

PAGES

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THE GOOD SHEPHERD

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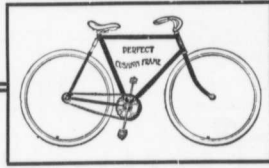
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Spiritual Business Meetings

Many a business meeting has been held that discussed in a discouraged way the low condition of the society and that broke up without a ray of hope for the future, and yet there were present at that meeting the best members of the society, as is usually the case with business meetings. Now, if the members present who lament the lack of spirituality in the Endeavor prayer-meetings would just have a good prayer-meeting then and there, how it would help them all! Being of one mind and in one place, what is to prevent having a business meeting that is all the prayer-meeting ought to be? The trouble is that we depend too much on methods and not enough on the Spirit of God. Our business meetings have been too much routine affairs, without enough spirituality in them.—The Lookout.

Finders Rewarded

The following unique notice was fixed to a church door recently in England:

Missing.—Last Sunday, some families from church.

Stolen.—Several hours from the Lord's day, by a number of people of different ages dressed in their Sunday clothes.

Strayed.—Half a score of lambs, believed to have gone in the direction of "No Sunday-school."

Misaid.—A quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

Wanted.—Several young people. When

last seen were walking in pairs up Sabbath-breakers' Lane, which leads to the city of No Good.

Lost.—A lad, carefully reared; not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.

How to Warm Up

The English Christian Endeavor Times gives the following excellent rules for starting a fire in a cold Christian Endeavor society:

1. Let the social committee get all the sticks together, i.e., have the seats upside down at the back of the meeting-room, placing them one by one at the front as the members come in.

2. Let the prayer-meeting committee bring a box of matches, i.e., provide opportunities for every one to take part; and let them go down on their knees to kindle the fire.

3. Let the sunshine committee use the poker judiciously. "Provoke unio leve and good works."

4. Let the lookout committee blow the bellows. Look up, and seek to infuse a divine glow into lukewarm members.

5. Let the evangelistic committee take "a live coal from off the altar." Burning lips fit Endeavorers to "pluck brands from the burning."

Above all, let each member stir up the gift within him to a flame; so shall others be set on fire, and it will be seen how great a matter a little fire kindleth.

THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VIII

TORONTO, APRIL, 1906

No. 4

Good Sense.—Father Gopon, the priestly leader of the Russian people in their fight for liberty, is showing his good sense by appealing to his comrades to cut loose from the rabid revolutionists. He is convinced that a republican government must be developed by time in Russia. When such leaders come to the front, light will begin to shine in darkened Russia.

✕

Methodists in Parliament.—There are more Wesleyan Methodists in the new British Parliament than ever sat in that august body before. There are twenty-seven in the list, mostly Liberals in politics, though two or three were elected as Labor representatives, and one as an Irish Nationalist. There is just one supporter of the late Balfour administration among the twenty-seven.

✕

End of an Age.—Count Tolstoi, in an interview with a London correspondent, called the present situation in Russia "the end of an age." He says: "As you grow older day follows day, and there does not seem much change till suddenly you find that the people speak of you as an old man. It is the same with an age in history; suddenly it becomes old and out of date; it is finished."

✕

A Pertinent Question.—The race of continuance is rare. How many begin to work, and the heat overcomes them or the sound of the passing music of the world attracts them from the harvest-field! Dr. Grenfell, of the Mission to Deep-Sea Fishermen, met D. L. Moody and told him he owed his conversion to services conducted by him fourteen years previously. Moody's immediate question was "What have you been doing since?"

✕

The Spirit of the Age.—Bishop Goodsell, lecturing before the students of the School of Boston University on "Amusements," told a significant story of his experience some years ago when standing, in company with a millionaire manufacturer, before the magnificent falls of the Yosemite. The soul of the Bishop was lifted up in awe and veneration at the wonderful works of nature as he watched the splendid rush of the waters. He was "trying to get somewhere" in his own impressions of the majesty of the spectacle, when he was suddenly "recalled to earth with a thud" when the millionaire exclaimed: "I wish I could turn that stream through my tan-

yard!" That sort of Philistinism, which takes the mercantile rather than the poetical and the spiritual view of life, is too rife in America to-day. The tanyard is all right in its place, but the Yosemite and the Niagaras can be put to a better use than turning mill-wheels or coining new dollars for old misers.

✕

Religious Tolerance.—We are quite sure that there is nothing that the nominal disciple of John Wesley so much needs as a new baptism of religious tolerance, for John Wesley said: "Condemn no man for not thinking as you think. Let every one enjoy the free and full liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason or persuade men into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all."

✕

Personal Work.—The Cumberland Presbyterian tells an inspiring story of personal work by a very unusual method. A Christian locomotive engineer bought a number of New Testaments, and wrote letters addressed to each section foreman on his run, begging the foreman and his men to accept the gift of the book and to read it among themselves at their noon hours of rest. As he passed each group of workmen he threw out of the engine cab one of the Testaments with a letter wrapped around it. Nearly every foreman on the road responded with a note of the most appreciative thanks. One wrote: "Your present is a thousand times appreciated. I have some mighty wicked men on my gang, but I trust that they may come to understand before it is too late that sinners should turn and seek the kingdom of God. I once was a good man, but I wandered away, and I thank God that you have called my attention to the light again."

✕

What has been Wrought.—As John's doubting disciples when they asked our Lord, "Art thou the Christ, or look we for another?" were referred by Him to the actual works that He had done: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached," so the Epworth League, when asked for its credentials, may humbly imitate its Master and point to what He

has wrought through it. Thousands of young people have learned to acknowledge their Lord before men and have been set at work for Him in an infinite variety of ways. A catalogue of these different kinds of work would occupy a volume. Hundreds of thousands have been brought to Christ and into His Church. Millions of dollars have been given for missions through the various denominational boards. Sick-rooms, hospitals, prisons, city missions, and neglected country neighborhoods have felt the touch of the Young People's Society. The sailor on the sea and the soldier in the barracks have been blessed by it. Schools have been permeated by its spirit; household religion has been promoted, family worship established; Sabbath-keeping, temperance, and personal purity have been advanced by its direct efforts. In foreign mission lands, no less than at home, has God used it, and in many unusual ways, for the glory of His name and the uplifting of His kingdom.

✕

The Patent Medicine Evil.—At a recent banquet in Montreal, Earl Grey, Governor-General of Canada, gave the patent medicines some hard hits. He said: "I have had quite a new experience since I came to Canada. I do not know why, but when I read my daily newspaper I find that nobody need ever consult a doctor. I am told in my papers that if I want to fool a lazy liver, if I want to cure catarrh, or take away headache, or any other ache, all I have to do is to take some of the syrup or pills or other patent medicine, which will make me well in the shortest possible time, without ever going to a doctor at all. I do not know how far these may be all right, but at the same time I believe, speaking privately among friends, that there are certain of these advertisements which, if I were to follow them, would result in my having to consult my friend Dr. McDougald. To speak seriously, if I may, I picked up an advertisement the other day of our old friend 'Peruna'—I believe whiskey is called 'Peruna' in polite circles now—and I bought a bottle and sent it to an analyst, and the report came back to me that it contained 41.05 per cent. of proof spirit. I also read in another newspaper that a very high official in Washington has stated that millions of children are murdered every year through these medicines, and to increase the tragedy of it, at the hands of their mothers, who sin in ignorance by administering to their squalling progeny soothing syrups and pain-killers which have been brought to their notice by the newspapers."



Notable Canadian Monuments



II.—Memorial of a Terrible Marine Disaster

A SHORT time ago a monument was erected at Terrance Bay, near Halifax, N.S., by the White Star Steamship Line, in memory of those who perished in the loss of the steamer *Atlantic*, which was one of the world's greatest marine disasters. The monument, which was unveiled on December 7th, by the Rev. W. J. Ancient, one of the heroes of the disaster, tells the mournful story simply but eloquently in the following words :

"Near this spot was
Wrecked the SS. *Atlantic*,
April 1st, 1873,
When 562 persons perished,
of whom 277 were interred
in this Churchyard.
This monument is erected
as a sacred memory by
a few sympathetic Friends.

Jesus said :

"I am the Resurrection and the Life."

The *Atlantic* was one of five sister ships built by the White Star Line, a new steamship company formed by English capital only two years before. They were all four-masted iron

off her reckoning. The captain was asleep when she struck on Marr's Rock, near Prospect, about twenty-two miles west of Halifax, at 2:30 o'clock on a fairly clear morning, in a rough sea. The shore was not over three hundred yards distant; but so wild was the coast, and such a heavy sea prevailed, that even that short distance was terribly difficult to navigate. Everything seemed to contribute to make the disaster complete.

Soon after she struck, the captain ordered all the women and children to be kept below until the boats were ready to launch. When the *Atlantic* rolled over and became submerged up to her rigging, as she did in a very few minutes, every woman, and every child but one, was fastened in that huge coffin, and died like rats in a trap, probably many of them asleep.

The first sea swept away all the boats on the port side, and when the ship keeled over to starboard, all the remaining boats were crushed, leaving those on board helpless.

Third Officer Brady, who acted heroically throughout, swam with a line to a large rock a short distance away, and a number of those on board reached a place of safety there, where they remained until rescued the following day. Many, however, perished in attempting to reach the rock, or died there from cold and exposure. From the rock Brady again swam 250 yards with a line to the shore, and many were rescued by the assistance of the line.



MONUMENT ERECTED IN MEMORY OF THE "ATLANTIC" WRECK
Scene at the Unveiling Ceremonies.

ships of about 3,700 tons, 420 feet in length, and of 600 horse-power. In all respects, they were the finest steamships then afloat. The *Atlantic* left Liverpool on March 20th, 1873, bound for New York. Finding that she was short of coal (a matter which afterwards aroused strong criticism of the company), Captain Williamson decided to put into Halifax to replenish his store.

The committee appointed by the Legislature to inquire into the disaster, found Captain Williamson blameless up to this point, although it was charged in New York papers that he was habitually intoxicated; but from the monument when the *Atlantic* was headed for Halifax, it was only too evident that no proper watch was kept, that most inadequate soundings were made, and that the ship was out of her course and

All night this awful scene was being enacted. When day broke, a little knot of Prospect fishermen were gathered on the shore. At great risk they launched a boat, which they had to drag for a long distance from another part of the coast, and began their heroic work of rescue.

The half-drowned and almost wholly naked passengers and crew were tenderly cared for by the fishing folk, who impoverished themselves—never far from impoverishment—by giving them of their best in food, raiment and care. Disgraceful scenes were witnessed on shore, however. Many of the crew of the *Atlantic* were of the lowest possible class, picked up around the docks in Liverpool, and although just snatched from an awful death, they immediately busied themselves, not in the work of rescuing others, but in rob-

big the bodies washed ashore, even going so far as to hack the fingers of the dead to remove the rings thereon. Many robes were thus committed, but not in a single case by natives of the place.

The *Atlantic* had 976 souls on board when she left Liverpool. Of this number 562 perished, 277 of whom were interred at Terrance Bay.

Whenever the wreck of the *Atlantic* is written about, the name of Rev. W. T. Ancient is coupled with it as the hero of the occasion. This gentleman, then a missionary at Turns or Terrance Bay, some distance from the wreck, did not arrive on the scene until all the survivors had been rescued with the exception of two of the ship's officers, who were high up in the rigging. He induced a crew of four men, by sheer force of will, to row him to the wreck, where the chief officer was still clinging to the rigging. The men were at first unwilling to go, fearing death for themselves, but the stronger will of Mr. Ancient "won out," and through his efforts the first mate and a boy on the wreck were saved. It was very appropriate that this gentleman should unveil the monument which has been erected on the site of the disaster.

Writing of Mr. Ancient's heroism the *New York Herald* says: "When horrors such as the wreck of the *Atlantic* come before us we can at times distinguish the highest attributes of manhood rising amid the gloom of death to make known the kinship of man to our ideals of the Divine. The rock that shivers the stately ship, the vessel that breaks upon the rock, the water that swallows the hurricane that tosses the waters, are things material and insensible. Men alone amid all "the horrid war of winds and waters raging" can stand out from the infernal surroundings with a gleam of the god-like in his brow. Sudden disasters, like revolutions, produce their heroes from unsuspected sources. They are tossed up by the waves as it were, and the world can admire, although it may not understand! That one of the heroes of the wreck of the *Atlantic* should prove to be an Episcopal clergyman, Mr. Ancient, ought not to astonish any one; but because of the very fitness of the man's profession for his self-abnegation, his courage in a good cause, his devotion to the Master's doctrine of charity, may well find cause for wonder."

X A Young Man's Brain

BY REV. W. McMULLEN, B.A.

THE brain is intended for use, although some might as well have had cephalic sawdust. Use other people's, but don't forget your own. Hands, feet, eyes and ears are of small account if the brain is dormant. The brain seldom wears out; it will stand almost unlimited work, and survive almost unlimited worry.

Don't despise your own. You must think for yourself. If not, you do not think at all. God never made men for parrots, and nothing is yours until it has been ground in your mill.

Thinking is not always easy, perhaps is seldom easy, and it is sometimes painful, and yet it is one of the narrow doors to higher manhood.

The problems that meet young men to-day are neither few nor simple, and yet they clamor for solution. We may not in our lifetime reach the ultimate answer; perhaps only an approximate one is possible to us to-day, but we cannot be forgiven if we do not try. The thoughtlessness of the careless will avenge itself, and we have need of earnestness. The trifler is close kin to the idler, and both are not far removed from the vicious. That does not mean that youth should assume the solemnity of age and bear to-morrow's burdens to-day. Youth has an undoubted right to all its sunlight, music and flowers, and love and friendship belong naturally to early years. There will be time, however, for laughter and play, and time also for taking up the young man's burden, and doing what lies in you toward the lifting of the race.

Your mind may never raise you to eminence or fame, and it may not coin thought into fortune, yet some spark from your lowly fire may kindle another that shall set a continent ablaze.

Don't become a dwarf. Small ideas make small men. Great thinkers have great themes. Great themes make great men. You may spend a lifetime catching flies or inventing a mouse-trap, but it is purely an ignoble life.

To-day we think we travel fast, and we imagine we practical

men, in our practical age, with our practical ways, that we have left the thinker, the dreamer, behind. Time is too short for thinking, and so we hurry on to find, when we reach the next milestone, the thinker is there before us. To-day, as yesterday, the brain outruns the feet. The thinker is not the theorist. A theorist is usually an echo of the past; the thinker is rather the voice of the future.

The vast problems of the forgotten past are with us yet, the mystery of God, the mystery of man, the mystery of pain, and the mystery of this vast, limitless universe.

In addition, our complex civilization presents strange and unexpected situations, and solutions to the problems of the city, the all-devouring, restless city, with its wealth, its artificial life, its sin and misery, the possibility or impossibility of having representative government honest, the possibility or impossibility of having Labor and Capital meet as fellows and partners—these and like problems will engage and should engage our attention for years to come. Try to cover your ground. Many remedies highly vaunted to-day are but of local and limited application. They have their use, but they are too narrow to cover all the conditions they profess to meet.

Don't be a faddist. Don't imagine you are the only thinker in your circle. Be more willing to listen than to talk. Give your eggs time to hatch. The setting hen is usually quiet; if she spend too much time clucking you may make up your mind the chickens will be few.

Be as modest as possible. To-day is not perhaps the day of modest men, yet we all recognize that modesty was once a virtue and may be again. Greatness does not need a trumpet and wealth can afford to go shabby. Don't be afraid to dig. There is much mental rubbish in the world, and it sometimes passes for rock, but if it were all removed the rock would be still untouched. There are certain things, however, that are too high for our thought, and God lies forever beyond the compass of man. There is a Christian sense in which He is and must remain the Unknowable, but what lies within our ken we may know. The Christ of God is the last revelation and is worthy our highest, our best thought. Think on these things.

Alvinston, Ont.

Modern Crusaders

IN referring to the Student Volunteer Missionary Convention recently held in Nashville, the *American* of that city says: "The Volunteers in this movement are mindful of the Crusaders because both of the zeal and arduousness of their undertaking. The voice of Peter the Hermit calling on the knightly valor of medieval Europe to redeem the Holy Land from the rule of the infidel was not unlike that of the cry of the Volunteers who now seek to stir up an ardor among Christians that will make the reign of the Messiah everywhere recognized. The Volunteers have a more spiritual purpose than had the Crusaders, or, at least, their conception of Christian duty has a higher aim, one more consistent with the spirit and purpose of Christ than that which inspired the valiant knights who followed the banners of Richard, Philippe or Godfrey of Bouillon. The Crusaders of old contended for substantial things, for Christian power and rule in the Holy Land of Palestine, but the Volunteers wish only a spiritual conquest of all people who have not yet learned that the Redeemer lives. Despite the war-like concomitants there was a wonderful awakening of Christian zeal brought about by the crusades, and though the movement practically failed in the somewhat chimerical purposes for which it was instituted, there was a resultant good that advanced the world's power of thought and general enlightenment and brought modern civilization out of medieval darkness. Though the Volunteer Movement may not succeed in the realization of its purpose in the present generation, there is a vast good that it may accomplish with far-reaching future benefits to the world that we are now no more able to divine than did those who died at Antioch or St. John d'Acre know of the impetus of civilized progress that would follow the seemingly fruitless pouring out of their blood."

LIFE passes, riches fly away, popularity is fickle, the senses decay, the world changes, friends die. One alone is true to us; one alone can be true; one alone can be all things to us; one alone can supply our need.—John Henry Newman.

× Toronto's Interesting Zoo

OF course it is not as large as the Zoological Gardens in London, but the Zoo in Riverdale Park, Toronto, is a decidedly excellent collection of wild animals and birds, which has been built up during the past few years, largely by the generous gifts of private individuals. It is located right in the city, and is easily reached by street cars. Visitors to the city who have an hour or two to spare could not spend them in a more entertaining way than taking a run to Riverdale Park to watch the diverting antics of the monkeys and little black bears, the fierce poses of the lions, and the restless swaying of the elephant.

At Riverdale there are naughty ocelots—miniature leopards in appearance—and raccoons; foxes, with a butter-would-not-melt-in-my-mouth expression of face, in neighboring cages, and sun-bears, this last a sort of pocket edition of the family of bruin. Such jolly little beggars—sleek of body with tawny colored crescent markings on their necks. As agile almost as monkeys, they are a great delight to the children as they climb up to the roof of the cage and hang by their paws, swinging back and forth and performing antics of every description. They might be designated the clowns of the menagerie.

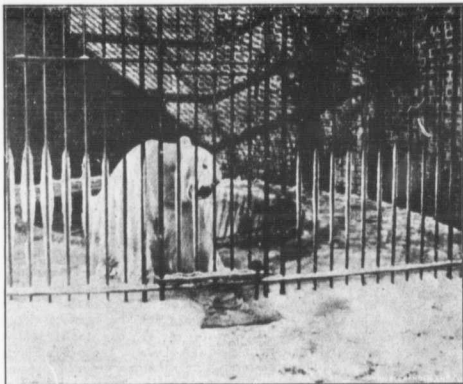
Of course the elephant is one of the most attractive exhibits in the park, especially to the little folks who occasionally enjoy a ride on the huge-beast's back. One wonders when the animal rests, for she seems to be constantly on the move, although her sphere of activity is limited on account of being chained by the hind leg. The manager says that her nervous system is of the most delicate description and that on occasion she can literally tremble like a leaf. This one would scarcely expect of a lady weighing some three hundred-odd pounds over two tons weight. A small friend aged four, upon a recent visit to the Zoo, stopped in front of the ever-charming monkeys. One sat with tail well displayed, and she insisted that he was an elephant. "No," said her mother, "that is a monkey." "He must be an elephant, mother," she repeated, "because"—pointing to his tail—"there is his trunk." A small boy was heard inquiring anxiously why the elephant wore her tail on her nose!

A writer in Toronto *Saturday Night* says: "Of the feathered inhabitants of the Zoo, the marabout stork is the most striking, with his long, thin legs and enormous beak. He looks like an old man who has outlived all his illusions, and, like some of the aged human species who have deteriorated, he puts upon the pleasures of the table a high value. Make a feint of throwing something toward this pair—real feeding is discouraged at Riverdale—their eyes glitter greedily and their great bills open simultaneously with a click like machinery to snap the imaginary morsel. Japanese phenix fowls, with graceful, arching tails—small at present, but which after the second moult will grow to fully five feet in length—are, with the gorgeous peacocks, an interesting group. So, too, are the tiny white domestic fowls, who wear such curious purple combs and wattles. None wear more brilliant hues than the Oriental pheasants, who seem to have combined a little of everything in their makeup.

"Practically all tropical and arctic animals reach America via Hamburg, Hagenbeck of that port being the largest dealer in the world in this line. Seasickness has killed many specimens, the poor beasts suffering greatly and often fatally from the effects of *mal de mer*.

"Most people's opinion of Nansen, the polar bear, is that 'much thinking hath made him mad.' Such, however, is not the case. With a philosophy that some of the higher animals might with advantage copy, he is trying to accommodate himself to his surroundings. The swimming see-saw movement is as near as he can get to the motion of his native

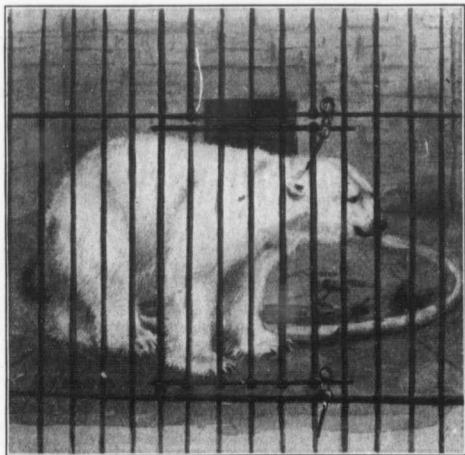
haunts, peering between, above and about floating pieces of ice in quest of young walrus or seal at play. What a glorious fellow he is! surely the most beautiful in captivity. Salt baths, and I know not what other toilet luxuries, help to keep him in his present perfect state of spotlessness.



WINTER AT RIVERDALE ZOO—THE BIG WHITE BEAR

"Nansen seems specially a pet with Toronto animal lovers, perhaps because he has grown up from comparative babyhood here. His footmarks measured but four inches when he first came with his little brothers from the far North; now they are two and a half times that size.

"The lioness has been admired greatly, and to judge by the prices offered for her Venus is an exceptionally fine beast. The cubs are a great attraction, not the least of their



SUMMER AT RIVERDALE ZOO—IN DURANCE VILE

claims to popularity being that they are native-born *Torontonians*—the first cubs raised in captivity in Canada. Grim and unfriendly as the monarch of the forest can be, there is a fascination about him which few other animals possess. To be lion hearted is not a pure figure of speech. Much as he

seems to chafe at his captivity there are moments when the brave heart casts off the weight of present woes and may be tempted to a frolic. Not so the tiger; nothing has ever been discovered to overcome his sullen acceptance of his fate, and he has no bright moments such as come to his royal fellow-sufferer.

"The bactrian, or two-humped camel, was introduced to me at close quarters—a privilege for which, with many other kindnesses, I have to thank the courteous superintendent. What strange bony structure is he builded upon! Never before have I given him sufficient credit for benevolence of expression nor for a softness of eye which rivals that of the deer."

Your League

BY REV. E. W. EDWARDS, B.A., B.D.

NOTWITHSTANDING the vast number of martyrs who have written indelibly the truths of the Gospel upon the consciences of empires, and the frequent records of bitter struggle between factions that have ever been springing up within the church, one of the outstanding lessons of church history has been the tremendous amount of room for talent and devotion. Even yet Christian forces have scarcely begun to cover the ground that is waiting for pioneer seed-sowers and gospel-bearers. In short, there always has been, and, for a great period yet to come, always will be great need for all available talent and enthusiasm in missionary activity. Side by side with this lesson stands another. The ebb and flow in the buoyancy and vigor of Christian communities, a fact so noticeable when one compares different sections and periods of the Church, is largely due to fluctuations in Christian experience.

Let it not be forgotten that one of the great functions of your League is to discover and to quicken into activity such latent powers as may lie in reach. In some real sense your society must be a training school of Methodism, and, through Methodism, of the Church catholic. The value of the League will be found in its capacity for giving, or in serving as a faithful auxiliary of the Church as a whole.

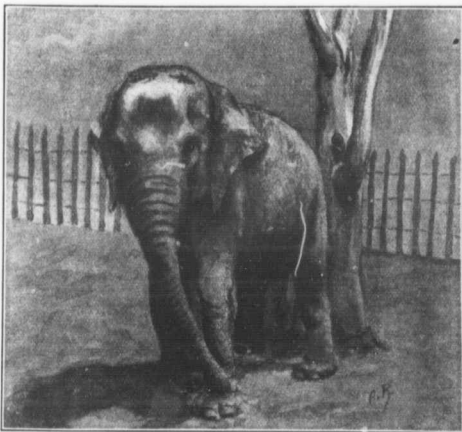
Such strength, however, does not consist merely, or even largely, in the preparation of splendid essays, or in the massing together of telling arguments in debate. Ability without consecration is for the most part but dead stock as far as Church work is concerned. Of this truth the Church has had many examples. The schoolmen of the middle ages gave evidence of much learning as they argued against each other, but most of them seem to have given but little careful study to the Bible. The result was that much of their writing was lacking in that vigorous Christianity which is so evident in the works of Wesley and Fletcher. It is not mere talent that the Church is asking the League to supply, but Christianized talent; not merely such as can be heated, but such as can be ignited. Perhaps no lesson of the lives of the early Methodist heroes is more evident than that they were talented men on fire. Their chief business seems to have been to ignite.

Now, if your League can do such work for the church to which it belongs it will be doing God's service in spirit and in truth; and there will then be scattered throughout Canadian Methodism real modern schools of the prophets which are helping to make provision for a marked advance in Christian achievement in this generation.

Tiverton, Ont.

O God, thou knowest what is the battle with each one. Wilt thou help every one of us to gain victories in his own place and over his own nature. May we not be weary in well-doing; may none of us feel as though it were too long a strife, or too hard to bear.—*Beecher.*

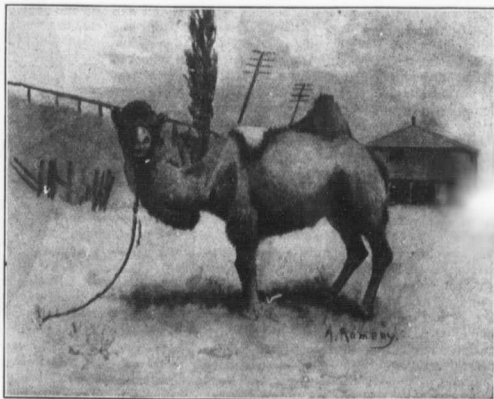
THE traveller by rail along the north shore of Lake Superior sees at some places a high rock close to the train on either side. A path has been blasted through the rock just wide enough for the track. The "mountain" has been levelled. At other places carload upon carload of ballast has been used to fill up some "valley." And then, too, the train sometimes



LALLA ROOKH

dashes into a tunnel cut to make a "straight" course for the track. All this work had to be done before the rails could be laid or the trains run. Now there is a great highway for the interchange of products and manufactures between East and West.

There are mountains of another kind in our lives that need to be levelled. Mountains of pride and selfishness and dead. Valleys there are that must be filled up—the absence of love, the lack of helpfulness, the neglect of duty. And crooked places, as well, to be made straight—the deceits and dishonesties of greed and desire. Like the messenger announced by Malachi



THE ARAB'S FRIEND

who should prepare a way for the Messiah, is the discipline, stern and sharp often, that clears away these obstacles. But it is all worth while. For once rid of these things, the way may be built along which the blessings of heaven may come to us.—*East and West.*

A Great Sunday School

BY THE EDITOR

THE largest Methodist Sunday School in Canada, in actual attendance, is that of Parkdale Church, Toronto, which has a total enrollment of 1,140, exclusive of the Cradle Roll, and an average attendance of 719. The attendance for a considerable part of the year is much higher than this, but during the summer many of the scholars and teachers go out

decidedly exceptional. The custom ought to be very much more general.

The Intermediate Department numbers 480, and occupies the schoolroom upstairs. About half of the classes are provided with separate class rooms, and the teachers all have tables. On lifting the lid of one of these you will find a sufficient number of Bibles and hymn-books to place one in the hands of every scholar. The hymn books contain music as well as words. In some cases the scholars cluster around the tables. This is a modern idea, which has not yet been introduced into many schools, but it has decided advantages.

The Senior Department is accommodated downstairs, and consists of an adult class of about 100, taught by Mr. Buchanan; a young people's class of 160, taught by Mr. Ivor E. Brock; and a second adult class of 20, taught by Dr. Galbraith. There are, however, a lot of boys in the upstairs classes that are on the verge of being regarded as seniors. There are 140 boys and young men in the school who are over sixteen, so that the problem of retaining the older boys seems to have been fairly well solved. The lads all seem interested in the school, and are loyal to it. The question of cutting loose from it never seems to be mentioned. On Sunday, March 18th, there were 901 present, and there were as many boys as girls, while there were as many young men as young ladies. Where is there a school that can equal this?

One of the most interesting features of the school is the Primary Department, under the direction of Mr. and Mrs. P. Rutherford. This numbers 121, and there is frequently an attendance of over 100. It is worth while to step into this room and hear the little folks sing. Mr. Rutherford ought to be proud of his primary choir as they sing like nightingales. The instruction is given in narrative form and impressed by the help of the blackboard. There are several



MR. W. V. ECCLESTONE
Superintendent Parkdale Sunday School

of the city, which greatly reduces the average for the year. On one Sunday in July there were only 311 present.

Large membership rolls and full classes do not, however, make efficiency. The Parkdale school is noted for something else besides its bigness, as it is thoroughly organized and well equipped. When Mr. J. W. St. John resigned from the superintendency it was thought to be an almost impossible task to obtain a successor who would keep up the school to the same degree of success, but a very happy choice was made in the selection of Mr. W. V. Ecclestone, under whose direction the school has steadily prospered and increased in numbers. The secret of Mr. Ecclestone's success seems to be that he puts into his Sunday School work the same energy, system and perseverance that he manifests in business. He does not try to do everything himself, but allows his assistants, Mr. Smith, Mr. Fuce and Mr. Mountain, to take a fair share of the work. The influence of the Superintendent's splendid ability for management is, however, seen in every detail.

The exercises begin promptly every Sunday afternoon at a quarter to three and usually close at four o'clock. The singing is a feature of decided interest to the visitor, as it is exceedingly hearty and even enthusiastic at times. The school is fortunate in having a conductor of remarkable ability in Dr. Palmer, who seems to take a great delight in his work. He enters into the spirit of the hymns with wonderful zest, and his own enthusiasm seems to be contagious and everybody has to sing. It is worth a great deal to a Sunday School to have a musical leader of this kind. The orchestra is, of course, a great help, numbering as it does over twenty excellent players.

Just above the platform there hangs, fifty Sundays in the year, a beautiful silk Union Jack, as the Superintendent believes that there is a close relation between religion and patriotism. In the United States it is an almost universal practice to display the national flag, but in Canada it is



REV. W. H. HINCKS, L.L.B.
Pastor Parkdale Methodist Church

lady assistants, who render valuable aid. When one of the little folks gets into any trouble and begins to cry, he is immediately taken up into the arms of one of these kindly women and "mothered" in the most soothing manner possible.

Every Sunday the question is asked: "Has any one had a birthday during the week?" Those who are thus honored

Co-operation Between Pastor and People

BY REV. CHAS. E. JEFFERSON, D.D.

SYMPATHY is not complete until it expresses itself in action. Good feelings are not enough. They must blossom in good deeds. Sympathy without works is dead. Minister and layman must work together. When they do this all things are possible. It is because they do not do it that the millennium is so far away.

The curse of the centuries is the delusion that religion is a thing which can be conducted and controlled by the clergy alone. For a thousand years the policy of the Church of Rome fostered this delusion. The entire administration and worship of the church were monopolized by the hierarchy, while the laity degenerated into disfranchised spectators. In many countries this is Catholicism still. One of the soundest which every tourist through Europe brings home with him is the monotonous droning of the priests heard in all the cathedrals and churches. Whether any one is present or not, the industrious repetition of unintelligible words goes on. Christianity seems to be a vast machine whose wheels must be kept everlastingly turning, and whether the turning has any effect on human life or not, it is the business of the clergy to keep the machine grinding. From such foolishness Martin Luther endeavored to deliver Christendom, but three hundred years after his death we have not yet reached the promised land. The virus of the Roman poison is in us still. Errors ingrained by the precept and practice of centuries are not easily eradicated. The luxury of looking on while the priest does the work is too sweet to be surrendered. We count ourselves Protestants, but retain the temper and habits of our Roman Catholic ancestors. In theory we hold that every Christian is a king and priest unto God; that the veil has been rent in twain, giving every follower of Jesus unhindered access to the holy of holies; that to every redeemed soul the command is given, "Go, disciple the nation;" and that all church-members—both laymen and clergymen—are brethren in the Lord. This is our theory but we shrink from living it.

In many a Protestant parish the minister is practically a priest. To him are committed all the mysteries. His privileges and powers are unique. He must do all the thinking, planning, planting, harvesting. He is responsible for everything that happens, from the conversion of a soul to the creation of a deficit. To him are given the keys of the kingdom of heaven. Whatsoever he binds is bound, and whatsoever he looses is loosed. The church is known by his name. Its own members have a habit of speaking of it as though they were outsiders. If for any reason prosperity lingers, the fault lies at his door. The laity are spectators. They look on, listen, put money into the contribution box. This latter makes them bold to do more. They criticize, pass judgment, even crowd into the seat of the scornful. The church is a Sunday theatre, and they take a box for the season. The preacher is the star actor, and the quartet furnishing music between the acts. This is not caricature. It is a photograph—a snap shot taken on the spot—of a section of current Christianity. The photograph may suggest why we have so many distressing and unsolved problems. Until laymen become helpers, yoke-fellows, servants, fellow-laborers, heralds, pastors, fishers of men, co-workers with their leader and with God, the church, is of all institutions, most miserable, and we are yet in our sins.

Is there a church problem which co-operation will not solve? Take, for instance, that of the Sunday evening service. Church members are rapidly reaching the conclusion that for them one Sunday service is sufficient. Their conviction is also steadfast that the pastor should preach a Sunday evening sermon. The pastor goes into the pulpit and his people remain in their parlors. The result is a disheartened preacher, and an appalling area of unoccupied pews. This is the Sunday evening problem! How can it be solved? Simply by laymen going to church on Sunday evening. Why should they not go? If the need for an evening service has vanished, then by all means let the service be abolished. Each church must determine this for itself. What sense is there in squandering the time of the sexton and the nervous energy of the preacher in keeping up a service the need of which has

disappeared? But needed or not, so long as the service is maintained it is the duty of laymen to attend it.

"We must keep the church open," cry the stay-at-homes, not knowing what they say. When is a church open? When the doors are unbolting and the gas is lighted? No! When a church keeps open house it itself must be present to welcome the guests. An open church means a church with Christians in it ready to welcome all comers. The world cares nothing for empty church buildings. Without people in them they are cold as refrigerators and depressing as sepulchres. A dwindling and deserted church service is one of the deadliest of all enemies of faith. Better hold no service whatever than a service with an occupant in every tenth pew. The Sunday evening service is not attractive unless made so by the Lord's people. Where people in large numbers congregate other people want to go. It is a cold world, and a fire always draws a crowd. There is no fire so congenial and attractive as that kindled by a large worshipping congregation. To suppose that the unconverted are going to rush into church buildings left vacant by the very men who profess to believe that "he that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned," is to indulge in the supposition of a fool. A preacher of extraordinary gifts may draw a crowd into a building, but little is gained unless laymen are present to draw the crowd into the kingdom of God. It is not the preacher but the church against which the gates of Hades shall not prevail. When laymen work to fill the churches, preachers will preach better than they do. Every minister ought to have as many assistant pastors as there are members of his church. Unless backed up by his church he can do nothing. Peter was mighty on the day of Pentecost, not because he had a fluent tongue, but because there stood behind him one hundred and twenty men and women in whose faces there lingered traces of the glory of the tongues of fire.—From "Talks to Earnest People."

The Lord is Risen

"THE LORD IS RISEN!" Such is the salutation with which the members of the Greek Church greet each other on the morning of Easter Day, and such is the salutation which we send out to our readers on the occasion of the recurrence of this great festival.

"The Lord is risen!" The words assert a fact which is one of the best attested things in history. "I have been used," said the great Dr. Thomas Arnold, "for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort to the understanding of a fair inquirer, than the great sign which God has given us that Christ died and rose again from the dead."

"The Lord is risen!" Then all the claims which He put forth in His life are fully and finally confirmed, for He pivoted His whole mission on His resurrection from the dead, and when the Jews sought from Him a sign, He referred them to His rising from the grave. In the same way His apostles continually appeal to it in support of His statements. Did He claim to be the Son of God? then Paul says, "He was declared to be the Son of God with power according to the spirit of holiness by His resurrection from the dead." Did He assert that a day is coming when the Son of Man shall sit on the throne of His glory? then Paul alleges that God hath given assurance of this to all men, in that He hath raised Him from the dead. Did He proclaim that all who are in their graves shall hear the voice of the Son of Man and shall come forth? then Paul affirms that He is Himself risen, "the first fruits of them that sleep." Did He assure men that He came to lay down His life a ransom for many? then Paul has said, "if Christ be not raised your faith is vain, ye are yet in your sins." Thus the resurrection of Christ is intimately, yea, inseparably connected with the

Gospel. There is no Gospel if there was no resurrection, and so in the blessed salutation, "The Lord is risen," we have anew the assurance that in trusting in Jesus for salvation we are not leaning on a broken reed, but relying upon One, the efficacy of whose work has been endorsed by the grandest miracle the world has ever seen.

"The Lord is risen!" What then? "what manner of persons ought we to be in all holy conversation and godliness?" That event has widened the scope of all our plans and purposes. It is told of Michael Angelo that on examining the work of one of his students he took his pencil and wrote on it the one word—"amplius"—wider. So the resurrection of Christ has written "amplius" on the human heart. It has added the domain of eternity to that of time, and taught us to live not for the present merely, but for the future. Moreover, it has given us a new support through life, and enabled us to maintain our courage in the face of most depressing difficulties. Our languishing spiritual lives are reinvigorated by the grace that comes to us from heaven through the resurrection of Christ, which has bridged for us the river of death. This keeps us from fainting. This rallies us in weariness. This rouses us in torpor. Our treasures are

beyond the grave. Our lives are hid with Christ, in God, and amid all our experiences one hope shines steadily before us, "I will behold His face in righteousness, I will be satisfied when I awake, with His likeness."

"The Lord is risen!" Why, then, should we mourn over our Christian departed? for He has overthrown the empire of death, and broken the power of the grave. He went into the tomb and conquered there the last enemy, for it was impossible that he should be hidden of death. But when He emerged, He went forth at the further side, making of that which had been before a cave, dark and without an outlet, a tunnel through which His people may pass into the completed life of heaven. We shall see our loved ones in Christ again, and our hearts shall rejoice.

"The Lord is risen!" How shall I face Him at the last? That is the question of questions for every sinner. For His resurrection is the assurance that He will come to judgment. As truly as the one is in the past, the other is in the future. Let us learn from the one to prepare for the other, and as the "Easter Day in every week" comes round, let it press home on each reader the question, if it be true that Jesus Christ is risen from the dead, am I living as I ought to live!—*Rev. Wm. Taylor.*

The Ownership and Lordship of Christ

An Address Delivered at the Student Volunteer Convention at Nashville by MR. J. CAMPBELL WHITE

THE beauty and power of his life were fully explained when Martin Luther said, "If any one would knock on the door of my breast and say, 'Who lives there?' I would not reply Martin Luther, but would say, The Lord Jesus Christ."

Paul gave utterance to the greatest practical reality in his life when he said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." In both cases their attitude was merely a recognition of the truth which Christ declared when He said: "Ye call me Master and Lord, and ye say well, for so I am." Nothing can be plainer or more sure than this fundamental fact, that Christ is the rightful Owner and Master of all our lives. "Ye are not your own; ye are bought with a price." "Feed the Church of God, which He has purchased with His own blood." "All things are yours, and ye are Christ's." "I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable

service. For this ownership of Christ extends to all our possessions. The earth is the Lord's and the fulness thereof, the world and they that dwell therein." "The silver and the gold are mine, saith the Lord, and the cattle upon a thousand hills." "All things come of Thee, and of Thine own have we given Thee." When the Holy Spirit came in fulness upon the Apostolic Church this ownership of God was clearly recognized, and it is written of them that "not one of them said that aught of the things which he possessed was his own."

In spite of the emphasis and clearness with which this ownership and lordship of Christ are enforced, nothing is more evident than the practical denial of the fact in the lives of multitudes of professing Christians. Christ could say to our generation as to His own: "Why call ye me Lord, Lord, and do not the things which I say?" And He could not only say it to our generation; could He not also say it to us personally to-day?

The four great cardinal obligations laid upon us by Christ in connection with extending His kingdom are: (1) Know; (2) Go; (3) Pray; (4) Pay. And every one of us ought to obey all four of these commands.

How little knowledge there is of the world's over-ripe harvest fields in view of His command, "Lift up your eyes and look on the fields!" And yet knowledge is at the very foundation of all we shall ever accomplish for the evangelization of the world—not a mere superficial head-knowledge, valuable as that is, but some of the heart-knowledge that will share with the Saviour the burden and the longing for the world's release. For did He not say, "A new commandment give I unto you, that ye love one another; even as I loved you, that ye love one another?" If we do this, our hearts will burn with compassion as did His own.

Some people imagine that the command to "go" only applies to a few who can go into distant lands. It is far more sweeping than that. It says, "Go to every creature and preach the gospel," and some of those creatures are within the reach of every one of us here to-day. Have you done it? Are you willing to do it? "Why call ye me Lord, Lord, and do not the things which I say?" And are you willing to go everywhere in the world-field to which Christ may wish to send you? This is the fundamental question with most of you here to-day. You never will know what Christ's plan is for you until you come to Him in the attitude of willing obedience to carry out any plan He may present, whether it carries you to the utmost ends of the earth or keeps you just where you now are.

And with reference to prayer and to money, how many of us can say that we have obeyed our Lord, not only His specific words on these obligations, but the spirit of His life?

If the railway employees carried out the instructions of their superior officers the way we carry out the commands of Christ, none of us would be safe on the trains. If the Japanese soldiers obeyed their commanders the way the soldiers of Christ obey Him, they would not in a hundred years have accomplished what they did in a single year.

Until Jesus Christ can get enough soldiers to obey Him, He can never, never complete the conquest of this world. The only reason why Christianity does not possess the world is because Christ does not possess Christians.

Three great results always follow surrender and obedience to Jesus Christ: (1) Personal victory over sin; (2) Guidance as to personal service for God; (3) Power from God for a work beyond all human strength.

Two things we must do if we are to let Christ be in any real sense the Owner and Lord of our lives: (1) We must give Him absolute right of way, to work in us and through us, according to His own will; (2) We must tie ourselves closely to the great missionary enterprise, determined to make our lives count to the utmost in the speedy evangelization of the world.

"Anywhere, anytime, anything for the Son of God and the sons of men."

WHY do we not always smile when we meet a fellow-being? That is the true recognition which ought to pass from soul to soul. Little children do this involuntarily. The honest-hearted German peasant does it. It is the magical sunlight all through that simple land, the perpetual greeting on the right hand or the left between strangers as they pass each other, never without a smile. This then is the "fine art of smiling," like all fine art, true art, perfection of art, the simplest following of nature.—*Helen Hunt.*

The Message of Easter

BY GUSSIE PACKARD DUBOIS.

After the blight of winter,
Its frost, and its biting cold,
To greet the violet's incense,
And watch the lily unfold;
To hear in the budding branches
The twitter of nesting birds,
And feel in the heart, long saddened,
A gladness too deep for words:—

This is the Easter message,
This is the seal divine,
As if God said, I will give them
Each year a wonderful sign,
That earth in her resurrection
May say to the hearts of men,
"After the grave's dark shadows,
Ye, too, shall blossom again."

Christ is risen! O listen
The sound of the Easter bells,
Christ is risen! the music
Rises, and deepens, and swells,
Till earth breaks out into music,
And the air is astir with wings,
As if the angels were bending
To hear what the glad world sings.

Intercessory Prayer and Foreign Missions

An Address Delivered at the Student Volunteer Convention
at Nashville by JOHN W. WOOD.

THIS subject reminds us that the missionary enterprise is absolutely dependent upon the help of God. The Christian Church may convince every minister of the gospel that he must be the leader of his people in making the gospel known throughout the world. She may enlist the spiritual and financial resources of her laymen. Mission boards may flood the country with attractive and convincing literature. The young people may be aroused, organized and instructed. But if the practice of intercession be neglected, failure is inevitable. Even men whose lives have been passed in the gloom of agnosticism have recognized the reasonableness and the need for prayer. It was John Tyndall who said that "prayer in its purer forms hints at disciplines which few of us can neglect without moral loss. We may not presume to say, not how God answers prayer, but we bow reverently before the fact that our God is a God who, seen under the conditions of human life, does answer prayer."

Prayer has been called a "universal art." It is also a universal instinct. However far we penetrate into the records of the past, we find that it is characteristic of men to pray. Such a fact bears unmistakable witness to the need for the missionary campaign, for it tells us that men always and everywhere, however blindly or mistakenly, are seekers after God.

Intercession means the fulfilment, not the changing, of God's will. It is to educate us in intercourse with our Father, that as sons who are capable of entering into the plans and purposes of the Eternal, we may put ourselves in correspondence with His will. Intercession should be a corporate as well as an individual act. Too many so-called congregations are merely gatherings of people who have assembled to say their private prayers in public.

By our intercessions, personal and united, we may give added strength to the workers at the front. The call comes from the hundreds of volunteers and thousands of other missionaries throughout the world, "Brethren, pray for us." By lives of knightly service they are writing the new "Acts of the Apostles." Through our intercessions we may array all the powers of the world spiritual on the side of those in need. If we can flash a message of good-will over miles of land and under leagues of sea, is it too much to expect that we can set in motion, through intercession, great spiritual forces for the help of our fellows?

Our intercessions are needed for the support of the native

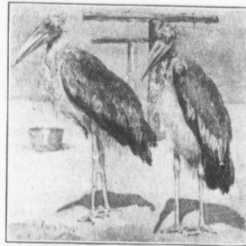
Christians. Many of them live perforce in a vitiated moral atmosphere. Vile practices and sights on every hand tend to drag them down. Often they are tried in the fires of persecution. Intercession binds us together with them in a common brotherhood.

To neglect intercession is to be guilty of spiritual selfishness and to have a part in barring the progress of the kingdom of God. To practice intercession is to range ourselves with God in the working out of His purposes for mankind.

"Diamonds on Credit"

THIS morning I picked up a magazine the postman had just left me, and, opening its pages at random, my eye fell upon a line in big black letters, announcing to the foolish ones of the world that they could buy diamonds "on credit," or on "small weekly payments." What a privilege! Do you want to take advantage of it? If you do, you are not as "long-headed" as I thought you were. "Diamonds on credit!" Think of it! I have an idea that a young fellow I know, working on a salary of twelve dollars a week, got his diamond scarf-pin in that way, and it may be that all of his other finery was purchased on that plan.

Never in the history of the world were there so many people urging the unwise to buy all sorts of unnecessary things "on credit," and never were there so many people buying things in that way. And thus one of the worst habits in life is formed—the habit of debt, for running into debt becomes just as much of a habit as anything else, and like all other bad



AT THE TORONTO ZOO
Candidates for the Bald-Headed Row.

habits it is very difficult to rid one's self of when it becomes established.

One of the bad things about the present age is that people can get "trusted" so easily, and no one seems to think that it is in the least disgraceful to be "forever in debt." I heard a wise man say, not long ago, that he believed that debt was responsible for more unhappiness in the world of to-day than any other thing.

"Diamonds on credit!" Well, well! How "set up" I would feel with a big "solitaire," or a "cluster" ring, or a "sunburst" pin on which I had paid a dollar! And how much more people would think of me because of my jewelry! O boys, boys, don't let any one tempt you into forming the habit of debt in order that you may wear "fine feathers." Don't run into debt for anything it is possible to do without. Wear your plain or even shabby clothes with the proud consciousness of the fact that they are yours, and that you own yourself. The man in debt does not own even himself. He belongs to his creditors. His earnings really belong to them. He finds himself crossing the street to escape meeting them when he sees them coming. He has that most humiliating of all feelings, the feeling of the sneak.

Now, boys, just write the words "Diamonds on credit" on a card and keep it handy, where you can see it every day, and when you are tempted to borrow a nickel of your schoolmates, or to incur debt for anything, just say to yourself, "It would be as foolish as it would be to buy diamonds on credit, and I haven't become that silly yet."

"Diamonds on credit!" No, thank you, sir! Not while I have any wits left.—*Young People.*

Quiet Hour

A Living Christ

A living Christ! Not far away, but near;
To Emmaus with him we journey, but near;
The hidden mysteries he doth open still
Himself reveal to all that do his will.

A Christ who suffers with each Christian soul,
Who bids us all press onward to the goal;
Who welcomes Magdalene, nor ever spurns
The vilest sinner who, repentant, turns.

The hands and feet once marred by cruel nail
He still doth show when darkest doubts assail;
He turns to look when Peters still deny,
And sorrows when he meets a traitor's eye.

A living Christ who still himself doth give;
By faith in whom we each of us may live;
To whom "Rabboni" some, adoring, cry,
Whilst others shout the cruel, "Crucify!"

—Helen Coolidge.

Living Religion All the Year

A good old colored man once remarked philosophically in a class-meeting: "Bredern an' sistern, I can talk mo' ligion in a day den I can lib in a year!" The good brother by so saying frankly confessed a fact that would be apparent anyhow from human observation. "Talk is cheap," says the familiar adage. Yes, talk is cheap sometimes—not always—but what is invariably dear is performance. The living of truth costs. Class-meeting religion is all wrong when it is limited to the meeting, and it is all right when it is projected over all the following week. Too many people have a kind of Sunday religion and a Monday religion (generally somewhat impaired by fatigue), and a kind of a Tuesday frame (a little more buoyant in tone), and so on through the week, with an uncertain half holiday style just before Sunday comes again. The ideal is to maintain a uniformly religious tone and temper all the time. "Let my religious hours alone!" sings the hymn defiantly to the world. But one's religious hours ought to be all his hours. There is no discharge in this holy war against unholiness and sin. Talking religion "in a day" will not fulfil the ethical ideal for men. Living it out through the year is the only course worthy of a man made in the image of God.

Let Yourself Go

Old as I am, it is only last summer that I became able to float in the water. And after I had done it, it was as easy as lying in bed. Before I knew how, I had gone down like a log every time I attempted it. Sometimes it would be my feet, sometimes my head; sometimes the trouble would be in the water, which seemed too thin. In the course of my operations I swallowed enough of the Atlantic Ocean to produce low tide. And then, one fortunate moment, I got desperate, and said: "Let yourself go! Let yourself go!" I took a big breath. I threw back my head, I flung my body out straight, and down I went as usual; and then—I slowly rose. Ah, slowly rose. Ah, the delicious sensation, to feel the water beneath me like a liquid swaying couch; to lie out there upon it drifting and bending as I chose; to allow myself to be tossed by the waves, and to feel myself at one with the sea! And to think that it was so easy, after all!

This is the way with the life of faith. We see others living in perfect peace, and we long for their peace. We theorize about it, but our theories don't seem to work out. We say that we will trust ourselves to God, and the first wave of worry knocks us over. We remind ourselves how firm and constant is God's love, and persuade ourselves that it will uphold us in any trouble, and then down into that sea of trouble we go again. And so we flounder on. But some glad day we really do what we have been thinking about and talking about; we really give ourselves up to God; we really feel underneath us the everlasting arms; we lie down in the

bosom of the Almighty. And it is so easy! We never can forget it. We are filled with wonder that we found it so hard, and that we blundered at it so long. All we needed to do was to let ourselves go—to give up; and that we have done at last.—Amos R. Wells.

By Their Fruits

There was a chief of a tribe in South Africa who, heathen as he was, proved to be a good friend of Christianity, for he used to say to those of the tribe who professed to be converted to the new faith: "If you become better men and women by becoming Christians, you may remain so; if not, I won't let you be Christians at all." That is the test, after all is said, and it is the test Christianity itself seeks. It asks to be judged by its fruits. Not only its converts but the institutions it creates and fosters, as well as the civilization it develops, are to be judged by their respective fruits. It is true, of course, that the real fruit is not always at once apparent. Christianity takes a man in the midst of his sin. It does not change the inner life in a moment. The ideals, the purposes and aims are all changed. A new heart is given to the man who is truly converted. But it takes time to disclose the new fruit of that life in all its perfection and beauty. So it is with a civilization. It may be Christian in its spirit, but there is much to strive against, by reason of the old ideals and the men and women who will not yield to the new life. But when all is said, Christianity has its distinctive fruit, and where that is not revealed within a reasonable time it may be accepted as the truth that the real thing is wanting. "By their fruits ye shall know them."

Angry at the Wrong Person

"I think that is a simple outrage. You ought to report that conductor. It is a shame." One woman was talking to another on a railroad train. They had a small boy with them, six or seven years old, and as the rule of the company was that children over five should pay half fare, and as the boy's mother had no ticket for him, the conductor obeyed his orders and collected a half fare for him. This made the mother indignant, and her companion fanned the flames of her anger.

But those who saw and heard had a lurking feeling that getting angry at the conductor was merely an easy way of covering the shame of the transgression, and of silencing any troubling of conscience. It is so easy when we have done wrong to attempt to conceal it, or persuade ourselves that we have not done it, by getting angry at those who have detected us in wrongdoing, or who have done their duty in trying to prevent us from doing it.

Of course, this woman had not the remotest idea of reporting the conductor. He had done right, and she knew it. She had done wrong, or tried to do it, and she knew that. The wrath was just the fume and fret of wrongdoing seeking some object to fall upon. Perhaps most of the bad temper in the world arises in that way. People do wrong who ought to do right, and who are aware of it, and their hearts are uneasy, and they use up in troubling others the energy that ought to be applied to improving themselves.—Forward.

The Secret of Courage

Some fifteen years ago a woman heard a call and obeyed it. At the time, she was young and talented, with large social gifts; she could have made a success of her life, as the world counts success, in any one of a dozen pleasant ways. She gave them all up to go to work among the Indians. Friends exclaimed and remonstrated, but she remained firm; she had no duties to keep her at home, and she dared not disobey.

The other day, one of her old girlhood friends, traveling through the West, stopped over to see her. A ten-hour journey on horseback brought her at last, from the little station where she had left the train, to the reservation where her old friend was waiting for her with a welcome almost pathetic in its eagerness. For two days the visitor lived with the missionary, going with her to her classes, meeting her endless callers, visiting the sick with her, watching and listening while she gave advice and help for anything from poor crops to a sore finger; and between times the missionary

toiled her the story of the first long, hard, discouraging years—five of them before there was the first sign of promise.

"How have you stood it?" her friend cried; "how have you?"

The missionary's eyes deepened with memories.

"I couldn't have stood it," she answered simply, "but for two things—the Quiet Hour and letters from home."

The touch of friends, and the touch of God—are they not always the secret of the courage that endures and conquers? Starved, and dwarfed, and pitiful, indeed, are the lives that let other things crowd these out.

The Old Sparrow

There was a little old lady who had outlived all her relations, and who was frail of health, and very short-sighted. Nobody knew quite how she made both ends meet, for she never accepted charity, and, except that she ate and drank very little, and rented the highest and tiniest of rooms, her continued existence seemed something of a miracle. Probably she supported herself by the moderate amount of plain needlework which she continued to do, in spite of her defective eyes. She was always perfectly cheerful, and used to say, with a smile, "God takes care of me; I am just the odd sparrow thrown in to make the five which cost the two farthings." This faithful woman died suddenly, and it was found that she had just enough in the savings bank to bury her decently. We have always thought it a pity that the words of St. Luke xii. 6 were not engraved on the simple stone in the country churchyard where she lies.

A Self-Centered Life

Self-centered life is everywhere the great disturber of human happiness. It defeats itself and keeps its victims forever upon the rack. It collides with others' interests, and God is in its way. It destroys the peace of the home. It leads husbands to be indifferent or unkind to their wives, and wives to regard their husbands only as the chief of their own conveniences. It underlies suits for divorce. It leads children to demand that the whole of the family arrangements shall be managed with reference to their personal pleasure. It breeds social jealousies and neighborhood quarrels; it breaks up church choirs; scrambles for the chief seats in the synagogues, and sets church members to praying, "Lord, grant that we may sit on thy right hand and on thy left in thy kingdom." It leads Diotrepes to love the pre-eminence. It is to the credit of the religion of Christ that selfishness cannot live in peace with it.—*Rev. D. W. C. Huntington, D. D.*

His Business

Rev. A. E. Kepford gives the following striking illustration of personal work, in the *Christian Endeavor World*:

Recently, while spending a short time in Washington, I called on Hon. Jonathan P. Dolliver, the junior Senator from Iowa, and in the course of the conversation he told me the following interesting incident about his father, who had died but a short time previously:

"Father" Dolliver was essentially a preacher of the Gospel, who regarded the "call" to the ministry as imperative under any and all circumstances, and never permitted an opportunity to speak to a man about his soul to pass him unused. No matter whether among the rough mountaineers of the Virginias or in the presence of distinguished diplomats, his mission was ever the same.

Shortly before the death of "Father" Dolliver, who made his home with his distinguished son in Washington, the Senator was waited upon by a member of a Porto Rican commission and his suite. The call was of an official, and therefore formal, character. "Father" Dolliver happened to be present, and was introduced to the commissioner.

As a matter of fact, coming from a country which is Catholic, the commissioner was an adherent of that faith. After having finished whatever business he had with the Senator, the Porto Rican doctor and "Father" Dolliver engaged in conversation. At once the pioneer Methodist preacher asked the Porto Rican gentleman about his soul,

and proceeded to preach Christ as a personal Saviour from sin.

When the commissioner had gone, Senator Dolliver, who had overheard part of the conversation between his father and their distinguished guest, referred to the matter, and asked "Father" Dolliver whether he had not been just a little hard on their Porto Rican friend. To this the senior Dolliver replied, "No! We had a fine talk, and, besides, my business is to preach Christ to every creature."

On the day when "Father" Dolliver's mortal remains were to be carried forth from the house of his son, a large bouquet of beautiful flowers was sent in, attached to which was the name of the commissioner from Porto Rico, and at the simple services which were held one of the most respectful and deeply affected friends present was the Porto Rican Dr. —. "And in offering condolence to me," said the Senator, "the tears streamed over his cheeks as he said, 'I hope you will not think my presence at your father's funeral an intrusion, but I wanted to come and look upon his kind old face again, for he was the first man who ever spoke to me about my soul.'"

To speak to men about their souls ought to be the chief business of each one. Who knows what poor soul is waiting for just such a word? You may say this is simply a circumstance. It is if the Gospel of Christ is a circumstance. The immediate need of the world is "the immediate" preaching of the Gospel to every creature. And, when I say "immediate," I mean the one nearest to you who needs salvation. Let every Endeavorer feel impelled by the same spirit that prompted "Father" Dolliver, and "times of refreshing will come from the presence of the Lord," and sinners will be converted unto God.

God's Handiwork

All the work God does is fine work. He takes as much pains with the snowflakes which He scatters broadcast upon the landscape, many of them to be quickly trodden under foot of men, as He does with the petals of the flowers, which bloom for a season, or with the wings of the insects which hum among the clover. The snowflakes which drop down from the upper air may seem alike to the unaided eye, but they are really showers of beautiful crystals, for the most part hexagons, which, by the development of the art of micrography, which preserves them on negatives, may be studied at leisure with great delight. A system is employed by the Divine Artificer in the creation of these seemingly diverse snowflakes which is really marvellous. Do not deem a falling flake of no account; it is a bit of the artistic work of a great God who has in nature given countless proofs that He loves the beautiful.—*Zion's Herald.*

Bring the Best

The sinful woman brought her best to Jesus when she anointed His feet. By what scraping and saving and selling and sacrifice she had secured the precious ointment we can only imagine. With the ointment she gave her tears—an ointment far more precious—and herself. All that she had, the poor woman, smitten with a sense of sin, humbly laid at the Saviour's feet. So she obtained forgiveness and newness of life. When we bring our best to Christ he gives His best to us.

Gratitude

If gratitude is due from man to man, how much more from man to his Maker! The Supreme being does not only confer upon us those bounties which proceed more immediately from His hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be conferred upon us, is the gift of Him who is the great author of good and father of mercies.—*Joseph Addison.*

The Proper Motive

No right-minded person can object to the mixing in of a good deal of pleasure with the life of young people. A young Christian with a long face is in a bad way. "Rejoice, O young man, in thy youth," said the wise man of old. But the pleasure must be of the right type, and the joy must originate in a proper motive—if one does not wish to incur just criticism.

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Editorial.

Home Mission Work

The President of one of our city Epworth Leagues called at our office a few days ago and proposed a plan by which he thought many of our larger churches could enter upon a new kind of aggressive work. He was of opinion that some of the wealthy city congregations were becoming entirely too self-centred, and were not doing enough Christ-like evangelistic work. His suggestion for his own League was to undertake the erection of a plain, comfortable building, in the neighborhood of the church itself, for the use of young men, and also for the purpose of reaching the people who do not and will not occupy the pews of the splendid ecclesiastical structure in which the congregation worship.

Some such plan as this seems quite practicable and ought to be tried. At any rate two facts are very evident. There are multitudes of Christian men and women who are going backward in religious experience simply because they do nothing but pay their pew rent and occupy a seat once or twice a Sunday. The second fact is that right around such churches there are large numbers of people who never enter a place of worship from one end of the year to the other. Why cannot the former class help the latter? Every strong city or town congregation ought to be carrying on some home mission work, and there is plenty of it to do.

Brought Out of His Shell

Not long ago in one of our churches a pastor related the following incident: In one of his Epworth Leagues there was an unusually shy and diffident young member who never did anything but attend the meetings and listen to others.

One evening, when the Executive was planning the services for the next few weeks, the pastor suggested that John H— be asked to prepare a paper on the topic. The other members laughed at the proposal, and declared that it was utterly useless to even speak to him about it, as he would certainly refuse.

"Well," replied the pastor, "let us give him a chance at any rate." The plan was carried out, and by means of a little encouragement and practical help by older members the young fellow actually did his first public work in the League by reading a paper about three minutes' long.

Within three years of that time he became President of the League, and was able to express himself quite freely and effectively in extemporaneous speech. That invitation to prepare and read a paper was probably the turning point in his life. There are doubtless many such young men and

women in our congregations. What are we doing to develop their talents? The League that allows the work to be done entirely by the specially gifted young people is defeating the very end of its existence. Bring out the bashful members and give them something to do.

Mistaken Identity

A plain-looking woman, dressed in a quiet way, entered a large department store in London, England, one day, and asked for something. The clerk who waited on her, when passing her on to the next department, repeated the words "two and ten" to the clerk who took her in charge. She noticed that he, too, said the same thing to another clerk to whom she was sent, and her curiosity was aroused as to what the mystic words might mean. An inquiry brought the statement that it was only a saying among the store employees that did not mean anything much. Calling a cash boy aside, the old lady said to him, "Do you want to earn half a crown?" "Of course," said the lad. "Well, then, tell me what 'two and ten' means." "Why," said the boy, "that means 'keep two eyes on ten fingers.'"

The lady was the Baroness Bardett-Coutts, the most benevolent woman in England, and she had been suspected of being a shop-lifter, the eyes of the clerks having been steadfastly fixed on her ten fingers during her whole stay in the store. This incident shows how foolish it is to judge those about us by appearances. Many persons pride themselves upon their ability to estimate character by the face or by the dress, but they often make the most ridiculous mistakes. Beneath many a dress of fustian there beats a noble heart, and a very plain face is sometimes associated with a most beautiful life.

The Symmetrical Life

One of our exchanges, not long ago, asked its readers to name the most attractive trait in the character of Jesus. Quite a number tried it, and mentioned His forgiveness, obedience, purity, love, sympathy, etc. Few of the correspondents seemed to realize that the editor had given them an impossible task. The fact is that no one virtue can be mentioned that was more prominent than any other in the life of Christ. The beauty and perfection of His character are due to the marvellous blending of all the graces that go to adorn human life.

In this respect we are to seek to be like Him; not developing a few excellencies only, but cultivating all the good qualities that make up the sum total that we call perfection. Only thus can life be made symmetrical and attractive.

THE bill introduced into the Ontario Legislature in reference to the treating custom of the day looks in the right direction, although it seems impracticable to enforce a law prohibiting the habit, unless we first prohibit the saloon. The discussion of such a measure will, however, do good.

THE various fraternal insurance societies depend upon a constant growth of membership for their very existence. Just as soon as members cease to join any such organization it is doomed. Knowing this, the officers and members are unusually active in persuading their friends and neighbors to join. The same is true of our young people's societies. There must be the constant infusion of new blood if there is to be prosperity. When new members cease to come in the society begins to move on the down grade. The increase campaign should never stop.

REV. DR. COURTICE, in an address before the Christian Stewards' Association, placed the obligation of systematic and proportionate giving not upon the old laws and customs of the scribes, but upon present-day privilege and opportunity. A much stronger appeal can be made in this way.

✕

MANY were the controversies on Calvinism, in the early days, between Methodist and Presbyterian ministers. How those old disputants would wonder if they could be present at a session of the Union Committee planning for the amalgamation of Presbyterianism and Methodism. There can be no doubt of it, the world does move.

✕

WE do not want unity for unity's sake, nor for the purpose of developing a big strong church, but simply in order that the work of God may be more efficiently carried on. The whole question of organic union of the Churches rests right here. If it can be demonstrated that better progress can be made by joining our forces then we certainly ought to be able to overcome all obstacles that stand in the way.

✕

✓ OF Mrs. Jemima Luke, the author of the hymn, "I think when I read that sweet story of old," who recently died, it is said that she had no genius, but a genius for goodness. In quiet duties her sweet and gracious life was spent, diffusing a fragrance like the hidden violet. The world has need of a great many such people as this, while a few specially talented ones are enough for a whole century. The beauty of it is that we can all cultivate this genius for goodness.

✕

✕ THE Apostle Paul regarded the resurrection of Jesus as the very keystone of the arch on which the stability of all the Gospel narrative rests. Everything depends upon preserving our faith in this great fact. Some tell us that we can give up our belief in the miracles, and even in this greatest of all miracles, the resurrection, and still retain our faith in Jesus Christ; but this is a delusion. The Christ of the New Testament is one who ever liveth to make intercession for us.

✕

REV. W. H. HINCKS, pastor of Parkdale Methodist Church, has been delivering a series of very delightful and profitable lectures of travel to his congregation, under the auspices of various organizations of the Church. The audiences have been large and appreciative. Why could not similar courses be arranged in many places by the Epworth Leagues. In almost every community there are at least a few people who have travelled and can tell what they have seen in an entertaining way.

✕

AT the Convention of the Association of Christian Stewards, recently held in this city, a layman told of a city church which had been struggling hard with a big debt for many years, without any material relief. A short time ago, two young men, who were not members of the Trustee Board, became impressed with the thought that the congregation ought to remove the encumbrance. As a result of their optimistic enthusiasm the entire debt has been provided for, and everybody feels happy. These young fellows ought to itinerate among the churches for a while.

✕

SOME preachers always find it hard to raise the funds of the church. Their missionary, superannuation, and other Connexional interests are poorly sustained, and even the pastor's salary comes slowly, with often a deficiency at the

end of the year. Many of these pastors have only themselves to blame, for they give their people scarcely any instruction on the subject of systematic and proportionate giving. There are plenty of church members who scarcely know the first principles of their duty in regard to contributing to God's cause. Here is work for the Epworth League.

✕

THE Christian Stewards' Association will justify its existence if it can impress upon the minds of Christian people generally the thought that they are stewards, and not owners. When a man begins to feel that he is accountable to God for the manner in which he uses every dollar with which he is entrusted it will make a wonderful influence in his handling of money. Let us not forget that we are not proprietors, but stewards.

✕

A CERTAIN Methodist parent sent his son to Victoria College, and before the end of his second year the young fellow was converted, and is now greatly interested in Christian work. We ought to be thankful for the religious atmosphere that prevails among the students of our educational institutions. It is a pity that some Methodists do not appreciate it, but persist in sending their sons and daughters to colleges where there are excellent opportunities of their becoming agnostics or atheists.

✕

IN our last number we remarked that it was scarcely possible to tell the exact truth about our country without seeming to be guilty of exaggeration. An interesting illustration of this has come to hand in the remark made by a member of an Epworth League Reading Circle in the East, who mildly objects to Mr. Wightman's book on Canada because "some of its statements arouse incredulity." We do not wonder at this very much, for many Canadians know so little about their own Dominion that any really accurate account of its great resources and possibilities is sure to cause astonishment.

✕

THE Washington Street Congregational Sunday School of Toledo, Ohio, recently elected Mr. Marion Lawrence superintendent for life, after thirty years of successful service. This was simply a well-deserved tribute of esteem to a faithful worker, but it would scarcely be wise for Sunday Schools generally to follow such an example. It is seldom a good plan for a superintendent to remain in office to extreme old age. The same reasons which make it desirable for a minister to superannuate when feebleness of body and mind have become manifest ought to lead the old Sunday School superintendent to see the wisdom of stepping aside and allowing a more active man to take his place.

✕

WHILE chatting with a minister in his study one evening something was said concerning a prominent city pastor, and the question was asked: "How long has he been in the ministry?" As neither of us knew, my friend said, "Wait a moment till I get Dr. Cornish's Cyclopaedia." When the volume was taken from the shelf we found all the information desired, and very much more. As I turned over the pages of this valuable book I was astonished at the amount of interesting and important information which it contains. Meeting Dr. Cornish a few days after, I said to him, "How much money have you made out of your Cyclopaedia?" "Why," said he, "I am three hundred dollars short in paying the expenses of publication." This really ought not to be. When a man gives so much time and effort in the production of a historical work like this the church should see to it that he does not suffer any financial loss.



The League Devotional Meeting



HERE is considerable variety in the methods adopted by various Epworth Leagues and Christian Endeavor Societies, and rightly so. Plans which are quite successful in one place do not always suit elsewhere, and consequently there is large room for originality.

Every League, however, is supposed to hold a prayer-meeting in some form, and it is important that this should be made as spiritually helpful as possible. There is danger of its becoming formal and uninteresting unless new ideas are introduced from time to time. League officers ought to keep their eyes and ears constantly open to learn about the best ways of conducting the prayer-meeting.

THE PRAYER-MEETING COMMITTEE.

This committee should have a chairman and vice-chairman, and should hold frequent meetings. Its first business is to plan for the meetings, and select leaders, but its work is by no means finished when this is done. There should be special oversight of the meetings by members of the committee, for it is not fair to appoint leaders and then leave them to carry the entire responsibility of the service. When a member consents to take charge of the prayer-meeting he ought to be able to count upon receiving special help from the members of the prayer-meeting committee. It is a good plan to appoint one member of the committee to assist each leader. This member should talk over the topic with the leader, make suggestions, assist in selecting suitable hymns, help in arranging the programme. Many inexperienced persons would have much more confidence in taking the topic if assured of having such assistance as this.

If for any reason the appointed leader does not come, the helper for that evening should take charge.

USHERS.

Ushers should be on hand before the meeting begins to see that the chairs are in place, the temperature of the room comfortable, music books scattered for use, etc. If there are more chairs than will be needed, let some of them be removed or roped off so that they cannot be used.

Members should be asked to sit well to the front. Strangers do not like to be taken to the front and have the membership behind them.

To have three or four rows of empty seats between the leader and the members is enough to put a damper upon any meeting. If the members cannot be induced to take the front seats then the leader should come down where they are.

If no other committee has charge the ushers should welcome strangers, secure their names and addresses, and as far as possible attend to all matters that make for the comfort of those present.

PUNCTUALITY.

The League prayer-meeting should begin promptly at the time announced. Waiting for late comers only tends to encourage tardiness. Let it be understood that whether there are six persons or sixty present, it will make no difference in the starting time of the service. Do not listlessly sing away the first ten minutes waiting for the late-comers. Make the tardy ones miss something by being late. Read a chapter, each evening, from some good book which holds interest so closely that they will want to hear the next chapter.

Members should plan to be early, and this can be easily done, by thinking about it, and making early preparation. Is it not a little strange that young people will sing lustily:

"Take my feet and let them be
Consecrated, Lord, to thee."

and then make not the slightest effort to get these feet started on the way to the League meeting in time? In some societies a regular leader is kept of those who are prompt, and those who are late.

MAKE PREPARATION.

If you want a good meeting, make preparation for it. Do not depend upon the inspiration of the hour, but fill yourself full of the subject during the week before the meeting. Read about the topic, especially in the Bible, write on it, pray over it, talk to older people about it and you will surely have something to say.

At a League meeting in one of our towns, the leader introduced the topic, speaking briefly, and then gave the members the opportunity for discussion. Without a moment's hesitation a young man arose and made some remarks. He was followed by others in succession, until quite a number had taken part, and the hour passed all too quickly. At the

close of the service a visitor expressed his surprise that there should have been such readiness on the part of the members in responding to the invitation of the leader.

"Why," said the President, "that was all arranged before the meeting began. Each person who spoke had been specially interviewed, and pledged to take part, as soon as an opportunity occurred."

The secret of good meetings is largely in good preparation. An inspiring prayer-meeting is no haphazard thing. Prepare for it. Prepare! Prepare!! Prepare!!!

Here are some hints on preparation:

(a) Begin to think about your meeting at least three weeks before the day appointed.

(b) Jot down in a note-book such points, experience and suggestions as you can gather from your own reading, conversation with others, etc.

(c) Use the Canadian Epworth Era. Do not read its exposures just as they are, but use them simply as primary to the pump.

(d) Do not read your remarks in the meeting, but if necessary use brief notes. As soon as possible do without these.

CHOOSING LEADERS.

It is a good plan for the Prayer-meeting Committee to secure the names of those who are willing to lead the meeting, it being understood that all who are capable of doing so will take their turn.

If there are any members who refuse to lead, do not tease them; simply show them that you wish them to lead, and consider it their duty to do so, using few and earnest words. Accept a refusal in a cheerful spirit, but return to the charge a few weeks or months later, and keep their consciences active in the matter, until you have persuaded them to make the attempt.

It is never wise to ask a timid or inexperienced person to assume the entire responsibility of leading a meeting. Have a double leadership, and associate the raw recruit with one of the veterans. The experienced worker will take the chief direction of the meeting, and do most of the talking, and the assistant who is being initiated can read the Bible passage, announce the hymns, and perhaps make a few remarks. If the society is large there may be three or four members associated in the leadership.

Some member of the Prayer-meeting Committee should always see those who have been appointed leaders a few days in advance to make sure that they will be on hand for the meeting.

Care should be exercised in selecting leaders who will be suitable for the topics assigned.

The President should sit upon the platform and hold himself in readiness to help the leader wherever it may be desirable.

The members of the Prayer-meeting Committee should take the first opportunity, at the close of the meeting, to say some kind encouraging words to the leader. If it is his first attempt, a word of praise will be greatly appreciated.

HOW TO LEAD.

Leaders of devotional meetings should remember that there is something more for them to do than merely make a few introductory remarks. It is the chief business of a leader to get others speaking and praying.

He should not aim at giving an exhaustive exposition of the topic at the beginning, but be satisfied with giving expression to a few suggestive thoughts, that start other brains thinking and other spirits feeling.

The leader should plainly suggest several ways in which the members may take part, and usually it is a good plan to make previous arrangement with several who shall have a part in the programme; one to give a bright illustration or two, another a quotation, another a recitation, another a practical application.

If the leader has found a good supply of material, such as suitable quotations, etc., let him share with some of the less prepared members. It is a good plan to save some good thought of a practical character with which to close the meeting.

Have a programme, but do not hesitate to depart from it for any good reason.

Plan for the pauses. Get permission to call on two or three to lead in prayer. Call for sentence prayers, etc.

Whatever you have to say, say it vigorously. Talk so that you can be heard.

The Leader should usually offer the opening prayer, which should be brief and consist mainly of a petition for God's blessing on that meeting.

Do not keep interrupting the meeting by comments on what is said, or by urgings to take part. A fussy leader spoils the meeting, and a talkative leader prevents others from taking part. A nod, a bright smile, or a look of animated attention will often help.

The Leader of the devotional meeting should seek to stimulate thought by asking pointed questions like these:

"What does this topic mean for me?"

"How does it touch my daily life?"

"If I should put into my life the truth it suggests, how would it change things?"

In giving hints to leaders, Dr. Clark says:

"A few brief, stimulating, extemporaneous words are far better than an elaborate and exhaustive paper which some leaders try to prepare. The leader should not only open the meeting, but lead it, from starting to end, keeping it from dragging, giving out an appropriate hymn when needed, stimulating the meeting with a word or two at the opportune moment, yet not constantly interfering with the progress of the meeting or giving the impression that he is doing it all."

SPEAKING IN MEETING.

For the encouragement of inexperienced Christians, who desire to say something in the meeting, Amos R. Wells has the following advice in his book, "Prayer Meeting Methods": "I will suppose you have the thought you wish to present, that you are greatly in earnest regarding it, and want to put it in the most effective way. How will you go about it? Write it out. Yes, write it out! What is written is fixed in the mind as it can be in no other way. If it does not please you in the first form, write it out again, and again, until the thought is expressed as neatly and forcibly as you can put it.

Then tear up what you have written. Yes, tear it up into the finest possible bits. Don't try to remember the words you have written. You are not going to speak a piece. You are going to speak a thought.

Try to give speech to your thought now, in the quiet of your own room. Fancy yourself addressing the society. Don't think how you are saying it—just say it. Can you do this clearly and without hesitation? Then wait a few hours and see if you can do it again. Say it as you go about your work, on the streets, as you dress in the morning, whenever you have a spare minute. You may say it every time a different way. When you come to the society you may say it in a way different from any of these. What is the harm?

If possible, talk the matter over with some one who will sympathize with you. Nothing clarifies one's ideas better than conversation.

When you come to the meeting, don't think about yourself. Don't think about your words. Don't think about the impression you are making. Don't be silly in any way. You are just one of God's children and those around you are God's children. And you are simply telling them something that God has given you to say.

OFFERING PRAYER.

There are various ways of leading in prayer.

It is often helpful and suggestive to propose special subjects for prayer, and these may often be connected with the subject of the evening, or with some interest of the church.

The members may sometimes be asked to pray in the language of Scripture. The Psalms are full of devotional sentiment. Those not accustomed to do so in public may be helped in this way.

Sentence prayers should not always be used, but occasionally they can be introduced to good advantage.

Chain prayers are those in which every active member takes part. It is started by the leader, taken up by the next, and so on all around, no one concluding with "for Christ's sake, Amen," until it reaches the leader again, who thus closes it. Each petition should be but a sentence, and an effort should be made to have it harmonize with the others.

ENCOURAGING TIMID MEMBERS.

There will always be, in every society, some members who are exceedingly timid, and need much encouragement to induce them to take part in the prayer-meeting. They should be helped by those who are older and more experienced.

One President makes it a habit to stand at the door and greet the members as they enter, pledging several of the most diffident to speak or pray when an opportunity presents itself.

Other Presidents and leaders write letters requesting certain persons to take part in the meeting, accompanying the request by an encouraging text of Scripture.

It is sometimes a good plan to have a season of prayer now and then, especially for those who have never prayed in public in their lives.

WEEKLY REPORTS.

It is a good plan to devote a few moments of every meeting to hearing encouraging reports. If any of the committees have met with especial success during the week, if they have developed any new methods of work, if individual members have received special blessings, or if they have observed deeds of kindness and helpfulness in others—such bits of good cheer should be reported for the good of all. A few moments used in this way will be an education in the art of looking at the bright side of things, and will stimulate the members to work for something worth repeating.

VARIETY OF METHOD.

Seek to have as much variety as possible in conducting the meeting. Remember that "sameness" means "tame-ness," and tameness after a while means death. Do things differently occasionally, even the new way may be no great improvement on the old.

Avoid the formal, stereotyped, hackneyed way of opening a meeting. A fresh and vigorous opening means much, as the battle is often lost with the first shot.

Do not use the phrase: "The meeting is now open." This helps to close the meeting instead of opening it.

Vary the opening exercises, and get the members to take part in them as much as possible by responsive readings, etc. Sometimes have several hymns, and then open the service, occasionally.

Have a correspondence meeting once in a while. Get letters from former members and pastors and have them read. Let the members of the Prayer-meeting Committee secure a letter from some sweet-spirited Christian friend, from some noted Christian leader, or some successful business man who will tell "Why am I a Christian," or "What has helped me most in the Christian life." Or they may take the form of greetings or a heart-inspiring testimony.

Ask the pastor or the Bible-class teacher to come and advise the members as to the best methods of Bible study. Ask him questions. Give him ten minutes to kindle the fires for enthusiastic study.

Once a year hold a meeting for the honorary members and have one of them lead it.

Occasionally have a prayer-meeting without a topic, it being understood that each member will speak on the subject nearest his heart.

Announce a meeting at which the leader will be chosen at the hour. Then ask every member to come prepared to lead.

Sometimes it is a good plan for the members to bring questions on slips of paper, to be answered in the meeting.

Another delightful service is a "favorite passage" prayer-meeting, in which each member brings a favorite text, giving the reason why it is a favorite. A meeting in which those who are able to speak and pray would give their own experience, telling how they overcame their timidity. It will be found that, in most cases, they, too, had a struggle, and that the attainment which others thought natural is really acquired. This will be encouraging to others.

Ask the pastor to take five minutes at the close to sum up the practical lessons of the hour, or appoint a "summarizer" to do this. It should be distinctly understood that this part of the programme shall not extend beyond five minutes.

A hymn service is usually very enjoyable. The week before give each member a slip of paper containing the following questions:

"Name your favorite hymn."

"Why do you like it?"

"How has it helped you?"

"What can you tell about the author and history of the hymn?"

These questions may be answered in whole or in part, and the answers may be read by the writers or handed to the leader of the meeting for him to read. If the members desire they may give their answers orally without writing them.

PRAYER-MEETING SUGGESTIONS.

Study variety in the prayer-meeting service. Rather than have two meetings just alike, face the chairs the other way.—Dr. F. E. Clark.

A certain society has this motto: "Prayer, preparation, punctuality, participation, and progress."

Concentrate your thought upon the meeting, and ask yourself the question: "What can I do to help this service?"

Sing. Try and do your best. Repeat the words if you can do no more.

A leader remarked: "As soon as the meeting commences to drag, we will close at once." Wouldn't it be better to inject a new life into it. You don't shoot a horse as soon as it begins to stumble.

Keep the meeting and the topic in mind all the week, and utilize odd moments of time to make preparation.

Do not whisper during the meeting, and do not put on your wraps until the last word has been said, and then go quietly.

Hints for Workers.

Day By Day

Father, help me on my way,
Day by day!
Not too far I'd look ahead;
Brief and plain the path I tread;
Give me daily strength and bread—
Thus I'll pray.

Just this day in all I do
To be true!
Little loaf takes little leaven,—
Duty for this day, not seven,
That is all of earth and heaven,
If we knew!

Ah, how needlessly we gaze
Down the days,
Troubled for next week, next year,
Overlooking now and here!
"Heart, the only sure is near,"
Wisdom says.

Step by step, and day by day,
All the way!
So the pilgrim soul wins through,
Finds each morn the strength to do
All the work asks of me or you—
This: obey.

—From "A Wayside Altar," by James
Buckham.

The Individual Burden

The one essential thing is, that the church itself shall feel the burden of the work. Every member, as far as possible, should be made to feel his personal obligation to save the lost. Andrew found Simon and brought him to Jesus. Philip found Nathanael and brought him to Jesus. This is the way to have a soul-winning church.

The pastor must never cease to urge soul-winning until he gets his people fired with the responsibility of being Andrews and Phillips. Around every church there are opportunities. Lost people are everywhere; we walk with them and talk with them every day. It is ours, therefore, to show a personal interest in their soul's salvation.

At One's Best

One is naturally anxious ever to appear at his best. There are some music-teachers who say to their pupils: "Never sing unless you know you are going to do your best." Perhaps this is one reason why some singers are so finicky; they never know when they are going to do their best. Be that as it may, there is but one way always to appear at one's best—to live at one's best. It is folly to try to appear other than we are. Company manners are always awkward, for the reason that we are not always in company, and the manners are not ever the same. To be entirely natural under all circumstances, and at one's best, is the secret, not of doing wisely, but of living well. He whose life is ever up to the mark of a true and noble character has little need of thinking of himself as he appears to others; he is living on the level of his seeming.

Periodical Prayer

The periodical prayer that goes by the calendar, and only serves the Lord Jesus at set times and places, is of very little value; it is only a perennial prayer that possesses both peace and power. He is the only healthy Christian who runs his Christianity through all the routine of his every-day experiences. Some people keep their religion as they do their umbrellas, for stormy weather, and hope to have it within easy reach if a dangerous

sickness overtakes them. Others, and quite too many, reserve their piety for the Sabbath and the sanctuary, and on Monday they fold it up and lay it away with their Sunday clothes. A healthy, vigorous, cheerful, working religion cannot be maintained on Sabbaths and songs and sacraments; every day has got to be a "Lord's day" if we expect to make any real headway heavenward. I have observed that those who try to live by fits and frames and feelings are never fruitful Christians.—Theodore L. Cuyler, D.D.

Choosing Masters

There is no "leisure class." Those who count themselves as belonging to it probably toil the hardest. "Life is a service: whom will you serve?" is the pertinent way in which this truth has been suggested. Self is the hardest master of all. If one does not believe this, let him give himself up wholly to satisfying self for a day or a month or a year, and confess the failure. But there is not such a multitude of masters to choose between as to make the choice confusing. There are only two; and God is the other. The contrast as it is written in the faces of the two classes—those who serve God and those who serve self—is an eloquent one. There are those who have chosen God in a general way, but who do not bring the choice down to terms of to-day's life. Did we definitely give him the control for to-day as we started life again this morning? Or are we preferring self as the master? Whom are we serving to-day?—Sunday-School Times.

A Wise Measurement

The great and good on earth have found in the shortness of human life a most urgent demand for the wise use of every moment. Their prayer, like that of the Psalmist, has been: "So teach us to number our days that we may apply our hearts unto wisdom." The true, normal condition is, we think, that where the soul hears in every passing hour the call of duty, and where it finds enough possibilities of growth in the circumstances of every hour to stir it to its greatest endeavor.

It is certainly to every person's advantage to take a wise measurement of life. Where this is done, to each section or period will be assigned its appropriate pleasures, work, etc. What should be done to-day will not be left over for the morrow. And while the hands do with might whatsoever they find to do, life will flow on in such a systematic and progressive way as to bring a large complement of joy and peace that can not otherwise be gained.

Many, we fear, have not applied their hearts unto wisdom, mainly because they have not correctly numbered their days or estimated their value. May it not be so with us!

Lent, Not Given

We are God's children, and to us our Father divides his gracious and glorious gifts. To all of us he gives this earth, with its daily miracle of beauty and power; to all of us the sunrise and sunset, the flower and the dew of heaven, the mountains and rivers, the sky and fields. And to many of you special and precious gifts—the golden hours of youth, the inestimable gem of time; to many of you rank and wealth, strength of arm, advantage of position, power of mind. These are God's talents, the inheritance he divides among us at our birth. He gives them to us—for what purpose? To bury or to use or to squander them in self-seeking, in self-indulgence, or in gratification? Nay, not so! They are his,

not ours; given, not earned. Nay, rather lent, not given—lent us for his service, to be used for his glory with industry, with love.—F. W. Farrar.

Do It Yourself

It is an easy thing to lead souls to Christ when we once make up our minds to get at it. I have some great soul-winners in my church who are not worth much at anything else. They need to be encouraged. Such workers need to feel the pleasure of the work. They are gifted in a very important, indeed the most important, purpose of the church.

In one of our meetings in New York there was a woman who had never had much experience in church work. She got fired with the possibility of soul-winning, and she went to work. She invited an unsaved lady friend to spend the night with her. The same night that girl accepted Christ. This was repeated with others for seven nights, and seven young ladies were led to Jesus by her in a week. Any Christian can do this. It is not necessary to wait for the protracted meeting. Do it yourself, and do it now. Get some unsaved soul alone and go right to work. Get them to yield to Christ. Then follow them up until a public confession is made. There are hundreds led to Christ this way by our church workers every year.—Dr. L. G. Broughton.

Create Opportunities

There is no reason why any church of average strength should not have from a dozen to a hundred soul-winners. Develop them by finding them work to do in missions, cottage-meetings, open-air, jails, prisons, etc. It takes very little money to equip a quiet mission where a church can do great work of this kind. A small organ, a few hymn-books, a few seats, a house or a room in a neglected community—this will be a good start. The average city church ought to have from one to a dozen of these places where a Sunday-school is held, and now and then a meeting of several nights in succession. This is our plan, and God has most graciously blessed its adoption.

If the church is in the country the same plan is true. Get the members out into the regions around. Occupy school-houses. Get tents and move them from place to place. There is nothing that succeeds like a thoroughly working church when soul-winning is the chief aim.

It will never do to depend upon the crowd. There has been a time when this could be done with more success than now. Large evangelistic meetings and the like will bring together the crowds, and great good will result in the way of conviction of sin and purifying the atmosphere; but if the individual element is ignored, there will be little permanent good in the way of bringing sinners into the full possession of salvation.—Dr. L. G. Broughton.

Thank God

Thank God every morning, said Charles Kingsley, that you have something to do that day which must be done whether you like it or not. Being forced to work and to do your best will breed in you a hundred virtues which the idle never know.

Now Is Our Time

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole, we may not understand, but we are here to play it, and now is our time.—David Starr Jordan.

Anecdotal.

Mistook His Part

In the course of her first call upon one of her husband's parishioners, the minister's young wife spoke feelingly of his noble, generous spirit.

"He is as nearly an altruist as man may be," she said proudly and affectionately.

"Is he an altruist?" said her hostess with mild surprise. "I thought from the tone of his voice that he probably was a bass."

No Blame to the Dog

An old minister in the Chevots used, when excited in the pulpit, to raise his voice to a tone half whimper, half whine.

One day a shepherd had brought with him a young collie, which became so thrilled with the high note of the preacher that he also broke out into a whine, so like the other that the person stopped short.

"Put out that collie," he said angrily. The shepherd, equally angry, sent back the growling retort,

"It was yersef' begun it."

"Calamity, Sir!"

"The late Hezekiah Butterworth," said a Boston journalist, "had a high opinion of woman's wit. He liked to prove woman man's superior in fancy, in humor, and in retort. He related one day to me a quarrel between a married couple that he overheard in the subway. This couple got on at Scollay Square and rode in Mr. Butterworth's direction.

"There is no calamity which can befall a woman that I have not suffered," the lady said in a bitter voice.

"There you are wrong, Jane," the husband replied. "You have never been a widow."

"She frowned on him as she rejoined: 'I said calamity, sir.'"

The Cause of the Crowd

Senator Platt praised New York at a dinner.

"New York is a remarkable city," he said. "To a stranger from the country our skyscrapers, our subway, our admirable shops, and above all the busy thousands hurrying along our clean streets, make an impressive spectacle.

"A stranger came to New York from Vineland. He came on a Vineland excursion gotten up by the large to which he belonged. And he could hardly believe his eyes when he saw the enormous crowds on the subway, on the elevated, and in the streets.

"After an hour or two of bewildered observation, the stranger said to a policeman who was helping him across Broadway.

"Is New York always like this, or is the crowded condition of the streets due to to-day's Vineland excursion?"

Only One Day's Difference

A gentleman riding through one of the pine wastes so common in Middle Georgia some years ago overtook a young man whose sack of corn under him on the farm horse that he rode gave evidence that he was bound for the grist mill. Some conversation between the two developed the fact that the young man was the son of the author of a popular almanac. The gentleman asked the young man jocosely: "And do you ever make calculations upon the weather, like those for which your father is so celebrated?" "O, yes," he replied readily. "And how do your calculations agree

with your father's?" inquired the gentleman. "Very well indeed," replied the young man. "We are never more than one day apart in our reckoning." "Why, that is wonderful, certainly!" exclaimed the gentleman. "Only one day's difference?" "Yes," he said, with a twinkle in his eyes. "He can always tell the day before when it is going to rain, and I can always tell the day afterwards."

Missionaries Laugh Sometimes

A student in India was laboring hard over the English language. "A hawk carried off the chickens," said the Hindustanee. After severe mental effort the sentence appeared in English as follows: "The kite eloped with the hen's daughters."

The little son of one of our bishops in India was once restrained by his nurse from an action in her judgment highly improper. The youngster's judgment differed. How to bring the nurse to order was a question he pondered seriously for a minute, then a bright idea struck him and he threatened solemnly: "If you don't let me do it right away I shall go out and worship idols!"

An Indian convert who understood English wrote a letter full of devotion to his teacher. His final words, expressive of the depth of his submission were, "My head is on my pious shoes to you!" A professor and touching bow, indeed.

According to Directions

"Now, children," said the teacher, as she distributed the flower seeds among the little ones, "I want you to plant these in pots, and when they begin to grow don't fall to tell me. I will give a prize to the one who reports first." The Chicago Tribune tells of the boy who won the prize.

At five o'clock one morning, a few weeks later, the family with whom the teacher boarded was aroused by a loud ringing at the door bell. The man of the house went to the door.

"Who's there?" he asked.

"Tommy Tucker."

"What do you want?"

"I want to see Miss Adair."

"What's the matter? What do you want of her?"

"I want to tell her something."

"Won't it keep till daylight? Can't I tell her myself?"

"No, it's something she wanted to know just as soon as it happened, and nobody else can't do it."

The answer was admitted and shown into the parlor. Miss Adair was awakened, and informed that a boy wanted to see her on business that allowed of no delay.

"Why, Tommy!" she said. "What brings you here so early? What has happened?"

"Teacher, mine's growned."

Fertile in Expedients

Preaching without manuscript makes a man fertile in expedients. There is an old story of a young Methodist preacher who asked the presiding elder whether he ever found himself in the midst of a sermon with every idea gone.

"Very often," replied the older man.

"What do you do then?" eagerly inquired the younger man.

"I plant myself squarely on both feet, draw a deep breath, look my congregation in the face, and say, 'Brethren, behold three things.' Then I hustle around lively, and find the three things."

To this joy and peril of hustling for the three things the man who writes and reads his sermons is a stranger; yet sometimes the best part of a sermon comes under those conditions.

A Cautious Depositor

An old negro went to the bank in which he kept his hard-earned savings, says Harper's Weekly, and asked the paying teller to give him all the money he had deposited. He offered no explanation of his sudden desire to withdraw his funds, and after vain argument with him the teller counted out the bills and delivered them to the old man. He eyed the paper money a moment, and said:

"Kin I git dat in silver, boss?"

The teller assured him he could, and forthwith made the exchange. The old negro retired to a neighboring desk, remained crouched over it a long time, and then, to the teller's great surprise, returned to the window and gleefully thrust his money back through the pig-coinhole. Before he could speak the old man said, grinning widely:

"Thanks, boss, you kin take it back. I jes wanted t' see ef it wuz all there."

Boundary Line of Health

At one time the boundary line between the States of Michigan and Indiana was in dispute. There was a strip of land about six miles in width which both States claimed. Finally after much contention it was settled in favor of Indiana.

A Methodist presiding elder was traveling his district, a part of which had been the cause of the dispute. While staying at a home in the country, the lady of the house was telling him of the affair, and closed her narrative by saying:

"I tell you, elder, if the line had been run south of us, so that we should have been left in the State of Michigan, I said to my husband, we wouldn't stay on this farm another day."

"And why?" asked the elder with some curiosity. "Because," she said, "I have always heard that Michigan was such a sickly State."

Surprised Japs

Bishop McVickar, of Rhode Island, a man of great physical proportions, says that he once visited Japan with Dr. Phillips Brooks, who fell but little behind him in height and breadth. To the diminutive Japs the two stalwart American clergymen were sources of unending wonder. "We did not mind ordinary words to our size," says the bishop, "but the wonder which the size of our feet elicited was hardly flattering. In entering a Japanese house you are supposed to leave your shoes outside, and never did Dr. Brooks and I come out but we found an innumerable and wondering crowd either measuring our shoes or gazing upon them in admiration. They were pretty sizable shoes, I admit."

Plenty of Trees

A Swede and an Irishman were out walking together when a storm came on. The rain fell violently. They took refuge under a tree. The tree for about fifteen minutes made a good refuge. Then it began to leak. The cold raindrops began to fall down the Irishman's neck, and he began to complain. "Oh, never mind," said the Swede; "there are plenty of trees. As soon as this one is wet through we'll go under another."

Missunders-ood

A little Topeka girl came home from church the other day and was asked what the minister's text was. "I know it all right," she answered. "Well, repeat it," her questioner demanded. "Don't be afraid and I will get you a bed quilt," was the astonishing answer. Investigation proved that the central thought of the sermon had been, "Fear not, and I will send you a comforter."

Missionary.

What Johnny Gave

Johnny gave a cent to missions.
One whole cent,—how large it seemed!
Johnny felt himself a giver
As upon the plate it gleamed.

One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.

"I should like to go for missions,"
Said the nickel, looking grim;
"But I know too well I'm good for
Lemonade or chewing-gum."

"I should love to help the heathen,"
Cried the dime; "but, then, you see,
Johnny wants a nice new novel
That he's going to buy with me."

"Well, we wish," the three cents murmured,
"Johnny would have let us go;
But for marbles, cakes, or taffy,
We'll be quickly spent, you know."

So they sighed and wished; but Johnny,
Wrapped in generous self-content,
Felt himself a Christian, truly,
Since he freely gave a cent!

The Evangelization of the World in this Generation

This is the inspiring motto of the Student Volunteer Movement, whose great convention was held in Nashville, February 28th to March 4th. This movement is furnishing not only workers for service in foreign lands, but also trained missionary leaders for the church at home. Its conventions are held once in a "student generation," that is, every four years. The last convention was held in Toronto in 1902, and was attended by 2,957 delegates. Great enthusiasm has been manifested at Nashville, as is evidenced by the fact that in fifteen minutes the delegates present subscribed over \$84,000 for the prosecution of missionary work. The purpose of the Nashville Convention was fourfold—to bring together students and professors and missionary leaders from all institutions of higher learning in Canada and the United States for helpful association and conference, to consider unitedly the leading problem of the world's evangelization, to gain a vision of the missionary possibilities of the church, and to lead men to enter with greater consecration upon the work of extending the kingdom of Christ among non-Christian nations. Addresses were delivered by some of the ablest missionary speakers of North America and other lands.

The convention was the most notable, most representative, and most important gathering of college students ever held in any land. The number of accredited delegates was 4,188, being 1,231 more than attended the great convention at Toronto four years ago. Of these delegates 3,960 were students and 286 professors from seven hundred schools in the United States and Canada, 144 missionaries from twenty-six different lands, 149 official representatives of mission bodies, eight fraternal delegates, forty-four editors or representatives of religious papers, and 337 special representatives. Besides there were a large number of students who were not accredited delegates, but who were drawn to the convention by their intense interest in the cause which it represented—foreign missions.

No more faith-inspiring sight has been witnessed than the thousands of students, the flower of the colleges, who filled to overflowing twice daily the vast Ryman auditorium, but its size was not the most notable feature of the convention. That was the spirit of prayer which characterized it. Thus the students were prepared for the important message, determining the life-work of many, delivered by Bishop Thoburn and Bishop McDowell Sunday morning. In the spirit of prayer scores decided during the closing hours of the convention to volunteer for work among the heathen in foreign lands, but probably a larger number decided the important question on their way or in the quiet of their own homes. One thousand volunteers for foreign missions—this is the appeal. The colleges will respond. Will the church respond with means to send them to the waiting fields? To do so means more than double the present contributions.

The Work and the Workers

In speaking of the great Student Volunteer Convention, the Nashville Christian Advocate says:

"The movement of which this convention, numbering altogether about five thousand people and now sitting in Nashville, is an expression is barely twenty years old. It represents the answer to one of the Church's long-continued prayers. In contemplating the need of the world the Church has for centuries concerned herself with two obstacles to meeting that need with the gospel and prayer for their removal. These have been the closed doors in various nations and sections of the world and the dearth of men and women disposed to undertake the work of foreign missions. It may be said that these two obstacles are now removed. God has answered the Church's prayer. The doors are wide open everywhere. Only in one or two restricted areas of the world is there now even apparent opposition to the missionary. In most needy places he is actually welcomed.

"As to workers, they are, as any one may see, a great host. As this was said, as well as thousands of others whom they represent, are saying to the Church: "I am willing and desirous to become a foreign missionary." There are so many of those who are making this simple yet portentous challenge that the Church is rubbing its eyes. What is to be done with these young people?"

"Our Lord said on one occasion to his disciples: "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." This is the prayer which the Church now needs to take up. Here are the laborers, there is the field; but the laborers are not "thrust out." It is the Church that is at fault. She lacks power to send forth those whom God has called into fields which he has prepared. It is clear that providential stimulation should be applied now not to the fields merely, to open the doors, nor to the workers, to dispose them to the undertaking, but to the Church in order that she may send them. It is the Church which either the fields or the workers which now demands divine help."

The Chinese Way

When a man is suddenly taken sick in China, while on the street, or in a hall, or falls down, the general way is for the persons living near the place where he lies to give him no help, or to move him to the house of some one else. This is partly because they are afraid that some bad luck will come to them if they have anything to do with him, and partly because they might be forced to pay the cost of having him buried if he should die while in their care.

A Fine Tribute

Hon. George F. Hoar said in the United States Senate: "There is not a story of true heroism or true glory in human annals which can surpass the stories of missionaries, whom America has sent forth as the servants of civilization and piety. They have sacrificed ambition, family ties, hope, health, and wealth.

"No danger that stood in their way, no obloquy, deterred them. In this day of our pride and exaltation, at the deeds of our young heroes in Manila and in Cuba, let us not forget that the American missionary in the paths of peace belongs to the same heroic stock, and is an example of the same heroic temper."

Missionary Progress

It is almost thrilling to read of a regular Presbyterian Synod being held on the very spot where John Williams and his companion, James Harris, were murdered by cannibal barbarians in 1806. John Gordon and wife were murdered in 1861, and a brother of Gordon was murdered as late as 1872. Yet the Synod recently met in Dillon Bay Church, Erromanga, New Hebrides, and was opened with prayer by Usou, son of the man who murdered John Williams, who has been for many years an elder in the church. Two sons of two pioneer missionaries were present at the meeting. A translation of the Bible into another of the island dialects was reported as practically complete. The Synod will meet next year at Tonga, Friendly Islands.

Some Missionary Heroines

Mary Moffat for half a century bore with her husband the yoke of toil and sacrifice among the Bechuanaas.

María Gobat for forty-five years was Samuel Gobat's invaluable helper in Abyssinia and Malta, and finally in the bishopric of Jerusalem.

Hannah Mullens, daughter of one missionary, was the wife of another, and has left her lasting footprints in Indian zenanas.

Judith Grant spent but four years in Oromahia, and was but twenty-four years old when she died, but her husband found that her life was the most powerful sermon ever preached in the land of Esther.

The work of Mary Williams is scarcely less illustrious than that of the martyr of Erromanga.

"Veritable Heroes"

Here is the testimony of Hon. Edward H. Conger, late United States Minister to China, concerning the work of Methodist missionaries in that country:

"For the last seven years I have been intimately associated with your colleagues in the missionary work in China; a body of men and women who, measured by the sacrifices they make, the trials they endure, and the risks they take, are veritable heroes. They are the pioneers in all that country. They are invariably the forerunners of Western civilization. It is they who, armed with the Bible and school books, and sustained by a faith which gives them unflinching courage, have penetrated the darkest interior of that great empire, hitherto unvisited by foreigners, and blazed the way for the oncoming commerce which everywhere quickly follows them. It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade. The pathways which they traced, sometimes with them, with their life's blood, are rapidly being transformed into great highways of travel and trade, and are fast becoming lined with school-

houses and railway stations, where heretofore were found only idolatrous shrines and lodging-houses for wheelbarrow men and pack mules."

The Power of Prayer—How an Opium Smoker was Cured

BY REV. GEO. E. HARTWELL, CRENTU.

To manifest the power of the Holy Spirit in answer to prayer, an incident in connection with the town of Changcha, where such an encouraging movement among the women and children began a year or so ago, might be cited. There was a cloud hanging over the work that seriously menaced the little church. The husband of Mrs. Shen, the woman who took the lead in teaching her neighbors, and who himself was a recognized leader of the men, though only an inquirer, smoked opium. One day we went into his home, and, passing into an inner room, found him at his pipe, so there was no denying it. What could be done? There is no more visible enemy of the flesh than opium. Once its roots get a hold within the human system it is like pulling a tree up by the roots to dislodge it. The smaller towns are much given to the evil, and many of our inquirers are found to be opium-smokers. One young man, the son of a devout man and an elder, who gave evidence of being a bright inquirer, was found one day, much to the pastor's surprise and sorrow, boiling opium before one of the shops in preparation for the evening sale to smokers. "Too proud to beg, too weak to labor, and too poor to be idle, his last resort was to "feed the swine." But what could be done for Mr. Shen whose influence both in the church and community was the cause of grave anxiety? There was one open door—prayer. Was it not, then, in answer to prayer that Mr. Shen, after many urgent invitations, decided to go up to the capital, four days' journey, enter the hospital, and suffer manfully while the roots of that horrible appetite one by one snapped. As Mr. Shen after three weeks in the hospital stepped forth, he was like a new man, and we were able to thank God that even where sin abounds grace doth much more abound.

Dear readers, would you, on reading this, please bow your heads and make special prayer for Mr. Shen that God will not suffer him to be tempted above what he is able; but will make a way of escape that he may be able to endure. Also, that he and his wife may become bright lights in their native town. Also remember the young man mentioned above and plead for his salvation.

1905 as a Year of Missions

1905 was a year of great revivals in missionary lands. India and Korea, Africa and the Philippines were touched and kindled by God's Spirit.

1905 was a year marked by a tendency to denominational unity for strategic purposes. One sign of this was the union theological seminary opened in Peking.

1905 was a year of losses from the ranks of missionary leaders. Among the missionaries gone to rest were Dr. J. Hudson Taylor, of China; Dr. J. P. Cochran, of Persia; Dr. Graybill, of Mexico; Dr. John Mackenzie, of India, and the veteran author and missionary, Dr. J. Murray Mitchell.

"Some of your griefs you have cured,

And the sharpest you still have survived,
But what torments of pain you endured

From evils that never arriv'd."

Interesting Items

5500 native Christians were added to the church in Japan.

In northern Africa a definite campaign against Islam has been begun.

Korea attained a political status which is favorable to the work of Christian missions.

A remarkable spread of Christianity took place among the wild tribes in northern Burma.

A new mission was founded by the Church Missionary Society in the Sobat region of the upper Nile.

Plague and cholera and earthquake in India helped pave the way to the hearts of the masses of the people.

The circulation of Scriptures in the year 1905 by all the Bible societies was probably not far from 10,000,000 volumes.

More than 200 new recruits have been added to the ranks from America during 1905, and as many more from Great Britain.

The characteristic feature of the year in Central and Southern Africa has been the demand of the people for teachers for those who wish to learn to read the Bible.

The Persistency of a Good Deed: Forty years ago some kindly Christian gave a New Testament to a wounded soldier in a hospital at Vicksburg, Miss. That soldier has just written to the American Bible Society that he found the New Testament precious when he was in the hospital. Therefore he sends \$300 to be used as speedily as possible for putting the Gospel into the hands of wounded soldiers in Japanese hospitals. The gift of one New Testament long ago has reached to the other end of the world and multiplied ten thousand fold.

Temperance

Kansas, while not a populous State, is one of the most prosperous in the Union, and can afford to spend \$2,000,000 annually on her schools. She saves it in beer and whiskey.

Gov. Hoch says, "A quarter of a million people have been born in Kansas who have never seen a saloon or a joint, and have grown up to believe as a part of their creed that it is an unmixed evil."

The lawless saloonist of your town is willing you should keep right on praying against his business. What he is afraid of is that you may get a little sense and begin to vote against it.—Bishop Berry.

When searchers in a dilapidated shanty not far from a certain city found a frozen corpse and a whiskey bottle, they were not at all surprised. It was an old and tragic story repeated once more—that was all.

Germany, says the Medical Brief, is reported to have the highest death rate of any nation. This is attributed to the large consumption of beer by the Teutonic race, as all heavy drinkers of this beverage must absorb an enormous amount of salicylic acid—the latter being used in the manufacture of beer to prevent fermentation.

Dr. George A. Lurig, one of the ablest surgeons in the American navy, says of alcoholic stimulants: "As a beverage, or even as a medicine, I am almost convinced that the world could be deprived of alcohol and not suffer. I am almost convinced that the world would be better for its absence." Several young officers

in the United States Army have been cashiered for drunkenness. There is nothing so fatal to the morals of a body of men as the drink habit.

The young man of to-day must recognize that the saloon habit means failure. The old argument that one glass will do no harm does not hold. To be seen in a saloon, to be with drinking men, or to have the odor of liquor takes away confidence of others. Employers are certain that business and liquor do not work together, and they do not want a man who comes into their office in the morning with red eyes and a flushed face. A clear brain and a steady hand are demanded in these days of keen competition, and he who overlooks these facts cannot succeed.

Woman's Work.

Three hundred and nine different churches contributed to the support of deaconess work in Boston last year.

Chicago deaconesses made nearly nineteen thousand calls in their missionary and parish work during the last year.

Deaconesses in Canadian Methodism number forty-six. They work in Toronto, Halifax, Montreal, Winnipeg, and St. John's.

The women of Canadian Methodism are celebrating the quarter-centennial of the Woman's Missionary Society. They may well do so, for their organization has a record to be proud of.

The women of the United States presented to the United States Senate eighty large volumes filled with signatures demanding the expulsion of Reed Smoot, the Mormon, from the Senate.

Parkdale Methodist Church has five Young People's Societies, besides a number of Young People's classes. The latest organization is the "Busby Girls' Association," which consists of about sixty young ladies who are all away from home and earning their own living. Mrs. Hincks, wife of the pastor, gives the society her personal attention.

Probably the oldest parish visitor now living is Mrs. Caroline Parker, of San Francisco, Cal., who is eighty years of age. For the past thirteen years she has been parish visitor of the Third Church, and averages now 1,100 calls yearly. She has been a professing Christian sixty-eight years. She is active, bright and genial, and every one is glad to see her come.

Prominent People

A writer in The Quiver speaks of Mr. W. E. Fitchett, author of "Deeds That Won the Empire," as "the busiest man in Australia."

Evan Roberts, the Welsh evangelist, has been, by the will of Mr. Robert Davies, a millionaire philanthropist, given an income of £5 a week for the remainder of his life. Mr. Davies' idea was to enable Mr. Roberts to engage in continuous revival work wherever he felt called upon to go, without having to think too much about the money question.

The Westminster, of Philadelphia, says: "Dr. Torrey is a great preacher. In what his greatest lies we cannot answer. At times he is like the wooing spirit of the spring that you feel when you step out of doors in one of the days when winter is ending. You are conscious of something and say there is a spring feeling in the air. That intangible something cannot be analyzed."

From the Field.

"Making Marked Progress"

The Epworth League of the Preston Methodist Church has been making marked progress since the new year. Mr. Ancion is the efficient president. A literary and social evening was given by the young men of the League, which was a great success.

Mr. Wilson, the enthusiastic chairman, presented a programme of choruses, solos, readings, and songs. A liberal collection was taken in aid of the Forward Movement Mission Fund.

Successful Rally

The Epworth League at Newburgh had a great rally at their literary meeting on Monday, February 12th. The Leagues at Colebrook, Wesley, Camden East, Mowen Violett, Selby, and the Christian Endeavor Society of the Presbyterian Church, Newburgh, were invited and fully 150 young people assembled in the League-room. D. A. Nesbitt presided and introduced an interesting programme. There were solos by Miss Gertie Conway, Percy Nesbitt, and F. D. Moore, an excellent duet by Miss Warner and Mr. Martin, which was well rendered and loudly applauded, and a duet by Rev. Dr. Benson and Mrs. Benson. Rev. J. F. Mears and Rev. J. Gaudier made short speeches, and Rev. Dr. Benson followed in a short address. At the end of the programme the members of the Newburgh League served cake and coffee and a very social half-hour spent by the different leagues.

Little Harbor, N.S.

Rev. C. A. Munroe, of Lockport, N.S., writes:—Just a word concerning the work among our young people at Little Harbor, Lockport Circuit. Little Harbor is a fishing hamlet on the south shore of Nova Scotia, of twenty-five families all Methodist. Two years ago we had special services there and a number of the young people were converted. To establish the work we organized an Epworth League. At the time, however, only a few could be induced to join it. Still those who did not become members regularly attended the Christian Endeavor meetings and took an active part by prayer and testimony. For two years they loyally maintained their prayer-meetings every Thursday evening. Last month we spent three weeks with them in evangelistic work. These young Christians were ready for the Lord's work and with very few exceptions all their "young associates" were brought to Christ, and backsliders were reclaimed from among the older people. Last Thursday evening, as a result of the meetings, we had a reception service in the League, in which fourteen new members took the active members' pledge, and there are more to follow.

Unique Missionary Meeting

On Monday evening, Feb. 19th, the Epworth League of the Central Methodist Church, Woodstock, held a meeting which was both novel and interesting in its character. It was in charge of the Missionary Committee, to whom much credit is due for a programme so well planned and carried out. Four members of the League, one a gentleman who had formerly labored in China, each in native costume, impersonated a native of the country they represented. They spoke in the first person, giving a splendid idea of the habits and customs of the people, telling how they lived prior to becoming

Christians, how they became acquainted with the Christian religion, and the change thus made in their lives. Much information was thus given in a very interesting way. The countries represented were China, Japan, the Indians and the Galicians, and all but the Galician sang in keeping with their addresses. At the close a letter was read from Mrs. Armstrong, wife of Rev. R. Armstrong, telling of the work among the women of Hamamatsu, Japan, where they are at present stationed. The Epworth League of the Woodstock, Milton and Galt districts are responsible for the support of Mr. and Mrs. Armstrong. After the singing of a solo, the Pastor, Rev. G. H. Cobbledeick, in a few words brought the meeting to a close.

London District

The Bible Institute and Convention for the London District was held Feb. 12th to 15th. One hour each day was given to the District work, the rest of the time to the Institute, which proved to be very helpful and instructive.

The following officers were elected:
President, Mr. Thomas Spettigue.
1st Vice, Mr. G. Kinson.
2nd Vice, Mr. F. Talbot.
3rd Vice, Mr. A. Ailin.
4th Vice, Miss F. Wootton.
5th Vice, Miss M. Hanson.
Secretary, Rev. A. J. Thomas, 114 Waterloo St., London.

Treasurer, Miss B. Powell.
Conference Representative, Rev. D. E. Martin, M.B., Dist. Sec.

Ottawa District

The eleventh annual convention of the Ottawa District Epworth League was held in Bell Street Methodist Church, Feb. 19th, and proved one of the most successful on record. The attendance at the day session far exceeded expectations, while at night the church was crowded. Mr. W. J. Cairns, president, was in the chair. The afternoon's programme consisted of topics presented by members of leagues outside the city, and it was the unanimous opinion that, for literary excellence and bright and suggestive thought the papers have never been excelled and seldom equalled at past conventions. Each paper caused interesting discussions and the afternoon was most pleasant and profitable.

Miss Lowry, of Russell, dealt most interestingly with "Why Does a Country League Sometimes Fall?"

A paper written by Miss Bessie Cross, of Vankleek Hill, was read by Rev. A. B. Johnson, of Aylmer. Miss Cross wrote a very instructive and thoughtful paper on "The League's Opportunities along the Line of Missionary Enterprise."

Miss Pearl Scobie, of Kars, read a paper replete with beautiful thought on "The Ideal League."

One of the best papers ever heard at a league convention in Ottawa was that read by Mrs. Dr. Hudson, of Aylmer, on "The League's Social Features."

The most animated discussion of the afternoon followed an address by Rev. A. A. Radley, of Billings Bridge, on the topic "Is the Pledge Essential?" At the night session the following officers were elected:

Honorary President, Rev. F. G. Lett.
President, W. J. Cairns.
1st Vice, Mrs. Dr. Hudson, Aylmer.
2nd Vice, T. W. Quinle.
3rd Vice, T. A. Jones.
4th Vice, Miss Taggart.
5th Vice, Miss Reymond.
Secretary, Mr. Norman McKnight.
Treasurer, Mr. J. H. Wilson.
Conference Representative, Rev. G. H. Executive, Rev. A. A. Radley.

After a report of the missionary vice-

president, Rev. W. T. G. Brown, of Hintonburg, was introduced and delivered an inspiring and helpful address on missions.

Rev. Charles A. Pykes, of Smith's Falls, followed with a sincere and characteristically eloquent address in which he gave much encouragement to the league to renewed zeal.

Woodstock District

The Second District Institute of the Woodstock District Epworth Leagues opened in Central Church, Woodstock, on Monday evening, February 6th, when Dr. Crummy gave his first lecture on "The Babylonian Period of Jewish History," which was followed by the first address on "The Jewish Church, Paul, and his letter to the Galatians," by Rev. A. J. Irwin.

The sessions continued until Friday afternoon. Medieval Revivals were discussed by Rev. A. E. Lavell, who also each morning gave very helpful talks on "The Sunday-school teacher."

On Tuesday evening Dr. Crummy told of his Bathurst Street S. S. scheme. Music was provided at the evening sessions by the Dundas St., College Ave., and Central choirs.

The special feature on Wednesday evening was an address by Mr. C. B. Keenleyside, of London, on "The Bible and Missions."

A conference on league work was held each afternoon, when reports from each department were given, and ways and means discussed for the further advancing of the work of the young people.

The Institute closed on Friday afternoon by a Junior Rally, when Rev. G. H. Cobbledeick, the pastor of the church, addressed the children.

There is a growing interest in the work of the Institute, and an earnest endeavor will be made to have it again next year, either as this year, or in connection with the Financial District Meeting.

The result of the election of officers of the Woodstock District for the coming year was as follows:

Honorary President, Rev. E. E. Marshall, B.A., Ingersoll.

President, Rev. W. B. Smith, B.A., Woodstock.

1st Vice, Miss Annie Forden, Beachville.

2nd Vice, Miss Maggie Jackson, Oxford Centre.

3rd Vice, Miss Gertie Greigg, Ingersoll.

4th Vice, Miss Rosa Jones, Woodstock.

5th Vice, Miss Bessie King, Hickson.

Secretary, Miss Alma Maycock, Woodstock.

Treasurer, Mr. Garnet Sovereign.

Conference Representative, Rev. R. H. Bell, B.A., Hickson.

Secretary of Systematic Giving and Christian Stewardship, Rev. F. W. Hollingrake, B.A., B.D., Woodstock.

Edmonton and Vermilion Districts

These united districts held conventions in Strathcona on Feb. 21st and 22nd, beginning with an evening session on the 21st, before a crowded church, in which were many delegates from the fifteen Leagues scattered over these wide fields.

After an address of welcome, and the opening remarks of the President, Rev. W. J. Howard, B.A., B.D., of Fort Saskatchewan, gave an excellent address on "How can the Epworth League make a wider appeal to men?" Good music was provided by the choir of MacDonnell Methodist Church, Edmonton.

Three sessions were held on the 22nd. Encouraging reports were read showing seven new leagues organized since last convention. Helpful papers were given by

Rev. Jos. Coulter, B.A., of Clover Bar, on "How can the Bible be made to minister to the intellectual needs of young people?" and by Rev. Jos. F. Woodsworth, B.A., on "How can the Bible be made to minister to the spiritual needs of young people?"

At the afternoon session Revs. A. S. Tuttle, B.A., and C. H. Huestis, M.A., gave addresses on the means of making the Bible effective, respectively, in the Social Relationships and in the Practical Life of young people. These were followed by full and free discussions of an earnest and practical nature.

The closing session again saw a crowded house, when Rev. R. E. Finley, of Spring Lake, delivered an address, suggesting how Bible study might be made effective in creating missionary enthusiasm, and the Rev. Oliver Darwin, Missionary Supt. of Manitoba and Saskatchewan, roused his hearers to zealous fervor as he spoke of "How the Epworth League can be made a more effective spiritual agency."

A short series of prayer and consecration brought to its close a convention which was full of interest, practical suggestion and Christian helpfulness to all.

The newly created Wetaskiwin district decided to meet again with their northern neighbors in next year's convention.

The officers for the ensuing year are: Honorary President, Rev. C. H. Huestis, M.A., Edmonton.

President, C. E. Race, B.A., of Albert College.

1st Vice, Rev. R. C. Finlay, B.A., Spring Lake.

2nd Vice, Rev. Jos. Coulter, B.A., Clover Bar.

3rd Vice, Mr. A. Ottewill, Clover Bar.

4th Vice, Mrs. W. Stephenson, Wetaskiwin.

5th Vice, Miss Sproule, Strathcona.

Secretary, Mr. W. W. Weeks, Strathcona.

Treasurer, Mr. A. S. Fortner, Fort Saskatchewan.

Conference Representative, Rev. W. J. Howard, B.A., B.D., Saskatchewan.

Just a Line or Two

A new League has been organized at Millgrove; membership and interest increasing rapidly.

A new League at Claresholm, Alta., has 16 active members and 7 associate. Many more are expected to join.

The Methodist, Presbyterian, and Church of England churches in Comber, Ont., have been holding union meetings.

Askin St. League, London, held special services, and had some good, sound conversions. The President reports that "everybody is at work."

Mount Vernon, on the Welland District, has a new Epworth League, with 27 active members, and 8 associate. The officers are looking out for more.

Rev. H. W. Foley has organized a second league on the Bayside Circuit, with a membership of 17. He has also started a Teacher Training Class of 18.

The work of the League at Listowell, Ont., is steadily growing in interest, and the numbers are increasing. At the last three consecration services 21 new members have been received.

The young people of the Methodist and Presbyterian churches at Gibraltar, Ont., have organized a Union Young People's Society, under the name, "Epworth League of Christian Endeavor."

Our Indian Mission at Hartley Bay, B.C., has held a blessed revival, with sixteen conversions. The missionary writes that "the Epworth League played a noble part in bringing souls to Christ."

A private letter has been received from Mr. W. R. Manning, late of Walkerton, but now Teacher Training Secretary for the S. S. Association of Iowa, with headquarters at Des Moines. He states that he is enjoying his new work intensely.

In our last number it was stated that Winnipeg District was supporting Rev. Mr. Endicott, and Mr. Kovar. Rev. Mr. Allison writes to say that for this year Port Arthur and Crystal City Districts are associated with Winnipeg in this work.

An Epworth League of Christian Endeavor has been organized at Wallace Bay, with 8 charter members, but the numbers are steadily growing. Cottage prayer meetings are held during the winter, with the monthly consecration service in the Church. The plan has been very successful.

General Secretary's Western Engagements

The General Secretary of Sunday-schools and Epworth Leagues will attend the Western Conferences, as far as possible this year, and will also visit a number of places in the Western provinces. The following is his list of engagements:

May 2nd, Port Arthur and Fort William.

May 3rd, Kenora.

May 4th, Winnipeg (Zion Church).

May 6th, Winnipeg (Fort Rouge and Maryland Churches).

May 7th, Winnipeg (District Rally).

May 9th, Moose Jaw, Sask.

May 13th, Victoria, B.C.

May 15th and 16th, B. C. Conference in Victoria.

May 18th, S. S. Institute at Nanaimo, B. C.

May 20th, 21st, Vancouver, B.C.

May 22nd, Chilliwack, B.C.

May 27th, 28th, Calgary, Alta.

May 29th, Red Deer, Alta.

May 30th, Edmonton, Alta.

June 3rd, Regina, Sask.

June 4th, 5th, Assinibola Conference at Brandon, Man.

June 11th, Manitoba Conference at Neepawa, Man.

July 9th, 10th, Morden, Man.

July 10-14, Rock Lake Summer School, Man.

July 17-21, Northern Manitoba Summer School at Neepawa.

Young Men's Association

An important meeting of the executive committee of the Methodist Young Men's Association, of Toronto, was held Monday evening, May 12, at the home of the President, Dr. W. E. Willmott. Representatives were present from 13 clubs, and a paid-up membership of over 1,000 reported. In the work laid out for the young men this season was the enforcement of the license laws, suppression of pool-rooms, and work among the Italians. The united clubs have decided to support the Italian mission, and subscriptions or donations will be very thankfully received by Mr. Wallis T. Fisher, 145 Spadina Ave., who was elected treasurer of this fund. The annual oratorical contest was arranged for April 24th, at Trinity Methodist Church, and the annual banquet for April 9th, when the speaker will be Dr. Geo. J. Fisher, International Secretary, Physical Work Y.M.C.A. of North America, who will address the Canadian Club the same day. The question of opening the club rooms in the churches each night was discussed, and reported on favorably. All reports received show the Association to be flourishing.

Summer Schools

London District Leaguers will meet for their summer school this year, Aug. 6 to 12, in the spacious and beautiful church of Lambeth. This is an ideal place, only six miles from London, with which it is connected by an electric railway. Our school last year was a pronounced success, and we propose to outdo ourselves this year.

F. H. Langford, of Lambeth, is president, and M. Harris, of Lambeth, is secretary of the school, while T. Spetigue, of London, is District President. Any of these will gladly supply information.

The Twelve O'clock Park Summer School, which has been held for the last three years, will be held again this year at the same ideal spot, "Twelve O'clock Park," near Trenton, in July next, from the 3rd to the 9th. The committee of managers appointed under the Conference E. L. regulations is Rev. A. M. Irwin, B.A., B.D., President; Rev. A. H. Foster, Vice-president, and Rev. H. W. Foley, B.A., B.D., Sec.-treas. A contract has been made by the officers with the new proprietor of the Park on terms very similar to those of former years. The programme is already under way, and will emphasize Bible study, missions, devotional work and practical methods.

Fuller announcements later. Address all inquiries to Rev. H. W. Foley, Bayside P.O., Ont.

Sunday-school Work

The Annual Meeting and Convention of the Toronto Methodist Sunday-school Association was held in the Parkdale Church, February 23-24. There was a good attendance at both afternoon and evening sessions, and the programme was exceptionally good.

In the afternoon a very fine address on grading of the Sunday-school was given by Mr. Wm. Abraham, Mr. J. A. Jackson asked those present to name themselves the members of a Primary Class, and then taught the Sunday-school lesson in a very interesting way. Mr. N. W. Rowell, K.C., spoke on the relation of the Sunday-school to the missionary work of the church.

In the evening addresses were given by Rev. J. J. Redditt, on the Supplemental Lesson Course; Rev. W. H. Hincks, on Evangelistic work in the Sunday-school; and Mr. J. E. Brock gave a very striking blackboard illustration.

The new President of the Association is Mr. S. H. Moore, of the North Parkdale Church. Mr. Moore has rendered very faithful service as Secretary, and well deserves the honor that is now conferred upon him. Mr. G. K. Quarrington is the Secretary.

For the Japs

The Ontario Sunday School Association is making a special appeal on behalf of the Japanese who are suffering from famine. Those wishing to contribute to this worthy fund should send their money to Theron Gibson, Treasurer S. S. Association, Confederation Building, Toronto.

What difference does it make whether you are a cobbler or a priest, if men think of Christ when they see you? What difference does it make if God gives to you a higher honor than fame, a greater glory than to be conspicuous? The highest honor which God gives to man in this world is to be overlooked.—Alexander McKenzie.

The most important word to master is the world within each man.—Rev. Dr. Raymond.

Devotional Service

(The Missionary Text-book for this year is "Methoism in Canada," by Rev. A. Butterfield, D.D. The Missionary topics correspond with the chapters of this book which can be secured from Mr. F. C. Stephenson, Wesley Buildings, Toronto. Price, postpaid, 10 cents, 50 cents; in paper covers, 35 cents.)

APRIL 22.—"THE LORD'S DAY: HOW TO KEEP IT HOLY."

Luke 6: 8-10; Ex. 20: 8-11; Rev. 1: 9, 10, 13.

HOME READINGS.

- Mon., April 16.—The Sabbath instituted and commanded. Gen. 1: 1-3. Ex. 31: 12-18.
- Tues., April 17.—How Nehemiah protected the Sabbath against greed. Neh. 13: 15-22.
- Wed., April 18.—How Isaiah protected the Sabbath against pleasure. Isaiah 58: 1-14.
- Thurs., April 19.—Sabbath keeping productive of national prosperity. Jer. 17: 19-27.
- Fri., April 20.—How Jesus spent the Sabbath. Mark 1: 21-34.
- Sat., April 21.—The first and second Christian Sabbaths. John 20: 1-29.

The Sabbath was instituted at the very beginning of the human career by the Living Creator, because He saw that humanity could not endure continuous toil. In every part of his being man requires one day in seven when he may turn from the toil that tires, and the work that wearies, and rest his physical frame, renew his mental faculties, and enter upon that holy fellowship and worship which means so much both for his moral character and spiritual well-being. In every relationship of his life, man is benefitted by the proper observance of the Sabbath—as an individual, in the family, as a member of the community, and as a citizen. If humanity required that day before the fall and in the more sluggish life of the oriental world six thousand years ago, how much more do we need that day amid the rush and hurry of life in this western world, and the twentieth century of the Christian era. Our loving Father, seeing that man would forever need that Rest Day, has perpetuated it as the inherent right of the race down to the end of time. He, therefore, not only instituted the Sabbath at the beginning, but as His chosen people were on their way to their own land, restored to them His Sabbaths, and commanded them to keep the day holy; and when Jesus came He did not do away with the Sabbath, but continued it into the new dispensation which He came to establish. He declared, "The Sabbath was made for man," and, further, "The Son of Man is Lord also of the Sabbath." Therefore, this Divine institution is intended for man through all the ages and in every clime.

On the day of the resurrection of Jesus from the grave His disciples began at once the observance of this institution on the first day of the week in commemoration of that glorious victory. From that time through all the changes and vicissitudes of the Christian Church the followers of Jesus have ever observed the first day of the week as the Lord's day—the Christian Sabbath. The writings of the Ante-Nicene Fathers abound to references to this fact. Like John on the meek and lowly Nazarene have sought to be in the spirit on the Lord's day. We would recommend all persons who desire to read a very clear discussion of the various days of the week on which the Sabbath has been observed under the Patriarchal, Jewish and Christian dispensations to secure the book, "Sunday,

the True Sabbath of God," by Rev. S. W. Gamble, and sold by the Methodist Book Room, Toronto.

Our model in our Scripture lesson for keeping holy the Lord's day is John, the beloved disciple. He was in the spirit on that day, and his whole being was brought into harmony with the Divine. It will be so with us.

1. The Spirit of the Day. Everything depends upon the preservation throughout the day of a proper frame of mind. Those who speak of attending church in the morning and spending the rest of the day in recreation can have little idea of what is spiritual religion. That the Creator may be rightly worshipped there must be the stilling of the heart before Him, withdrawal of the thought from things earthly, composure of mind, collectiveness of spirit, elevation of thought and affection for the things that are above. This is possible only where there is a previous preparation for the Sabbath, and is observed as a day of quiet. It is impossible where the Lord's day is broken in upon by work, or devoted to gaiety or recreation. What impression can they have of divine things who invite men to enter God's presence without previous and solemn searchings of heart, or of the duties of worship who think it possible to rush from them direct into folly and frivolity?

2. The Conversation of the Day. Being in the spirit on the Lord's day will rule our conversation. Subjects will be avoided which are felt to be out of harmony with the character of the day. Conversation will be directed into channels bearing on the great themes of the day, on the services of the sanctuary, on the meaning of Scripture, on experimental religion, on Christian work at home and abroad. It will not be strained or unnatural, as if nothing could be said which is not of a strictly religious character, seasoned with salt. It will be cheerful, yet holy. It will obey the precept, "not speaking thine own words." Not only will "filthiness and foolish talking and jesting" be avoided, which are at no time "convenient," but matters of business, politics, news of the day, will be eschewed, and subjects will be chosen fitted to excite and strengthen holy dispositions. The tongue has great power over the heart.

Nothing tends so quickly to dissipate sacred impressions as frivolous or worldly conversation. The effect of many a good sermon is lost by the character of the conversation on the way home from church or at table afterward. It is Satan's choice device for catching away that which is sown in the heart.

3. The Occupations of the Day. The very nature of the day defines our occupations. The Lord's day should not be given up to pleasuring or gold-getting. Those who have made Canada their home, whether born here or coming from other countries, and who persist in pursuing their selfish plans for amusement, or to secure gain, are not among Canada's best citizens, nor is their conduct worthy the emulation of any one. But man cannot remain in a vacuum, which will probably be spent in the unworthy pursuits of pleasure or profit, unless devoted to higher and ennobling purposes. Make the day either a holiday or a work day, and its value for both rest and worship are destroyed. If our proper duties are attended to, there will be neither opportunity nor desire for doing one's own ways, finding one's own pleasure, and speaking one's own words; but the day will retain its character as a "delight in the holy of the Lord, honorable." Prominent among the duties of the day—giving, in fact, the keynote of the whole—

is the duty of worship. Nature itself dictates that it is the duty of man to worship the Being that made him. Much more is it the duty of the sinner to worship the God of his salvation, adoring His perfections, celebrating His praises, gratefully commemorating His love, imploring His blessing, laying bare the heart before Him with the petition: "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."

In Mark 1: 21-34, we learn how Christ spent the holy day—the morning in the synagogue;—the afternoon, teaching, healing, and doing good;—the evening in the midst of the people casting out devils, restoring to health, and giving comfort to all. To attend the services and Sunday-school, to visit the afflicted and bereaved; to search out the sinful and bring them to their Saviour would be to spend our time profitably on the Lord's day. And to do this would give physical, mental and spiritual blessings.

Our topic is "How to keep holy the Lord's day." Assuredly no Christian will devote the day to visiting; baseball or any sports; fishing, hunting, or similar occupations; nor would we be the cause of our fellow men being forced to work making journeys for convenience or any other purpose; nor would we be willing shareholders in any electric or industrial company which proposes to operate on Sundays. There are many things to be avoided—but so many things to do that are commendable that the followers of Jesus may surely say every Lord's day, "This is the day the Lord hath made, let us rejoice and be glad in it."

TEN REASONS WHY

In the beginning of the twentieth century a day of Weekly rest and worship is peculiarly necessary.

Rev. Dr. Kneeland, secretary of New England Sabbath Protection League, recently said:

1. The intense pressure of modern life and the electric methods of business competition, demand, as never before, a weekly rest day.
2. The maintenance of the family life so vital to civilization, and so threatened in this age, renders the weekly rest and worship day an economic necessity.
3. The modern city problem, one-third of our population residing in cities, the city with its congested life, a majority crowded into tenement houses, cannot be solved without the Christian Sabbath.
4. The depleted rural communities, with their closed churches and their increasing criminality, need the saving, refining influences of the day of moral and spiritual development.
5. The fictitious demands of fashion and social emulation, with their feasts, functions and entertainments, are intruding more and more upon the Lord's Day and must be bravely met, and that largely by Christian women.
6. The self-complacency and self-gratification of rapidly increasing wealth are a constant temptation to devote our Canadian Sunday to inferior and debasing uses.
7. The inordinate, popular craving for pastime, with its Sunday amusement fever and its Sunday holiday craze for sports, games, races, theatrics, and excursions, will destroy the purity and stalwartness of our national life, unless wisely controlled and checked.
8. The craving for stimulation and the tendency to gratify it after pay hour on Saturday and on Sunday, make the open saloon, to open Lord's Day twin evils, which must be treated together. To marry the two by legislation, the open

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saloon and the open Sunday, would be the most stupendous blunder, if not the most abject of crimes.

9. The grasping, grinding, suicidal spirit of avarice and greed which characterizes this age of trusts and untrustworthiness, claims, in violation of the constitution of man, the constitution of the state and the laws of God, seven days for trade and gain in every week, a deadly peril to the Lord's Day.

10. With the marvelous increase and expansion of wealth and opportunity in the new century, has come, naturally, a broadening and strengthening and ever worshipping of the secular and materialistic. We are in imminent danger of placing on the throne the modern Trinity of Pence, Pomp and Power, misnamed Success. Next to, if not a part of the conserving, renovating force of the Gospel of Jesus Christ, in its influence over the individual and in society, is the Christian Sabbath, of which He is Lord. Its humanitarianism versus selfishness, its lawfulness versus anarchy, its puritanism, if you please, versus civic impuritanism, its reverence and vital piety versus irreverence and Godlessness, are needed as never before in the history of our nation.

QUOTATIONS.

"Of all divine institutions, the most divine is that which secures a day of rest for men. I hold it to be the most valuable blessing ever conceded to man. It is the corner-stone of civilization, and its removal might even affect the health of the people."—The late Lord Beaconsfield.

"The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view, the observance of Sunday is a duty of absolute consequence."—Right Hon. W. E. Gladstone.

"The Lord's Day is one of the greatest boons ever given by God to man. It is absolutely necessary for his physical health, and necessary to enable him to bear the wear and tear of six days' work. In these times of pressure and hurry it is only through the institution and observance of the Sabbath that the mass of the population can enter into the full enjoyment of that great and blessed gift of God to man, domestic life."—The late Earl of Shaftesbury.

"I do not hesitate to say that of the many privileges enjoyed in our country, no single one is more cherished, more dear to the hearts, consciences, and bodies of working men and women than the weekly day of rest."—Mr. John Jenkins.

"So long as the Christian Sabbath remains, Christianity is safe."—Voltaire.

"Corruption of morality usually follows Sabbath profanation. Considered merely as a civil institution, the Lord's Day is of absolute service to the state."—Blackstone.

"It is as unreasonable as inhuman to work beyond six days weekly."—Humboldt.

"The Sabbath is of inestimable secular worth. It should be contended for as the men of Anglo-Saxon times contended for Magna Charta. Had rehandcapped communism risen up and attempted to destroy the Day of Rest, the interest of the public had been aroused. The peril is in the imperceptible and quiet way in which the Sabbath is being taken away."—Bishop Charles E. Cheney, of Chicago.

The Lord's Day Alliance will be glad to send literature bearing on any phase of this question to any one applying to 133 Confederation Life Building, Toronto.

APRIL 29.—"PIONEER DAYS IN THE MARITIME PROVINCES."

SUGGESTED PROGRAMME.

Text-book: Methodist Missions in Canada and Newfoundland. Chapter IV.

(Canadian Hymnal used).

Hymn 431.

Prayer.—For the pioneer workers of today throughout Canada.

Reading of the Scriptures.—John IV. 34-42.

Hymn 176.

Address (10 minutes).—The early settlers in Nova Scotia and the religious and social conditions of the settlements. References: The Text-book, pages 85, 99, 378.

Address (10 minutes).—The Story of the Conversion of William Black and his work. References: Use map of Canada to show centres of work. Text-book, pages 278-282. Read carefully Chapter IV.

Address (10 minutes).—The early workers and how the work developed. References: Text-book, Chapter IV. Pages 278-282.

Address (10 minutes).—The work today in the Maritime Provinces. References: Text-book, pages 11-13. The Missionary Report, The Missionary Bulletin for letters from the Missionary supported by the young

Judge Chesley, in his booklet on "Methodist Missions in Nova Scotia," has supplied material for a study of the conditions today. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto, Price, 5c.

Aim at having as many as possible take part in the programme.

Ask everyone to bring one fact regarding these provinces by the sea; place at the door a collection plate and collect the slips as the members come in. During the meeting distribute the slips, and after each address ask for those who have information on their slips regarding the address just given to read it aloud. This requires preparation, but it is worth the trouble.

SOME USEFUL DON'T'S.

Don't be satisfied until you own the text-book.

Don't suppose the meeting will be a success unless you do your part.

Don't neglect to invite all your friends to attend.

Don't forget that Canada has a history and you must know something about it for the study of our text-book.

Don't forget to look over your file of The Era for the articles on our Eastern provinces.

Don't think you have forever done with your old school books, now is the time you need your Canadian History and School Geography.

Don't be narrow in your study. We live in a big country and its future depends on our grasp of its conditions today and our plans for its future.

Don't fail to keep in mind that our text-book motto is "Christ for Canada and Canada for Christ."

MAY 6.—"THE WHEAT OR THE TARES: WHERE AM I?"

Matt. 13. 24-30.

CONSECRATION MEETING.

HOME READINGS.

- Mon., April 30.—Sowing that prospered. Phil. 1. 1-11.
- Tues., May 1.—God giveth the increase. 1 Cor. 3. 4-8.
- Wed., May 2.—Fruitfulness prayed for. Col. 1. 9-17.
- Thurs., May 3.—Tares among wheat. John 6. 66-71.
- Fri., May 4.—"Unfruitful works." Eph. 5. 8-13.
- Sat., May 5.—An unfruitful church. Rev. 3. 14-19.

In this one chapter the kingdom of heaven is likened unto seven different things. How strange it would be if any one of us were said to resemble seven different persons. We are not told what the kingdom of heaven is, so much as what it is like. It is like many things because it has so many characteristics. No one simile can begin to express all it stands for. The parable of the pearl illustrates how the kingdom of heaven is to be sought. The parable of the leaven portrays its operations and development. In like manner each of the other parables of this chapter has its distinct mission. What is the purpose of the parable of the tares? It is intended to teach us the relation which good bears to evil. The parable is wisely given, for evil troubles us. Not only its origin troubles us, but its existence and persistence much more so. The parable throws a flood of light upon the serious problem of evil and how we are related to it. This parable presents a three-fold picture:

1st. Here is a picture of all noble endeavor. "The kingdom of heaven is likened unto a man who sowed good seed



FREDERICK GARRETTSON

WM. BLACK

people. Missions in Nova Scotia, by Judge Chesley. Price, 5c.

Hymn 435.

Question-Drawer and suggestions for May Meeting, the subject of which is Camp-meetings and Summer Schools. Chapter V. Closing Exercises.

SUGGESTIONS IN PREPARING FOR THE PROGRAMME.

Use a map of the Dominion. Read Chapter IV of the Text-book carefully and mark in the map the places at which work was opened when Black was appointed Superintendent, 1788.

In "The Old Regime in Canada," by Parkman, will be found some interesting facts regarding the early settlement of Nova Scotia.

An interesting sketch of Nova Scotia to-day will be found in the March number of "Canadian Life and Resources" Price, 10c. May be had through your bookseller.

For some interesting facts about Nova Scotia and New Brunswick, refer to "The Geography and Atlas of the Dominion of Canada." Sent free by application to F. C. Stephenson, Methodist Mission Rooms, Toronto, Ont.

The Missionary Report gives particulars of how much the Maritime Provinces give annually for missions, and how much money is spent in helping their Home Missions. Borrow a copy of the report if you do not possess one, that you may pray intelligently for the work.

into his field." The minister as he goes into his pulpit; the Sunday-school teacher standing before his class; the good Samaritan going forth on some deed of love and mercy, are all to-day doing what the farmer of the parable did in sowing good seed. What a thrilling and inspiring picture to look upon! Multitudes of the world's best men and women going forth each day to sow good seed. All educators, all social reformers, all missionaries, all faithful servants of Jesus in the most humble spheres are sowing good seed.

It is worthy of notice that in the original Greek the past tense is used not only in connection with the word sow, but also with the word likened. Hence the correct reading would be, "The kingdom of heaven was likened, or made like, unto a man who sowed good seed in his field." This is important, as it reveals the original purpose of the Creator, that only good should be sown. Originally the kingdom of heaven represented only goodness. God intended every stream to be pure, every garden to be fruitful, every song to be a rapture, every visitation to be a benediction. Men to-day drink and swear and deceive, but it was never intended they should do so. Man was made to be truthful, honest, pure and self-respecting.

2nd. A picture of the attitude that evil bears toward the good, verse 2. "But while man slept his enemy came and sowed tares among the wheat and went his way." The attitude is decidedly a hostile one. Tares, or darnel, were poisonous in their effect. Dr. Thompson tells us they were bitter and when eaten even in bread caused dizziness and acted as a soporific poison. Darnel is thus an appropriate symbol of evil. It was an enemy who sowed the tares. Tyndale translates the word enemy, "an envious person." The sowing of the tares is the work of envy. Envy is the demon which malice. There is no demon like the demon of envy. How accurately this represents the world of to-day. The ink of the parable is scarcely dry.

No man can sow good seed long before some one will be on hand to throw some tares into the field. Men in business will try to injure their rivals. In social life people will discredit one another. Nations will adopt measures to destroy the prestige of other nations. What is more treacherous than envy? It was while men slept the enemy came. Sin lurks in the dark. It strikes when our back is turned. It delights in masquerading. Satan is a gentleman before our face. All about us there are those who are waiting to destroy our usefulness. Every good thing has its enemy. Innocency of this fact is criminal. Every mother and father should recognize the fact that their boy has his enemies who will use impure and liquor and teach him to be impure and profane. When a boy is brought home drunk it is easy to know the cause. It is not an angel's work, but the work of an enemy.

3rd. A picture of the Divine attitude toward evil. "Let both grow until harvest." We become impatient with evil and long to extirpate it by heroic treatment. This was the spirit of James and John toward the unbelieving Samaritans and of Calvin toward Servetus. The attitude of Christianity is in a sense tolerant. Our greatest victories are those we gain with sheathed sword and spiked guns. It is not so much zeal as hate that creates the desire to root up and destroy. You cannot root up the bad without injury to the good. What lamentation there would be in our homes and congregations if all the tares were rooted out. Wicked men do not realize how much they are indebted to good men. Christians are the salt of the earth, but the salt could not

affect the world unless it came actively in touch with it. Christians must mingle with non-Christians until the world ends. This is the hope of the world. Good men and women have been the saviours of the world. There is hope for any place if it has even one good person in it. Good and evil must grow in the same field until the end of the world, when the separation will be made. The world will grow both better and worse until the harvest time.

"Then the writing shall be read, Which shall judge the quick and dead; When the Lord of all our race Shall appoint to each his place, Every wrong shall be put right, Every secret brought to light."

BIBLE SIDE LIGHTS.

Gen. 18. 23-32. Abram pleading with God on behalf of Sodom. He promises to save the city if ten righteous men can be found in it.

Jer. 5. 1. Commandment is given to run through the streets of Jerusalem, and if one seeker after truth could be found Jehovah promises to pardon it.

Luke 16. 22-26. Lazarus and Dives each have their place in the spirit world, and between them there is a great gulf fixed. It is said of Judas, the betrayer, that he went to his own place. Acts 1. 25.

Luke 9. 54-56. Two disciples want to bring judgment on certain Samaritans because they would not receive Christ. Jesus reproves them, reminding them that he was come not to destroy but to save.

HOW MAY WE SOW TARES?

(The leader might ask for answers.)

1. By speaking evil of others. A good reputation is like a good field into which you may cast the tares of insinuation and reflection. Many try to pull themselves up by pulling others down.

2. By creating doubts in the minds of others. Many have been led into skepticism by some censorious critic of the Bible. You can sow the tares of doubt much easier than you can root them out.

3. By destroying confidence. There are those who take delight in sowing distrust in youthful minds. Such persons would have you believe that but few men are honest and a few women pure.

4. By waywardness and disobedience we sow tares every time we are unfaithful. Every temptation yielded to, every lie told, every oath uttered, every sinful desire gratified—these all mean tares in the field.

HERE AND THERE.

The ground that bears tares can bear wheat. The man who is false can be true. Hearts that yield to sin can respond to God.

The tares of the wheat are so much alike before they are reaped, that only an expert can tell one from the other. It is thus with sin and error in their beginnings. No sins are so insidious as those that look harmless.

Many of the heresies of the Romish Church, such as Transubstantiation, Purgatory, etc., sprang up in the night of the medieval times. We find no trace of them during the earlier centuries, when the Church was comparatively pure.

Dr. Arnot, in his work on the Parables, says: "The same spirit that sowed darnel among wheat at night in a cornfield of Galilee, two thousand years ago, will set fire to a stack-yard or hamstring the horses, or shoot the overseer from behind a hedge in our own day."

MAY 13.—"CHRIST'S LIFE. V. LESSONS FROM HIS MIRACLES OF HEALING."

Matt. 9. 27-34; 23. 31-40.

HOME READINGS.

Mon., May 7.—"At Even Ere the Sun was Set." Mark 1. 28-34.

Tues., May 8.—"The Demoniae." Luke 8. 26-36.

Wed., May 9.—"The Ten Lepers." Luke 17. 11-19.

Thurs., May 10.—"Blind Bartimeus." Mark 10. 46-52.

Fri., May 11.—"The Deaf Man." Mark 7. 32-37.

Sat., May 12.—"The Dumb Spirit." Mark 9. 17-29.

Sun., May 13.—"Contradiction of Sinners." Matt. 12. 22-30.

INTRODUCTION.

MIRACLES AND THE MODERN MIND.

In modern times there has been a strong tendency to discredit the miraculous elements in the gospels. Some have said that miracles were neither possible nor desirable. Others have said that no amount of historical evidence of even the highest character can prove a miracle. Even Christianologists have gone far in minimizing the place of miracles as part of our Lord's work and as credentials of His divine mission.

But a change is noticeable in recent discussions. Miracles are treated with more respect. Witness the words of Harnack, "Who in these days would make such work of the miraculous cures in the gospels as was the custom of scholars formerly?" This change is due to many causes. Partly it is due to a higher estimate of the authenticity of the gospels; partly to a changed view of the supernatural, which is no longer placed in direct antagonism to the laws of nature, but is more generally explained as resulting from the operation of higher laws in nature—laws beyond our knowledge and power, but known to and under the control of Christ. This, in its turn, is due to the modesty that comes of fuller knowledge—a modesty that recognizes that, possibly, there are more things in heaven and earth than our narrow and imperfect philosophy has dreamt of.

MIRACLES IMBEDDED IN THE GOSPELS.

It is impossible to eliminate the miraculous element from the evangelical tradition. Critics have proposed to reject everything that does not appear in all the synoptic narratives. We do not say that this is a sound position. But supposing it were, we find that the most remarkable miracles are recorded by Matthew, Mark and Luke. "Indeed, miracles play so important a part in Christ's scheme that any theory that would represent them as due to the imagination of His followers or the inventions of a later age leaves Christ a personage as mythical as Hercules."

EXPOSITION.

TOPIC HINTS FOR EXPANSON

1. The miracles were at once supernatural and natural. If we look at the works themselves and contrast them with the works of other men and the common experience of the race we say they were supernatural. If we look at Him who wrought them and grant that his pretensions were true, we have to say that they were perfectly natural. That is to say, they were the natural expression and outgrowth of His divine character, and the natural overflow of His divine power. All through the gospels it is evident that Jesus was living under restraint. His whole life was an act of self-renuncia-

tion. The entire force of the devil's attack on Jesus in the wilderness rested in two cases out of three, on Christ's power to work miracles. That power He would not exercise on His own behalf. But when He did use it on behalf of others the one thing to be explained is not the miracle but the man. Jesus himself was the supreme miracle. Granting that He was God incarnate it is natural to expect such works of healing in His life.

2. The miracles of healing were the natural expressions of Christ's divine love and sympathy. They must have been the source of both joy and sorrow. Joyful it must have been to go about giving health to the diseased, strength to the infirm, and wholeness to the defective. But His joy was purchased at the cost of much pain. No familiarity with suffering ever dried up the fountain of our Saviour's sympathy. And it must have been an unspeakable grief to be at close quarters with so much of the world's anguish and sorrow, when the people thronged Him bringing their sick with them. For Jesus knew—none knew better—that sickness is always indirectly, and sometimes directly, a sign of sin. The sorrow of the world bore heavily on the Saviour's heart; but He found compensation for its burdens in going "about doing good, and healing all that were diseased, and that were" oppressed of the devil.

3. The works of healing were an expression of Christ's character in their sobriety and benevolence. He was no vulgar wonder-worker performing prodigies for the delectation of a gaping crowd. There was an economy of miracle in a life that was itself miraculous. Jesus did not squander miracles. There was an economy of them in a life that was itself miraculous. He never sought a stage. Many of His miracles seem to have been performed in private and solely for the good of those affected by them. And sometimes He changed His who had been healed to keep the matter secret. This is in striking contrast to the so-called miracles wrought by the saints of the middle ages or performed at modern shrines.

4. Speaking broadly the miraculous cures of Jesus were symbols of His saving work and power. "The whole creation groaneth and travaileth in pain." The huge mass of physical evil in the lot of mankind is the effect of sin. Moral and material evil being thus intimately related, illustrate each other. And so the works of Jesus in the physical realm became symbols of His saving work in the spiritual realm. His conquering sin in the body shows, in a figure, his power to conquer sin in the soul. His taming of the demoniac typifies His power to subdue lawless passion. When He cleansed the leper He illustrated His power to cleanse from the pollution of sin. When He restored the impotent man, it was a parable in action setting forth the truth that He can restore to moral strength those whose moral power is broken. When He restored sight to the blind, or gave hearing to the deaf, or made the dumb to speak, He gave object lessons of the loss of the spiritual senses which only He can restore.

ILLUSTRATIONS.

1. The works of Christ in healing men were a restoration of the laws which sin had suspended. Sin, not the miracle, was the violation of the order of nature. The normal man is healthy. Christ, conquering physical evil on our behalf, gave an exhibition of things as they ought to be and some day will be. Before the sinless One disease fled conquered. In that land where no sin is, pain cannot be. In heaven the inhabitant shall not say, "I am sick."

2. To get an idea of the number of sick people who could find access to Jesus, we must remember that Galilee was a small country with a very dense population. It was only about thirty by twenty miles in extent, but it contained two million people or more. Think of the population of Ontario crowded into the Niagara peninsula east of a line drawn due south from Grimsby.

3. In the days when medical science was in a very crude condition and when hospitals were unknown, there must have been an immense amount of suffering. Even today we do not realize how common suffering is. When Dr. Lorenz, the famous Austrian surgeon, gave his exhibitions of bloodless surgery in New York, the great metropolis awoke with horror to the fact that there were from 30,000 to 50,000 deformed children within her limits.

4. Few people understand the drain of sympathy. Said a Christian pastor, "I never return from a visit to the hospital without feeling nervously exhausted." Think of what His work of healing cost Christ. Himself took our infirmities along with our diseases.

5. The Jews believed in miracles, but they did not believe in every miracle-monger. Miracles were tested by six rules: (1) A miracle must be worthy of its Divine Author; (2) it must be performed in a public place; (3) it must be submitted to the senses, so that men could judge of its reality; (4) it must be independent of secondary causes; (5) it must be attested by contemporaneous evidence; (6) it must be recorded by a monument.

6. Those who came to save their lives, listened and heard the word that saved their souls. An argument for medical missions.

7. The works of Jesus dispel that dreadful nightmare of the modern mind, viz., that God is inextricably bound up in what men conceive to be the natural laws of the universe.

QUOTATIONS.

"A miracle is only an exercise in a new way of the Almighty power which we see daily producing the same results in nature. Miracles are only the intercalations of unsuspected laws which startle by their novelty."—Gelkie.

"Jesus never invoked His knowledge of these (to others unknown) powers except as a contribution to the happiness of others, an illustration of love with which His life is so amply unfolded, and which is the highest law on the plane of being whatsoever."—A. D. Watson, M.D.

"He sighed in pity for man. . . . That sigh ascended like an infinite intercession into the ears of the Lord God of Hosts."—Farrar.

"Jesus was touched with the feeling of our infirmities. Those cries pierced to His inmost heart; the groans and sighs of all that collective misery filled His whole soul with pity; He bled for them; He suffered with them; their agonies were His; so that the Evangelist Matthew recalls and echoes in this place, with a slight difference of language, the words of Isaiah: 'Surely he hath borne our griefs and carried our sorrows.'"—Farrar.

"He went about doing good. It is a point which the rarest and noblest of His followers have found most difficult to imitate. The seclusion of the hermit; the self-maceration of the ascetic; the rapture of the mystic—all these are easier than the unwaried toil of a self-renouncing love."—Farrar.

"The healing of His seamless dress
Is by our bed of pain;
We touch Him in life's throng and press
And we are whole again."
—Whittier.

BIBLE QUESTIONS.

1. Did Jesus consider health the greatest blessing? Or did he put first things first? (Mark 2, 4; John 5, 17.)
2. Is there any evidence that Jesus suffered the exhaustion of the one who sympathizes? (Mark 7, 34; Mark 1, 35, 44-45.)
3. Were the beneficiaries of His miracles always appreciative of His mercies? (Luke 17, 11-19.)
4. Did the cures that Jesus wrought stop the mouths of His enemies? (Matt. 12, 22-25.)
5. Has the Church any mission to the bodies of men? (Matt. 11, 2-6.)

BLACKBOARD SUMMARY.

Acts 10, 38. "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him."

A Useful Worker at Rest

On Jan. 25th last there died after a short, but severe illness, of typhoid fever, one of the most devoted of our London Conference League workers, in the person of Miss Minnie May Budd, daughter of D. Budd, Esq., Florence, Born May 31, 1874, from childhood her face seemed set toward the light, and at a very early age she associated herself with the church, and from then to the end the church and its interests always received from her the best she had to give, in earnest service and devotion. For many years she taught in the Sunday-school. In the League she found a field very congenial to her, she filled many of the offices, including that of president in the local organization at the Huff apartment, and also filled some of the offices in the district league. To one and all she brought and gave her very best. Hers was no half-hearted service or following after of.

Three months she was in the Sarnia Hospital, having entered in training for the nursing profession, and in that time won the love and respect of all with whom she was closely associated, when she was stricken with typhoid which, in spite of the best care and medical skill, blighted out this life of great usefulness. In the Blackburton cemetery, next morning awaited the resurrection morn—her spirit is at rest with Jesus.—J. M.

For Temperance Workers

The Temperance Lesson Leaf, published by the Ontario W. C. T. U., is one of the finest things of the kind that we have seen. It is intended as an exposition of the quarterly temperance lesson, and as such ought to be very valuable to Sunday-school teachers. All Christian workers will, however, find it helpful, as it is literally packed with temperance facts and illustrations. The lesson comment is by Rev. C. T. Scott, B.A., of Montreal, and is exceedingly well done. The last issue of this publication is devoted specially to the "Cigarette." For specimen copies write to the Ontario W. C. T. U., London, Ont.

To-Day

"Upon John Ruskin's writing-desk
A slab of chalcodony lay,
And on it cut in careful script,
The word 'To-day'."

"Honored of all, a wondrous man,
And held a prophet in his way,
He let 'To-morrow' bide its time,
And used 'To-day'."

"Upon the tablet of the will
How good to write the self-away,
Paling to-morrow's uses by,
The word 'To-day'."

Junior Department

Conducted by REV. S. F. BARTLETT, Colborne, Ont.
 Vice-President in charge of the Junior League section of
 General Sunday-School and Epworth League Board. He
 invites correspondence from all Junior League workers to
 add interest to this Department of the ERA.

Hosea's Hose

(To be read rapidly.)

Hosea Ho-say chose a hose he needed for
 his lawn—
 Chose the hose he knows the best is ;
 uses it at dawn.
 From the hose that Hosea chose there
 flows a steady stream ;
 'Mid the roses Hosea his use is useful too,
 I wean.

Now this hose that Hosea chose is not
 his hose, they say ;
 Though he chose the hose, he knows for
 it he did not pay ;
 Owes he for the hose he chose, and, there-
 fore, I suppose,
 Where'er goes he, Hosea Ho-say knows
 he owes for hose.
 —St. Nicholas.

Weekly Topics

April 15.—"A new song." Matt. 28. 6.
 This is the song of Christ's triumph
 over death and the grave. "He is risen!
 as He said." It records the fulfilment of
 His own prophecy concerning Himself.
 Make it clear that Christianity is the reli-
 gion of a Conqueror and is for those
 who would be "more than conquerors."
 If He had not risen the worlds would be
 dismal and dark for us all. But be-
 cause He rose, we have light and life here
 and a home beyond the grave. (Have
 some one read I Cor. 15. 20; 51-58.) Draw
 so much on the past history of Christ
 as on His present power and the future
 glory of His saints. Our songs should
 be full of thankful praise and have the
 ring of victory in them. Then
 apply the thought, if our Lord did "as
 He said" regarding His own resurrec-
 tion, will He not do as He has said re-
 garding ours? We need not fear. John
 14. 1-3 is as true for our future as the
 words of the angel were for our Lord's
 past.

To fear is to doubt Him.
 Sing the songs of trust, of hope, of joy,
 of victory, for Jesus lives, and we, too,
 shall live with Him forever—He has gone
 home to His Father, and death to His
 children is just going home. Expel, if
 possible, the thought that death is a
 dreadful thing. It would be so if we had
 not risen Lord; but now, when we die
 we go to our Father's House and there
 need be no fear in the going. (Illustra-
 tion: A child away from home for a
 little while does not dread the return
 home. He welcomes it. Everybody re-
 joices at the home-coming of absent ones.
 No scene is more joyful than that which
 appears when a happy family reunion
 takes place. God's children are away
 from home here. Dying is going home as
 Jesus went, and He rose from the dead
 and ascended into Heaven that we might
 know that by and through death we may
 join Him where He is, in His Father's
 House.)

April 22.—"What we may know." 2
 Tim. 1. 12. This he was satisfied to suffer
 and wait till the Lord took him home.
 His knowledge of His Lord was not only
 a great satisfaction to him—it was a
 great source of strength and inspiration
 in serving Christ. (One does not like
 to work for an unknown master. But
 love for the Master makes work easy.)
 Follow up this thought of knowing
 Christ by a study of John's First Epistle
 to show how many things we may know

if we know Christ, e.g., How may we
 know that we know Him? 1 John 2.
 3-5. What does our knowledge of Christ
 teach us? (1) To avoid antichrist. 1
 John 2. 18; (2) All things necessary
 to us, 1 John 2. 20; (3) The truth, 1
 John 2. 21; (4) That we shall be like
 Him, 1 John 3. 2; (5) Our sins taken
 away, 1 John 3. 5, etc. Mark also the
 things we may know as in Chap. 3. 14,
 15, 19, 24; Chap. 4. 2, 6, 13, 16; Chap.
 5. 2, 13, 15, 18, 19, 20. (A distribution
 of these references a week ahead will
 ensure a lot of participants in your
 study and strengthen the faith and as-
 surance of all. Do not permit any of
 your Juniors to look upon Christianity
 as in any way uncertain or speculative.
 Emphasize the knowable things—the ex-
 perimental facts and truths, and above
 all, the joy of personal knowledge of
 and fellowship with Christ.)

April 29.—"Jesus to-day." Matt. 28.
 20. Heb. 13. 8. "Lo, I am with you
 always—the same yesterday, to-day, and
 forever." Christ Jesus is not dead! He
 died; but the whole month's topics have
 been centred in Him as living and to-
 day we have the wonderful truth that
 He is interested in His people still and
 always will be. If He is the same forever
 as when He was on earth, we need not
 be afraid of Him. Children were espe-
 cially dear to Him then. They are now
 the less valuable in His sight now. He
 welcomed them then, He is the same
 still. He blessed them then, He does
 the same yet. We must not think of Him
 as far, far away from us. He is near
 at hand, and if we cannot see Him, we
 may talk with Him. Prayer is the way
 to do this. He hears us. Not a "stone"
 but "bread" will He give us if we are
 hungry. And Jesus used a boy when
 he was on earth. Think what a large
 place the boy in John 6. 9 had in feed-
 ing the multitude. Christ will still use
 a boy's simple supply to feed our souls.
 Do we think of Jesus as near us, present
 with us to help us in our troubles, de-
 liver us from our sins, use us for His
 glory, and prepare us for His Kingdom?
 Our texts to-day include us, and if we
 make Jesus a real, living, present Saviour
 and Friend, we will do as He wishes us
 to do, and His promised presence will
 ever lead us.

MAY.

Thought for the Month—"Service."

Our Lord wants us not only for our
 own sakes, but for what we can do for
 Him in spreading His Kingdom among
 others. He wants to use us. Only so
 can we truly be Christians. He has no
 place for lazy people. He calls us to
 work. In this work we are to see this
 month that all our members are to en-
 gage. "All for Jesus"—mind, lips, hands,
 money—everything is to be used for Him
 and His glory among others about us.

May 6. A mind to work. Acts 1. 8.
 Neh. 4. 6. There are two days of doing
 things. One is because we want to do
 it. The other is because we fear if we
 don't we will be punished. We know
 that the first is the right way. It shows
 willingness. A parent does not like to
 have to drive or threaten his children.
 Nor does Christ want to make us do His
 will. He wants us to do it because we
 would rather do it than anything else.
 If we love a person, it is not hard to do
 things for them. So the love of Jesus
 constraineth me." Paul said: It was
 this that made the early Christians wit-
 nesses for their Lord. It was patriotic
 love that made the people work hard
 and long and unselfishly to build up the
 walls of their beloved Jerusalem. The
 question is, how do we do things? What
 is our spirit, our motive? Not what we
 do (quantity), but how we do it (qual-

ity), is what counts most with Jesus.
 It is good to do right, it is better to do
 right because we love Christ. This makes
 our work not only easy and gladsome to
 ourselves, but it scatters sunshine all
 around us, and helps others join in with
 us. Be willing. Do your work for His
 sake. Such work pays us good wages
 right along and shows us that we need
 not wait till we go to heaven to be happy.

Bible Stories

We heartily commend to our Junior
 workers the "Bible Study Manual Number
 One," by Emma A. Robinson, Junior
 Epworth League Secretary of the Meth-
 odist Episcopal Church. The course
 covers three years. The studies in the
 Old Testament are eighteen in number,
 and are grouped around the most noted
 characters of the Jewish nation. There
 are fifteen New Testament Studies. The
 stories as given are intended for the use
 of the leaders or teachers, and the
 Juniors are directed and encouraged to
 illustrate them. The three years are
 progressive. In the first the little ones
 are told the stories. In the second year
 the Scripture text is read. In the third
 year the stories are to be written by the
 Juniors. A systematic course followed
 carefully by a devoted and painstaking
 teacher may realize the author's purpose
 in developing the understanding and ap-
 preciation of the young of the Word of
 God. The book may be ordered through
 the Book Room.

Some Reliable Evidences of a Successful Junior League

The standards by which our Leagues
 are commonly judged are not always
 correct and true. We ought to aim at
 numbers; but a long roll of members
 does not necessarily indicate success.
 We ought to endeavor to interest; but
 that the Juniors are interested is not un-
 mistakable evidence of prosperity. We
 should seek to popularize our Junior
 meetings; but popularity does not always
 stand for power. Financial returns will
 have some place in Junior work; but
 must not become the chief concern.
 And yet many a League is credited with
 great prosperity or judged a failure by
 these standards—Numbers, Interest, Popu-
 larity, Financial results. Let us not be
 misunderstood. These things are
 desirable, they should be sought for;
 but they should be the results of healthy
 growth according to true League stand-
 ards and methods. They should not be the
 first, last, and constant aim of the League
 workers. By what then shall we judge
 our success or failure? Bear in mind
 that your society must be a League. That
 means that it shall be throughout
 conducted according to the constitution.
 Only thus can it do the work for which
 it exists. Do not make a constitution
 for yourself. Adopt, as far as possible
 and wise, the carefully prepared constitu-
 tion (pledge and all) of our Church.
 Work, as fully as practicable with your
 staff, the various parts of the League plan
 and purposes, and do not think, with any
 of it, but aim at realizing, as far as pos-
 sible, the ideal in the minds of the
 General Board in preparing the outlines
 of your work submitted. Whatever you do,
 be thorough. Many a Junior League has
 failed by superficial work. If only a
 little is undertaken in the three years
 that your members take pains to master
 every step. Bear in mind that the
 Junior League exists to inform, train,
 develop not simply to amuse the young.
 Edification, not entertainment, must
 always be the object of every program-
 me. It is character, not cash that we
 are after. Deeds, not dollars, are our

goal. Take this in relation to the Missionary Department. If the Juniors are intelligently informed in the purpose of the Gospel, if they are made to see the vital place the Forward Movement announced by our Lord in His "Go ye," occupies in the church, they will give "their own selves," and the gifts will follow naturally and spontaneously. Do not let the "two-cents a week" be your chief desire. . . . And so on through the whole organization. If you are seeking to do the work of a League, and to do it in loyalty to the fourfold principles and standards given in the constitution, if you will be thorough, painstaking, and will pray for and in your work, success will follow.

"It Wasn't What It Looked"

"Phew! phew!" said May, as she came running into the kitchen one morning. "I want a drink." "What's the matter?" asked mother. "Phew! phew! I thought it was sugar and it's salt," cried May, as she spat her mouth empty and seized the dipper for the pepper-salt. "What a wry face she made as she said, 'It wasn't what it looked.'" Many have found out just as May did that there are lots of things in life that look sweet but are not. Appearances are not always a safe guide. Salt never tastes like sugar, although it may look like it. Sin may look tempting in its sweetness, but it really is not sweet. A bad habit, a bad book, a bad companion, will never become good by being dressed up to look attractive. Have you salt in your mouth when you thought you were getting sugar? If so, like little May, wash it out and don't take any more. Many can say, to the sorrow, about thoughts and things what May said of the salt, "It wasn't what it looked."

"Wild Behind"

Charlie had been visiting in the country. Being a town boy, he much enjoyed the scenes on the farm. There were many interesting sights for him. But nothing so pleased him as a beautiful little colt that was running with its mother in the orchard. Charlie "made friends" with the colt and it got to be quite tame. He could get up quite close to the pretty little fellow, and sometimes the colt would take a lump of sugar out of Charlie's hand. One day Charlie tried to stroke the colt on the neck, and all went well till the boy's hand got to the colt's shoulder. Then the little animal turned and kicked and nearly bit Charlie. "My! he nearly cracked me," said Charlie. Well, when he was writing a letter home to father and mother, Charlie told about the farm and what he saw there; but the colt was his chief joy. He wrote about him: "He's a dandy colt. He's nice and tame in front; but he's awful wild behind." Do any of you Juniors know anything like Charlie's colt. Things that seem quite tame, but after all have a "kick" in them? Slang, tobacco, cigarettes, Sabbath-breaking, yes, lots of things that you had better keep clear of altogether, or like the colt, they will kick and prove after a while that they are "awful wild behind."

Has She Lost It

Marjory had been given some hard candies. After holding one in her mouth for a few moments, she ran to her mother and cried: "O mother, I swallowed that candy!" "Never mind," said her mother, "it will not hurt you, dear." "Yes, I know that," said Marjory, "but I lost the use of it."

"Wrong at the Start"

Tommy was learning well at school and his parents and friends were quite proud of him. One day he was given a sum in division. He was to divide 4863 by 3. His answer was 2621. That of course was wrong, so you can see if you work it out. When shown his error he said, "I was right all except the start." "Yes," the teacher replied, "but see Tommy, your answer was wrong at the start, your answer was all wrong." "Wasn't all right only the first figure, teacher?" Tommy asked. "Yes," she said, "it looks like that, doesn't it? But the answer was all wrong after all. Just see how for you were from being right." "1000," Tommy said, "The right is a long way wrong, isn't it? And all because you went wrong at the start." The teacher taught better than she knew. A right start in morals is as necessary as in mathematics. Tommy could not correct his answer without going right back to the beginning. Boys and girls: Start right and keep going right, and then the sum either in life or in school will be all right. Too many go wrong at the start and are wrong ever after. Don't you be one of them. Parents: Do not let your children go "wrong at the start."

Jamie's Prize

James Norris was a little Scotch laddie, who came all the way from his far-away home—beyond the great ocean—to his uncle's home in America, alone. He was only eight years old, when a low fever carried off both father and mother in a single week. After they were buried neighbors wrote to Jamie's uncle, and asked what was to be done with the orphaned boy. "Tag him for Baxter, I'll, U.S.A., and ship him by express to me," was the reply. So after a fortnight's journey he reached the station to which he had been shipped, and was taken in charge by his uncle, who was waiting for his arrival.

Jamie was homesick and tired after his long trip, but he was a brave little fellow and winked back his tears when his aunt kissed him and welcomed him to the prairie home. There were three children in the Norris home—Bruce, aged eleven; Frank, ten; and little Jean, just Jamie's age.

It was on Saturday that he completed his long journey, and on Monday he went with his cousins to the village school. The boys laughed at his Scotch plaid, and mimicked his Highland brogue, but he walked off knowing very well that he was too small to defend himself from rudeness, and that it was better to endure the taunts quietly than be worsted in fight.

In the evening when roll was called Jamie observed that most of the scholars answered "merit"; a few said "demerit" when their names were called, but not understanding when it came to "Jamie Norris," he simply replied, "Here," as he had been accustomed to in the school after the big waters.

"Are you 'merit' or 'demerit'?" asked the teacher, glancing up from her "book"; and when Jamie said he did not know, that was meant by these answers, she explained: "If you haven't whispered one word during study hours, answer 'merit,' but if you have, 'demerit.'"

"Then I'm 'demerit,'" replied Jamie, "for I whispered several times."

"But often?" questioned the teacher.

"I don't know," Jamie returned quietly.

"As many as two?" urged the teacher.

"More than that," said Jamie.

"Three, four, or five times," asked Miss Ray.

"More than that," was the answer.

"Six, eight or ten times, I suspect?"

"I didn't know the rule, and so I didn't keep count."

"Then I'll have to give you zero," said the teacher, sternly. "You ought to know not to whisper in school, even if you were not told."

"You're a gilly to tell," said Bruce, on the way home in the evening.

"But I did talk, ever so much," insisted Jamie. "What else could I do but tell?"

"Why not answer 'merit' like the rest of us, of course? The teacher didn't see you, and it'll spoil your report dreadfully. Just think of it—zero the first day. Father will think it is awful. He always wishes us to get 'merit.'"

"Not if you do not deserve it," Jamie returned. "And I can't see what difference it makes whether the teacher saw me or not. I saw myself, and that's the same."

"No, it isn't," contradicted Bruce. "That sort of whispering doesn't count. Why, we all do that kind of talking. Making signs and writing notes aren't talking."

"But they are breaking the rule, and that's the same," persisted Jamie. "I'll try to keep from breaking the rules, but if I forget, I'll not answer 'merit.'"

And he held to his Scotch resolution despite the twitting and big "demerits." If he whispered or did things against the rules, he did not call them by some other names, or try to sneak out of them, and yet despite his poorest report, the teacher said he was one of the quietest, most obedient pupils in the school. His lessons were always well prepared, though it was a matter of regret that no honors went his way.

A series of prizes for high standing in classes and best reports in conduct were to be distributed on the closing day of the term, and, as usual, much interest was felt in the outcome of the contest.

In the award, Jamie's name was not mentioned at all, but after the result of the winter's contest had been announced, and the prizes distributed, the president of the Board, who had been spokesman on the occasion, said: "I have another prize to bestow to-night; one not mentioned in the list of honors. It is a gold medal, and goes to Jamie Norris, the boy who always prefers 'demerits' to untruths, and in consequence carries away a report below the average, though, according to the teacher's estimation, in both work and conduct, he stands higher than any other pupil in school."—Farming World.

"Bare Spots"

We saw a sturdy lad recently pulling a hand-sleigh on a hillside where the scanty coating of snow and the thaw had left many bare spots. Fred went along with his load steadily enough till one of these bare places was approached. As he neared it we noticed that he leaned forward, hurried into a trot, and went over the boards with a rush that landed the load safely on the other side. When asked why he ran, he simply said, "If I didn't run I'd get stuck. Was not he a wise boy? He set himself to get across and not once was he 'stuck.'" There are "bare spots" for us all where the load drags heavily; but if we do not lean forward and hasten forward we may safely accomplish what would otherwise be impossible. Are your studies hard? Do your duties drag? Is it unpleasant sometimes to do chores? Do not "get stuck." Brace up! Get a move on! Take the bare spots on the run if necessary, but don't say, "I can't." That is the surest way to "get stuck." We hope our Juniors may show the same pluck and "go," that Fred did when he rushed the bare spots.

Just for Fun

"What are you going to shoot, sir?"
"Well—er—I never can tell till after I've fired."—Judy.

"Excuse me," said the fish, as he dropped back into the water, "excuse me, but really I do not consider your point well taken."

Singleton: "What was your notion for calling your baby Bill?" Wedderly: "Because he arrived on the 1st of the month. That's the answer."

Dunn: "Did you see the unique paper weights Newlywed gave his friends for Christmas?" Dyer: "Paper weights? Those were his wife's biscuits."

The Woman: "No, I can't give you a meal." The Tramp: "I didn't think you could, mum. You look too young and inexperienced to know how to cook."

Newrich: "How d' you get along at the dinner?" Mrs. Newrich: "Fine. When they eat pie with a fork I done it, too, so as not to let 'em see their break."

"Have you anything to say before we eat you?" said the king of the Cannibal Isles to a Boston missionary. "I have," was the reply. "I want to talk to you awhile on the advantages of a vegetarian diet."

"I guess that isn't he," said little Ralph as he gazed earnestly at a photograph of himself. "What makes you think so?" asked his mother. "'Cause it's standing still too long to be me," was the reply.

Mother: "You nice little boy! In dividing that apple you kept the half with the worm-hole for yourself, and let sister have the other half." Johnny: "Yes. I s'pected the worm had bored through to t'other side."

Grandma: "Now, Willie, what are they going to do with you when you grow up? What is your ambition?" Little Willie (putting down his 'Deadwood Dick'): "I'd like to have people tremble like aspen leaves at the very mention of my name."

"When I get a new job, I want a boss who can take a joke." "Was your recent employer too serious?" "Well, he sneaked in on me when I was giving the boys a humorous imitation of his strut, and then—to make a long story short—I got fired."

A Judge, in crossing the Irish Channel one stormy night, knocked against a well-known witty lawyer, who was suffering terribly from seasickness. "Can I do anything for you?" asked the judge. "Yes," gasped the seaskick lawyer. "I wish you would overrule this motion."

Mamma: "Johnny, I am ashamed of you for keeping at the bottom of your class in school." Johnny: "I keep there for the advantages of the place, mamma. It's my last guess at a question, you know. When all the others have failed, it's almost impossible for me not to guess right."

There is a story of a home-loving farmer who started for the West and came home "to spend the first night." This was a question of sentiment; but another man, quoted by the Philadelphia Ledger, had a more practical reason for seeking cover. He had been hired by a close-fisted farmer, who believed in burning the candle at both ends. The first morning the new man was called at three o'clock. About fifteen minutes later he came downstairs with his bag in his hand. "Ain't you goin' to work?" asked the farmer in surprise. "No," was the disgusted answer. "I'm goin' to hunt up some place to stay all night."

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