children stopped their play  
To bless the little golden ray.

May we all like this sunbeam be  
From every selfish motive free—  
Willing to do all in our power  
To fill with joy each passing hour.

—The Watchman.

## THE MINISTER'S WIFE.

BY ONE OF THEM.

WE are going to look out for a minister this time who has a wife that can work," declared the sewing party leader, as she snapped her thread, with a triumphant glance at the workers assembled, several of whom were new comers. "The last we had was always ill, and the one before had so many children she could never find time; but we are going to be careful how we choose now. A minister is worth as much again in these days if he has a first-rate wife!"

"At how much?" queried one of the strangers softly, for she was going to be joined in matrimony to a minister in the sweet by-and-by, though no one present knew her secret.

"How much a year? Why, of course we pay our minister. I never heard yet of a church paying his wife, as well."

"But they do in other professions—school-teaching, for instance. If the wife helps, she is paid, and you say he is worth double."

"Ah, well, this is quite different. A minister's wife is expected to help. At any rate, ours will be."

The claim is not always so frankly expressed, but it is none the less tenaciously held in hundreds of churches that a minister ought to come provided with a curate-in-chief, who shall work and plan, and maybe suffer on behalf of the community without fee or reward. The young women's class? Of course she will take it! The mother's meetings? She will keep the books and cut the calicoes, and adjust differences, and inculcate thrift, patience and cleanliness, and all the other virtues mothers should know and do.

Is a tea-meeting in prospect? Work enters in abundance, even in the smallest churches, will come forward cheerily to "cut up" but the responsibilities of china and supplies will fall on the minister's wife. Is there a debt on the chapel, or does the school-room need renovation?—and what school-room does not? She must sit serenely in the church-meeting and hear some bachelor-brother airily propose a "sale of work," and other male persons carry it by acclamation, while her heart sinks to the whereabouts of her shoes at the prospect. The begging letters for materials, the sewing parties where it will be her bounden duty to keep gossip out and peace and pleasantry in, the endless planning and stitching of garments that will be sold maybe for less than the worth of the fabric—she knows it all, and knows, too, that however devoted the workers may be, hers will be the burden and heat of the day, and of many a night as well.

Does the minister (being human) sometimes shrink from the ever growing claims of pastoral visitation? She will be shown on the cottage almanac exactly when he called last, or when he passed them by, and her own shortcomings will be darkly hinted at in the remark that "Mrs. So-and-So, the vicar's wife, is always in and out, and that kind when there is anything the matter."

Teaching, money-raising, visiting and platform work, all must find the minister's wife ready, efficient and serene, and this in addition to the home-claims that mean so much where possibly children are many and shillings few. The effort to make both ends meet and tie over, to evolve fare for the family that shall be guiltless of all extravagance, to keep washing-day from penetrating to the sacred precincts of the study, and to cure baby's bronchitis without a doctor's bill—these things are done in many a minister's home, and done lovingly and well through toilsome days and years.

The love that prompts them is its own sufficient repayment.

To keep the minister's heart unclouded from his own labors, to feel that she can occasionally give him a point from a sermon or a story to fit the text, to pray fervently for him and with him when things are difficult, to share his joy when souls are coming home to the Father, these things ought to make any manse mother blessed among women, and to be a home-maker of this sort is vocation enough in life.

"She is my wife and not yours," declared one minister, valorously, to the church assembled at his recognition service. For her husband's sake, and for Christ's sake, a wife who is a true helpmeet will be sure to labor much in the Lord, but no church has a right to demand her toil unless the finance committee has added somewhat to the stipend on her behalf.

That day is not yet; the most daring of deacons would scarcely suggest such an innovation; but if her work be worth, why should not a trifle be added to his income?

It would make all the difference in the world in many a minister's helpmeet. Let some wide-awake church try the plan and report results.—Our Young Folks.

## MY WATCH.

My watch is an invaluable companion, an indispensable friend. Every day it renders efficient service in my life, and among the many ways it helps me, it teaches me some very important spiritual lessons.

So delicate are many parts of its mechanism that a very little speck of dust will stop it, or so effect its running that it will be useless as a timepiece. By this I am reminded that so delicate and sensitive is the mechanism of my inner life that it is affected in its proper activities by a very little thing. A wrong thought, a bitter feeling, an important word, a proud look, a neglected opportunity—any of these things will stop the motions of the inner life Godward, rob the soul of its spiritual energy, hinder it from performing any acceptable service for Christ, and bring it into inactivity and spiritual uselessness.

When my watch gets out of order and I take it to the watchmaker he puts his glass on and searches into the wheels and springs and pinions to find out what the trouble is. The only way to have the watch put right is for it to be thoroughly searched first, not by the naked eye of one who understands little about its works, but by the practiced eye of the watchmaker, aided by a powerful microscopic glass. When anything is wrong with my inner life, the first thing for me to do is to put myself under the searching eye of God, and cry: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." It is the evil that God sees and that we may not see that needs to be cleansed away. And just as we know there must be something wrong with the watch because it has stopped, though we cannot see what it is; so we may know there must be something wrong somewhere in our inner life because our fellowship is broken, and our joy is gone. If we do not know what it is God does, and if we put ourselves under the light of that Holy Spirit he will show it to us.—Rev. Charles A. Cook.

## THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

## CONFESSING CHRIST.

BY REV. G. B. F. HALLOCK, D.D.

**T**HERE are many weighty reasons why, if you are a Christian, you ought to make an open avowal of the fact.

One is that *simple honesty* requires it. If in your heart of hearts you know that you are depending on Christ for salvation, and are trying to serve Him day by day, then, when your friends in the Church stand inviting your avowal, it is your duty frankly to say, "Yes, I am with you as a fellow-disciple of Christ. I am trying to serve Him, too."

Confession is a duty also, because *God asks it*. No duty is made plainer in God's Word. "Whoever shall confess me before men, him will I also confess before my father which is in heaven." "Come ye out from among them and be ye separate." "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." Here faith and confession are bracketed as kindred duties.

Moreover, not to confess is *practically to deny*. Even your best friends wait for you to confess Christ before they place you confidently among His followers. They may hope that you are a Christian, but they wait for you to avow your faith before they can be sure of it. You are liable to be counted among those who are ashamed of Christ until you openly avow Christ.

*Simple justice* also demands your confession. When a man has wronged you publicly, it is not sufficient for him to retract in secret. So the non-confessor's injury to the cause of Christ is public. His want of confidence or allegiance is open; therefore, when he changes his mind and becomes a Christian he should openly acknowledge Christ in order that this wrong he has done, so far as possible, may be righted. Your confession is required also by the commonest principles of *loyalty*. A soldier of the army must enlist, take the oath of allegiance, wear the uniform, follow the colors, obey his officers, and make it plain which side he is on.

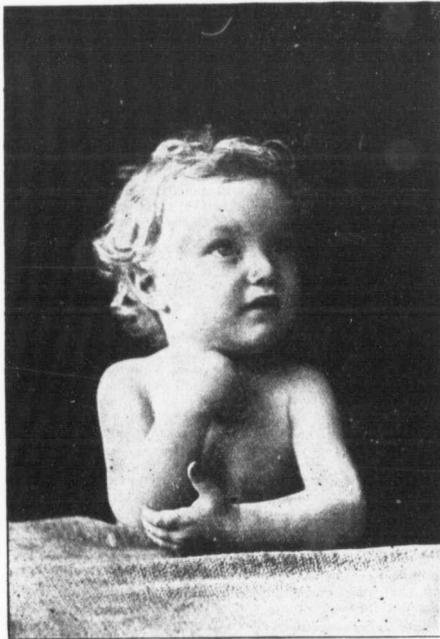
*Love and gratitude* should move you to a frank and open acknowledgment of Christ as your Saviour. Has He cleansed you from your leprosy of sin? Then return to give Him thanks. Has He opened your blind eyes. Then follow Him in the way. Have you touched the hem of His garment? Then come and confess that healing virtue has been received. A soldier asked a surgeon who bound up his wounds to tell him his name. He replied, "Oh, never mind about that." "But," said the man, "I want to

tell my wife and my children who it was that saved me." When Christ comes to us, binding up our broken hearts, healing our wounded spirits, and saving our dying souls, do you not think it is as little as we can do to tell others what He has done for us? Love for our Saviour, and love and gratitude for our salvation, ought to lead us to confess Christ.

## RESOLUTIONS FOR THE NEW YEAR.

BY S. R. BELK.

1. That I will begin the new year with malice toward none and charity for all.



A NEW YEAR'S GREETING FROM BABYLAND.

2. That I will read a portion of the Bible each day.

3. That I will do my best to help on the Epworth League in its great mission.

4. That I will attend all the Church services unless detained by an excuse I can ask God to accept.

5. That I will endeavor to be more useful, and make this the best year of my religious life.

6. That I will cultivate a genial spirit, and speak evil of none.

7. That in private I will direct my meditations, control my temper at home, and bridle my tongue in society.

8. That I will try to make the world better by having lived in it.

9. That I will pray for a sin-hating, sin-forsaking, man-loving, and God-serving revival of religion.

10. That I will pray for a clean heart, a Bible conscience, an humble spirit and a Christ-like character.

11. That I will carry sunshine and happiness, a spiritual blessing, and Christ Jesus into every home I visit.

12. That I will ask God to give me faith and courage, strength and zeal to carry out the above resolutions and to be faithful in every duty.—*Nashville Era*.

## LET MOTHER KNOW.

Two young girls were passing along the street when one of them was heard to say, "But your mother need never know anything about it." Quick as a flash came the reply: "My mother knows everything that I do; I will do nothing that she does not approve." If every girl among our readers would take that young woman's resolution as her motto and adhere to it throughout the formative years of life, there would be a great increase in human happiness and a corresponding decrease in the sum of the world's misery. Whenever a girl is led into a course of conduct which she feels that she must conceal from her mother she has and started upon an evil and a dangerous road. Her only salvation lies in immediate repentance and confession. Happy the young woman who never conceals her motives or her actions from the mother who bore her.—*Central Christian Advocate*.

A GENTLEMAN who was walking near an unoccupied building one day saw a stone-cutter chiselling patiently at a block of stone in front of him. The gentlemen went up to him.

"Still chiselling?" he remarked pleasantly.

"Yes, still chiselling," replied the workman, going on with his work.

"In what part of the building does this stone belong?" asked the gentleman.

"I don't know," replied the stone-cutter; "I haven't seen the plans."

Then he went on chiselling, chiselling. Now that is what we should do. We have not seen the great plans of the Master Architect, but each of us has his work to do, and we should chisel away until it is done.—*S. M. Haines*.

"The League in the country is a success in many places. Why should it not be? From the rural districts has come some of the best material the Church and State have had in the past."

LET the old years go and the new years come! What matters it, since life goes on and on? Love is sovereign alike in all the world; and, if we may sorrow at the old fashion of death, we may rejoice at the older fashion of our immortality.—*A. Gunnison, D.D.*

The Quiet Hour.

TROUBLES THAT DO NOT COME.

Of the hard and weary loads  
 'Neath which we bend and fall,  
 The troubles that do not come  
 Are the heaviest ones of all.

For grief that cuts like a knife  
 There's oil of comfort and cure,  
 And the Hand which binds the weight  
 Brings strength and grace to endure.

But to phantoms of pain and woe  
 The lips of pity are dumb,  
 And there's never oil or wine  
 For troubles that do not come.

There's a song to lighten the toil,  
 And a staff for climbing the height,  
 But never an Alpine stock  
 For the hills that are out of sight.

There are litter herbs enough  
 In the brimming cup of to-day,  
 Without the sprig of rue  
 From to-morrow's unknown way.

Then take the meal that is spread,  
 And go with a song on thy way,  
 And let not the morrow shade  
 The sunshine and joy of to-day.  
 —*Lettie S. Bigelow, in Zion's Herald.*

SECRET PRAYER.

If Jesus prayed in the morning, how much more important is it for us, before the world gets possession of our thoughts; before Satan fills us with unholy feelings; when we rise fresh from our beds of repose, and while the world around us is still! David thus prayed (Ps. v. 3). He that wishes to enjoy religion will seek a place of secret prayer in the morning. If that is omitted, all will go wrong—our piety will wither, the world will fill our thoughts, temptations will be strong, and through the day we shall find it impossible to raise our feelings to a sense of proper devotion. The religious enjoyment through the day will be according to the state of the heart in the morning; and can, therefore, be measured by our faithfulness in early secret prayer.—*Rev. Albert Barnes.*

WHOM TO THANK.

It was a hot August afternoon, and the clouds had long withheld their shadow and their rain, and a little Flower lay dying. As it lay there looking pitiously up into the heavens and longing for refreshment, a drop fell down and then another and another and another all about it and fed its roots, and the Flower, refreshed and revived and brought back to life, lifted up its face and said, "Drop, I thank you; you have saved my life."  
 And the Drop said, "Thank us not; the Clouds sent us."  
 And the Flower lifted up its face

toward the heavens and said, "O Cloud, in thy summer glory, I thank thee; thou hast saved my life."

And the Cloud said, "Thank not me; the Sun drew me from the Ocean and the Wind wafted me here; thank Sun, thank Wind."

And the Flower, perplexed and puzzled, turned its face hither and thither, saying to the Sun and to the Wind, "O Sun, I thank thee—thou hast brought this water from the far-off Ocean; I thank thee, O Wind, that on thy wings thou didst bear it here for my refreshment."

The Sun and the Wind said, "Thank not us; thank God who gave the Ocean and the Sun and the Wind and caused the Drops to fall."

And then the Christianly-instructed Flower lifted up its face and said, "O God, I thank thee who didst make the Ocean and give the Sun its power to draw the Cloud from the Ocean, and didst give the Winds their wings to bring the Clouds hither, and didst drop Drops from the Clouds which brought me back my life."

So may we turn all our joy to gratitude.—*Lyman Abbott.*

THERE IS NO DIFFERENCE.

There is no favoritism with God; just as the spring flowers, the sunshine and the pure air are for all, as free to the beggar as to the sovereign, so God's abundant grace is for every man and woman, and there is nothing that any one has ever had which you may not have, if you will. The same stream is passing your door, though you may not utilize the power to drive your water-wheel; the same electricity is in the air, though you have not learned to make it flash your messages or do the work of your home. The same grace that made a Luther, a Knox, a Latimer, a Frances Ridley Havergal, or a Spurgeon is for you to-day; and if you are living a low-down life, beaten and thwarted and dashed down and constantly compelled to admit shortcomings and failure, understand it is not because there is any favoritism on God's part; because all the Holy Ghost's power, and everything stored in Jesus Christ, is waiting to make you a saint, and to lift you to the level which you pine for in your best moments. It makes a great difference when a man understands this.—*Rev. F. R. Meyer.*

LIKE JESUS CHRIST.

All things that I can ever have to do with are set to this one end, to make me like Jesus Christ. And the grace of God is the provision by which I am to be adjusted and held rightly toward all things. And now if, at the beginning of the day, I surrender myself to God, not to be taken care of and fed and clothed, and prospered in business, and made happy; but to be made like Jesus Christ, then I am on the right lines. Then shall loss and gain, pain and pleasure, good and ill, be estimated, not by any material worth, but by their contribution to the character, by conformity to Jesus Christ. If gain leave me more eager for the world and more covetous,

then is gain an awful loss. If success bring pride and self-importance, then is success a dreadful failure. If pleasure dim and deaden my sense of God's presence, and check my communion with Him, then is my pleasure verily an anguish. This is the only end, the test, the proof of our religion—does it make us like Jesus Christ!—*Helpful Thoughts.*

GOSPEL SANDALS.

Paul advises all Christians to go forward with their "feet shod with the preparation of the gospel of peace." How obedience to this precept would accelerate our progress! The Gospel sandal is heaven-made, and always fits the foot; its sole is elastic with the spring of inspiration, and prevents weariness overtaking the steps of the runner. But, alas! all those who discard the recommended sandal for those of sectarian manufacture soon fall victims to galls, bunions and other crippling disfigurements; for all cross-makers are bungling cobblers, and the output of their shops is injurious to the feet. The Lord intends that the extremities of the Gospel heralds shall be sound and perfect; for it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."—*Lookout.*

You need not cease toiling in order to find God. Martha's employments may be seasoned with Mary's devotion. The workman is not hindered by the knowledge that his overseer is watching his labors. The consciousness of an audience need not check the flow of a speaker's words; and so, the consciousness of God's presence may be a helpful factor in the labor of the busiest moments. Maintaining the sense of God's nearness develops, while it beautifies, every active power of our natures. We shall live better when we live as Milton did, "as ever in the Great Task-Master's eye." This is what dignifies and ennobles all life. It keeps before us the restraints of One who is both holy and loving, and who watches all our ways.—*John Henry Barrows, D. D.*

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Worship is a blessed privilege, not only because it brings supreme joy, but because it also brings likeness to God. It is by communion with God we are made like Him. When Moses came down from beholding God, his own face shone with a strange and awful glory; and Paul says that "we all, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory." Our complete transformation into His likeness will come through the complete and undivided vision of Himself. "We shall be like him; for we shall see him as he is."—*R. A. Torrey.*

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You can't jump away from your shadow, but if you turn to the sun your shadow is behind you, and if you stand right under the sun your shadow is beneath you. What we should try to do is to live under the meridian Sun, with our shadow-self under our feet.—*Rev. F. R. Meyer.*

## Missionary.

### Great Missionaries.

I.—WILLIAM CAREY.

William Carey, "the Pioneer of Modern Missions," as he is frequently called, was born in England, August 17th, 1761. At the age of fourteen he was apprenticed to a shoemaker, and learned a trade which has given to the world an unusual number of eminent and good men.

In 1787 he became the pastor of a Baptist Church at Moulton, and to eke out his slender income taught the village school. From the very first Carey was greatly interested in missions, and lost no opportunity of pressing their claims.

In a minister's meeting he once asked the question, "Whether the command given to the apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?" One of the senior ministers immediately answered that certainly nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first, and Carey was called a miserable enthusiast for asking such a question.

In 1792 Carey preached a memorable sermon the two divisions of which were: "*Erect great things from God. Attempt great things for God.*" The impression made by the sermon was so great that it was decided to "form a society for the propagation of the gospel among the heathen." The first collection amounted to £13.

Almost immediately, Mr. Carey offered himself as a missionary to India. Having been greatly impressed by reading an account of the religious condition of the heathen, Andrew Fuller remarked that "there was a gold mine in India, but it seemed almost as deep as the centre of the earth." When he asked, "Who will venture to explore it?" Carey instantly replied, "*I will go down, but you must hold the rope.*" His brethren solemnly pledged themselves to do this, and never to desert him as long as they lived.

Carey sailed for India, April 3rd, 1793, and arrived in Calcutta, November 9th. He rapidly learned the language, and by 1801 he had translated the New Testament into the Bengalee tongue, and afterwards became a teacher, and Professor of Oriental languages in the Government College.

For forty-one years he was spared to labor for the good of India, and outlived all who were associated with him in the establishment of the mission. He died on the 9th of June, 1834, in the seventy-

third year of his age. Shortly before his death he was visited by Mr. Duff, the young Scotch missionary, who spoke much about his condition. The dying man said, "Mr. Duff, you have been speaking about Dr. Carey. When I am gone say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

His grave stands to the left of the entrance gate into the native Christian burial ground at Serampore. It is marked by a tall, square block, supported by pillars at each corner, and domed. It bears an inscription dictated by Carey himself:

WILLIAM CAREY.

Born August 17th, 1761.

Died June 9th, 1834.

"A wretched, poor, and helpless worm,  
On thy kind arms I fall."



WILLIAM CAREY.

### Carey's Influence in Abolishing the Suttee.

The first time Carey saw *suttee*, or the burning of widows, he tried to stop it, but in vain. He set himself to secure the needed legislation. Many difficulties were in the way. England held India seventy-two years, and over seventy thousand widows perished thus before the *suttee* was declared illegal. About thirty years after he vowed against it, one Sunday morning, while thinking over the sermon for the day, the order forbidding the *suttee* was put in Carey's hands. A translation must be made by him—the official translator—and this he published before it would take effect. "If I delay . . . many a widow's life may be sacrificed," he said. Bidding another take the pulpit, he made the translation, and that day the fire of the *suttee* was extinguished.

### A Stalwart Faith.

The stalwart faith which sustained Carey in the months following his arrival in India, when they struggled with all manner of embarrassments, and seriously lacked the very necessities of life, is seen in this record, made one day in his diary when the external situation was at its worst: "Well, I have God, and His word is sure; and though the superstitious of the heathen were a million times worse than they are, if I were deserted by all, yet my hope, fixed on that word, will rise superior to all obstructions, and triumph over all trials. God's cause will triumph, and I shall come out of all trials as gold purified by fire."—*A Hundred Years of Missions.*

### Carey's Comprehensive Work.

A FULL third of a century remained on earth (after the establishment of the Serampore Mission) for this immortal father of modern Protestant missions, in which to unfold his far reaching and multitudinous plans, and behold the fruits of his prayers and toils. His direct aim and endeavor took in nothing else than the entire eastern world, with the redemption of its teeming millions. More particularly, he undertook to give them in their own tongues the priceless message of salvation, and applied himself with such boundless energy and skill that he lived to see the Scriptures, or portions thereof, published in not fewer than forty of the languages or dialects of Southern Asia. Besides this he gave himself with all diligence to the performance of his duties in the college. Though with prudence and caution, yet plainly and with fearlessness, he uttered his protests against the policy of the Company in countenancing the abominations of paganism while putting Christianity under the ban, and happily lived to see that policy overthrown. And finally all along and without cessation, he tugged away with tongue and pen at the herculean and most discouraging task of arousing the Christian world to earnestness in praying and giving, and in organizing to send their sons and daughters to bear the glad tidings to every land.—*A Hundred Years of Missions.*

### Well-Deserved Honors.

Christian England laughed when Sydney Smith sneered at William Carey as a "consecrated cobbler," going on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his death-bed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival in Bengal; but when he died the government dropped all its flags to half-mast, in honor of a man who had

done more for India than any of their generals. The universities of England, Germany and America, paid tribute to his learning, and to-day Protestant Christianity honors him as one of their noblest pioneers.—*Selected.*

### Stimulating Interest in Missions.

I believe that a personal knowledge of and interest in individual workers and their work will promote this spirit of consecration and devotion to Christ, which is the mainspring of all missionary services. I cannot love the Church of Christ at large until I have learned to love some one particular branch of Christ's Church, and my devotion to my own local Church and my denomination only increases and intensifies my love for the Church universal, and for Christians of every name and race. I love my own home and am interested peculiarly and specially in it, and recognize my obligations to provide for my own household; but this does not lessen my love for the institution of the home in general, or cause me to look more coldly and unsympathetically than I otherwise would upon my neighbor's home and the family life of others. In fact, I cannot thoroughly believe in the institution of the home until I have my own home, and believe in it and love it peculiarly and supremely.

So I believe that personal interest in some one mission, in some individual missionary, in some native worker, preacher, catechist, Bible-woman or scholar, will awaken a peculiar and personal interest that he could not otherwise know in the cause of world wide missions at home and abroad.

But not only does the worker at home need the personal touch which is provided for by the forward movement, but the missionary abroad also needs this personal contact and love and prayer which come from having his own peculiar friends and supporters at home.

Many missionaries have confessed to me their desire for such personal relationships and the strength that it would give them to feel that they were laboring together with someone at home for the spread of the Master's kingdom, and that together they joined their prayers and labors to hasten His appearing.

I know a little boy who every night of his life, just as surely as he says "Now I lay me," also prays, "Dear Jesus, bless Mrs. Hubbard in Foochow, and help her to bring the little boys and girls to Jesus." Is it of no value, do you think, to the missionary in the field to know that the boys and girls and older friends at home consider them as "my missionary," for whom I must pray and for whom I must give? Is it not a supreme value to the workers at home to have their gifts and prayers concentrated and focused upon some individual, to feel that the missionary's trials are their trials, his disappointments their disappointments, his hopes and successes their hopes and successes?

Only a little while ago a friend who lives in a land that is very far off, said to me: "Every Saturday night I shall pray for you and for your work." The thought of the prayer of this dear friend ten thousand miles away will give me cheer,

and comfort that a thousand more indefinite and impersonal good wishes could not give me. I know a father who traces the missionary journeys of his daughter upon a huge wall map from point to point, saying to himself and to others: "Now she is here, and to-day she takes this journey, and to-morrow she will reach that point," and every step of the daughter's journey is followed by the father's prayer. Do you think that man has less interest in missions in general because he has a daughter upon the field? Nay, he is interested a hundred-fold, and when we feel we have personal, intimate friends on mission fields, friends for whom we are in part responsible, though we have never seen them, our prayers will follow our gifts; with larger gifts we shall seek to answer our own prayers, and through these gifts and prayers and loving interest, with the blessing of God, His kingdom shall come, and His will shall be done on earth as it is in heaven.—*Rev. F. E. Clark, D.D.*

### A Japanese Missionary.

In this issue, the readers of the *Era* are introduced to Rev. Goro Kaburagi, B.Sc., the Superintendent of our Japanese Mission Work in British Columbia. Mr.



REV. GORO KABURAGI.

Kaburagi came to the United States from Japan about eleven years ago. After his conversion he attended the North-western University at Evanston, Ill. The call to our work came about three years ago. The mission which invited him to take charge of the work, was composed of six Japanese young men who rented a hall and promised their missionary the magnificent stipend of \$10 per month. To pay this they decided to live on two meals a day, contributing the cost of dinners to the pastor's salary. Such was the beginning of his work.

Now there are flourishing missions among the Japanese at Victoria, Nanaimo, Cumberland, Vancouver, Sapperton, and Stevenson. At the latter place is a well-equipped hospital over which Dr. R. W. Lange had charge last year. In Vancouver, a weekly Japanese paper is pub-

lished, the only one in Canada. But best of all, God has abundantly blessed Bro. Kaburagi in his labors, and last year twenty nine were baptized and received into the Church.

Mr. Kaburagi has been east since September and during that time nine more have been converted and await his return to be baptized. Among last year's converts was Hon. Mr. S. Shimizu, the Japanese Consul at Vancouver.

Mr. Kaburagi's support has been undertaken by the Leagues of the Chatham and Ridgeway Districts. During his stay in Ontario, he has been addressing missionary meetings and arousing great enthusiasm by his powerful plea for the prayers and support of our people. His talks are the kind that do one good and lead to deeper consecration to the cause of missions.

### Forward—No Halting.

Some of our friends are surprised at the great difference in the success of the various District Epworth Leagues in raising money for the support of their respective missionaries. A number of questions have been asked regarding the success of such Districts as Goderich, St. Thomas, Hamilton, Guelph, the three Toronto Districts, Brampton, Bradford, Barrie, Montreal, and others. The secret is, in the majority of cases, traceable to the faithfulness of the district officers. In some cases the earnest efforts of one or more faithful workers have resulted in the splendid increases recorded.

If the executive of each District Epworth League will prayerfully plan and faithfully work to secure a properly organized Missionary Department in each League we feel safe in saying the same, if not still more, marked advancement will result not only in the districts mentioned but in every district where the Forward Movement is introduced. A business-like visit on behalf of the movement from a well-informed, spirit-filled, district officer, who makes it the object of his visit to see that the Missionary Department is properly organized and working faithfully, always advances and strengthens the work. The next best thing is a careful, systematic correspondence between the League Missionary Vice-Presidents and the District Missionary Vice-President.

By examining the tabulated statement on page 276 of the *Missionary Outlook* for December, 1899, you will find that the givings of the districts for 1898-99 are over 60 per cent. more than for the year 1897-98. If the givings of the past year are again increased by 60 per cent. the amount would nearly equal the total of the salaries paid the missionaries mentioned. Let us unitedly work and pray that the pace of our forward movement may not slacken. If any should be tempted to think that this is proposing to do more than should be expected let him get a copy of the combined minutes of the annual conferences and add up the Epworth League membership of the twenty-six districts which have been organized, and he will be surprised to find that an average of one cent per week from each member will more than pay the amount of all the salaries of these twenty-eight missionaries.

## Hints for Workers.

### How we Improved our Meetings.

BY F. LYNCOI.

We had a large society of Christian Endeavor—one of the largest in the city. Our meetings were well attended, and there was a quite general participation in the services. There were few of those pauses that made the leader turn red and look at the floor.

But a great many of our members had fallen into the habit of bringing in extracts from some paper or book, or some poem bearing upon the subject, and reading these instead of expressing their own thought or speaking out of their own experience. It partook of the nature of what my friend facetiously called a "culture symposium." Well, these are good, but there is something a great deal better.

Now, most of these young men and women were bright and capable, and I knew they could think if they would only try. So I determined to bring about a change and have the remarks at our meetings the expression of the participants, and not of others.

So I settled on Harry Trumbull, Mary Smith, George Gamble, Dorothy Booth, and Elizabeth Wolcott as the subjects of my first experiment. They were faithful readers, and generally lengthy. It is easy to be lengthy with other people's thoughts, just as it is easy to be charitable with other people's money.

I asked these five to meet me Friday evening after prayer meeting. We went into my study, and there I told them my contention. I said:

"Nothing pleases me more than the fact that you all take so active a part in our Christian Endeavor meetings. You always bring wise and helpful quotations. But I have often wondered why none of you express any thoughts of your own upon the subjects. Now, one good thought of your own is worth a whole page of Browning in a prayer-meeting. These meetings are intended for each one to bring some truth out of his own experience to enrich and encourage the others present. But when you read some one else's comment upon the topic, it may not be true to you in the least, so it means little to the others. Now, I wanted you to start off on a new tack, and set the example for the others. Can't you all come next Sunday night with a thought of your own upon the subject? You can think, I know."

Then came a chorus of protestations. Dorothy Booth couldn't think of anything worth saying; Harry Trumbull couldn't say a word in public; George Gamble said he had good thoughts, but couldn't get them out in good English; and so it went on.

Then I broke in upon them. "Look here, now, this is all nonsense. You can't make me believe that any one of you has not the capacity to produce four

or five good thoughts on any topic we can consider. Suppose, now, the next Sunday afternoon you all take an hour by yourselves. Take a pen and paper and write down four thoughts of your own. Don't look at any comments; put down just your own—and then read them Sunday night in place of the usual selection."

"I don't know but what we might do that," said Harry Trumbull, "but I should have to read mine."

"Well, read them," I said, "but let them be your own. By and by you can express them without paper. You see if I am not right."

So they went away, agreeing to follow my suggestion. Sunday night they came with their papers. The first to rise was Dorothy Booth. She was given to reading rather melancholy poems in meeting, but when she started out, "I think—," everybody straightened up, turned to ward her, and began to listen. They heard something good.

Then George Gamble got up, and they all turned toward him as he began, saying, "My idea upon this subject is this—." And when he had finished, a young fellow who rarely spoke in the meetings jumped right up and said, "I know what Mr. Gamble says is true, because I've been through it," and he made an earnest talk.

Harry Trumbull got up, and as he began, "It seems to me—" people looked at each other, wondering what had come over the spirit of their dreams. Mary Smith and Elizabeth Wolcott followed later on

with fresh, interesting thoughts. And how everybody listened! And how they responded to the thoughts that came straight from the heart! Why, we hadn't had such a meeting in the history of the society.

When the others were done, I stood up and said: "You are all thinking what a helpful, interesting meeting we have had to-night. Do you want to know the reason? It is because we have been telling one another what we ourselves think, not what some one else thinks. It is because we have been speaking out of our own experiences, not bringing some one else's. We have been speaking heart to heart, and soul has flashed fire against soul. Now there isn't one member of this society who isn't capable of sitting down and writing at least two good thoughts on the topic for any evening. And it will be worth all the papers you can read in the hour, for it will be yours; better still, it will be *you*. And then, we all need to think more ourselves. We're not thoughtful enough. We read too much. We let others do our thinking for us, until we feel that we can't think. Let us train ourselves to think our own thoughts. Let us look more into our own lives for our experiences, and not so much into papers and helps. Now, next Sunday evening, let more try this plan of bringing their own thoughts and their own experiences, and we shall have the best meeting this old city ever knew."

And we did have it, and many more like it, to the joy of our hearts.—C. E. World.

## Prominent League Workers.

XIII. PROF. W. W. ANDREWS, M.A.



One of the best known and most respected workers in Young People's Societies of the Maritime Provinces is Rev. W. W. Andrews, M.A., Professor of Science in Sackville University. He was born in Canton, near Port Hope, 41 years ago, and received his education at the Ottawa Collegiate Institute and Victoria University. He entered the minist-

try in Manitoba, and was appointed to Prairie Grove, Nelsonville, and Dominion City. One year was spent in Toronto as pastor of St. Clarens Avenue Church; when he was called to take a position as teacher at Sackville. The old saying about the "right man in the right place," is thoroughly applicable to Mr. Andrews, for he is a born teacher, and in the highest and best sense an enthusiast. The Science Department of Sackville University, under his direction, has become one of the most important features of the institution.

For several years Prof. Andrews was a Trustee of the United Society of Christian Endeavor, and took an active part in Christian Endeavor work in Canada, frequently appearing on convention platforms. He is still an ardent Christian Endeavorer, believing especially in the interdenominational fellowship which this movement has done so much to promote. At the same time he is equally enthusiastic over the Epworth League, and deems it important that such denomination should organize its young people for denominational oversight, doctrination and control.

Prof. Andrews is a clear thinker, a forcible speaker, and a hard worker. He is fortunate in having a wife who is as much interested as himself in educational affairs and church work. She will be remembered by old Cobourg students as Miss Nellie Greenwood, the first lady graduate of Victoria University.

**Practical Plans.**

**The Leaguer in a Revival.**

1. The Leaguer will be present regularly, and will not be detained by a threatening storm, nor a storm itself.
2. The true Leaguer will also be punctual if possible, but better a little late than not at all.
3. He will respond promptly when prayers and testimonies are asked for, or when front seats are to be filled.
4. Personal work for souls will be undertaken. This is most difficult for one unaccustomed to it, and the most attractive for those who have tried it and have been successful.
5. A single word, spoken out of meeting, on the street or in the home, to a friend or acquaintance, may accomplish more than many words from the preacher, which seem to be for every one.
6. An earnest, heart-felt letter may serve the same purpose, and in some cases the two plans may be combined.
7. "Silent Evangelism" provides daintily printed gilt-edged cards, which bear suitable words of invitation and appeal. These may be presented personally or sent by mail.
8. The Leaguer should always be on duty for the Master, and whether in special services or anywhere else, will be ready to speak a word for Christ.—*Miss Edith Weekes, Glencoe, Ont.*

**Special Prayer.**

The E. L. of C. E. of Grafton Street Church, Halifax, N.S., has sent out the following card:

Believing that God will grant a special blessing in answer to united prayer for definite objects, the Prayer Meeting Committee requests you, as a member of our society, to remember in prayer every week, the following subjects on days named:

**Sunday**—Our Church, our pastor—that by means of the services, Christians may be strengthened and souls may be won for Christ.

**Monday**—The members of our Church that are "shut in"—that Christ may be "all in all" to them. The Children—that they may be "kept from the evil."

**Tuesday**—Our Sabbath School, its Officers and Teachers—that the teaching and the life may prove the truth of the Gospel.

**Wednesday**—Our Church prayer meeting—that we may all see and do our duty in regard to it; that all Christians may bring forth much fruit through abiding in Christ.

**Thursday**—The young people in our Church who have not declared themselves on the Lord's side; that they may know and own Christ as their redeemer and Lord.

**Friday**—Our Society—the Epworth League, its officers, the prayer meetings

and their leaders; that we may all remember that we are servants of Christ.

**Saturday**—All who are working for Christ at home or in foreign lands; "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

"And all things, whatsoever you shall ask in prayer, believing, ye shall receive."

Yours for the League,  
PRAYER MEETING COMMITTEE.

**The Lookout Committee's Opportunity.**

The lookout committee has a rare opportunity. The conditions of society reveal opportunities, and opportunity is duty.

The members of the lookout committee must be persons of Christian purpose. To influence others there must be Christian character. Consecration and devotion must be the characteristics of the members of this committee.

"Opportunity never pauses by the way side." So every committeeman must be active, using every opportunity as it comes.

The committee must be faithful in instructing members as they come into the society. Numbers is too often the object in soliciting members. You should seek Christians, not members. Too many come into the society very carelessly, thinking very little of the sacred obligations they take upon themselves in joining a society, and the result is a long "dead list."

Let the committeemen get their hearts aflame at the altar of prayer. Purpose, a heaven-inspired and Spirit-directed purpose, does far more towards making the committee effective than great talents.

**Effective Advertising.**

There has been an improvement in recent years in the use of businesslike methods on the part of Christians. In other church-work there is still room for the application of many business principles to our labor for the Master. Here is a good example of Christian Endeavor advertising. It was sent out to the Endeavorers of the Friends' Church in Knightstown, Ind. It must have resulted in a well-attended consecration meeting:

**CHRISTIAN CONSERVATION**      **ENDEAVOR EVENING**

Dear Endeavorers: Are we keeping the PLEDGE? Would not more SERVICE and SACRIFICE please Him whom we SERVE?

Has the bloom of our sincere PROMISES ripened into the fruit of PERFORMANCES? Remember, the Consecration Meeting calls for you! presence.

**SABBATH EVENING, MARCH 30.**

It is earnestly desired and urgently requested that every member be present.

**PRAY** before the Lord after **COMING** REPAIR for letter work by **GOING**.

Come, and bring some one with you. Come on time. Yours for more earnest Christian Endeavor,  
T. R. WOODARD, Pres.

—C. E. World.

**Punctuality.**—Let one thing be distinctly understood by every member—that the meetings of the society will start on time. No matter whether it is rain or shine, summer or winter, warm or cold, plan to have the first hymn announced on the stroke of the hour. Sometimes it is a good plan to precede the regular programme by a fifteen minute song service.

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**Cottage Prayer Meetings.**—Have you tried the cottage prayer meeting as a means of raising the spiritual temperature of the church? Divide the congregation into groups of eight or ten, and on a certain night have cottage prayer meetings in a number of places. Have something special to pray for and to talk about, and let it be understood that the mid-week service in the church is to be a sort of round-up. Almost before you know it the church will be ablaze with spirituality and the ingathering will begin to come.—*Lookout.*

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**For Rainy Sundays.**—We have recently organized in our Epworth League a "Rainy Sunday Band." It has proven already a very wise undertaking, as a goodly number have joined it; and yesterday being a somewhat stormy Sunday we had a large congregation compared to those present on former rainy Sundays. Those who were members of the band felt their responsibility to be present, and others knowing that these members would be present, were encouraged to come also. As we have succeeded so well in securing the attendance of our Epworthians at the church services on rainy Sabbaths, it has made me feel that it would be a wise plan for the leagues throughout the whole of Methodism to adopt. What a grand thing it would be if we could educate our young people to be faithful in their attendance at the church services every Sabbath in the year!—*Wm. S. Coymann.*

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**Why go to Conventions?**—The following is an extract from an editorial in the *Silver Cross*, the organ of the "King's Daughters": "We hear a good many of our members say, 'Oh, we don't care for the public meetings,' or 'Our Circle does its work, but we never go to conventions.' We have all heard of the little pig who stayed at home when the other little pigs went to market, yet who asked clamorously, 'Where's my share?' It is natural perhaps to want our share of knowledge, of cheer, of all the things that typify the 'bread and butter,' without taking the trouble of going to market. 'But once I did go to a convention and I didn't get anything,' says a member. One feels like answering, "'To him that hath shall be given.' What did you carry?" To go to the convention because we 'get something' there—that is well; to go because we can give something, that is better. And, impossible as it seems to those of us who are so able, we can all give something that will add to the convention treasure of faith, of good feeling, of knowledge, of experience, of money; and last, but not least, if we have nothing else to offer, we can give love and gratitude for what others bring."

The Canadian . . . .

## Epworth Era

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

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### Editorial.

#### The New Year.

"Ye have not passed this way heretofore," said Joshua to the children of Israel, when they were ordered to go forward through the untrodden path of the Jordan passage. So it is with us. We find ourselves in facing the New Year starting out on a way over which we have never before travelled. New experiences, new temptations, new trials and sorrows are likely to come to us on this journey.

How necessary it is that we should meet them with strong faith in God, and with a firm determination to use all that may touch our lives in such a way as to minister to our spiritual development! Let us all, young and old, resolve to make this the best year of our lives.

#### The Old Minister.

"Shall the old minister be shot?" is the somewhat sensational title of an article by Ian MacLaren, in *The Ladies' Home Journal*, in which he discusses the problem of the old minister, and what to do with him. In other professions age is no barrier; for the old doctor, the old lawyer, the old statesman are always in demand. In the ministry, however, the cry is for young men, and there is a disposition to lay the senior brethren aside. This would not be so bad if adequate provision were made for their support, but when the retiring allowance is such a meagre one, and not even then paid in full, considerable hardship is often involved. In many congregations the superannuation fund is in great disfavor, whereas it should be the most popular fund of the Church.

It is often said, "Let the preacher provide for old age in the same way as others." This looks plausible enough, but it will not bear examination. Leaving out of the calculation half a dozen or so who occupy prominent pulpits, the average salary of Methodist ministers in Canada

is about \$600, and the average length of service after ordination is twenty-five years. Will some one figure out how much a minister can save on such a salary during this limited time, after providing for, and educating his family? It is simply impossible, under the circumstances, for a man to accumulate a sum sufficient to provide for his necessities after superannuation. When the merchant becomes advanced in life, he lays the heavy burdens of the business on other shoulders, but he still retains his proprietorship; the business goes on and is a source of income. It is the same with the farmer. He may hand over the reins to his son, but the farm is still there, and from it the old man draws a tidy sum every year. With the aged minister, however, when withdrawn from the active work, his only means of support is entirely taken from him, and in many cases he has not even a stick of furniture with which to recommence house-keeping. For the Church to thrust its veterans aside without making some provision for them is positive cruelty. If the example of those congregations which refuse to support the Superannuation Fund, should be followed by the whole Church, many of our worthiest ministers would be left in a condition of destitution and suffering compared with which shooting would be merciful. Let us give our heartiest and most generous support to the Superannuation Fund, so that its endowment may be greatly strengthened. We trust that a good slice of the Twentieth Century Thanksgiving Fund will go in this direction.

#### Loyalty to the Pastor.

A minister related the following experience the other day: Some of the young people of his Endeavor Society came to him and informing him that there was to be a service in the church of another denomination which they were very anxious to attend, requested that he withdraw his own service for that evening. The pastor replied that he could not do this, but those who desired to go to the other church were at perfect liberty to do so, and that he would not feel at all hurt by their going. They immediately responded, "No; if you preach in our church, we will be in our places as usual;" and they were. What an inspiration such young people must be to a minister.

#### Sing Good Hymns.

At a recent convention an hour was set apart for the Junior Department and it was decidedly the most interesting feature of the afternoon. The Juniors, about fifty in number, answered a large number of questions concerning the Bible, the history and doctrines of the Church in a manner which reflected great credit upon themselves and their superintendent. Instead of singing about having "Two little hands to work for Jesus," etc., they gave us a couple of majestic hymns from the Church hymn book: "Holy, holy, holy," and "Come thou Almighty King." These were rendered with dignity and fervor, and in perfect time. It was a positive treat, which was enjoyed all

more because such hymns are so seldom sung at Conventions. Why should they not be? Those who think that it is necessary to keep boys and girls constantly singing "fills" and "jigs" make a serious mistake.

#### Humble Workers Needed.

A somewhat bumptious individual who lost no opportunity of keeping himself in the front row, was conversing with a Baptist lady; and expressing his admiration for that denomination, said that he had often thought of becoming a member himself. "O," exclaimed the lady, "you could never be a Baptist, for it would be impossible for you to remain out of sight long enough to be immersed." Sometimes people of this class are met with in our churches, Leagues, and Sunday Schools. In conference assemblies there is always some dear brother who thinks it absolutely necessary that the search-light of his superior wisdom should be turned on every question that may come up for discussion. In the League there are those who work well so long as they are allowed to occupy official positions, but they cannot serve in any other place than that of a leader.

We need capable leaders of course, but we also require a large number of persons who will be satisfied to work anywhere, to remain out of sight altogether if need be, and to perform the most menial tasks in the Master's name, and for His sake.

#### The Bible as Literature.

In one of our exchanges we notice the following paragraph:

"A few days ago there was presented in New York a strange illustration of two characteristic ways of regarding the Scriptures. In a church belonging to an evangelical denomination, a learned clergyman was lecturing on 'The Bible as a Literary Work.' A few hundred yards away, in a large hall, an evangelist, noted for his devotional spirit, was preaching to an attentive audience. The congregation of the lecturer, by actual count, numbered seventy-two; the evangelist's hall contained 2,000 sittings, and the aisles and lobby were crowded with persons standing. In other words while seventy-two people were more or less anxious to learn the origin of the books of the Bible, over 2,000 were eager to listen to an exposition of its truths."

It is not altogether a wise thing to make contrasts of this kind, for the tendency is to minimize the importance of the literary study of the Bible. It may not be as essential as the devotional reading and study of the sacred text, it is nevertheless very important and should be encouraged. The ignorance that exists concerning the Bible as a book is simply appalling.

A few days ago we heard a prominent Christian worker say that he was recently speaking to a company of young men on some obscure character of the Bible. At the close of the address a young man arose and said that the remarks "reminded him of another obscure Bible character named Elijah, whose history we have in the book of Genesis, and who was not, for God took him."

No doubt of it, there is need for instruction on the Bible as a book.

At Last 'tis Settled.

For some time, a lively controversy has been going on in the papers and elsewhere as to when the nineteenth century ends, and the twentieth begins. Some contend that the new century opens in January, 1900, while others are of the opinion that it will not be ushered in until 1901. The Pope has recently given his decision that the present century closes with the last day of December, 1899, and of course this is supposed to end the discussion. The dear old man does not inform us how he figures to make ninety-nine years constitute a century; but then the Pope's mandates are not to be questioned, and it is entirely out of place to reason about them. This may do for the faithful of the Roman Catholic fold, but many unregenerate heretics will probably still cling to the belief that it takes a hundred years to make a century.

A GOOD New Year's resolution for District League officers is that they will, as far as possible, visit every society within the bounds of their district during the year. One visit is worth many letters.

DR. J. WILBUR CHAPMAN, the well-known evangelist who visited Toronto during the past month, gives his conception of a Bible-study method for busy men in these four short sentences: 1. Study it through; 2. Pray it in; 3. Work it out; 4. Pass it on.

A NUMBER of very excellent people are constantly on the lookout for some evidence of waning interest in the Epworth League and Christian Endeavor movement. There is very little in the present condition of affairs to encourage them, for never was our work in a better condition or the outlook for the future more promising.

IT seems evident that there is no place for the polygamist, Brigham H. Roberts, in the United States House of Representatives. The opposition to him is most intense. The Epworth Leagues and Christian Endeavor Societies are responsible to a considerable extent for stirring up public sentiment against Mr. Roberts.

THERE is a striking contrast between the free expenditure of men and money for military purposes by Great Britain and the United States, and the meagre supplies voted by the churches for the missionary enterprise. Hundreds of millions for war, and only a million or two to save the world. When will the figures be reversed?

THE Metropolitan Church, Toronto, is setting a noble example in undertaking the entire liquidation of its debt of \$57,000. It is expected that for Jan. 1st, 1901, this church will not pay one dollar of interest, but all of its income will be used in advancing the Lord's work. There are many other churches that might "go and do likewise" if they were so minded.

WE had the pleasure of a conversation recently with a minister of the Moravian Church, who gave some interesting information about the missionary operations of that denomination. He said that his Church had five converts from heathenism for every member at home. The history of the Moravians is a remarkable story of missionary zeal and effort crowned with wonderful success.

JOHN KNOX said to Mary, Queen of Scots, that out of the pulpit few had occasion to be offended with him; but there he was not master of himself, but bound to obey Him who commanded him to speak plainly, and to flatter no flesh on the face of the earth. The English ambassador wrote to Cecil concerning John Knox: "I assure you the voice of one man is able, in an hour, to put more life in us than six hundred trumpets continually blustering in our ears."

DURING the past month we had the opportunity of attending an Epworth League Convention in Buffalo. A Canadian could not fail to feel at home, for there were hosts of ex-Canadians in attendance. The convention was a good one, marked by earnestness, enthusiasm, and consecration. Our friends across the line are not as well organized for missionary work as their Canadian cousins, but they are making excellent progress. The subject of missions is well kept to the front.

AFTER a revival, when many have been brought into the Church, it is a wise thing to organize an Epworth League, that those who have been won to Christ may be trained in Christian service; but after all this is not the best time to inaugurate the movement. There is more probability of permanence when the start is made under perfectly normal conditions. Do not wait for a revival but *organize now*, and then begin at once to work and pray for a religious awakening.

THE months of January and February will be marked by a number of important conventions which we trust will be distinguished above all things for great spiritual power. In addition to the conference gatherings referred to in another column, the students of Victoria University who are interested in missions are planning to hold a Missionary Convention in the College chapel, January 19-21. A good programme is being prepared, and all who are interested in missions are invited to attend.

A FEW days ago Bishop Thoburn uttered this glowing prophecy: "I believe that the greatest revival that America has ever seen is at our doors. The trouble with many revival movements of recent years is that they were too shallow. I believe in the old Methodist revivals—those which transform people and set them to doing the Lord's work with all their strength." We trust that the Bishop is a true prophet. Nothing would so help the missionary work, in

which he is specially interested, as a genuine revival at home.

In a recent sermon, Rev. Dr. Herridge, of Ottawa, gave the following common-sense advice to young women: "Whatever else young women are, they should, above all things, be natural. If God has so made a woman's vocal organs that she cannot speak our good old English tongue, but must needs use a lackadaisical and affected jargon, that is her misfortune, and we sincerely pity her. But if she has the gift of utterance, let her speak out like a woman, sweet and low; if she will—the more so the better—but in the tones that nature gave her."

IT is related that Mr. Gladstone at one time, wearied by the tasks and burdens of his life, said: "I am leading a dog's life." To this Lord Houghton replied: "Yes, you are leading a St. Bernard dog's life." This called imagination into play. There rose before the mind of the great statesman a picture of the faithful St. Bernard rescuing the needy and perishing amid the snows of the Alps, which put new courage into him.

FOR Reception Committee work no clubs, boozes, bars or freaks need apply. Cordiality is essential but committee membership does not license familiarity. The slap on the back, the punch in the ribs, and the promiscuous "glad hand" are usually to be classed as abominations. A gentlemanly demeanor and a helpful activity, born of kindly interest in one's fellows, will furnish the grace of conduct essential in a Reception Committee.

THE *Texas Advocate* has the following common sense remarks concerning amusements: "If two or three people go wrong in the matter of cards, dancing or theatres, the preacher has no right to lambast the whole congregation on account of the acts of the few. Let him go in person to the offenders and talk to them kindly about the matter, and in nine times out of ten he can remedy the trouble without calling even public attention to it at all. The people generally do not infract the rules of the church in this way, and they ought not to be made to suffer on account of the few."

THIS actually happened, but for obvious reasons names are withheld. It was the business meeting of the Epworth League, and everything went well until the report of the Lookout Committee was called for. The chairman stated that the committee had no report to make. This brought a certain brother to his feet. He denounced in pretty strong terms the carelessness of the committee to fail to prepare a report, and especially for failing to do the things which would make it necessary to report. He is said to have been "at his best." He literally "laid out" the committee. He scored them "going and coming." Imagine his surprise and chagrin on resuming his seat, when a committee man rose and said, "I feel that I should state that the brother who has just spoken is a member of the Lookout Committee."

### Twentieth Century Fund.

The Epworth League at Wingham has undertaken to raise \$50 for the church debt.

The Junior League at Bridgewater, N.S., is planning to have the names of all their members placed on the Historic Roll.

ONE of the American exchanges says of the Twentieth Century Fund: "Our Canadian brethren are moving swiftly and magnificently."

The Young People of the Metropolitan Church, Toronto, have determined to aim at raising \$5,000 for the Twentieth Century Fund. It is a big undertaking, but there is every reason to believe that it will be accomplished.

REV. DR. CLIFFORD, the great English Baptist Preacher, said recently that Methodism had conferred a great benefit upon the country by inaugurating the Twentieth Century Thanksgiving Fund. The Methodists had inspired others to imitate them. "It's a good thing," he remarked, "to have the gold, but it is giving the gold that does the good."

The Davisville Sabbath School reports that the first dollar for the Twentieth Century Thanksgiving Fund was handed in by Miss Gracie McGregor, aged ten, from the proceeds of the sale of lantan chickens. Another scholar just over the age which permits one's name on the honor roll, has secured \$5 by selling home-made taffy. These are methods that might profitably be adopted by many of our young people.

### Prominent People.

BISHOP THORNBURN was introduced to the congregation of the Metropolitan Church, Washington, as "Bishop of India, Malaysia, and the Philippine Islands."

In the death of Rev. Robert Lowry, author of "Shall we meet beyond the river" and other popular Gospel songs, the religious world loses a sweet singer.

The Princess of Wales and her daughters refuse to wear aigrettes, feathers and wings, and have accepted imitations made of silk, because of seruples against cruelty to birds.

MAYOR JONES, of Toledo, visited Toronto on Sunday, December 17th, and gave several addresses. He is known as the man who is trying to carry the Golden Rule into business and politics.

MR. D. L. MOODY, the well-known evangelist, died at his home in Northfield, December 22nd. He was a great worker, and probably shortened his days by his intense activity. It would be interesting to know how many souls have been brought to Christ through his instrumentality.

REV. DR. LYMAN ABBOTT has always cultivated the art of using public libraries. He spends much of his leisure time in the old Astor Library of New York, before a table literally burdened down with books and papers.

MRS. KRUGER, it is said, makes her own dresses and hats, and never owns more than three gowns or two bonnets at a time. She has always refused to wear feathers, and has used her influence with the women of the Transvaal against them.

COUNTESS SCHIMMELMANN, of Denmark, founder of the International Mission, who is about to return home after having spent some time in reform work in the United States, said in a recent address in New York, at a meeting held under the auspices of the Anti-Saloon League: "In Chicago I sheltered, paying the expense out of my own pocket, more than fifty thousand homeless and hungry men. In all I did not get \$1,000 toward the work anywhere, and spent many thousands for the work in Chicago. It was there that I found more want and desolation

than I did in the slums of London or any other city in Europe."

Piet Joubert, Commander-in-Chief of the Boer forces, is sixty-eight years old. He has long been the military hero of the nation—its most noted fighter and tactician—and his career in the field has been distinguished by many successes. While commander-in-chief, he is still subordinate to the volksraad and the president.

LADY DUFFERIN, in her reminiscences, gives some instances of the variations of the English language "as she is spoke" by the learned ladies of India, whose European education has given him a little knowledge which is dangerous. The gratification expressed in the following sentence, which was part of a vote of thanks to her ladyship while in India, has something pathetic in it: "You will have been good to us, and may Almighty God give you tit for tat!"

The newly-elected General Secretary of the Epworth League in the Methodist Episcopal Church is Rev. W. F. Thirkield, D. D., who has been appointed in place of Rev. Dr. Schell, resigned. For the past ten years he



REV. DR. THIRKIELD.  
GENERAL SECRETARY EPWORTH LEAGUE, M. E. CHURCH.

has been President of Gannon Theological Seminary, which, through his energy and ability, has been brought to a high degree of efficiency. Dr. Thirkield is a man of high culture, choice spirit, and rare eloquence as a speaker. We wish him a career of great success.

WHEN somebody recently asked General John B. Gordon whether or not he was an expansionist, he replied: "My sympathies go out to the men who are fighting under the Stars and Stripes, wherever they are, and I am not in favor of pulling the flag down. I guess that shows where I stand."

A WRITER in one of the magazines thus characterizes Dr. Cuyler: "It was a rare treat to observe recently the striking effect of an address delivered by Dr. Theodore L. Cuyler along the lines of the old-time power of the days of the gone-by. It was a most superb address. What a wonderful old man the speaker is! What a nervous little bundle of whalbone, raxhide, and hickory withes! How his noble soul burned at white heat! What waves of Amens swept over that sympathetic audience! How tremendously he stirred and moved them! Who could believe he was anything but a Methodist! And temperamentally, of course, he is! Long may the Lord spare him to us! Though he cannot hear, he can easily make other people hear, and give them something well worth hearing."

### Literary Lines.

THE sale of the late William Morris's library in London recently realized almost \$60,000.

MRS. JULIA DEANT GRANT, widow of Gen. U. S. Grant, has also completed her personal memoirs, upon which she has been engaged for nearly ten years.

MARGARET SANSTER, who last June resigned from the editorship of *Harper's Bazaar*, will be employed in editing the manuscripts of the firm, and also upon a department of the *Ladies' Home Journal*.

"THERE is one characteristic about Crowell's books," a well-known bookseller remarked recently, "everyone seems to have a mission or a right for existence. It is rare that a Crowell book will not sell next year and the year after as well as on publication day."

As a proof of his cordial sympathy with the cause of bird protection, the poet laureate, Mr. Alfred Austin, has written a special poem for the Christmas card which the Society for the Protection of Birds is issuing this year. It is entitled, "Peace and Good-will to the Birds."

The author of "No. 5 John Street," which took the reading world by storm early in the year, is meditating a new book. Mr. Whiteing has spent several years in Paris as correspondent of an English journal, and his new volume will consist of papers on life in the French capital.

REV. F. B. MEYER's opinion of the moral and spiritual value of Rudyard Kipling's books is indicated by the fact that, as he told the people at Northfield, he had pitched a copy of one of his novels into the sea after reading a few chapters in it on his journey across the Atlantic.

Zion's Herald is of the opinion that "There are few sweeter anticipations, to one who loves and appreciates good literature, than the evening out with some of our best books." Under the soft lamplight he enters into a new and changing world, full of delight and inspiration to mind and soul.

*McClure's Magazine* commences in the December number a new life of Christ by Ian MacLaren, which promises to be of unusual interest. It is to be illustrated by a number of very fine pictures. This is a new departure in magazine enterprise, but it is one that will be appreciated by a large part of the reading public. *McClure's* is probably the best of the cheap magazines.

"A good book," says Anna Warner, "whether of fiction or not, is one that leaves you farther on than when you took it up. If, when you drop it, it drops you down in the same old spot, with no finer outlook, no clearer vision, no stimulated desire for that which is better and higher, it is in no sense a good book." This is a good test—that it shall be known by its fruits in our thinking and living, by what it does for us and in us.

### Across the Line.

IN the city churches of Philadelphia are 36,000 Methodists.

JAMES CHURCH, Brooklyn, N.Y., raised \$35,000 on one Sunday towards the payment of its indebtedness.

"ONWARD to the CONQUEST of the CITIES" was the motto of the recent Methodist Convention in Philadelphia.

NEW YORK Methodism puts annually \$10,000 into deaconess work, and is longing for a chance to invest more money in it.

SIMPSON CHAYER, Detroit, through his mercy and help department, gave a bountiful Thanksgiving dinner of turkey and the eaters at the church to sixty-four poor children, gathered in by the deaconesses.

The New York *Advocate* speaks of Baltimore and Philadelphia as "rural parishes of Methodism." The compositor read and set it "rural paradises." The Methodists of the two cities who saw it wondered what it meant.

Referring to the revival services held by Rev. Thomas Harrison in St. James Church, Chicago, of which Rev. Dr. Robert McIntyre is pastor, the *Northwestern Christian Advocate* says: "The presence of God has been singularly and powerfully manifested. At times the spacious altar has not furnished space for the many who came forward to seek the Lord Jesus.

### Other Churches

PARKDALE Presbyterian Church has a beautiful and commodious new school-room, built in the most modern style, and capable of accommodating about 1200 persons.

A LUNGE entertainment was given on November 27th, by the young men of Central Presbyterian Church, Galt. It was called a "Missionary Entertainment by Men," and the ladies were in the audience only.

The Clarendon Street Baptist Y. P. S. C. E., of Boston, celebrated its twelfth anniversary Tuesday evening, November 14th. The missionary contributions of the society for the twelve years aggregate more than \$9,000, a splendid record. The society has several times received the banner from the International Convention for the largest gifts to missions, home and foreign.

SPECIAL religious services have been held recently in several of the Toronto Presbyterian Churches. The purpose of these meetings seems to be the deepening of the spiritual life of the believers, especially of those who have been most active in Christian work. They are but preparatory to other aggressive work, into which, it is expected, the churches will be led in the near future.

IN spite of the adverse criticism of the chapel-cars sent out by the Baptist Church still another is to be built. The funds for this one are to be contributed by the young men of the denomination, and it is expected to be ready for dedication at the meeting in Detroit next May. The work of these cars is to visit new towns along Western railroads, organize Sunday Schools and preaching places, and then travel on. Six cars are now in use.

### Christian Endeavor Notes.

CHINESE Christian Endeavorers are said to number over ten thousand.

"The self-propagating, go-everywhere society" is the new and characteristic title which India bestows upon Christian Endeavor.

"The Macedonian Phalanx" is the name given to the missionary movement among the young people of the Christian Endeavor Societies.

DR. CLARK speaks of the Christian Endeavor movement as the "Romance of Providence," because human agencies have been so inconspicuous, and the Divine element so potent.

It was expected that there would be great trouble in Spain, during the war, against the Christian Endeavor movement as an American institution, but, as a matter of fact, only one society was disbanded.

The customs of Turkey do not permit of mixed societies of Christian Endeavor, but in the Central Turkey College there are two flourishing societies, one of over a hundred young men, and the other of fifty young women.

The United Society of Christian Endeavor has chartered the steamer *Sault*, and is arranging for several excursions to the World's C. E. Convention in London, England, which is to be held July 14th-18th. The trip can be made low as \$85.

The Press Committee of the Mansfield City C. E. Union realize the great help that the secular press can be to the cause, and as evidence of its work over 125 columns of Christian Endeavor news items appeared in the daily and weekly editions of the two leading papers during the past year.

EARLY in the war with the Philippines the First Congregational Endeavorers of San Francisco organized a Christian Endeavor Society in the Wyoming Battalion. On their return last month many of the men sought out the First Congregational society, and one regular meeting was devoted to hearing from these veterans how Endeavor had helped them in camp and on battle-field. The results of their work were so inspiring that the First Congregational Endeavorers organized a society in Company K, of the Twenty eighth Regiment, before it sailed for Manila. Of one hundred and ten men over eighty took the pledge, and good results are promised, as they are all of the same company, and can keep together.

### From Over the Sea.

The Wesley Guild is projecting a number of Wesley lectures to be illustrated by very superior lantern slides.

ONE regiment of British soldiers formed themselves into a congregation, elected elders and deacons, engaged a minister, paying him a stipend collected among themselves, and had divine service according to the ritual of the Church of Scotland. In eighteen months these men raised £1,400 for books, societies, and the support of the Gospel. This regiment was the Nir-city-third or Sutherland Highlanders, and was formerly stationed in South Africa.

### Temperance Items.

THE old false and foolish notion that lager beer is a comparatively harmless drink has been effectually exploded.

FRANCES E. WILLIAMS made herself popular by doing unpopular things, and she made unpopular things popular because she did them.

NEARLY one-third of the towns and townships of Ohio are now without legalized saloons, largely as the result of the efforts of the Anti-Saloon League.

"THE solon exists by the sufferance of the Church. Its foundation stones are the ambition of the politician, the avarice of the dealer and landlord, the appetite of the drinker, the apathy of Christian people."

DR. JOSEPH PARKER says things in a striking way: "I could make a Garden of Eden in the east end of London in three months if I had my own way. I should do nothing but burn down all the breweries and shut up all the public-houses."

IN a recent address at Sheffield, England, Lady Henry Somerset said that there was no doubt that drunkenness among women was increasing in every grade of society, and that it formed one of the most serious and alarming facts the British nation had to meet.

THERE will be a building devoted to temperance on the Paris Exposition grounds next year. Prominent Frenchmen have subscribed for the stock. It will be a handsome structure, and will be headquarters for temperance people of all nations.

A GENERAL order has been issued by the Southern Railway applicable to the Southern Division, that all employees must stop using cigarettes or resign their positions, and that in future not one will be employed who smokes cigarettes.

THE commander of the French army in Madagascar, where the climate resembles that of the Philippines, bears the following testimony: "Moreover, during the recent campaigns in Madagascar it has been conclusively demonstrated by actual experience in the field that the soldier who is deprived of the use of any alcoholic beverage whatever, is at least 40 per cent. more efficient than when allowed rations of wine or spirits. In tropical climates total abstinence is a military necessity. Moderate indulgence is distinctly dangerous."

### Pertinent Paragraphs.

HAIL to the Epworth League! Let the Church give it right of way, and make a highway for the feet of its millions of consecrated youth, that they may find inheritance in that purity and that enduring liberty which the Master secured through his life and death.—*Dr. Du Bose.*

EMERSON has characterized "fashionable religion" as the kind which "visits a man diplomatically three or four times—when he is born, when he marries, when he falls sick, and when he dies—and for the rest never interferes with him." The world has little need of this kind of religion.

IN discussing his theme, "The Gospel of Work," at Chautauqua last summer, Governor Roosevelt spoke these splendid words: "We are confronted at the end of this century with many problems of social interest. . . . We must lean at such times upon men who think more of their duties than they do of their rights."

IT is of the utmost importance that the young should have a high ideal. There never was a human being on earth who came up to his own standard of rectitude. He that has low ideals grovels. He who hitches his wagon to a star may never succeed in leaving the earth, but he will have high thoughts and lofty visions.—*Dr. J. B. Young.*

THE leader of a meeting should observe the commandment, "Thou shalt not steal." For a leader to take thirty minutes for himself when there are many who wish to speak is to be guilty of theft. Neither has any member a right to deliver a homily that consumes the time belonging to others. If the leader sets a good example, he is in condition to admonish any member without offence.—*Rev. C. L. Goodell, D. D.*

DR. SPENCER, of the Rocky Mountain Christian Advocate, thinks that "In many churches the devotional meetings of the Epworth League are the highwater mark of the church's spirituality. If the caviller does not believe it, let him visit the chapter class meeting and the other class meetings, and see for himself which has the most arterial blood circulating in it. The Epworth League in many churches represents the very banner, bearing vanguard of the church's spirituality."

AT a Wesley Guild meeting held recently in Wesley's Chapel, City Road, Rev. Dr. Kelly occupied the chair. Commencing on the tendency of chairmen to occupy too much time, he said: "Some chairmen and local speakers remain on the end of a story of a vessel in which there was but one passenger. One day at dinner the captain of a mate and passenger had set before them a 'roly-poly' pudding. 'Do you like ends, sir?' the captain asked the passenger. 'No,' was the response. 'Then me and the mate does it' and he cut the pudding in halves, taking one and giving the mate the other.

## From the Field.

### Epworth Church.

The Methodist Church in Kingsville, Ont., has an excellent name. It is known as "Epworth Church," and the title is not by any means inappropriate, as there are a large number of young people in its congregation, and special attention is paid to the Epworth League. The building is a beautiful one, with a seating capacity of 700, and



EPWORTH CHURCH, KINGSVILLE, ONT.

costing \$16,000. It is one of the finest churches in Western Ontario. The membership is 400, and the Sunday School has an average attendance of 200. During the term of the popular pastor, Rev. K. D. Hamilton, the debt on the church had been reduced by \$2,500, and an effort is being made to pay off a similar amount as part of the Twentieth Century Fund.

The Epworth League is in a healthy condition, with a membership of 100. The Reading Circle this year numbers 24. All the departments are working most efficiently, but special interest is taken in the Missionary Department, stimulated by the fact that the Windsor District has Rev. D. R. McKenzie in the field. The League pays for the lighting and heating of the church, and seeks in every way to promote the best interests of the cause of Christ. Of course the young people read the CANADIAN EPWORTH ERA, and seek to keep up with the times.

### Believes in Printer's Ink.

The Metropolitan Epworth League, Toronto, evidently believes in printer's ink. It has recently prepared the most attractive series of announcement cards that we have ever seen. One is a small card with the question on the cover: "ARE YOUR MONDAY EVENINGS FREE?" Inside is a list of the church services, and a nicely worded invitation to the League meeting. The programme of services for the six months is very neatly gotten up, and adorned with a fine picture of the church. Envelopes and postal cards have also been prepared and printed in gold. The Christmas and New Year's card sent to all the members is a unique and beautiful souvenir that will be greatly prized by those who receive it. League officers who would like to see the

very latest and most up-to-date advertising material should write to Mr. W. E. Dyer, President of the Metropolitan League, 111 Wilton Avenue, Toronto.

### Talked About South Africa.

The Epworth League at Allandale a few evenings ago took up the subject of "South Africa." The attendance was unusually large, and included persons up to four score years, thus showing their deep interest in the country where the war is now in progress. J. E. Morrison gave an address on the "Boers," clearly setting forth the causes leading up to the present struggle, and also spoke of the successive battles already

well, and Heavyside. This excellent programme was concluded by refreshments of coffee, bread and butter and cake, and a general social time by all present. Proceeds about \$10.

### Still Growing.

The corresponding secretary of the West Circuit, St. John's, Newfoundland, sends the following cheering report: "We are glad to report that our League is still growing. We believe that never since its organization has there been so wide an interest taken in its work by our young people. The membership is 195; 129 active, 36 associate, 10 honorary, with an average attendance of 115. Another hopeful sign, which is noticeable at our meetings, is the willingness of many of our members to take an active part by speaking, singing, etc. The visiting of the poor and sick, and the distribution of tracts among the vessels lying in the harbor is the work which is faithfully done by the quiet members of our League. A Reading Circle has been organized with 33 members, who are much enjoying the study of two books of the series."

### Conference Conventions.

Arrangements are being made for Conference Epworth League Conventions during the coming winter. The officers responsible for the preparation of programmes are taking the matter in hand in good time so that the gatherings may be well advertised.

The Montreal Conference Convention will be held at Smith's Falls, January 23rd and 24th.

The London Conference will assemble February 13th and 14th, the place not yet definitely decided upon.

Bay of Quinte Conference, at Port Hope, February 20th to 22nd.

Toronto Conference, in Euclid Avenue Methodist Church, Toronto, February 20th to 22nd.

As these Conventions are held only once in two years, every possible effort should be put forth to make them a big success. We trust that the secretaries will advertise well in all the local papers, and send notices in good time to all the Leagues and pastors. It will pay to use printer's ink. Let the Leaguers in the various Conventions named keep the dates in mind.

### With Canadian Poets.

An evening with Canadian Poets was the interesting and instructive subject discussed with much profit at the Bowmanville Epworth League a few evenings ago. In keeping with the spirit of the meeting the lecture room was attractively draped and decorated with Union Jacks, while some choice plants and flowers added beauty to the platform. Miss Adèle McDowell, Chairman of the Literary Committee, presided in a very graceful manner. After devotional exercises Rev. J. J. Rae, pastor, introduced a number of Canadians who have become renowned through the poetical selections composed by them, and read a selection from Drummond, "The Bell of St. Michael," and one from Dr. E. H. Dewar. Other poems read or recited were "The Summer Heart," by Lamouche; "Canada," by Roberts; "Quebec," by Sangster. Selections were also given from the poems of George Scott, J. W. Bengough, W. Wilfred Camp-



REV. R. D. HAMILTON.

### Complimentary Banquet.

The League of Park Street Church, Chatham, gave a complimentary banquet to Rev. Goro and Mrs. Kaburagi during December, which was a splendid success. The table was arranged in the form of a double cross, and an excellent spread was served in courses by the young ladies of the League. The hall, with its decorations, looked very pretty. Appropriate addresses and good music made up a fine programme, which was much enjoyed.

Mr. Kaburagi spoke of the kindness that had been manifested to himself and wife during their visit to the Chatham and Ridgeway districts. Our correspondent expresses the opinion that the missionary givings on these two districts will be doubled as a result of Mr. Kaburagi's address.

There were 150 persons present at the banquet from various parts of the two districts.

### Farewell to Missionaries.

On Tuesday evening, December 12th, 1899, the Epworth Leaguers of Toronto East District met at Sherbourne Street Methodist Church to bid farewell to their Missionaries, Dr. O. L. and Dr. Gifford Kilborn, who are returning to their mission work in West China, sailing from Vancouver on January 1st. A band an hour was spent in a social reception in the school room of the Church, after which the Leaguers went into the Church, and sat in the places allotted for them.

The meeting was presided over by the honorary president of the district, Rev. Mr. Ockley. After singing and prayer Rev. Dr. Sutherland, Missionary Secretary, gave a short address expressing his delight with the work of the young people in their forward movement for missions, and addressing a few words to the missionaries themselves. Greetings from the different Leagues were given, the roll being called by Rev. Mr. Hassard, President of the District. These were full of help and comfort to the missionaries and assured them, as never before, that they had the prayers and sympathies of every member of every League in the district. Mr. Flint, of Scarborough League, Missionary Vice-President of the District, in a few well chosen words of the farewell, presented to Dr. and Mrs. Kilborn a framed picture of the executive of the district. Dr. and Mrs. Kilborn were then called on to say a few words to the Leaguers before closing the meeting. They were both given the Chautauqua salute. After the benediction they stood in the altar and shook hands with all present bidding them farewell.

### The Far East.

A SPLENDID new organ has been placed in the Centenary Church, St. John, N.B.

The League Room at Dartmouth, N.S., has just been papered, painted, whitewashed, varnished, and generally brightened.

REV. DR. CARMAN has been addressing missionary and Twentieth Century Fund meetings in Newfoundland, which have been largely attended.

The President of the Halifax District says: "The Leaguers of the city are 'Looking up.'" Just what they ought to be doing when one considers the motto they have adopted!

The Epworth League of Christian Endeavor at Port Greville, Cumberland Co., N.S., has lately been reorganized. This was considered necessary on account of a number of the former members failing to keep the pledge.

The Carleton Epworth League, St. John, N.B., recently celebrated its tenth anniversary. During the ten years the League has enrolled two hundred and four members, seven of the charter members being still in the society.

DARTMOUTH Epworth League is taking up the Missionary Forward Movement. Epworth League has entertained all the students of the Normal School, Business College and Military School who attend the Methodist Church.

The War was the subject of an interesting debate recently in the Sackville Epworth League. The question discussed was "Did England pursue the best possible course in going to war over the Transvaal difficulty?" A social time followed the settlement of the question.

The Cumberland District League Convention, Nova Scotia Conference, closed with the subject of amusements. After a spirited discussion, it was generally conceded that Christians could get good solid pleasure out of life while keeping the spirit and letter of the Pledge, and the Rules of the Church.

The Junior League of Portland Street Church, St. John, N.B., is flourishing. Attendance is from 30 to 45. First night in the month is "verse night" in which answers roll by a verse of Scripture. Second evening is for Temperance, when songs and recitations are rendered. Other evenings are occupied by talks on Bible history, geography, and other subjects. The League was amongst the first in the Church to contribute to the Twentieth Century Thanksgiving Fund.

The Leaguers of Halifax held a district rally on December 11th, in the Brunswick Street Church. Five-minute papers were given on the following subjects: "More Consistency," "More Enthusiasm," "Strong Allegiance to the Pledge," "Faithfulness to Committee Work," "Loyal to Our Church," "Making Our Religion More Practical," "Quality not Quantity." At the evening session an excellent address was given on "Why an Epworth League Should Exist," by Rev. J. L. Batty, President of the Nova Scotia Conference Epworth League.

### Just a Line or Two.

The Epworth League at Cattan has undertaken to pay for a new organ for the church.

ELEVEN new members were added to the Fergus League on one evening during December.

A new League has been organized at Lime Lake, Roblin and Marlbank Circuit, with twenty-one members.

The Christian Endeavor Society of the Friends Church, Newmarket, and the Epworth League of the Methodist Church recently visited the Christian Church.

REV. JAMES M. WRIGHT, of Sydenham Street Church, Brantford, informs us that his League is progressing nicely, and considerable interest is manifest in all the departments.

The Junior and Intermediate Leagues of the Toronto Metropolitan Church gave a very successful "At Home" recently, which was attended by three or four hundred parents and friends.

EVANGELISTIC services have been held at Athens for over six weeks. Many of the young people have been converted, among them a number of High School students. The League will receive a number of new members.

The secretary of the St. Thomas District League reports that three new Leagues have been organized since the District Convention. They are located at Vienna, Port Burwell, and Summers Corners.

MISS KATE WESTMAN, Missionary Vice-President of the Metropolitan Epworth League has presented each member of the society with a Christmas card containing a picture of the Toronto East District missionaries, Dr. and Mrs. Kilborn.

AN enjoyable and interesting time was spent by the Welland Epworth League on Monday evening, Dec. 11th. Miss Brackbill, of Ridgeway, returned from missionary work in China, gave a most instructive and entertaining description of missionary work and the progress of Christianity in China.

At the meeting of the Ontario Street League, Clinton, on Monday evening, Dec. 11th, Mr. John Houston gave an address on South Africa, from a geographical standpoint. The lecture was illustrated by charts, and was particularly interesting. Dr. Thompson also spoke on the same subject, from a historical standpoint, and was attentively listened to.

The annual Convention of Picton District League was held at Cherry Valley. There was a large attendance, good addresses, and interesting discussions. The Convention passed a resolution pledging hearty sympathy with, and earnest prayer for, the Forward Missionary Movement. It was also agreed to raise \$400 toward the support of Dr. Winch, who is to be the missionary representative of the District.

### Personal.

MR. FRED. R. FOLEY is the new president of the Bowmanville District League. He has been intimately associated with district work from the very first.

REV. S. A. STEEL, D.D., formerly General Secretary of the League in the M. E. Church South, has been appointed pastor of Centenary Church, Richmond, Va.

REV. W. H. HARVEY, B.A., of Fergus, recently entertained and profited the League at Lakelot for over an hour with his new lecture on "The Sunny South."

MAJOR J. W. HAMILTON recently gave a very interesting and instructive talk on "St. Paul as a Missionary," to the League of George Street Church, Brockville.

DR. O. R. AVISON, a medical missionary in Korea, formerly of Toronto, delivered a very interesting address to the Toronto Metropolitan League on Monday evening, December 18th.

On Monday evening, December 11th, Rev. Dr. Williams, of Medina, son of our late General Superintendent, lectured in the Methodist Church, Galt, under the auspices of the Epworth League. Subject: "The Girl Who Wins." Our correspondent reports it as "a fine lecture."

The Halifax Guardian speaks thus of Dr. Carman's recent missionary address in that city: "The General Superintendent's address was not only grand and eloquent, but it was also patriotic and inspiring. For forty minutes the congregation heard him with almost breathless attention, and the appreciation was most marked."

REV. W. T. CHERRY, of Ellensburg, a member of the Troy Conference of the M. E. Church, has accepted work under Bishop Thoburn in India. Mr. Cherry was at one time a member of the Queen Street Methodist Church, Toronto, and an earnest worker in the Epworth League. Mr. Cherry, with his wife and child, sailed for Singapore on December 16th, where he will act as publishing agent and general manager of the Church press.

## Christian Endeavor Progress.

MEETING OF THE UNITED SOCIETY.

The editor of this paper had the privilege of attending a very interesting and profitable meeting of the United Society of Christian Endeavor, which was held at Lakewood, N.J., Dec. 12-14. The place selected for the gathering was an ideal one. Among the pine woods of New Jersey, about midway between New York and Philadelphia, the village of Lakewood has sprung up in recent years, and gained a wide reputation as a winter resort. Several palatial hotels have been erected, which are usually thronged by the wealth and fashion of the neighboring cities. The Lakewood House, at which the meeting was held, is a magnificent structure costing a million dollars. The crowd of winter guests had not yet arrived, so that there was an air of quietude about the place which was very enjoyable. There were three sessions each day, the time being divided between devotional exercises and business discussions. The first hour was devoted to religious conversation and prayer. In the most informal manner the deeper things of religion were talked about, and those present opened their hearts to each other in the freest way. It was really very much like a Methodist class meeting. Here were representatives of the Baptist, Presbyterian, Congregational, Episcopal, and Methodist Churches, together with Moravians, Methodists, Lutherans, disciples, and a dozen other denominations; and yet they all told their "experiences" in Methodist fashion. Such a feeling of oneness and fraternity was manifested that a visitor who did not know the composition of the gathering would have been deceived but that the brethren were all of one communion. Christian Endeavor has certainly done much to promote a better feeling between the different denominations.

Dr. Clarke presented a brief report of Christian Endeavor activities during recent years, and Secretary Baer gave a statistical statement which showed the total number of societies to be 56,586, with a membership of 3,283,041.

The number of societies in Canada is now 3,500. Mr. Baer expressed the opinion that Christian Endeavor has its best days before it.

Considerable conversation took place concerning the relation of pastors to the movement, and the opinion was freely expressed that more earnest co-operation and leadership on the part of the ministers would be a great blessing. "We do not need," said one of the trustees, "any more danger flags, but we do need wise and enthusiastic leadership from the pastors."

"If I were pastor," said a prominent layman, "I would pay attention to the young people, even if some other branch of the church work had to be neglected."

It seemed to be the general opinion that young people are tractable, willing, and even anxious to be led, and the minister who neglects to guide them is losing a great opportunity.

The question of the International Annual Conventions and their value was very freely discussed. The criticisms which have been made regarding the great expense involved in these gatherings were referred to. There was practical unanimity in the belief that these great conventions were a source of untold blessing to those who attend, and to many others as well. The benefits received are sufficient to warrant the expenditure. Rev. Wayland Hoyt, D.D., said that he had travelled extensively through California the year after the San Francisco Convention, and everywhere the people were talking about it. He believed that nothing had ever happened on the Pacific Coast that had done so much for the cause of Christ. It was a good education for young people to lead them to give a part of their vacation to religious purposes.

Some time was set apart for the consideration of the Junior Society and its development. It was recommended that the Catechism should be used more extensively with the Juniors, inasmuch as it is not being taught to any extent in the Sunday Schools. Bishop Walters of the African M. E. Zion Church, spoke of the needs of the colored churches and asked for co-operation and sympathy in his work.

## The Book Shelf.

**Bible Manners and Customs.** By Rev. G. M. Markie, M.A., for twenty years missionary of the Church of Scotland at Beirut. Thirty-one illustrations. Published by the Fleming H. Revell Co. Price \$1.00.

This book describes in a very realistic manner the climate, the seasons, the occupation and the domestic, social, political, and religious life in the Holy Land, and by use of numerous illustrations the author gives a "local coloring" to the objects and occupations referred to in the Bible, such as that the reader turns to his Bible with renewed interest.

**Missionary Expansion Since the Reformation.** By Rev. J. Graham, M.A. Published by the Fleming H. Revell Co., New York, Chicago, and Toronto. Price \$1.00.

This volume is an attempt to give a general view of the principles, history, and present position of missions since the Reformation. On account of covering so much ground there is the necessity of great condensation, but it contains a large amount of valuable information. There are 145 illustrations, and eight maps. Leagues should by all means add this book to their missionary libraries.

**The Two Miss Jeffreys.** By David Lyall, author of "The Land of the Leal." Paper, 60 cents; cloth, \$1.00. Published by The Copp, Clark Company, Limited, Toronto.

"The minister's study, the doctor's consulting room, the lawyer's private room—in these the veil is lifted from human motive and life."

This couple of lines in the author's prelude give us the clue to the contents of a volume in every way worthy of the author of "The Land of the Leal." While a clerk in an old law firm, whose members were noted throughout old Edinburgh for their dignity, integrity and honorable practice, David Lyall was introduced to many a strange bit of human experience.

These charming sketches deal with phases of character that are rapidly passing away, and it is a matter of thankfulness that such faithful portraits should be preserved of this man and woman who made Scotland what it is.

All the stories are touched with an element of sadness, and one or two are poignant reading. But there is nothing morbid about the sentiment; the outlook in life is brave and uncomplaining, and the religion is deep in its faith, and human in its tenderness. Dealing with the simplest human experiences, and told in the most unaffected style, this book of Scottish sketches is one which finds its way straight to the heart, and leaves it sweeter. It is not too "Scottish" for English readers.

**Winter Adventures of Three Boys in the Great Lone Land.** By Egerton B. Young. \$1.25.

Some time ago Mr. Young wrote a book of summer adventures of three boys in the great lone land. All who read it have doubtless been anxiously awaiting the opportunity to follow these lads through adventures in winter in the same country. The author knows how to write a book that the most intense interest, and his works are free from the sensationalism that disfigure many books about Indians.

He tells of fishing and hunting, of life

among the Indians, of a race with wolves, of exposure to hunger and cold. He describes the dog trails, and depicts with vivid words the habits and customs of wild animals, the moose, the bear, the wolf, the leaver, the deer, that live in these northern latitudes. Moreover, in the midst of his story, or winding through it like a bright thread, appears an account of the transformations which the Gospel has wrought among the Indian tribes in recent years.

**The Self and Sex Stories.** "What a Young Boy Ought to Know," "What a Young Girl Ought to Know," by Mary Wood Allen; "What a Young Man Ought to Know" by Dr. Stull; "What a Young Woman Ought to Know," by Dr. Wood Allen. Published by The Vir Publishing Co., London, England. Price \$1.00 each.

These books treat of delicate subjects which might easily be discussed in such a manner as to be very dangerous. It seems, however, to be the general consensus of opinion that these little volumes are written in a pure way, and yet the warnings are faithful and plain. It is sad to think of how many young people have been ruined physically and spiritually through ignorance. It is time to recognize the fact that ignorance is not innocence. To forewarn our boys and girls is to fore-arm them. The Self and Sex Series of books are written on a high moral plane, and are calculated to do great good. In view of the widespread neglect of parents to give instruction to their children, such books as these become almost a necessity.

**The Apostle of the North—Rev. James Evans.** By Rev. Egerton B. Young. Published by the Fleming H. Revell Co., Chicago and Toronto. Price \$1.25.

Among the truly great missionaries of the century the name of James Evans deserves an honored place. He was one of the most devoted and heroic servants of Jesus Christ who ever lived, and his work among the Indians of our Canadian Northwest deserves to be kept in everlasting remembrance. His invention of the Cree syllabic characters is alone sufficient to give him enduring fame.

When General Dufferin was told about Mr. Evans' invention he declared that many a man had had his name inscribed on the walls of Westminster Abbey who had not done so much for the good of humanity. This biography is written in Mr. Young's usual easy style, and is full of interesting incidents. Every missionary library should include this book.

**The Christian Endeavor Year Book.** By William T. Ellis. Presbyterian Board of Publication, Philadelphia, Price, 10 cents.

This is a very valuable little book of helps for the young people's prayer meeting. Each page contains twelve or more "topic thoughts," and a hint for the leader. It also contains a series of fifteen questions and detail, the subject of the year's meetings in general and how to carry them on. The fifty-two topics are analyzed, and a special programme for the entire year is given. The nature of the new topics. "A year's study of Christ's parables," makes this wise and desirable.

## You Can See the Figures.

The difficulty with a considerable number of the calendars which are issued is that too much attention is given to ornamentation and too little to the practical—in other words the figures are so small or so indistinct as to require a magnifying glass to make them out. Not so with the one sent us by the Ontario Mutual Life Assurance Company for 1900. It is very artistic, and at the same time you can see the dates and figures almost as far as you can the calendar. Messrs. S. S. and G. G. Mills are the agents of the company in Toronto and Mr. T. N. Scripture has charge of the district embraced in York, Peel, Simcoe, Muskoka, Parry Sound, Nipissing and Algoma. The offices of these gentlemen are at 16 King Street West, Toronto.

Anecdotal.

How a Cross was Won.

The really brave man's story about his own deeds is always modest. Not infrequently he is unable to give any account of them which is satisfactory to his hearers. The reporters who "interviewed" soldiers wounded on San Juan hill had a hard time in getting "stories" from them. One such soldier said:

"There isn't a thing to tell. I only went up there with a lot of other clumps and got shot. I didn't even have sense enough to know it when I was shot."

Not long ago a French *chroniqueur*—Montmirail of the Paris *Gaulois*—encountered in a little village of the south of France, a gardener who wore, pinned on his clean Sunday blouse, the ribbon of the Legion of Honor. Naturally the newspaper man desired to know how he got it. The gardener, who, like many of his trade, seemed to be a silent man, was averse to meeting an old and wearisome demand, but finally he began:

"Oh, I don't know how I did it? I was at Bazailles with the rest of the battery. All the officers were killed; then down went all the non-commissioned officers. Bang! bang! bang! By and by all the soldiers went down but me. I had fired the last shot, and naturally was doing what I could to stand off the Bavarians."

"Well, a general came, and says he, 'Where's your officers?'"

"All down," says I.

"Where's your gunners?" says he.

"All down but me," says I.

"And you've been fighting here all alone?" says he.

"I couldn't let 'em come and get the guns, could I?" I says; and then he up and put this ribbon on me, probably because there was nobody else there to put it on."

Amusing Coincidences in Church.

At Springbourne Wesleyan Chapel the preacher was in the middle of a description of the desolation prophesied by Isaiah, and had just got to the words, "We want more light" when darkness ensued, and some one suggested "Light," which caused an audible titter, and drew down a rebuke from the pulpit.

While a service was in progress in a chapel in Newport, the electric light suddenly went out. To prevent any movement to the doors, the minister gave out the hymn—

Plunged in a gulf of deep despair  
We wretched sinners lay,  
Without one cheerful beam of hope,  
Or spark of glimmering day.

An English clergyman a few Sundays ago had a rude jolt given to his eloquence. He was telling how that a man, bent on destroying his fellows, had only to enter the lantern room of the lighthouse, and with a turn of his finger put out the lights, when in all probability a ship, with some of its crew, would go down before morning. In a moment, to the astonishment and alarm of the congregation, every light went out. Some said afterward that the preacher had done it for effect; others maintained that it was a miracle. But, as a matter of fact, water in the gas meter brought about the curious coincidence.

A somewhat similar incident happened in a Carlisle church. The light disappeared, leaving the congregation in total darkness, just as the officiating minister came to the words, "Lighten our darkness," etc. There was reason to believe, however, that this coincidence was not what Paley calls "unde-

signed," but that a boy was at the bottom of the mischief.

Some Sundays ago St. Peter's Church choir, Bournemouth, was unable to proceed with the singing of Gounod's anthem, "Send Out Thy Light," owing to the lights suddenly going out.

While a congregation in Glasgow was singing—

I'd rather walk in the dark with God  
Than go alone in the light,  
the church light flickered, and darkness emphasized their words.—*Christian Budget*.

A Naval Solomon.

Captain McB., a credit to his race, says London *Spare Moments*, was once in command of a troop ship returning from India. On board he had as passengers three ladies, all wives of officers in Her Majesty's service.

Now it fell out that the cabin allotted to them was fitted up to accommodate four, and consequently it contained four wash basins, one of which was far larger than the other three.

For the right to use this particular basin each lady put forth her claim, citing her husband's position in the army. But the husbands, unfortunately, all proved to be of equal rank, so to settle the matter the trio boarded the captain in his cabin.

"We will leave it entirely to you, captain," they said, "and abide by your decision."

Captain McB. cogitated, and then declared solemnly, with the faintest twinkle in his gray eyes:

"Ladies, as it is no matter o' rank, I think it would be that the oldest among ye sould have the biggest bowl."

With murmured thanks the ladies filed out again, but that basin was never used during the voyage.

Very Humane.

Doctor Gruby, a physician of Paris, was famous for his effort to protect animals from cruelty. He went beyond those who are humane simply as far as four-footed creatures; he was logical enough to include insects in his mercy.

He was, however, a little nervous, and when one day, in his parlor, a big, blue fly buzzed uninterruptedly on a window pane, the doctor's patience became a little worn, and he called his man-servant.

"Do me the kindness," said the doctor, "to open the window and carefully put that fly outside."

"But, sir," said the servant, who thought of the drenching the room might get through an open casement, "it is raining hard outside!"

The doctor still thought of the fly, and not of his cushions.

"O, is it?" he exclaimed. "Then please put the little creature in the waiting room, and let him stay there till the weather is fair!"

French Logic.

The reasoning processes of the French differ very widely in method and aspect from Anglo-Saxon habits of judgment. This was well illustrated in the recent Dreyfus trial; and now a story appears which affords a less serious and more amusing example of peculiarly French logic.

I was sitting one day in the Bois de Boulogne, says the narrator, when there was a tremendous disturbance just ahead of my carriage, and I saw two thoroughly angry tourists standing in the street rubbing their hands and denouncing somebody in language which presently proved them to be Americans. Two empty cabs were standing near, the drivers of which were hurling objurgations at each other.

My driver stopped to take his part in the excitement. I succeeded in getting him to go on after awhile, but not until he had found out what it was all about. I asked him what the trouble was.

"Why, you see, monsieur," he said, "Gaspard ran into Pierre's cab and scraped some of the paint from the wheel. Pierre was angry and swore at Gaspard, whereupon Gaspard said:

"If you don't keep still, I will hit your customer on the head with my whip."

"Pierre replied:

"If you hit my customer, I'll hit your customer!"

"Then Gaspard hit Pierre's customer a rap on the head, and Pierre resented the insult by hitting Gaspard's customer as hard as a blow as he could."

And it did not strike the assembled Frenchmen that this was anything else than a fair retaliation.

A Plucky Surgeon.

An army surgeon, in time of action, has an opportunity for calm heroism seldom equalled. He saves life while others are taking it, and pursues his work of mercy under the fire of the enemy. A recent book, "The Malakand Field Force," gives a fine illustration of this, in telling the following story of a surgeon's heroism upon a hotly contested battle ground in India, last year.

"The British had, with great difficulty, repulsed an enemy overwhelmingly superior in numbers, and had withdrawn into their defenses. The deadly hollow some distance in front of their lines, called the Cup, was commanded from several directions by the fire of the natives, and swept at intervals by their swordsmen.

"Lieutenant Ford had been seriously wounded in the shoulder. The bullet cut the artery, and he was bleeding to death, when Surgeon-Lieutenant V. Hugo came to his aid. The fire was too hot to allow of lights being used. There was no cover of any sort. It was at the bottom of the Cup.

Nevertheless, the surgeon struck a match at the peril of his life and examined the wound. The match went out amid a sputter of bullets, which kicked up the dust all round, but by its uncertain light he saw the nature of the injury.

"The officer had already fainted from loss of blood. The doctor seized the artery, and as no other ligature was forthcoming, he remained under fire for three hours, holding a man's life between his finger and thumb. When at length it seemed that the enemy had broken into the camp he picked up the unconscious officer in his arms, and without relaxing his hold, bore him to a place of safety.

"For many hours after this feat—as remarkable for the strength displayed as for the heroism which inspired it—the gallant surgeon's arm was paralyzed and useless from the strain. Little wonder. Not every arm could carry another away, using one man only, and with the other hand retaining a grasp, which had already lasted three hours, upon a severed artery.

"Had he not had the strength to do so, Lieutenant Ford must have died," is the way his commanding officer put it when he narrated the act in his despatches. In the same despatches, it is pleasant to know also that he had reason to commend the rescued as well as the rescuer, since but a day or so before he was himself wounded, Lieutenant Ford had brought off a wounded Sepoy under a terrible fire from the enemy."

"When I get utterly low-spirited," said the nervous man, "I find a spin on my wheel does me a world of good." "It is the exercise," said his friend. "I think not. I am so glad to get home alive that I feel good all the rest of the day."

## The Reading Course

Readings for February, 1900.

Week commencing February 4th—

Beacon Lights. Chapter 5.

Among the Forces. Pages 49-63.

Week commencing February 11th—

Beacon Lights. Chapter 7.

Among the Forces. Pages 64-75.

Week commencing February 18th—

Beacon Lights. Chapter 7.

Among the Forces. Pages 76-86.

Week commencing February 25th—

Beacon Lights. Chapter 8.

Among the Forces. Pages 87-96.

### A Membership of Seventy.

Mr. J. B. Lobb, President of the Acme Reading Circle, Galt, writes that "never in the history of the League has the interest or enthusiasm in the reading course been so manifest as it has this season. The membership of the combined Circles is seventy, and the attendance is excellent. I can only account for our success in one word—"agitation." Realize a need and work with an object in view. We are having very profitable evenings with "Marvels of Our Bodily Dwelling," and "The New Citizenship" is also enjoyed. We aim to start promptly on time, at eight o'clock, and continue the Circle far the hour and a half. We try to vary the evenings as much as possible. Both books are taken up the same evening, the question and answer style being the more general. A paper is given occasionally on the lesson, and the subject is then left open for discussion. Our intermission about the middle of the programme gives ample time for social intercourse, and makes everyone feel perfectly at home in the Circle. Music, vocal and instrumental is always a regular feature of the evening."

### Various Methods.

The Reading Circle at Paris this year consists of fourteen members, all taking a lively interest in the study of the books. The meetings are held fortnightly. A correspondent sends the following interesting statement of their methods: "A programme committee of two, acting for two months, provide that two members are appointed for each evening to prepare questions on the books. The Circle has had instructive readings on the Bible until the doctor comes in case of the wounding of an artery, and case of concussion of the brain." At a recent meeting each member was asked to give a one-minute outline of the lesson in the "New Citizenship," which they had been previously instructed to study specially. Then the other members of the Circle asked questions.

At another meeting the Circle had a spelling match on words found in the "Marvels of Our Bodily Dwelling," also a round-table talk suggested by the chapter "Mill and Market" in the New Citizenship.

For the roll-call one night, the members were supplied with a slip of paper bearing a statement found in the New Citizenship. They responded to their names by giving a Scripture proof of that statement.

At another time quotations were made from the books themselves, and occasionally the members are asked to quote the most interesting item they have seen in the daily press during the week.

### "Has Come to Stay."

A Reading Circle with a membership of twenty or more has been organized in connection with Rattenbury Street Church, Clinton. We held our first meeting on the evening of November 2nd, and are taking up the work as outlined in September issue of Epworth Era. We meet on Tuesday evenings, weekly, at the homes of the members in alphabetical order. We have regular hours for meeting, namely, from 8 p.m. until 10 p.m. We spend the greater part of the time in the study of the books, but we generally find time for a musical or literary selection from one or more of the members, and always find time for refreshments consisting of bread and butter and coffee.

We were fortunate in our choice of Miss Evelyn Turner as convener of our reading course committee. That lady has left nothing undone in her efforts to make our Circle interesting and helpful. We all look forward with pleasant anticipations to our Tuesday evening meetings.

We find that in the study of "Marvels of Our Bodily Dwelling" the use of physiological charts and black-board outlinings are very helpful.

The "reading course" has come to our League to stay, and we have much pleasure in recommending it to any League or Leagues where it has not been introduced.—*H. E. Lorke, Historian.*

### Increased Interest.

Rev. A. C. Eddy, of Currie's Crossing, writes: "There is increased interest, and larger membership of families in this year's Reading Circles on our circuit. Homes, even of non-members, are gladly opened for us. At our last meeting we discussed parts of "Marvels of Our Bodily Dwelling," and "The New Citizenship." As part of the lesson in the former book dealt with the heart, one of our enterprising members had us adjourn to another room after the lesson and enjoy a scientific description of a beef heart that had been secured from the butcher's supplies, our school-teacher taking the instructing part. We are all expecting a successful term."

### Can Beat It Themselves.

In our last issue we stated that the Galt League had ordered forty-four sets of the Reading Course, and asked the question—"What League can beat this?" The Galt president replies that they can beat it themselves, as forty-six sets of books have been purchased. Well done!

### Literary Culture.

One of the American journals has a good story of "a grave, thoughtful man" who met a petite blonde at dinner recently. "Then you must admire Sir Walter Scott!" he exclaimed with sudden animation. "Is not his 'Lady of the Lake' exquisite in its flowing grace and poetic imagery! Is it not—" "It is perfectly lovely," she assented, clasping her hands in ecstasy. "I suppose I have read it a dozen times." "And Scott's 'Marmion,'" he continued, "with its rugged simplicity and marvellous descriptions. The cantata with such a host of other poems, while perusing its splendid pages." "It is perfectly grand," she murmured. "And 'Scott's Emulsion,'" he continued, hastily, for a faint suspicion was beginning to dawn upon him. "I think," she interrupted, rashly, "that it's the best thing he ever wrote."

### Not Yet Too Late.

No, it is not yet too late to organize a Reading Circle, but in a very short time it will be. In some places revival services have prevented the Circle from getting to work, but the way is now clear. By starting in at once it is possible to get five or six months by continuing the reading until June. "Better late than never."

### Multifarious Reading.

F. W. Robertson says: "Multifarious reading weakens the mind more than doing nothing, for it becomes a necessity at last, like smoking, and is an excuse for the mind to lie dormant whilst thought is poured in, and runs through a clear stream, over unproductive gravel, on which not even mosses grow. It is the idlest of all idleness and leaves more of impotency than any other."

### Study the Reformation.

It is hoped that "The Beacon Lights of the Reformation," which is now being read by the Circles, will stimulate the members to pursue the study of the Reformation still further. In almost every town and city there is a public library which may be used, and in smaller places the pastors library may be available for books like D'Aubigne's and Fisher's "History of the Reformation," which should be freely used. Every Christian should become familiar with the leading facts and principles of the Reformation.

### Different Kinds of Readers.

Coleridge says: "The first class of readers may be compared to an hour glass; their reading being as the sand, it runs in and runs out and leaves not a vestige behind. A second class resembles a sponge, which imbibes everything and returns it in nearly the same state only a little dirtier. A third class is like a jelly-log which allows all that is pure to pass away and retains only the refuse and dregs. The fourth class may be compared to the slave of Golconda who, casting aside all that is worthless, preserves only the pure gems."

### Essential Principles of the Reformation.

The first and most distinctive principle of the Reformation was the great evangelical doctrine of *justification by faith*. This doctrine, with Luther, came directly out of his own experience in seeking peace with God.

Another great principle wrought out by Luther's personal experience was the *priest-hood of each individual Christian man*. As he was himself a priest, there came the practical necessity of finding his own way to God. If justification by faith was Luther's essential doctrine of forgiveness, direct access to God, without any intervention of priest, or ceremony, or sacrament, was his essential doctrine of the religious life.

A third cardinal principle of the Reformation was the *right and responsibility of every man to search the Scriptures for himself*—the right of private judgment, as it is called, concerning all Christian truths. I must search the Scriptures for myself; I must, with such help as I can command, determine my own religious beliefs; no priest, nor pope, nor creed, can possibly do it for me. The recovery of the principles of the Reformation of life is the unspeakable obligation of modern Christendom to Luther.—*Rev. Henry Allon, D.D.*

The corresponding secretary of Walkerton League informs us that the Reading Circle, under the management of Mrs. Dixon, is surpassing any previous year.

## The Sunday School

### Sunday School Class Organization.

BY MR. ALFRED PRICE.

Teacher in Broadway Tabernacle Sunday School, Toronto.

We are told that the Greeks had a statue which long centuries ago was destroyed, but the following epigram, descriptive of it, is still extant:

"What is thy name, O statue?  
I am called Opportunity.

Why art thou standing on thy toes?  
To show that I can stand but for a moment.

Why hast thou wings on thy feet?  
To show how quickly I pass by.

But why is thy hair so long on thy forehead?  
That men may seize me when they meet me.

Why then is thy head so bald behind?  
To show that when I have once passed I cannot be caught."

Our opportunities for usefulness are swiftly passing by us in the Sunday School, and how true it is that they do stand but for a moment, and if not seized when met, are gone, and can never be caught. Those of us who have been teaching for only a few short years can recall to our minds golden opportunities met, but not seized, and we can only sadly think of them as gone forever. We sometimes meet boys and girls, who, at a former period were in our classes, when the thought that they are now beyond our influence presses upon us, and then we are harassed with the question, "Did I make the best possible use of the opportunity their presence in the class afforded?" But

"Time was is past, they can't not get it recall;  
Time is thou hast, employ the portion small;  
Time future is not, and may never be;  
Time present is the only time for thee."

And although "time was is past," the present with its opportunities, just as golden, is with us still, and we can in a measure redeem the past if we faithfully "act in the living present."

What we need to do is to properly appreciate the importance of the work we are engaged in, and as we look into the bright faces of our scholars realize that they are the hope of the future; that the seed sown in faith in their hearts is falling into the richest soil, and that when we are doing the best we can for them we are doing the best we can for the world.

In merely meeting them on Sundays during the session of the school, our contact with them is so different to anything else in their experience that we are bound to leave our impress upon their lives. If we make it a rule to be in our places in the school every Sunday fifteen or twenty minutes before three o'clock, and it is understood that we are there to talk about anything and everything that interests them, from marbles to balloon ascensions; from dolls and parties to real live babies, and weddings, our influence will be very much greater, and better order will be maintained during both the opening exercises and the teaching half hour. But in addition to all this we have an organization that is confined to the members of our class, having a distinctive object, necessitating the occasional meeting together of the members during the week, we may train and mould our scholars almost as we will. This is what is meant by class organization, and the teacher who is desirous of making the very most of his opportunities will not be slow to avail himself of the advantages of such an organization.

Possibly this means more than might be apparent on the surface, for thought, time

and toil are involved, but if we appreciate aright our privileges as co-workers with God in this most fruitful portion of His great vineyard, the consecration to the blessed work of the very best that is in us will not be considered any sacrifice.

What is absolutely necessary is the adjusting of our speech and actions to our scholars' understanding; to see THINGS THROUGH THEIR EYES, and to keep as young in thought and as buoyant in manner as they. Those of you who have read "Captain Courageous," Rudyard Kipling's splendid story of the boy Harvey Chene who was picked up out of the Atlantic by a fishing smack—of the old persuasion—will remember that the shrewd old Gloucester sea captain knew invariably where fish were to be caught; his great reputation necessitating a continual shifting from one point to another to escape from other vessels following him. The secret of his knowledge was due to the fact that when steering his vessel to a place frequented by cod, he retired within himself in silence and profound cogitation, and was supposed by his crew to be thinking and reasoning about the manner of cod-fish. The successful teacher will realize that human nature requires at least as careful study as cod-nature. We cannot expect to do a great deal with our scholars if we live and think in a different world, talk in an unknown language, understanding nothing of their modes of life and of thought. As already stated we can to a great extent exert an influence over the members of our classes even if we meet them on Sundays only, but we cannot expect to know them thoroughly acquainted with them, and to fully understand them with such limited opportunities. And this is one of the greatest advantages of class organization, that it furnishes the opportunity of a better acquaintance of teacher with scholar than a meeting together on Sundays only could possibly give. But while this is a very great advantage, so great that if no other benefit could be claimed it would be folly not to organize, it is not the only advantage by any means.

The *training* in practical Christian work which the scholar gets is of immense and lasting value; the sympathy with and interest in others which are inspired by a contact with them, are of incalculable benefit; and the advantages of mind and character development, the result of such an organization, cannot be estimated. Why should not every class, no matter how large or small it is, organize for some specific purpose? The purpose would of course depend largely upon the age, sex, and number of scholars in the class, and would have to be determined by the scholars, guided by the teacher. There are many, many ways in which classes can be useful. A class of girls or boys of almost any age might organize for the purpose of supplying the superintendent's desk in the Sunday School with flowers most of the year round; the flowers afterwards to be sent to some sick member of the class, or school; or they might be sent regularly to some afflicted "short-in." The cost would be very small. A few packages of seed would have to be bought in the spring and divided among the scholars of the class, who would plant them in their own gardens, and in the fall a few hyacinth and Chinese lily bulbs purchased and distributed in the same manner. Another object might be the making of scrap picture books for children in the hospitals. This plan has been adopted by the members of a class in a New York Sunday School, and probably something similar is being done in our own cities. The plan of the class referred to is given in the following item from the *Sunday School Times*.

"A young lady teacher of the Adams Memorial Presbyterian Sunday School, New York, has been giving a part of her spare time during an outing at the sea-shore to the preparation of picture-books, and the girls of her class have been doing the same thing

at home. The leaves of the books are made of brown paper muslin. Each leaf is a single sheet, perhaps fourteen inches long and ten wide, with button-hole stitches around the edges. The leaves are sewed together at one end, thus making them into books. Picture cards of all sorts, which the girls have been collecting for months, will be pasted upon the leaves with flour paste. The whole expense is very small, this coming even within the means of girls whose parents are not wealthy. The teacher has repeatedly invited the girls to her west-side home. Now her plan is to take her class soon to visit two or three of the children's hospitals in New York to arouse their sympathies, and to enable them personally to present the picture-books.

Many children in St. John's Ward, and even near home, who are not in hospitals would be gladdened if presented with such books, and as I presume pretty advertising cards such as are distributed at the Exhibition might be used, the expense would be very little indeed.

A sewing circle might be formed out of a class of older girls or young ladies, one member reading aloud while the others worked, taking turns about, if desirable. Some games and refreshments might follow.

Nothing more helpful to the members of a class could be formed than a READING CIRCLE. The wise teacher would incidentally direct the reading of the members, and in this way an appreciation of and a love for the best and purest literature would be cultivated.

In addition to these plans might be mentioned the gathering and distributing of good literature among the inmates of hospitals and reformatories; the formation of a debating club; systematic work in connection with poor people; the holding of class societies occasionally; the formation of a magazine club with a class paper; committees to visit hospitals, aged people's homes, etc.; committees to invite young men and young women, strangers seen at the church services, to attend the Sunday School, and various other kinds of work.

In organizing the teacher will require to exercise great wisdom and tact. He will have to direct the scholars in their plans, and at the same time remain himself in the background. If he is wise he will have his organization well officered and will be a private member himself. He will make his officers responsible for the work outlined to be done, and will make them feel that the responsibility rests upon them. He will see that cliques are not formed; that social distinctions are not recognized, but that the class spirit is fostered by the members. He will think, plan, and work hard himself, inspiring his scholars to do likewise, and will then pray to aid trust in the living God to bless all that is done in His good name.

Again allow me to emphasize the necessity of appreciating at its true value the work we are engaged in. The Sunday School claims the best that is in us, and many things that we deem of great importance should be subordinated to it. Remember, to keep the young from straying into evil paths is a greater work than the restoring of those who have turned their backs on the loving Heavenly Father and are living in sin.

Fellow-workers our opportunity is now.

THE Annual Convention of the Sunday School International Field Workers' Association, of which Mr. Alfred Day is president, will be held at Toledo, January 10th-12th.

No teacher should get the idea that fluency of speech is a necessary qualification for his work. No doubt readiness of speech is a desirable thing, if there are ideas to express. But mere fluency of diction is abominable. It is a bad thing to have "a river of words and a spongy of ideas." Aim to have something worth the saying, and you will be a thousand times more interesting and effective. —*Priscilla Teacher*.

## Devotional Service.

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

JANUARY 23.—"SEND ME."

Isaiah 6: 1-6.

(QUARTERLY MISSIONARY MEETING.)

### HOME READINGS.

Mon., Jan. 15. The field. . . . . Matt. 24: 3-14  
Tues., Jan. 16. God's kingdom to come. . . . . Luke 11: 19-23  
Wed., Jan. 17. Ways and means. . . . . Rom. 16: 13-17  
Thurs., Jan. 18. Need of haste. . . . . Matt. 23: 13-17  
Fri., Jan. 19. The consecration of the purse. . . . . Prov. 11: 24, 25; Eccl. 11: 1-6  
Sat., Jan. 20. Heroes of the frontier. . . . . Eccl. 11: 32-35

Modern missions were anticipated in prophetic times. Although the extension of Protestant Christianity to heathen nations began systematically in A.D. 1792, yet the call to the work had been sounding all through the ages. We have in our topic Scripture the history of Isaiah's call to the great work of extending the truth—the work of missions. The call is in the form of a vision, both striking and picturesque. The scenes move before him in solemn grandeur. God is represented as sitting on the throne, and attended by ministering seraphim. His throne is exalted, and the posture of sitting denotes dignity and majesty. The language of the description is taken from the temple. The image is that of God sitting in the most holy place. Surrounding him are the attendants, and the cloud filling the sanctuary. The prophet is represented as without the temple, near the altar of sacrifice. The veil between is supposed to be withdrawn, and he is permitted to contemplate the sacred and solemn manifestation of the immediate dwelling-place of God. The chapter consists of three parts: (a) The vision (verses 1-4), as described in the foregoing. (b) The effect on the prophet (verses 5-7). He was overcome with a sense of unworthiness, but was cleansed by the live coal from the altar, and assured that his sin was taken away. The commission of the prophet (verses 8-13). God inquires who will go for Him to the people and bear his message, and the prophet expresses his willingness to go. Hence there is in our Scripture the Vision, the Preparation, the Commission.

### THE WONDERFUL VISION.

Before we can serve God effectively, we must to some extent, realize his greatness. In all departments of human activity, knowledge of the person served is essential to perfect service. To know the object of our religious trust and service engenders loyalty and faithfulness. The lives of God's most eminent servants in all ages make it plain that the first and indispensable preparation for his service is a vision of God himself; a conception of his majesty, his might and his holiness. Our young people, on whom the responsibilities of the Church, and Christian service will more and more rest, should carefully and prayerfully study the Word to obtain an intelligent and faith-inspiring view of the character of God. Without this, a profound understanding of divine things is impossible, and hope and help for service, either at home or abroad, are dimly seen, and but weakly appreciated.

### PREPARATION FOR THE WORK.

Our topic Scripture clearly indicates that God wants *homan* messengers to convey the good tidings of divine love and mercy to the world. He might have sent angelic hosts on the errand of salvation. But no! Man is to be honored as the herald. God has chosen to send men to their fellow-men to

inpart his heavenly message. By man shall man be saved. The inquiry, "Whom shall I send," does not indicate divine perplexity, but the urgent question of one who calls for willing workers. And God prepares his workers for their duties in many ways:

1. By an inspiring vision of himself, as a preceding paragraph describes.  
2. By conviction of personal unworthiness. (Verses 5.) A great hindrance to service, missionary and evangelistic, is self-satisfaction, and self-sufficiency. As a necessary qualification for the Lord's work, the believer must have a sense of his own littleness, and a deep appreciation of the greatness of God. He must fully realize "our sufficiency is of God." When the worker for God really sees God as he is, he immediately sees himself as he is, and concludes that he is utterly unfit to render acceptable service without further preparation. Both Job in the Old Testament, and Peter in the New, felt deeply this experience. (Job 42: 5, 6; Luke 5: 8.)

3. By consecrating all powers to his use (Verses 3, 6, 7.) After confession of sinfulness and unworthiness on the part of the prophet, he was cleansed and fitted for his work. His iniquity was removed, that is, whatever obstacle there was to his communicating the message of God to the people arising from his own unworthiness, was taken away. To understand the meaning of the "live coal," it should be remembered that *fire* among the Orientals has always been regarded as an emblem of purifying. Thus the followers of Zoroaster in Persia worship fire as the emblem of a pure divinity. The prophet received a spiritual purification and preparation for his mission. Every missionary, every minister of the Gospel, every Christian worker, though conscious of personal unworthiness, should yet go freely and cheerfully to his work, if he is assured that he is commissioned of God, and prepared of the Holy Spirit for his task.

### THE COMMISSION.

Having had a vision of God, and having received a suitable preparation, the prophet is now prepared to respond to God's call. He did not require to be pressed into the service; he was a volunteer. Nor was he deterred by the difficulty or painfulness of the service that lay before him. He knew that it would be hard and distasteful. He knew that it might to a degree be unavailing. But notwithstanding all these discouraging features, this prophet of the early day did not shrink from it. Many a faithful missionary, and Christian worker since, has gone in the same spirit of fearlessness and consecration. They do not ask, "Is it easy?" "Is it pleasant?" But, "Does God call me to perform it?" Study the case of Paul (Acts 21: 18). What God demands from his people is not success, but faithfulness. And not, as a faithful servant of God, in the pulpit or in the pew, ever labor without some success. Much seed may be apparently wasted, but some will ripen into a productive and glorious harvest. God's call is still repeated, "Who will go for us?" The call is still heard individually, "I heard the voice of the Lord." The call still leads to self-surrender, "Have and Let." The call still demands self-abandonment, "Send me." "Send me" anywhere, on any errand, at any time, in any capacity. Will you go? Will you help others to go? May God give all Methodist young people the deep, broad missionary spirit of the ancient prophet!

### HOW TO DO IT.

Adopt systematic, persistent, and liberal giving to missions. Introduce into your League, if you have not already done so, the "Pray, Study, Give" plan, advocated in the Forward Movement for Missions. Last year the young people of Canadian Methodism raised for missions about \$12,000,

which would amount to about fifteen cents per member for a year. If they had given on an average of two cents per member per week, they would have raised over \$80,000, which would have been enough to send out all the volunteers now ready to go to the mission field. The withholding of your little two cents per week, Epworth League, is holding back the missionary from his divinely-appointed work.

### ALL AT IT.

The foreign missionary has his task, and so has every Christian at home. Let every Christian strive to bring to Christ at least one unsaved soul this year. The results of this work, if continued, would be astonishing. Starting with one disciple, it would take but one generation to reach the whole world at its present population, allowing for natural increase, if each convert would reach an additional soul each year with the Gospel. Beginning with one Christian, and supposing that the number would be doubled at the end of each year, it would take only thirty-one years to reach over two billions of souls, a number five hundred millions more than the present population of the world. Let every League in Methodism inaugurate this win-one movement illustrated in John 1: 35-47.

### OUR MARCHING ORDERS.

Our Lord's commission to all is, "Go ye into all the world and preach the Gospel to every creature." You cannot go; then send. God has not equipped you for this work of going to the heathen; he has not opened up your way to proclaim the truth in the regions beyond. True, but he has equipped others and opened up their way. Thousands are waiting to go with the glad message across the seas. It is your duty, Leaguers at home, to be the carriers by contributions of your means, those whom God has called, and thus hasten the glorious day when his dominion shall be from sea to sea, and from the rivers to the ends of the earth.

### POINTS FOR THE PRESIDENT.

Procure a map, or draw on the blackboard, or on a large piece of paper, and show the location of our principal missions in Canada and beyond. You will obtain information from the latest missionary report, and your pastor will give you any information you may require. Lead the members of the League to an intelligent understanding of the great missionary work we, as a Church, are endeavoring to do.

## JANUARY 23.—"LESSONS FROM SIMON AND US."

Luke 7: 36-50.

### HOME READINGS.

Mon., Jan. 22. Jesus in Capernaum. . . . . Mark 2: 1-11  
Tues., Jan. 23. Best gifts for Christ. . . . . Matt. 23: 1-11  
Wed., Jan. 24. Repentance in tears. . . . . 1 Cor. 7: 1-9  
Thurs., Jan. 25. The treatment of the fallen. . . . .  
Fri., Jan. 26. Love and forgiveness. . . . . Luke 23: 39-44  
Sat., Jan. 27. From faith to peace. . . . . Luke 8: 43-48

Truth never changes. Being the outcome of the mind of God, it is eternal as its author. The same principles of truth, that would lead a man to act right in the days of Noah, would lead a man to act right now. Moral precepts are not subject to change with the fleeting centuries, and spiritual truths cannot be altered to suit the fancy of passing generations. It may be so of moral truth, as the poet says, but in the broad, but in a deeper and more accurate sense:

"Men may come, and men may go,  
But I go on forever."

Hence it is that the truths couched in the words of Jesus to Simon nineteen hundred years ago are just as pertinent to us on the threshold of the Twentieth century.

A DRAMATIC PICTURE.

The narrative presents the picture of an Oriental home—a Pharisee home. Jesus the Saviour, and the greatest teacher of the world, is there by invitation, and is partaking of a meal with the man of the house, Simon, the Pharisee. As they recline at the table according to the Eastern custom, with the feet extended on the couch outward, a woman of the street, sinful but penitent, comes in unbidden, and mingles with the company, but not to engage in the festivities. It is not a feast she wants, but a fast; for when the soul is contrite and penitential, it is forgiveness alone that can bring relief. She weeps bitter tears—the past is awful blackness to her. Her tears fall upon the feet of Jesus. So freely do they flow that the weary, travel-stained feet of the Master are bathed with the penitential shower. She uses her hair to wipe them, and kissing them with the kisses of broken-hearted contrition, anoints them with the precious perfume, unguent, expressive of her defiant reverence. All this was most astonishing to the Pharisee, who knew the woman to be a great offender, and supposed that Jesus, if he were a prophet, would also know her character and would not permit such liberties. Simon would have been for rejecting the woman as unclean. Jesus, however, knowing her heart, discerning her desire to obtain forgiveness and reform her life, repulsed her not, but rewarded her faith and love with the comforting words, "Thy faith hath saved thee, go in peace." Here is an example of a penitent sinner spurred by the spirit of worldly formalism, but received and forgiven by Jesus Christ the Saviour of men.

WHY SHE CAME TO JESUS.

The purpose of her coming was to show her love for Jesus, to testify her sorrow for sin, to obtain forgiveness, and to receive moral strength for future obedience. Her penitence was public as her sin had been. Others sought bodily health from Jesus, but, strange to say, we do not read of another who came to him expressly to obtain pardon of sin. Here was a striking example of patience, faith, and love, and she received a welcome and special reward. It would appear that just before this Jesus had issued the gracious invitation, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." It might have been these very words that awakened feelings of penitence, and gave her courage to visit the Saviour and obtain salvation. No doubt a public acknowledgment of repentance and faith in Christ in some cases, as in this, is a trying ordeal. There is the opposition of eye-witnesses to be overcome—their solicitations and their mocking—all to be resisted. There is the possible contempt and distrust of those who have been upright and virtuous to be encountered, and their confidence to be won. But such public confession must be made in some form or another, or continued faithfulness will be very uncertain, if indeed possible.

THREE CHARACTERS IN THE SCENE.

We have in this narrative, says Maclaren, three persons who represent for us the divine love that comes forth among sinners, and the two-fold form in which that love is received.

1. Christ. Christ here stands as a manifestation of the divine love towards mankind. This love is not at all dependent upon our merits or deserts. "He frankly forgave them both." Nor is this love turned away by our sins. The self-righteous Simon had contempt for the sinner, the holy Saviour had sympathy and salvation. This love manifests itself first in the form of forgiveness. Only on this ground can there be union between the loving-kindness of God and the sinfulness of our hearts. And this love demands service. True love ever seeks to do something for the object of its affec-

tion. Christ in another place says, "If ye love me keep my commandments."

2. The woman. The woman here stands for the penitent, eagerly recognizing the divine love. All true love to God is preceded in the heart by a sense of sin and an assurance of pardon. Gratitude to God as the giver of blessings, right feeling as it is, can scarcely be called love, if there be not along with it a recognition of his holiness, and mercy towards the penitent. Love is the gate of knowledge; it led the woman to better knowledge of Christ than Simon possessed, and it revealed to her her own state, and hence her spiritual needs. Love, too, is the source of all obedience. Love prompted her expressions of devotion to Christ, love justified them; and Christ's love understood them, and accepted them.

3. Simon. Simon here stands as the representation of the un-loving and self-righteous man, all ignorant of the love of Christ. He is a fair specimen of his class—respectable in life, rigid in morality, unquestionable in orthodoxy, intelligent and learned, high up among the ranks of Israel. Yet the want of love made his morality and orthodoxy lifeless and blameworthy. The Pharisee was contented with himself; and so there was no sense of sin in him. There was no penitent recognition of Christ as forgiving and loving him, and therefore there was no love to Christ. So there was neither light nor heat in his soul, and his laborious obedience to the law led him to a fatal self-righteousness. All such need to remember the words of the apostle, "For by Grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast."

SIDE LIGHTS.

1. The woman was not only saved from sin, but to a pure and holy life.

2. She was not forgiven because she loved much, as though her love was the cause of her forgiveness; but, you may know that she is forgiven by the fact that she loved much as proved by her conduct.

3. Christ went among men, to their places of business, to their feasts, wherever he could reach them, to lead them into the kingdom of God.

4. The Christian is safe in the world so long as the world is not in him; as a ship is safe on the ocean, so long as the ocean does not get into the ship.

5. The penitent sinner is drawn toward Christ as the hungry are attracted to a feast, or as the cold are drawn to a warm room.

6. True love to Jesus expresses itself in actions as well as in words—in actions more than in words.

7. We should consecrate to the service and love of Jesus the very means of our former worldliness and sin, as money, taste, beauty, wit, eloquence, courage, powers of endurance.

8. Like Jesus, we are to welcome the lowliest, the most despised, the worst of sinners who will seek a better life. And we are to draw them to seek that life, not repel them with coldness and disdain.

9. God loves to forgive sin. He is ever full of forgiving love, and is waiting for us to come to him in penitence. There were many unforgiven sinners in that day, but only those who clung to their sins, and refused to repent.

POINTS FOR THE PRESIDENT.

Make this point pointed and personal. There may be some in your League like Simon the Pharisee, who are trusting in their own righteousness, thinking they are good enough—as good as some who are church members, as they fondly like to put it. Make it clear that a good works cannot save us, however well we think we look in comparison with others. Repentance toward God, and faith in our Lord Jesus Christ are the conditions of salvation. Have some member write a short paper on "The character of the Phari-

see." Select your hymns and Scripture beforehand, go to the meeting in the spirit of prayer, and may God bless your service.

FEBRUARY 4.—"THINGS THAT ENDURE."

Mat. 7: 13, 17.

HOME READING.

Mon., Jan. 29.	The never-binding tomb.	Ps. 111
Tues., Jan. 30.	Unshaken truths.	Hcb. 12: 27, 29
Wed., Jan. 31.	The living word.	1 Pet. 1: 24, 25
Thurs., Feb. 1.	Hope through faith.	1 Cor. 1: 18, 19
Fri., Feb. 2.	The stone upon the rock.	1 Cor. 3: 10, 11
Sat., Feb. 3.	Building on foundations.	Hcb. 3: 11, 14

Alas, for many hearers of the word! Alas, for many admirers of the Sermon on the Mount! Where will they be when every thing turns on the question—"Wert thou a doer of it?" And this pointed, personal question is a sort of index-finger directing our attention to the things that endure. What will stand the test of time and eternity is not profession, but practice; not formality but spirituality; not the outward and visible sign alone, but, connected with it, the inward and spiritual grace. No man can violate the laws of health, either of body or soul, and preserve a strong constitution by morning and evening prayers. Devotion cannot take place of duty. One of his contemporaries says of Cardinal Lorraine that he was avaricious, malignant, cruel, and deceitful, but "full of religion." In other words, this ecclesiastical dignitary had a superfluity of religious formality, but was devoid of the true religious spirit. In no age of the world has there been wanting false prophets to tell men how they might, like this deceived Cardinal, lie, cheat, rob, and oppress; how they might indulge their iniquitous ambition, their avarice, their animal nature, and yet be sure of heavenly security and reward. False teaching, indeed—a condition of things condemned of Christ, the authoritative moral teacher, and equally condemned by the conscience, the moral sense of man.

RELIGION, NOT A MERK OPINION.

As the Great Teacher makes clear that there will be many men claiming to be the Saviour's disciples "in that day," to whom he will say that "he never knew" them, it is of first importance to distinguish between the true and the false disciple.

1. True Discipleship is not merely Nominal. "Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven." To be called a Christian is not necessarily to be a Christian. To have one's name on the church register should imply that one's name is written in the Lamb's Book of Life; but there is the awful possibility that it may not be so. There is the danger of being a believer only in name. Saying "Lord, Lord," amounts to nothing, if there is nothing beside. Professing loyalty is not loyalty itself. Merely to call the Saviour King is not to bring into his kingdom. There may be any amount of such "talk without any result—any result, but that of exposing the "talker," and proving him nothing but a traitor in heart, and, therefore, still outside the kingdom to which he claims to belong.

2. True Discipleship is not merely Official. "Many will say to me in that day, Lord, have we not prophesied in thy name?" There is a possibility of mistaking work for obedience. This is a subtle form of deception, and should cause all to carefully examine themselves. There are those who, in addition to being nominal Christians, really labor much for Christ in their ways. They declare him; they make him known; they do so with diligence; they do so with considerable power; they may even surprise the world and make a great reputation for themselves. All this the Judge himself does not appear to deny. Yet all this may be

done with some other motive than "the will of God," and while the heart of the doer is not right with God.

3. *True Discipleship is not merely Orthodoxy.*—It is well to be orthodox, to have one's belief in accord with the teachings of Scripture, but don't mistake this intellectual correctness of doctrine with true religion. We may be thoroughly versed in the principles of music, and yet not be able to perform a simple note. We may be able to teach grammar and rhetoric, and yet be very ineffective public speakers. A doctor of divinity may be able to make clear difficulties in theology, but yet lack experimental knowledge of the truth. A brilliant poet may write charming verse on the beauties of the Gospel, and yet he himself sully wanting in a virtuous life. A physician may prescribe to others and restore them, and yet die himself for the want of taking the same prescription. A preacher may preach to others, and yet he himself become a castaway.

#### TRUE RELIGION, REAL AND PRACTICAL.

There being such a tendency to deception in so many ways, we must see clearly what constitutes the true disciple, and what is true religion.

1. *Obedience to God is the sum of Religion.*—"He that doeth the will of my Father, which is in heaven." Our Lord declares in this chapter that all must seek to enter in at the strait gate or the narrow gate. In one sense—that all must make a right start for character and heaven. And the right gate with which to begin the Christian life is the narrow gate of obedience to the will of God. When we go with the sinful crowd, and seek to please only ourselves, and leave the will of God out of the count, we are walking in the broad way. Our Saviour himself tells us what this strait gate is—"I am the door; by me if any man enter in he shall be saved." And in another place—"I am the way, the truth, and the life." True religion, then, begins in accepting Christ as the "Door" to salvation, and the "Way" to the Christian life. In other words, true discipleship takes its rise in receiving Christ as Saviour and Lord—Saviour to save from the guilt and power of sin; and Lord to rule over the heart and life.

2. *True Religion implies a Change of Heart.* And by heart we mean feelings, intellect, and will, separately and combined. Change of heart is the result of regeneration by the Holy Spirit, and implies a change of motive, purpose, and desire, and a consented change of the external life. From the heart come our thoughts, words and deeds. By the character of these all will be tested at last. There is nothing more secret than the beginning of all, which is far away in the innermost man. The beginning of search, therefore, the beginning of amendment, the beginning of life, the beginning of eternity, is at that source—the heart.

3. *True religion implies a righteous life.* This is the natural outcome of a change of heart; and they stand in the relation of cause and effect. A righteous life is included in our Saviour's words, "Doing the will of my Father, which is in heaven." The moral life on the basis of the spiritual life implies bringing everything into subjection to the will of Christ, bringing our lives into conformity to the commandments of God, and the precepts of his Word. It is a life of obedience to God. It is the spirit of Paul at his conversion, "Lord, what wilt thou have me to do." This sort of obedience to God is faith in action, and is the outward demonstration of the existence of faith in Christ.

4. *True religion is not any easy thing.* "You cannot fall into the Christian life by chance. A strait gate faces you which you cannot enter save by effort and sacrifice and self-surrender. The Christian life is the greatest work that is set before you, and for it you need enthusiasm, devotion, self-sacrifice. Christ knows what forces there

are in your heart warring against his claims on you." He knows the enticements of the "broad way." But help shall be given, for you shall be "kept by the power of God through faith unto salvation."

#### FLASHLIGHTS.

1. It is a terrible thing to find all our lives a failure at last.

2. The only sure foundation for character or honor is Jesus Christ.

3. It is the storms of life which test whether we are good or not; any house can stand in sunshine.

4. Men are never shut out from heaven arbitrarily. Their own character is the angel with flaming sword that keeps them out of Paradise.

5. We must judge by the fruits, but not by first appearances, nor by the tree before it has had time to mature its fruit.

6. Every man comes within the scope of this parable, for every man is building a house either for a safe foundation, or on one of sand.

7. What lasts? Love that lasts is love in the heart born of God. Hope that lasts is based upon the promises of God. Knowledge that lasts is "to know him whom to know is life eternal." Power that lasts is the strength that God supplies through his eternal Son.

#### POINTS FOR THE PRESIDENT.

This topic should be presented by one of the most thoughtful and spiritual-minded members of the League. Draw very clearly the distinction between the true and the false disciple. Make the meeting a time of heart-searchings, self-examination and prayer. Ask questions like these: Am I saying, "Lord, Lord," and not doing the will of my Lord? Am I seeking above everything else to hear Christ's words and do them? Have I laid well the foundation of my life on Christ Jesus? Seek to give instruction in the meeting, and lead the undecided to the Saviour.

#### FEBRUARY 11—"SEEK FIRST THE KINGDOM OF GOD."

Matt. 13: 44-46.

(UNION MEETING WITH THE JUNIORS.)

#### HOME READING.

Mon., Feb. 5.	The entrance to the kingdom.	Math. 10: 14-22
Tues., Feb. 6.	Jesus the door.	John 10: 9-16
Wed., Feb. 7.	Becoming a child.	Matt. 18: 1-3
Thur., Feb. 8.	Teaching the children.	Deut. 4: 9, 10; 2 Tim. 3: 14, 15
Fri., Feb. 9.	The promise of the church.	Isa. 44: 1-8
Sat., Feb. 10.	Children in heaven.	John 1: 1-5

Oriental lands have many travelling jewellers. They were there in our Saviour's day, and they are there to-day. They are persons who deal in precious stones and pearls, and go about seeking for chances to make good purchases or exchanges, taking journeys to remote countries for this purpose; and, having procured the precious stones, they try to find the best market obtainable for their valuables. In the course of their travels it frequently happens that they meet with some rich and costly gem, for the sake of which they sell off all their stock in order to raise the purchase money. Indeed the jewellers of the East, as a body, are perhaps the greatest jewellers in the world.

#### WHAT THE PARABLE MEANS.

Our Saviour in his wonderful teaching said that the kingdom of heaven is like unto a merchantman seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had and bought it. The great design of this parable is to show the earnestness and whole-heartedness with which salvation must be sought. Its centre of comparison is found in the merchant selling all he had and buying the pearl. The merchant represents the sincere inquirer

after truth; the goodly pearls represents wisdom, knowledge, religious truth—things with which to satisfy the craving of man's higher spiritual nature. The pearl of great price represents the Kingdom of God in the heart, or the knowledge of God and of Jesus Christ our Lord. The selling all and buying the pearl represents giving up all to Christ who takes up his abode in the heart, and gives eternal life. The pearl shows the beauty, preciousness, the attractiveness of Christ; that he must be sought earnestly, and that all must be given up to obtain the pearl of great price, but it is worth indefinitely more than its cost.

#### THE TRUTH MADE PLAIN.

As this is to be a meeting with the Juniors, we shall make the exposition of the topic plain and simple so that Juniors may understand it as well as the Seniors.

*The Pearl.* A pearl is a very beautiful jewel, generally round in form, sometimes tapering like a pear. Its color is a rich, soft, pure white, tinged with some of the colors of the rainbow. The pearl is only found in a particular kind of oyster-shell, the pearl-oyster. If a grain of sand or a small bead, is put into the inside of a pearl-oyster shell while the animal is alive, and left there for a year or two, it will become a pearl; that is, it will be covered all over with this beautiful pearly substance. This shows us the way in which pearls are made.

*Its value.* The pearl-oysters are found in many parts of the world. But the principal place is near the Island of Ceylon, in the Indian Ocean. The smaller pearls are worth from two dollars and a half to three dollars each. A necklace of pearls as large as peas, will sell for different prices, varying from a thousand to ten thousand dollars. Sometimes a single pearl will be found of very large size, which will be truly "a pearl of great price." The largest pearl now known in the world, and the most perfect in color and form, is about an inch in width at the broadest part, and about an inch and a half long. It will like a small pear, and is said to be worth two hundred and fifty thousand dollars.

#### JESUS COMPARED TO THE PEARL.

Now it is because the pearl is so beautiful, and so valuable, that Jesus is compared to this jewel. Jesus is called a pearl because he is so beautiful and so precious. He is called "the pearl of great price," because there is no one else like him.

There are two reasons, according to a certain writer, why it is proper to speak of Jesus as the Pearl of Great Price.

1. The first reason is because he is hard to get. This does not mean that it is hard now for you, or me, or anybody that wants this pearl, to get it; for this is not hard at all. It is quite easy, if we go the right way about it. But what we mean is, that Jesus had a hard time to make it easy for us to get this precious pearl. Just imagine how hard it would be to get a pearl from the pearl-oyster if we had to do all the work ourselves.

#### GATHERING PEARLS.

In the first place we would have a long voyage to make many thousands of miles across the seas until we reached the Island of Ceylon. Then we would have to get into a boat and go away off to sea. The water is very deep, and the best oysters are far down at the bottom of the sea. The only way to get them is to dive down to the bottom, fill a basket with the oysters, and get pulled up again as quickly as possible. Oh, what dangers there were! Here sharp, jagged rocks; there a strong whirlpool; and yonder a shoal of hungry sharks! At last we came up with the oysters. Then the pearls had to be taken from the shell by a long, tedious, disagreeable process. This is the way in which all pearls are got. And

pearls are prized highly because they are hard to get.

THE GREATEST PEARL.

Jesus may be called the "Pearl of great price" for the same reason. He was hard to get. That is, he had a great many hard things to do before he could become the precious Pearl. He is Jesus, too, had to take a long journey—from heaven to earth. He stripped himself of his glorious garments, and put on the clothes of a poor man. When Jesus came into our world it was like plunging into the sea, not of salt water, but of dreadful wickedness, where he had to remain for many years. And he met with dangers and trials here, worse than the rock and the whirlwind, and the terrible sea monsters, which the pearl-diver has so much reason to fear. He had to meet with the sharp tongues of bad men. They ridiculed him. They put a crown of thorns on his brow, and then they fastened him to a cross, and let him hang there till he died. Oh, how hard that must have been! This was the price at which the Pearl was got for us. No one can ever calculate how much that price was! How precious we should prize this Pearl, our Saviour and Lord, and seek to possess him as our own!

ANOTHER REASON.

2. The second reason why Jesus may be called the Pearl of great price, is because there are many uses we can make of him. If we had a beautiful pearl we could make many uses of it. We could wear it and spend the money, or we could wear it as an ornament, or we could give it away as a present. But if Jesus, the Pearl of great price is ours, it is hardly possible to tell how many uses we can make of him. I have read of a minister who had preached the Gospel for nearly thirty years, and all this time he had been trying to tell about the many uses that poor sinners, such as we are, can make of Jesus. And so far from getting through with all there is to say about him, he felt as if he had hardly begun. The fact is, we can make of Jesus everything that our souls need. He can be our pardon, help, strength, wisdom, peace, light, joy, life, and reward.

(a) Jesus will be protection to his people. We live in a world where we are exposed all the time to a great many dangers. We cannot protect ourselves from these dangers. But Jesus can protect us; and much harm we are saved from, because we love and follow our Saviour. We are protected also from moral dangers, such as temptations which might overthrow our faith and character.

(b) Jesus will be guidance to his people. It is a sad thing to be lost in a wilderness where there are no roads, and no one to know which direction to take to get out. What such a person needs above all things is a guide—some one to show the way. Now, we are in this world like travellers who have lost their way. We have lost the way to good character, and to heaven, our Father's home. And what we need is guidance—some one to show the way. And Jesus has promised to guide us by his counsel and afterwards receive us to glory. There are many other uses that Jesus will be to his people, to those who accept Him and walk in his ways; but the Seniors and the Juniors together may think them out for themselves.

POINTS FOR THE PRESIDENT.

Make the Juniors welcome, cordially welcome; let them feel that the two parts of the program are really one in spirit and sympathy. Arrange for the Juniors to take part in the combined meeting. Have two papers on the topic, one by the Seniors and one by the Juniors. Let the Seniors take the division of the exposition above, "Jesus like the pearl, because He is hard to get," and the Juniors, "Jesus like the pearl, because there are so many uses we can make

of Him." Let the president of the Juniors conduct part of the meeting, and the president of the Seniors the other part. Spend a helpful hour together in prayer, testimony and song. A little extra decoration of the room would be appropriate. To close with light refreshments would cause the Juniors to go home happy.

Children and Encouragement.

You teach baby to walk by encouragement as much as by anything else. If you continually said to the timid, wavering little creature moving forward with faltering steps, "Look out! you'll fall!" baby might never learn to walk. When he stumbles, you set him on his feet and encourage him to try again. The same plan applies to the training and education of older children—especially timid, nervous ones. Recognition of any effort at self-improvement, of any act of usefulness service is also a valuable stimulant in the cases of children of sluggish temperaments; used in connection with some judicious system of industrial training, it may be exceedingly effective in overcoming that apathy which is too often taken for wilful laziness. "Try again! You are sure to do it better next time," is easy to say when a child fails in any task he has made a conscientious effort to perform. Sometimes it is wise to change the task to something he likes and educate him up to one he dislikes.

Simple Obedience.

What we want is, in relation to "Our Lord Jesus Christ," a steady, daily, constant obedience to His blessed will, a quiet household life, a business conducted face to face with the Decalogue, and a life lived in the spirit of the life of "Our Lord Jesus Christ." It is so hard for some people to live a commonplace, steady, obedient life. They want something hysterical, something exciting, and they can not be content with the little daily acts of love. Here is a young man. He says, "Why, bless her, I would go up to my chin, I would go through fire and water for my dear old mother." My dear boy, she does not want you to do anything so foolish. The sweet old lady would like you to come home an hour earlier every night. She does not want you to go through fire and water. There is a romance in a lie. There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them in the meantime to do the next thing—a very simple thing. If the prophet bade them do some great thing, why they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius. Beware of genius, if it is not translatable into some kind of action and charity. It is not a dream from heaven, but a nightmare—from whence I know not.—Joseph Parker, D.D.

American Hustling.

The thing that most impressed Ian MacLaren during his visits to the United States was the ceaseless activity of the people, and their inventive resourcefulness in practical affairs. In an article in the October number of the North American Review, entitled "The Restless Energy of the American People," he gives a delightful account of his observations, and he suggests that in this feature of their character may be discovered the prophesy of the future primacy of America among the nations of the world. He says:

"No man goes slow if he has the chance of going fast, no man stops to talk if he can talk walking, no man walks if he can ride in a trolley-car, no one goes in a trolley-car if he can get a convenient steam-car, and by and by no one will go in a steam-car if he

can be shot through a pneumatic tube. No one writes with his own hand if he can dictate to a stenographer, no one dictates if he can telegraph, no one telegraphs if he can telephone, and by and by when the spirit of American invention has brought wireless telegraphy into thorough condition, a man will simply sit with his mouth at one hole and his ear at another, and do business with the ends of the earth in a few seconds, which the same machine will copy and preserve in letter-books and ledgers. It is the American's regret that at present he can do nothing with his feet while he is listening at the telephone, but, doubtless some employment will be found for them in the coming age."

Punctuality.

Being just in time is a great deal better than being a little behind time. And being just in time is even better than being a little ahead of time. It is sometimes said of a man, as if it were to his credit, that he always aims to be ten minutes or five minutes ahead of time in an appointment. But why should a man waste ten minutes, or five minutes, on every appointment he makes? When a busy man has ten or twenty appointments a day, five or ten minutes lost or frittered away at every appointment is quite an item in life. A good man ought to value time too highly to waste it in any such way as that. It is true that he may be delayed by an accident on his way, and that, if he always allows time for such an emergency, he is less likely to fail of always being in time. But, on the other hand, if a man starts too early, he may meet with an accident which he would have avoided by waiting a few minutes. The best way in this busy world is to aim at being always in time. There is no improvement on that.—N. W. Christian Advocate.

Keeping Him Humble.

There lived, a century and a half ago, in the city of Boston, an eccentric pastor, known familiarly as "Johnny Prehead." A convention of ministers was held in Boston, and met in his place of worship. Rev. Jonathan Edwards, then settled at Northampton, was appointed to preach the opening sermon. In consequence of the bad roads, he did not arrive in time for the commencement of the service, and, after waiting, another minister was procured to preach.

The service commenced. While Mr. Morehead was offering up the first prayer, Mr. Edwards came in, with his saddle-bags on his arm, and walked up quietly to the head of the aisle, where he stood while the prayer was being made. Johnny went on praying for the blessings of God on his eminent servant, whose absence they had so much reason to regret; thanking him for his great and distinguished mercies conferred on his Church by his piety and useful labors, and supplicating the blessings of God for him, that he might long be continued a great and shining light to the church of God in this waste, howling wilderness in which in his providence his people were planted. Then, opening his eyes, he discovered Mr. Edwards standing before him. He went on: "But, O, Lord! thou knowest that, great and good as thy servant is, he is not to be compared to his wife!"

The workings of the child mind are curious. One Sunday afternoon I gave a little boy in our school a tremendous blowing up for being naughty. I kept it up for three or four minutes, and he listened attentively and respectfully, and of course I thought I was making an impression. He then looked up and said in the most innocent tone, "Our cat's dead!" This took the wind out of my sails completely.



## Junior Department.

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

### Persevere.

Drive the nail aright, boys,  
Hit it on the head;  
Strike with all your might, boys,  
While the iron's red.

When you've work to do, boys,  
Do it with a will;  
They who reach the top, boys,  
First must climb the hill.

Standing at the foot, boys,  
Gazing at the sky,  
How can you get up, boys,  
If you never try?

Though you stumble oft, boys,  
Never be downcast;  
Try, and try again, boys,  
You'll succeed at last. —Witness.

### Scripture Questions.

#### FOR BOTH CLASSES I. AND II.

Give in your own words what you have learned about Matthew, Mark, Luke, and John, from the outline study in the December Era.

(Special note: The result of the answers to the Bible questions that have been asked in the Era for some months past, will appear in the March number. All answers must be in by February 10th. Two prizes will be given, one in each class. The prize in Class I. will be "The Cross Triumphant," a beautiful story by Florence Kingsley. The prize in Class II. will be "Cot and Cradle Stories," an excellent book by Mrs. Catharine Parr Traill. These books are given by the courtesy of Mr. Crews, and are well worth trying for by our Juniors. If you are behind in any of your answers, send them along; but remember the last day is February 10th. This will allow you time to answer the questions that will appear in the February number.)

Miss Lena L. Woodhill, of Halifax, N.S., has issued a neat little manual containing "Twelve Lessons on the Bible," for use in Junior and Intermediate Leagues. It contains matter that all our Juniors should know, and in such a form that the truths enumerated may be easily mastered. A handy booklet for busy workers. Price, 5 cents.

### A Scripture Enigma.

We are indebted to *The Youth's Instructor* for the following enigma, which serves well to test one's general Bible knowledge:

- "A soldier 'gainst the Philistines by Saul enrolled?
- A queen of Judah glittering in pomp and gold?
- A traitor who, for gain, from high position fell?
- A youthful king who ruled the Jewish nation well?

A title given to the attendants of our Lord?  
A Syrian king who wasted Israel with his sword?"

### Some "Best Meetings."

Tell of one of your "best meetings."

1. *A Missionary Evening.* One of our best meetings was of a missionary character throughout. We presented the facts of our own Society as given by Mr. Bartlett in the *Comptroller* a year or more ago. This was very interesting and profitable. A large congregation enjoyed the exercise, and were instructed in our own missionary work—something much needed. A good collection for our missionary treasurer was taken.

2. *A Flower Service.* One of our best meetings was a floral song service conducted by the Junior and Intermediate Leagues together in the church. Special music, decorations, recitations, etc., made a delightful evening, and some hundred or more of plants, bouquets, etc., grown by the Leagues were sold, bring the total receipts of the evening up to \$35.00. This service was some months in preparation, but was full of enjoyment and delight.

3. *A Mother's Meeting.* Special written invitations being sent to the parents, the meeting was well attended. Besides our regular League exercises, special items were prepared, recitations, drills, choruses, etc., and the Juniors served light refreshments. Many mothers were interested in the Society, who before knew little of its workings. Such a meeting is possible anywhere.

4. *In the Guild.* One of our best meetings was held in the County Gaol and Infirmary, conveniently (for us) under the one roof. A large bus load of Juniors was taken there, and they gave a delightful service in the gaol chapel to some fifty prisoners and inmates. The impression made were evidently deep, and all came away thankful for having diffused some few stray beams of sunshine over the sad and gloomy lives of the inmates of that sombre building.

5. *In the Hospital.* A meeting similar to the above, but held for the benefit of the suffering patients in a city hospital. Cheery faces, glad smiles, happy songs, bright bouquets, and a few short appropriate recitations, gave evident delight to the unique congregation.

6. *By the Lakeside.* Our pastor one day got a big hayrack, put nice clean straw in the bottom, and took about forty of us to the lake, where we had plenty of fun, and then lunch. Afterwards, we had a meeting on the grass, and returned home about sundown. We all had little flags, the horses were decorated, and as we sang our choruses going through the streets the people knew who we were, what we were doing, and they seemed as pleased as we were.

7. *On the Lawn.* During the hot summer-time we held some meetings on the lawns of some of our members' homes. One of the best meetings we ever had was held in this way, and why more are not held in the open air during the heated term I do not know. After the meeting, which was conducted after the usual order, a pleasant and profitable hour was spent in healthy sport, and thus profit was received intellectually, socially and morally.

8. *In the Parlor.* One of our best meetings was held in the home of the student. The devotional and study parts of the meeting were after the usual routine. There followed a number of solos, choruses, instrumentals, riddles, games, and general sociability, ending up with cake and coffee. A little care in preparation, and attention to details ensured a very enjoyable meeting indeed.

9. *In the Storm.* It was a very stormy night—driving snow, drifted roads, and generally unfavorable for a large meeting. But the "regulars" were there sharp at seven o'clock, and we were wonderfully repaid for our exertions in waiting. Everybody took part either in reading, prayer or testimony, and after an hour of delightful study, praise, and prayerful intercourse we found that the storm had cleared away, and we had beautifully clear moonlight to light us home.

(NOTE: These are all short statements of actual meetings, and go to show that "where there's a will there's a way"; and while good meetings may not be always possible, there are no conditions so unfavorable to a good meeting but they may be overcome.)

The following verses are taken from a hymn in the "Centenary Hymnal" of the London Missionary Society, one of the most effective in the book. By speaking of nations as a triumphant warfare against the kingdom of sin, we enlist on the right side those martial feelings which are so quickly awakening in children.

The whole wide world for Jesus!  
This shall our watchword be,  
Upon the highest mountain,  
Down by the widest sea,  
The whole wide world for Jesus,  
To Him all men shall bow,  
In city or on prairie,  
The world for Jesus now!

The whole wide world for Jesus,  
The marching order sound,  
"Go ye and preach the gospel,  
Wherever man is found."  
The whole wide world for Jesus,  
Our banner is unfurled,  
We battle now for Jesus,  
And faith demands the world!

—Witness.

## The Gospels.

II.

### WHO?

MATTHEW	To prove that Jesus was the Messiah. Hence there are some eighty-seven Old Testament references, and Christ's genealogy is traced from David to Abraham. "That it might be fulfilled" occurs thirteen times. The theme of the book is JESUS, THE MESSIAH KING.
MARK	To show the POWER of the Son of God. Mark gives no genealogy of Jesus. The one grand theme of the book is JESUS, THE MIGHTY WORKER. This would appeal strongly to the Roman's pride of power, and great authority and strength.
LUKE	Dwells on the humanity of Jesus, and tells of Him as "the Son of Man." Here the genealogy of Jesus is traced back to Adam, the first man. "Who went about doing good," well describes Luke's account. The key-words are "THE SON OF MAN."
JOHN	John 20 : 31 gives the "why" of this book. "The Son of God" is John's theme; hence, he dwells on the divinity of Christ, and as the other writers give us the outer sides of the life of Jesus, John gives us the inner or divine side. The Gospel of DIVINITY.

## With the Little Folks.

### His Majesty.

He's just a tiny tottler,  
An't yet he wears a crown,  
And wields a mighty scepter,  
To which we all bow down.

His subjects love him dearly,  
His will they own as law ;  
They haste to do his bidding,  
And mingle love with awe.

With grace he wears his honors,  
Enthroned in his high chair ;  
His crown becoms him rarely,  
His crown of sunny hair.

He lifts his rosy finger,  
A tiny, dimpled thing ;  
In answer to that symbol  
We laugh, or ply, or sing.

The jewels of his kingship  
Surpass all gems in worth ;  
None such as these in ocean,  
Nor in the caves of earth.

His eyes are sparkling diamonds,  
Twin rubies are his lips ;  
Each separate hair is golden ;  
Pearl are his finger tips.

Though but a tiny tottler—  
This wee and wimpled one—  
We give our hearts a legerance  
To him, our household king.

—Cora W. Hayes

### Teaching the Minister.

In Stamford, Connecticut, two children attended service at the church of which the Rev. Mr. Vail is pastor. Mr. Vail repeated the words, "There is nowhere, no place, that God is not."

In an audible whisper Pauline said to her brother, "He don't know about it, does he? But I'll tell him after Church."

Just as the preacher descended the pulpit steps a breathless little figure caught hold of him and said, pantingly: "You don't know about God, Mr. Vail. He isn't everywhere, like you think he is, 'cause the Bible says, 'God is not in the thoughts of the wicked.' That's why he don't always get into me; but I'm going to try to be very good this week so he'll come."

And as Mr. Vail took the bright-eyed little one tenderly in his arms, she added naively, "You don't know everything, do you, Mr. Vail?"—*Lutheran Observer.*

### A Bright Little Pupil.

"Give me some familiar proverb about birds," said the teacher.

Tommy Tucker raised his hand. "The early bird—" He paused a moment and tried it again; "The early bird—"

"Yes," said the teacher, encouragingly. "That's right."  
"The early bird gathers no moss."

### Mary's Occupation.

At the great exposition in Omaha it was the custom for the people to register or sign their names in the different state buildings. People who registered were asked to give their occupation, so that the book read like this, "John Smith, farmer;" "Thomas Brown, carpenter," and so on.

A little golden-haired girl asked that she might register. She was told to write her name and occupation, and this is what she wrote: "Mary Jones; I help mamma."

What a beautiful occupation Mary had! I think that we all ought to have this occupation. I am sure of this, that every child who tries to help mamma and to please Jesus will have the happiest possible life.

WHILE teaching a class in Sunday School recently, the teacher asked, "What was Noah supposed to be doing when the animals were going into the ark?" She received several answers. At last a little girl put up her hand. "Well," she asked, "what do you say?" "Taking the tickets, Miss," said she.

A SUPERINTENDENT requested his Sunday School to get so quiet that they could hear a pin drop. When perfect silence had been secured, a little fellow whispered, "Let her drop!"

A CHILD in Chicago, seeing one of the dental signs, where a set of teeth is kept constantly moving, cried out, "Aunt Helen, did that man blow away all but his teeth?"

DERING a revival in the central part of New York, a little boy was converted who desired to join the church. His father told him he had better wait six months, and see if he could live his religion first. Shortly after, he was in the field with his father, and found a lamb separated from its dam, bleating piteously. The father directed the boy to put the lamb with its mother. The boy replied, "I think we might as well

leave it six months, and see whether it will live or not; and then, if it lives, we can put it with its mother." Feeling the force of the application, the father said, "Put the lamb with its mother, and join the church if you wish to."



WONDER IF IT WILL SQUEAK?

A LITTLE boy sat on the stoop crying. After a while he stopped and seemed buried in thought. Looking up suddenly, he said: "Mamma, what was I crying about?" "Because I wouldn't let you go out to play." "O yes," and he set up another howl.

A LITTLE girl who had a fondness for long words was one day playing school with her dolls. She was speaking quite emphatically, when her mother said: "My dear, do not speak so loud; it is better to speak gently." "Yet, mamma, but you see I wish to make a deep indentation upon my scholars."

"O, I WANT one of those cakes on the table," said a little boy as soon as his mother went out. "No, no," said his brother, "you must not touch them." "Mother won't know it," said the first, "she didn't count them." The other replied, "If she didn't, perhaps God counted."

IT WAS a very hot day, and little Helen, having noticed her father looking at the thermometer several times, asked him about it. "When it's away up," he replied, "the weather is hot, and when it's away down, it's cool." When he went to consult it later on it had disappeared, and he asked Helen what had become of it. "Why," she replied, "I looked at old fermometer way down in ze cellar so it would get cooler."

Bishop Paret was the guest of an Episcopal family in West Virginia. The Bishop likes hard-boiled eggs for breakfast, and his hostess went to the kitchen to boil them herself. While so engaged, she began to sing the first verse of "Rock of Ages." Then she sang the second verse, the Bishop, who was in the dining room, joining in. Then there was silence. The lady herself came, a few minutes later, with the eggs; and the Bishop remarked, "Why not sing the third verse?" "The third verse?" she replied, "O, that's not necessary." "I don't understand," said he. "Why, you see, Bishop," she replied, "when I am cooking eggs I always sing one verse for soft-boiled and two for hard-boiled."—*Penny Magazine.*



HIS FIRST INITIATION.

### The Bootblack's Revenge.

Said Jim: "You had er quarrel with Nidsey, Billy?"

Billy admitted it, but announced that revenge was yet to come.

"Are you goin' ter fight him?"

"Not this time. I'm goin' ter stand aside of him when he's a-shinin' a gent, and when he's finished I'm goin' ter say, 'Shine, sir.'"

### A Splendid Heathen.

The eminent non-conformist preacher of Birmingham, the Rev. R. W. Dale, D.D., as he advanced in years gave up the conventionalities of his profession, and avoided dress that would mark him as a clergyman. His complexion also grew swarthy, and this, with his lustrous eyes, gave him a conspicuously foreign appearance.

An old lady, who heard him preach at Surrey Chapel, and who for years had refused to contribute to foreign missions, at once became a regular contributor. When asked why, she said she had never thought much of missions before; but when she saw what the grace of God had done for that poor Hindoo, she could refuse to subscribe no longer.

Dr. Dale himself greatly enjoyed the story.

### The Bicyclist's Lesson.

Doctor Mellrath and wife returned to Chicago last winter, having completed a three years' journey round the world on their bicycles. According to the report the streets were filled with people eager to witness their home-coming.

One of a group of persons who watched the scene from an upper window as the globe-trotters, escorted by hundreds of local cyclists, wheeled into view remarked:

"Well, there they come. Now I'd like to know what they have gained by that long ride, so full of hardships and privations."

"Did you see them when they rode away from here?" asked another.

"Yes."

"Did you notice they had dropped handlebars, and rode with a hump?"

"I think I did."

"Well, they're coming back with raised handlebars, and are sitting up straight. That was worth the trip, perhaps. They have learned how to ride a bicycle."

### A Second-Class Passenger.

A station agent in New Jersey saw a man walking on the tracks of the Lehigh Valley Railroad. On his back he carried a huge package, apparently containing household utensils as well as clothes. He seemed tired, though he trudged sturdily on. He had not, however, acquired the veteran tramp's skill in walking on the ties, and his journey was evidently telling on his physical powers more than the same distance by the roadway would have done. The agent stopped him and ordered him off the track, telling him that he was liable to arrest for trespass, besides incurring the risk of being killed by a train. The man, who was a Hungarian, demurred and produced a railroad ticket, good from Jersey City, to Scranton, Pa. The agent looked at him in amazement, and asked him why he was walking when he might ride. The Hungarian replied that he thought the ticket gave him only the privilege of walking over the road. His right was explained to him, and the man delightedly boarded the first train that stopped. A singular mistake is often made by Christians who do not avail themselves of their privileges. They toil through life bearing their burdens of care despite the fact that God has undertaken to bear all their care for them.—*Christian Herald.*

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