

THE CANADIAN

LAPWORTH ERA

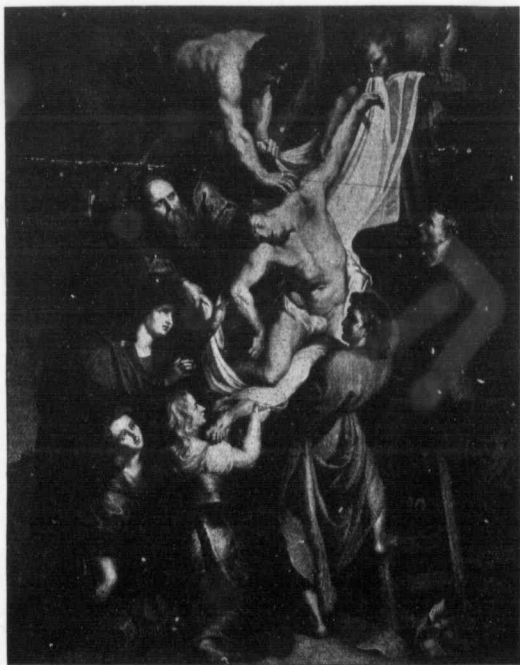
*Christian
Endeavor*

Vol. 3

TORONTO
APRIL 1901

No. 4

Missionary



THE DESCENT FROM THE CROSS.

By Rubens.

Social



Literary

Spring

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JAMES A. CLARK, Mgr.,

Buffalo, N.Y.

A Wise President.

It was at a session of the London Conference. A brother who had made several unsuccessful attempts to catch the President's eye, at last succeeded in gaining the floor, and complained that he had not received fair play. "Why," said he, "we in this end of the church have no chance to speak, for the President never looks in our direction at all."

Rev. Dr. Willoughby at once gravely responded, "The President keeps his eyes from beholding rarity."

In the Same Fix.

An author wrote an Easter story for a certain publication. It was accepted, but the cheque for it did not arrive "on time."

The author was anxious about it, and for reasons. He wrote to the editor:

"Will you please send that cheque in time for my wife's Easter hat?"

The editor was prompt in replying. He wrote:

"I can't. I'm married myself!"—Atlanta Constitution.

Difficult to Convince.

"That's what I learned at school, Uncle 'Rastus,'" said the small white boy from the old plantation. "The world is round, and keeps going round. Can't you understand it?"

"No, honey, I cya'n't say I does," admitted Uncle 'Rastus, surveying the well-varnished apple with which his little guest had illustrated his argument. "Wat holds de world up, dat? what I'd like to know, chile?"

"Why, it goes round de sun, Uncle 'Rastus,'" said the boy, eagerly, "and the sun holds it up by the law of attraction."

"Um, honey, I reckon yo ain' gone quite far 'nough in yo' reasoning yet," said the old man, with a smile of patronizing good nature. "In dat case, w'at would keep de world up when de sun's gone down? Answer me dat, chile."

A New Lincoln Story.

When Abraham Lincoln was in Springfield, Ill., he met a little boy who was introduced to him, and who was allowed to shake the great man's hand. On the President's departure the boy boasted of the incident among his schoolfellows, who refused to believe him and made his life miserable by their jeers. Young America was not daunted, however, by the skeptics' persecution, but sat down and wrote a letter to Lincoln, telling him of his trouble. In a little while he received the following letter:

EXECUTIVE MANSION, MARCH 19, 1861.

Whom It May Concern: I did see and talk with Master George Evans Patten last May, at Springfield, Ill.

Respectfully, A. LINCOLN.

This effectually silenced the unbelievers, and from a derided and scorned object, young George Evans Patten became the envy of the other boys. It is astonishing that Lincoln, at this anxious time, with the multiplicity of things demanding his attention, should have found time to heed the request of a mere schoolboy on a matter which was of absolutely no importance except to the boy himself. It is characteristic of the man that he could and would find time to remedy an injustice whenever brought to his notice, however humble the subject of it might be.

MINI-CURE DOCTOR: "Make up your mind that there is no pain, and there is none. Five dollars, please." Patient (moving toward the door): "I make up your mind that there is no payin', and there is none. Good morning."

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DON'T accept the unauthorized statements of interested parties as to the proper return route from the San Francisco meeting of the Epworth League next July. This will be a grand meeting, and the low rate of \$59.00, Chicago to San Francisco with return via the celebrated Shasta—Northern Pacific route, will give you the opportunity of a lifetime. Study your railroad geography for yourself and learn that to see Portland, Tacoma, Seattle, Spokane, Helena or Butte, Yellowstone Park and Duluth or the twin cities of St. Paul and Minneapolis, you must have tickets from Portland eastward via the Northern Pacific Ry. Send to Chas. S. Fee, St. Paul, Minn., for Epworth League map folder. This is the road that operates, between Portland and St. Paul, the Crack Train of the North-West—"The North Coast Limited."

Address Geo. W. McCaskey, Room 14, No. 6 King Street West, for Yellowstone Park folder, and any further information regarding Epworth League rates.

ALL supplies for EPWORTH LEAGUES, Constitutions, Topic and Pledge Cards, Manuals, Leaflets, etc., can be obtained at Methodist Book Room, Toronto, Montreal and Halifax. Send for descriptive list.

The Canadian Epworth Era.

A. C. CREWS, Editor.

محرر

WILLIAM BRIGGS, Publisher.

Vol. III.

TORONTO, APRIL, 1901.

No. 4.

AT EASTER TIME.

The little flowers came through the ground,

At Easter time, at Easter time;
They raised their heads and looked around,
At happy Easter time.

And every pretty bud did say:
"Good people, bless this holy day;
For Christ is risen, the angels say,
At happy Easter time."

'Twas long and long and long ago,
That Easter time, that Easter time;
But still the pure white lilies blow,
At happy Easter time.

And still each little flower doth say,
"Good Christians, bless this holy day;
For Christ is risen, the angels say,
At blessed Easter time."

—*Youth's Companion.*

Happy in Spite of Storms.—A

preacher, writing to the *Texas Christian Advocate*, says: "All that the South Texas storm and flood left me was a wife, eight children, a good case of religion, two ponies, and a dog, and I am the happiest man in Texas." True is it that the storms of this life cannot shake from his secure foundation the man whose life is hid with Christ in God.

✕

A Mistaken Notion.—The late ex-President Harrison, in addressing the Railroad Young Men's Christian Association Convention at Philadelphia, said: "The idea that railroad men must be rough is giving way. It is not necessary. If you are picking out a brave man now you can't say: 'Always take the man that swears the most.' There used to be a thought of that kind in connection with soldiers—that a soldier must be a rough, boisterous, swearing, drinking man. But General Howard and others took that notion out of the minds of men. It is the conscientious, God-fearing soldier that will stay the longest in a hot place."

✕

Easter Sunday.—Once more Easter time has come. Let us make much of it. Easter Sunday should be made a glad and happy day, with flowers, and anthems, and appropriate sermons. In their endeavor to avoid anything that savors of Romanism or Anglicanism, there are some churches that pay no attention whatever to Easter. We believe they make a great mistake. We cannot afford to ignore this great day of the Christian year, commemorating, as it does, the most important fact of Christianity. The young

people can do something by decorating the church with flowers, and by visiting charitable institutions and private homes, to hold services with those who cannot attend public worship. Let everybody be made to feel that Easter is one of the brightest days of the year.

✕

An Unusual Will.—A lady named Mrs. Crawford, who was converted at meetings held by Messrs. Crossley and Hunter some years ago, died recently in Cobourg. Her will was rather unusual, not in the amount left to Church and benevolent purposes, but for the fact that all the denominations of the town were remembered. The Anglican Church received \$2,000, while the Methodist, Presbyterian, Congregational and Catholic Churches were left \$1,000 each, and the fund for aged ministers of the Methodist, Presbyterian, and Episcopal Churches was supplemented by \$500 to each. We believe in loyalty to the Church of one's choice, but the spirit of catholicity which recognizes the good work done by other churches is admirable.

✕

News for the Chinese.—A Chinese newspaper is to be started in New York. The new paper will be largely filled with news translated from the metropolitan dailies. At present the only way in which the vast majority of Chinamen can hear the news is by paying from one to five cents each night at some informal club, while a professional reader translates extracts from the daily papers. The editor has imported from China a font of type which consists of 12,000 characters.

✕

Appropriate Telegrams.—During the Wisconsin State Epworth League Convention, Rev. Dr. Filben, Chairman of the Committee of Arrangements for the coming International Convention, sent the following telegram from San Francisco: "Committee invites you to California (Deut. viii: 7-9); Coast Methodist needs you (Acts xvi: 9). California, 1901." This enlarged reads: Committee invites you to California, "A good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Coast Methodist needs you. "Come over into Macedonia and help us." The following telegram was sent in return: "Wisconsin Epworth League sends greetings (Zech. viii: 20-21). Chas. D. Thompson, Secretary." This enlarged

reads: "Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts. I will go also."

✕

The Growing Tongue.—One of the wonders of the closing century was the immense spread of the English language, as compared with other European tongues. In 1801 the relative order of the prevalence of these tongues was as follows: 1. French was spoken by 31,500,000. 2. Russian, by 31,000,000. 3. German, by 30,500,000. 4. Spanish, by 26,000,000, half of them outside of Europe. 5. English, by only 19,750,000, of whom 5,000,000 were in the United States, and 750,000 elsewhere. Now, the order is reversed, so far as English is concerned, for that language takes the lead with 130,000,000, of whom 75,000,000 are in the United States, 40,000,000 in Great Britain and Ireland. German comes next at a respectful distance, closely followed by Russian. French makes a bad fourth, and Spanish comes last.

✕

A Great Picture.—The "Descent from the Cross," painted by Rubens, which hangs in the Cathedral at Antwerp, is a masterpiece of Flemish art. This remarkable picture contains nine figures, each full of expression and vivid action. Two workmen placed on the top of two ladders are lowering the body of Christ by means of a winding sheet which one holds in his teeth and the other grasps with his left hand. Below them Joseph of Arimathea and Nicodemus are placed opposite each other. John, with his foot on the ladder and his back bent in, clasps and supports the body. One of the feet rests on the fine shoulder of the Magdalene. The Virgin is standing with outstretched arms, and next to her is Salome, crouched down. On the ground is seen a dish, a scroll, the crown of thorns, and the nails used for the crucifixion. The principal light of the picture is formed by the body of Christ and the winding sheet. This is one of the finest figures ever painted, and, in a position most difficult, is correctly drawn. The hanging of the head on one shoulder and the falling of the body to one side, so remarkably express the heaviness of death that nothing can excel it. None but a great colorist like Rubens would have ventured to paint pure white linen next to flesh. The historical anecdote relating to this picture states that Rubens painted it in exchange for a piece of ground upon which he built his house.



The attention of Corresponding Secretaries is directed to an article on page 16.

THE YELLOWSTONE.

THE Yellowstone National Park is a magnificent stretch of scenery, under the control and protection of the United States Government. It is located in the State of Nevada, and is reached by the Northern Pacific Railway. It comprises a wonderful variety of natural curiosities, including canyons, waterfalls, geysers, etc. Within its borders, 100 miles square, there are 10,000 active geysers, hot springs, boiling pools, etc. Of these 2,000 are confined to the small area included in the upper and lower geyser basins.

It takes three or four days to "do" the Yellowstone, the journey being made by stages. Comfortable hotels are provided at different points, and the rates are not at all extravagant.

The Grand Canyon of the Yellowstone is a ravine from 1,000 to 1,500 feet wide. Where its shelving sides meet at the bottom there is little more than room for the river to flow between them. A certain writer thus describes the Grand Canyon: "You stand on Inspiration Point and look down 100, 200, 300, 1,000 feet, and there, away below, is a green ribbon, worked in and out as if to hold together the lower edges of the canyon's walls. It is the Yellowstone River. You look off toward the south and see, in a sort of recess, a little column of white. It is the Great Fall of the Yellowstone, 308 feet high. You examine the slanting walls of this tremendous canyon, and you see such a display of color as the eye of man never looked upon. Someone has said that it looks like a blown-up paint shop. Just there to the right some huge pots of white and yellow and red paint have been tipped over, and it has flowed right down in parallel streaks to the water's edge. Farther along is a gigantic tower carved out of a solid crimson

brown and saffron and orange and pink and vermilion and russet cover every rock until the scene is bewildering. What shall one say as he looks upon such a scene? Nature teaches us about God.

Then the Grand Canyon has been cut and painted by the Divine hand as if to give us some idea of John's vision of heaven. Walls of jasper, streets of gold, gates of pearl, foundation stones of emerald and sapphire, and topaz and amethyst. Yes, they are all there. Who can look upon such a scene and say that there is no God?" The lower falls of the Yellowstone are very attractive. The river from a width of 200 feet above the fall is compressed by converging rocks to 150 feet, where it takes the plunge. The shelf over which it falls is as level and as even as a work of art. "It is a sheer, compact, solid, perpendicular sheet, faultless in all the elements of grandeur and picturesque beauty."

The geysers are, of course, a great source of astonishment. No two appear to be alike in their style of playing.

The Grand, Castle, Beehive, and Splendid are very fine geysers, but are uncertain in their operations. It is necessary to watch for a couple of days to be sure of seeing them in action. The grandest of them all, the Giant, wakes up only once a fortnight. It discharges a vast body of water 140 feet in



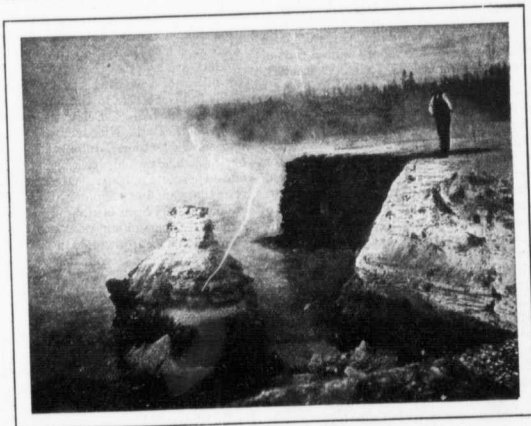
VIRGINIA CASCADE.

CRYSTAL CASCADE.
NEAR GRAND
CANYON.

height, and continues for nearly two hours.

An enthusiastic tourist thus describes an eruption of the Grand geyser: "Suddenly, with a single preface spurt, the Grand shot a great stream of water over 200 feet in the air. It is impossible to conjure up in words any idea of the majestic fury of the scene. The maddened rush of scalding water, bursting from its mysterious captivity, the gigantic columns of dense vapor, the clouds of lace-like, falling spray or diamond showers, the lance-tipped water jets pennoned with puffs of steam, the subterranean reports, the wondrous effects of the evening sun on the silver sheaf of water spears that with lightning rapidity flashed forth and vanished, broke and reformed, and the rainbow that shone through the drifting masses of gauzy mist, baffle description."

The geyser known as "Old Faithful" is, however, the traveller's delight. It can always be counted on to perform every sixty-five minutes. Its display is not so showy as that of some others, but it always gives an interesting exhibition. This geyser is a type of some people that are to be found in almost every church. They have no brilliant talents. The work that they do is never spectacular, but they can always be relied upon. They never fail to be in their place of duty at the appointed time. How the "Old Faithfuls" do cheer the pastor's heart and help him in his work! May their number be increased.



LOOKING INTO THE CRATER OF EXCELSIOR GEYSER.

rock. Here to the left all along are turrets and castles and cathedrals, there a Parthenon, over there St. Mark's glittering in gold, there Taj Mahal, as white as spotless alabaster. Colors green and

Some have more steam mixed with the water than others. Some shoot up a constant stream, others are intermittent and somewhat like various forms of rock-ets.

THE EPWORTH LEAGUE BUILDING OF THE NEW CENTURY.

BY J. R. L. STARR, LL.B.

IN the life of every individual come periods when he stands still; therefore times of investigation and self analysis. Likewise in nations there come periods when a nation stands still, and investigates itself; and the end of a century is one of these periods. It is as if we stood on a hilltop looking backward over what has been done and looking forward into the dim future, building our hopes of the future on our work of the past. Standing on this hill of observation, I see springing up from nothing, thousands of Young People's Societies and hundreds of thousands of workers. What does it all mean? It means that in any event the Epworth League has had a great past and on that great past they should be able to build a great future.

I refuse to believe that all the work and the study has been for naught; I refuse to believe that all the planning and the thinking has been for naught; I refuse to believe that all the meetings and conventions have been for naught; I refuse to believe that all the enthusiasm and inspiration and earnestness and redeemed life has been for naught. On the contrary, these are the great foundations for a splendid edifice in the future.

In the new Epworth League building of the new century, there will be special provision made for sympathy. Up to the present time the League has been playing with it. The social entertainments have but touched the fringe of it. One reason that the Leagues are so full of young women is that sympathy has been able to draw them in better than it has the young man. That is, the League understands the young woman, her pursuits, her ambitions, much better than it does those of the young man. It does not as yet understand the young man at all, but it is beginning to learn and find out. Find out what the young man is interested in, find out his daily occupation, find out his aims and ambitions, study him, live with him, chum with him and love him and in due time you will crowd the Epworth

man. Until the Church thoroughly understands this large part of the life of a young man and sympathizes with him in it, it will never entirely gain the sympathy of the young man. There will also be special provision in

he wondered why the emphasis should be placed on that part of his character, because he did not deserve it. But knowing that Christ thought that solid determination was in him, he steadily worked towards it and in due time his character became so strong that he stood as a rock and held his own amidst all kinds of trial and suffering.

One of the strongest features of Christ's life was His power of inspiring others, His inspirational force. This is one of the forces that has been but rarely used in Church work to-day, yet one of the forces that should be the most constantly used. There is not one of us who has not within him some good latent ability or quality which he does not know about. It only needs to be touched by somebody else to draw it forth and inspire him. Any good opinion expressed by somebody else in regard to any one else is always a help. Each individual works toward the good opinion which others have of him.

In the new building of the new century there will be no room for fault finders. There will be substituted for it special provision for merited praise. The

best way to cure a fault in anybody is to try and substitute some good for it. If you can draw out of each one the best that is in him, there will be no room for faults. Every time we develop the good in a man or in a woman or evolve the good out of the man or out of the woman, we do away with the fault finding propensity, and the more good we can evolve the less room there will be for fault. Consequently we urge that much more importance be given to praising and encouraging those around us and developing them by kindly words rather than by criticism. If we sympathize with the young man, if we inspire the young man and if we touch him with well merited praise, we will have gone a long way towards solving the problem of how to get him into the Church. We will never do this unless we go out towards him, we cannot now coax him in. We have tried almost every kind of bait that can be used to entice him in and he won't come. The only thing left is for us to go out and show him by our personal interest that we think a great deal of him, and want his help in the struggle for uplifting humanity.

Toronto, Ont.

HERE is a published passage we have come across, from a sermon preached by the late Rev. S. N. McAdoo, an ex-Canadian preacher, who died recently in Minneapolis, U.S. It illustrates his pictorial style: "A profession of religion without sincerity is as empty as one of those old suits of armor sometimes found in palace halls. The soldier that once wore it has turned to dust, and there it hangs, hollow and hideous, the spiders spinning their webs where the eyes once looked out. But a profession of religion with a warm heart and an earnest life put into it, is like the suit of armor filled with a living soldier, in whose hand is a Damascus blade, quick and powerful."



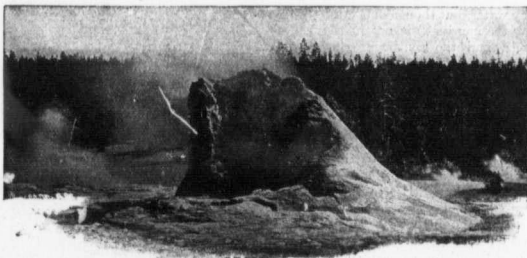
Economic Geyser — One! Two!!!



Economic Geyser — Three!!!

SCENES IN YELLOWSTONE PARK.

the new Epworth League building of the new century, for the cultivation of those powers by which we reveal people to themselves, by which we draw out the latent talents, abilities and qualities, by which, as it were, we discover a man or a



CONE OF THE GIANT GEYSER.

League and the church as well with the young man.

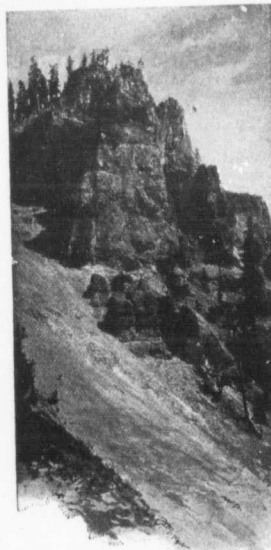
Let me illustrate. All young men seem to be inherently fond of games and yet the Church has steadily been indifferent to this side of the life of a young

woman. You will all remember that when Peter first met Christ, Christ gave him a new name, that of "Rock." Now Peter at that time and for years afterwards had not a rock-like character by any means. I can imagine that at that time

MISQUOTED SCRIPTURE.

BY REV. T. W. JACKSON.

WE have no copy of the scripture as originally given by God to man. The writings of David, Isaiah and Jeremiah, as originally written, have long since been lost to the world. We have



POINT LOOKOUT, YELLOWSTONE PARK.

no copies of the scriptures earlier than the third century of the Christian era. To reproduce the Word of God we have to depend on three sources. Manuscripts, versions, and the writings of the Fathers. The original scriptures were copied by hand (hence manuscripts) many times, and carried into different countries. Some of these copies went eastward from Jerusalem, and some westward, and were again re-copied, till, no doubt, hundreds were produced.

All the translators were under rules and restrictions most accurately observed, so that every change of comma or punctuation mark, or bracket, or word, was done by the authority of the best scholarship of the day. If space would permit, it could be easily shown that the mode of producing our present Word of God, clothes it with greater authority than if we had the original copies. The various manuscripts, versions and quotations are so confirmatory, that only the most obstinately blind can doubt them. Observing all this care and accuracy in producing the text, we ought to be equally careful in quoting it.

We will look at a few of the more general misquotations.

"From the sole of the foot even unto the crown of the head, there is no soundness in it." (Isa. i. 6.) "Crown of the" is not in the verse. It is said of Absalom

for his beauty. "From the sole of his foot to the crown of his head there was no blemish in him." (2 Sam. xiv. 25.)

Isa. i. 18 is often paraphrased, "Though your sins be as scarlet or crimson, they shall be as white as wool or snow." If you listen with attentive ears, you will observe how few quote it correctly.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"Can a woman forget her sucking child, etc.—yea, she may forget" (Isa. xlix. 15), is a misquotation, and the speaker will pay a doubtful compliment to the Almighty that He is stronger than an abandoned woman in His love. But "they may forget," and you then contrast the love of God with that of every mother in the universe. "Every loving mother may forget, but I will not forget thee."

Ps. lxxviii. 5 is often misquoted, "A father of the fatherless, and a husband of the widow," instead of a "Judge of the widow." God judges for the widow, but He is not her husband.

Jer. xxiii. 23 is often expressed, "Thou art a God nigh at hand, and not afar off." This is not true, for God is everywhere.

The Israelites were in bondage and captives in a far country, and God says to them as a warning and encouragement, "Am I a God at hand, saith the Lord, and not afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

"Putting on of gold or costly apparel" is a quotation from the Discipline (page 22), but not from scripture. 1 Pet. iii. 3 condemns "wearing of gold or putting on of apparel" for purposes of adornment. If the "wearing of gold" be condemned by that verse, so also is the "putting on of apparel." But is not "costly apparel" mentioned in scripture? No, but "costly array" is, in 1 Tim. ii. 9.

"Paul may plant and Apollos may water, but thou alone must give the increase," is not in the Bible, and the sentiment contained is the very opposite of Bible teaching. After we have done our best God may withhold the increase. Paul is rebuking the strifes and contentions in the Corinthian Church (1 Cor. iii. 6), where they were split into factions, some admiring Paul and others Apollos. He says, "I planted, Apollos watered; but God gave the increase." This is past tense, not future.

The beauty of correct quotation may be seen in 2 Pet. i. 5: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." These graces are developed one

from the other in such beautiful harmony, that to misquote such a passage destroys its force and application. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

It is often said that our Epworth League motto is not in the same sense, yet though not used in the same sense, yet you will find it in Luke xxi. 28: "And when these things begin to come to pass, then 'Look up and Lift up' your heads; for your redemption draweth nigh."

Elora, Ont.

THE OLD AND THE NEW.

BY REV. J. C. SPEER.

WHAT marvellous changes have been wrought within the space of the last hundred years! The last century began with the hoe in the hand of the pioneer farmer, and it ended with the gang-plow throwing a half dozen furrows. Then the seed was scattered by hand, now we see the splendid Massey Harris seeder. The grain was reaped by the sickle in the dawn of the last century, in the evening-time of the century we behold the combination binder, like the



OLD FAITHFUL. MORTAR GEYSERS. LION GEYSER.

chariot of the ancient conquerors. Then the golden sheaves were threshed by the flail, or "poverty stick," as it was then called, but now the steam thresher does the work of months in a few short hours. In those days the grain was ground in the old wind-mill, while the farmer whistled up the wind and the dusty miller took his toll from the golden pile, but in these days we rejoice in the great steel-roller flour mill, which has the capacity of thousands of barrels per day.

In the domestic world we have seen transformations equally as wonderful. We began with the wool card, the hand wheel, and the old hand loom; now we send the wool away, and ten thousand cards, spindles and shuttles, as if by magic, turn it out in a fabric fit for the robing of a king. The sewing needle was the instrument exclusively used for the stitching of carpets, robes and "reputations," in the silence of the cabin, or the commotion of the "quilting bee," but now we have the luxury of the lightning sewing machine. Then we struck light by the flint and steel, now we carry the "lucifer" match in our vest pocket. In those days our grandfather courted our grandmother by an open fire-place, in which the sparks from the sweet-maple log held high carnival, while the other kind of "sparking" went forward right merrily in the full blaze of its ruddy glow. Alas, alas, you are now compelled to do your courting with your feet on a nickel-plated register, and the heel supplied from the "lower regions" or somewhere else.

Then our grandparents obtained butter with infinite toil of handling a churn-staff, but now the cream is taken from the milk while yet warm from the cow, by the modern "lightning cream separator." Then you would have had to curl your hair by the use of the kitchen poker, now you are provided with a patent duplex crimping curler.

In the "good old days" they went to market, or to marriages, in an ox-cart, but now we travel by the automobile, or some other machine. We started with the quill pen, we have ended up with the fountain pen, and the typewriter on ball bearings.

In the early days of the last century Ayers' Almanac was good enough, and they had the weather ready made a year ahead, but now we have it, like manna in the wilderness, fresh every morning.

When your grandfather was a boy they gave him catnip tea for a cold, but now it has come to Pitcher's Peppermint, for which all the children are said to cry. Then people took their medicine raw, now we have it served scented, sugar-coated, and enveloped in a crystal capsule. There was a time when people who had lost their teeth had to munch through life with wizened gums, but now they can buy, for a fair price, a set of store-made crockery teeth, set with gold fillings, and thus they are in some measure able to "renew their youth like the eagle." In those days when one had a droop in the shoulder, he had to go that way throughout the tedious journey of life; now he or she can have the matter made right by the tailor or dress-maker, so that we stand forth like the Greek gods.

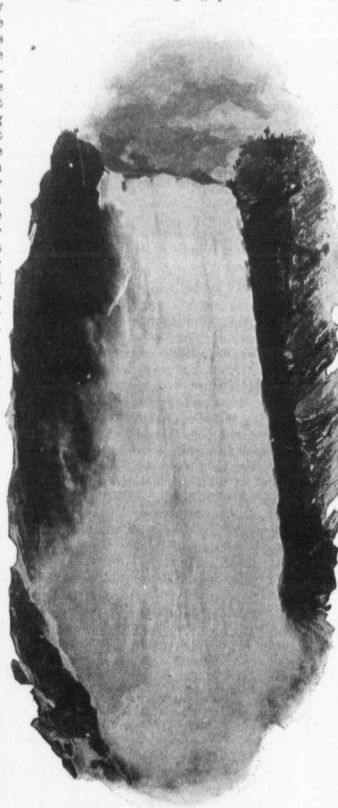
But time would fail me to tell of all the changes which have taken place in the space of the past hundred years, but one thing is clear, we are in a better position to bring the world to Jesus Christ than were our fathers at the beginning of the last century.

Toronto, Ont.

WILL THE EPWORTH LEAGUE DIE?

BY REV. R. J. TRELEAVEN.

I GIVE it as my private opinion, publicly expressed, that the Epworth League will long outlive the man who suggested the foregoing question.



LOWER FALL OF THE YELLOWSTONE.

There are some things that are not conducive to the longevity of the League.

1. Sometimes the *Honorary* President is simply that, and nothing more. He ought to be the *Honorable* President as well, taking a deep interest in all that pertains to the highest welfare of the Society. It is a great pity when the head figure is only a figure head. A pastor ought to keep in touch with the membership of the League, attend as far

as possible all its services, and show a deep interest in all its work. He ought to be ready to give a word of counsel and encouragement, and to lend a helping hand, so often needed in making the evening's service a source of enjoyment and edification. At the same time he should not be, what a little New York girl called the incumbent of a certain church, "The Encumbrance," nor yet ought he so to monopolize everything that some one may be tempted to say of him, as an old lady once said of a long-winded London clergyman, "I would as soon listen to the endless grinding of a windmill as listen to him."

2. Sometimes the *Church* by coldness and neglect greatly discourages the League. The young people of any League have been far more faithful to the general prayer and praise service, than the older ones have been to the service of the League. In this I venture to say I give an experience far too common. Brethren, this thing ought not so to be. I read in "The Old Book" that when "Moses' hands were heavy, Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side," and the result was victory on Israel's side. So let the League have the sympathy and co-operation of the pastor and Church, and it will "flourish large and fair," and the result will be that our young people shall be "as plants grown up in their youth," and "as corner stones polished after the similitude of a palace.

3. Frequently home influence is dead against the League. Do not tempt the young people away from League service, by running a counter attraction in the home that night, in the shape of a party, big or little. The downward pull of the home for six days and twenty-three hours of each week is a mighty leverage over against the uplift of one hour of service each week on the part of the League. If the home expects the League to make anything worthy and noble of the chips of boys and girls, then the old blocks ought to be good sound timber. If you expect the League to make good cakes, you must provide proper dough. How can the League grow twenty ounces pippins on crab trees, or raise good chickens from bad eggs?

4. Sometimes the League pursues a suicidal policy in the selection of its officers. Let fitness be the basis of election to office. It has been said that a bank never succeeds till its president takes it to bed with him. I heard a man say recently of one of the most progressive Sunday-schools in the Dominion, "It is not any wonder that it prospers, because the Superintendent thinks of the school all day and dreams of it all night."

Let each member of the executive be what God made the first man, "A living soul," and no preparation for the burial of the League will be necessary.

5. Sometimes a League unwisely loads itself up, or down rather, with a lot of

active members whose activity is that of the graveyard. At a funeral in one of the Western States, not long since, there was no clergyman present, and the caretaker, thinking it too bad to have the remains laid away without something appropriate having been said, remarked, "Friends, this corpse joined the Church nine years ago." I fear there are so many corpses in our Leagues and in our churches that we might well cry out in our wretchedness, "Who shall deliver me from this body of death?" Let the active members of the League be living branches of "the True Vine," so shall they have their "fruit unto holiness, and the end everlasting life."

Will the Epworth League die? Some things are to me prophetic of the League's continued life and increased prosperity. I believe the Epworth League to be a *Divine Institution*, raised up for the accomplishment of a great purpose. May I then remind you of the words of the Sage Gamaliel, spoken of Christianity, then, but as a grain of mustard seed, but now, a mighty tree, whose wide-spreading branches afford beneficial shade and shelter, a tree which yieldeth fruit the whole year round, and whose leaves "are for the healing of the nations." "If this counsel or this work," said he, "be of men, it will come to naught, but if it be of God ye cannot overthrow it." "More and more it spreads and grows, ever mighty to prevail." And shall not this same thing be true of the Epworth League? But you say we have been losing ground already. What about the large decrease in membership during the past two years? The balloonist, who wishes to ascend, does not *lose* much when he throws overboard some bags of sand. The man in the race does not lose when he casts aside retarding weights. Gideon was not playing a losing game when the faint-hearted and fearful returned to their homes, leaving him out of an army of 32,000 only 300 chosen valiant men, to cope with an army of 135,000. There are gains that are losses, and there are losses that are gains.

The past progress of the League is indicative of great things in coming years. The League is not yet in its 'teens, yet 50,000 active and 27,000 associate members in this Dominion have already rallied round its banner, crying "look up," "lift up," while on this American continent there are more than 2,000,000 Epworth Leaguers enlisted in the service of Jesus Christ. As we think of this "gathering of a dedicated host," "looking forth as the morning," and marching forth, "fair as the moon, clear as the sun and terrible as an army with banners," we find no ground for gravening out.

"Dear Lord, and shall we ever live
At this poor dying rate."

Rather would we sing with the Apostle, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

One of the best tests of the League's vitality, is to be found in its missionary spirit, zeal and enterprise. An organization which shows an increase in missionary givings from \$5,126, in 1895 and 1896, to over \$19,900, in 1899 and 1900, justifies its *right*, and proves its *power*, to *live*.

Joseph Cook has said that the nine-

teenth century has made the whole world one neighborhood, and it remains for the twentieth century to make this one neighborhood into one great brotherhood. Who does not see that our Epworth League, baptized with the missionary spirit, will have no small part in the accomplishment of this great work? May ours be the spirit which inspired Dr. Blaikie to say, "let Greek die, let Hebrew die, but let human brotherhood live."

Barness is blight. Fruitlessness is a withering curse. But he that has come into possession of this spirit of the Christ, "out of him shall flow rivers of living water," and he "shall never die."

I would like to call your attention to the fact that 2,000 sets, or 8,000 volumes of our excellent Reading Course Series are in circulation among our young people. And that every month thousands of copies of our EPWORTH ERA, the brightest and best paper on the continent for our young people, everything pure and good, the first page to the last, are being read, not only by the members of the League, but read largely by every reading member of the homes into which they come. Such clean, wholesome, nutritious diet, let me say, does not point in the direction of decay and death, but is indicative of increasing fullness of life and power and usefulness.

Brantford, Ont.

CONSTANTINOPEL BY NIGHT.

BY REV. HUGH PRICE HUGHES.

WHEN we had spent some time in the gallery of St. Sophia we returned to our carriages and drove slowly through the crowded, animated, streets of the city. It was an extraordinary spectacle. The entire population of Stamboul seemed to be making up for the prolonged fast of the day-time. All the restaurants and places of amusement were crowded with laughing, rejoicing, eating, drinking, chattering, shouting, smoking Turks. Immense quantities of every kind of popular food, pastry and sweetmeats were disappearing down the throats of orthodox Mohammedans. Everybody, including women and children, seemed wide awake, although it was now near midnight. The darkness and silence of the sky were strangely contrasted with the brightness and merry hum of the eating-houses. The pavements, too, such as they are, were crowded with festive crowds. It was like a bank holiday at some popular watering-place—only it was a bank holiday at night. But the most startling feature for an Englishman was the total absence of drunkenness. No degraded fool was tumbling helplessly from side to side, or gesticulating, maudlin nonsense, or insulting his fellow-creatures. The vulgar English rough was conspicuous by his total absence. There was no stupid pushing or hustling. Every one was vivacious, but polite. The police had nothing to do. How immeasurably superior is Mohammedan Constantinople to "Christian London" on a similar occasion. How insane is the delusion that the free flowing of intoxicating liquor is essential to popular enjoyment. Every-

body was drinking coffee, sherbet or water, but nobody—absolutely nobody—was drinking alcohol.

THE BEST EPITAPH.

SOMEONE wrote to the editor of the *Pall Mall Gazette*, asking what was the best epitaph written within the last century. The reply was that the best epitaph was one which its author, the Primate of Ireland, sometime Bishop of Derry, had inscribed on the wall of Derry Cathedral in commemoration of a young curate. It is as follows:

"Down through our crowded walks and closer air,

O friend, how beautiful thy footsteps were!
When through the fever's heat at last they trod,

A form was with them like the Son of God.
'Twas but one step for those victorious feet
From their day's path onto the golden street;
And we who watched their walk, so bright,
So brief,

Have marked this marble with our hope and grief."

WHAT YOU CAN DO.

"I THINK a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend, "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes, 'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—*Lookout*.

ONE of the incidents characteristic of the late Phillips Brooks is thus related by his biographer: "A poor woman, whose business was to scrub the floors of Trinity church, came to him about the marriage of her daughter, asking the use of the chapel. 'Why not take the church?' 'But that is not for the likes of me.' 'Oh, yes, it is for the likes of you, and the likes of me, and the likes of every one. The rich people, when they get married, want to fling their money about; but that is not necessary to be married at Trinity church.' And so the marriage took place in Trinity, and the great organ was played as if it were the wedding of the daughter of the rich."

At Eastertime, oh, who can doubt
That He who calls the violets the rime
Of their brown graves beneath the rime
Will wake us, too, in His good time!
Are we not more than many flowers!
Oh, sweet the lesson of the hours

At Eastertime.

—May Riley Smith.

A CHARMING SPOT.

ONE hundred and twenty-five miles from San Francisco is the summer and winter resort known as the Hotel del Monte. It is without doubt the most beautiful place in California. Chauncey M. Depew expresses the opin-

ion that it is unsurpassed in the world. Those who have seen the famous gardens of Monte Carlo declare that they are not equal to those of del Monte.

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entirely of the many varieties of cacti peculiar to Arizona and New Mexico, lends a picturesque effect. Among the greatest of the attractions is the famous Seventeen-Mile Drive. It is a clean macadamized highway, free from dust and mud at all times, and was

other attractions that present themselves.

We publish in this issue a couple of illustrations of the gardens, but no photographs do anything like justice to their beauty. No one should think of leaving California without visiting del Monte.



HOTEL DEL MONTE, MONTEREY, CALIFORNIA.

THE QUEEN'S PRAYER AND THE VICTORIAN ERA.

BY REV. D. W. SNIDER.

VICTORIA, the Good, brought God into her life and into the government of those affairs and interests to which, by the constitution of the British Empire, she was related. We believe that "seldom in the world's history has the perfection of her character and conduct been equalled." And, if that is true, God came into her life and controlled it, and both ruled her and ruled through her, and to Him must be the glory.

A sea captain had occasion one time to leave the helm and retire to his cabin, when he left the guidance of the vessel in the hands of his son. He told him to keep the prow of the ship in the direction of the North Star. The boy was careless in his duty, and during the time he was left in charge permitted the vessel to turn with the currents and forces against it. His father came on deck. Looking for the star the captain saw to his amazement that it was over the stern. "Did I not charge you to keep the ship headed in the direction of that star?" said the disappointed father to his son, when he replied, "Yes, sir, but see we passed it while you were below."

There may be those, in the pride of learning or the blindness of sin, or turned by the subtle forces of doubt, who think they have passed the load star which God has set in the heavens for the prosperous guidance of men and of nations, but I trust that your faith has not been so wrenched and twisted. Victoria, the good, followed the loadstar from the hour of her coronation, yea, from the moment she was told she would be Queen. With the glad and precious weight of the faithful prayers of her parents upon her soul she asked them from the Archbishop in her own behalf, and secured time that she might be alone with God. She believed what Jesus said: "And when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret and thy Father which seeth in secret, shall reward thee openly." She never passed that loadstar.

If the humble recognition of Almighty God as the King of Kings and Lord of Lords, as the universal Sovereign, as the blessed and only potentate, if the free and grateful and Christian acknowledgment of that fact upon the part of our late never-to-be-forgotten Queen and the people of the British Empire has brought world-wide blessing to mankind, and has marked the era through which the nation has come as the foremost of the files of time, what is the obligation, what is the duty, what is the immense and clinging responsibility that is upon us now? Dare we forsake God? Dare we forget God? Dare we deny the value of prayer? Dare we abuse the gifts and treasures



THE ARIZONA GARDEN, HOTEL DEL MONTE.

ing things are seen on the route. Among them are the Monterey cypress, found nowhere else in the world. Some of the curiously shaped trees are over three thousand years old. Seal Rock, with its hundreds of barking sea lions, wild headlands overlooking the sea, and beautiful pebbly beaches are among the

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that have opened to us in the fulness of time! Dare we misapply or misdirect the wealth that lies at our hands? We know not what the future shall reveal. We do not know what possibilities still lie dormant in the storehouses of the Almighty awaiting the touch of man's skill when God shall permit the keys to turn. But this we know. We are under definite commandments as stewards of the Most High God, and everything must be brought into obedience to those commandments. If the world is opening up, it is opening up for the advantage of the gospel of Jesus Christ, and the vast resources and industries and appliances of men are to be the chariots of the Lord. If the mountains are God's so are the railways that scale them or tunnel them. If "the seas are His also," so are the steamships that cut their fleeting furrows through the waves. If "the silver and the gold are God's," so are the storehouses and banks and factories that flourish by the transformation of earth's myriad products in exchange for them. "The earth is the Lord's and the fulness thereof."

Simcoe, Ont.

LAZY LEAGUERS NOT WANTED.

BY MISS ROSE WAKEFIELD.

THERE are League meetings as cold as a Klondike icicle, and departments that depart, and are rarely heard from after organization. There are leaders of meetings who are buried nearly out of sight in a rut that they've been travelling in,—always. They haven't even originality enough to make a rut for themselves, but into someone else's they slide. They are pledge makers who become pledge breakers. There are social evenings that Christ couldn't get into if He tried,—no room.

There are missionary evenings where one *holidays* among heathen countries, and the souls who perish are *lost* north curious customs, incidents, etc. There are devotional nights where there is no waiting for the baptism of the Holy Ghost, where many could well sigh say, "We have not so much as heard whether there be any Holy Ghost." There are consecration meetings where they sing "When the Roll is called up yonder, I'll be there," and then respond with "sing a verse of 124," or perchance, after a scramble through a church Bible, with the first verse of Holy Writ that can be captured. Such responses would sound queerly "up yonder."

Prentice Mulford says that "We lose vigor through thinking continually the same set of thoughts: new thought is new life!" And yet do not a mighty throng of young people persist in thinking more of a new suit than of a new thought! Worry and anxiety over shabby garments, and never a ruffle over worn-out thoughts. A brand new hat—every season perchance; a brand new thought,—well, to be honest, when have you and I had one! Ah! it is so lazy to sing, "Take my intellect and use every power as Thou shalt choose," and then go and bury the brain talent that God has given us. God never digs up any man's talent, but he gives him muscle and

energy enough to grip a spade, and dig for himself. We have had given to us the spade of a League Reading Course; it is sharp, clean, strong,—let us use, and not abuse it.

A League with a strong prayer department may travel in steady fashion, but with a League with a strong prayer department and a *Spiritual* literary department has *right of way every time*.

Let us hope for a time when lazy leaguers will be scarce as snow in May, when for very shame sake, a lot of men and women, who are being *carried* every step of the way, will get up and shove. Emerson says: "As soon as a stranger is introduced into any company, one of the first questions which all wish to have answered is, How does that man get his living? and with reason; every man is a consumer, and ought to be a producer."

Every whit as forcefully does this thought apply to our young people's work. Those who consume should also produce.

Paris, Ont.

EASTER CAROL.

Who is this with mighty power
From the tomb awaking,
Shaking off the chains of death,
All His fetters breaking!
Day had not yet dawned when He
Bursting from His prison,
Shed a millionfold more light
Than the sun when risen.

Death himself He has destroyed.
Fear has turned to gladness,
Tears has wiped from every eye,
Banished all our sadness.
When our friends are called away
He restrains our weeping;
Those who die in Him, he says,
Are but sweetly sleeping.

Who is this! The Son of God!
Jesus, Lord of glory!
Sing His praise for evermore,
Tell His wondrous story!
When the world in darkness lay,
Sunk in sin and sorrow,
He from realms of endless day
Brought the eternal morrow!

—Thomas Hill.

AN EASTER STORY.

BY BLANCHE BAILEY KING.

THERE'RE going to be grand doings at our church on Easter, I understand," said Mrs. Burwell, who had dropped in to have a chat with her neighbor, Mrs. Foster.

"They've been practicing their music for weeks, and are going to take great pains with the decorations. You know, my Ruth is in the choir, and so I hear all about it."

"Well, that's all right," answered Mrs. Foster. "If there's ever a day when we ought to feel joyful and do all we can to show it, that day is surely Easter."

"You'll go, won't you?" asked her neighbor. "You were always so fond of music, Sarah."

"Yes, I know," rather nervously answered Mrs. Foster. "And I'm still

fond of it, but somehow I don't get much chance to hear any lately. As for going to church Easter, why, it's this way—I wouldn't say this to anyone but you, Emily. The plain truth is, I really haven't anything fit to wear to church on a bright Easter morning. I can manage pretty well on ordinary Sundays, but it's only human nature to want to look a little freshened up on Easter. Of course, Margaret and Helen must have new things, for they can't look different from other girls, and by the time they're fitted out there isn't much left in my pocketbook. Maybe I'll slip into a back seat in the evening; it doesn't seem right, I know, to stay away from church because one is shabby, but I don't want to mortify the girls."

In the next room, lying on a sofa, with a hot-water bag pressed to her aching tooth, was one of "the girls."

Margaret Foster couldn't help hearing this conversation, as the door was ajar. She was supposed to be asleep, as her aching tooth had kept her awake the night before. So interested was she that the pain had mysteriously disappeared.

"The ache in my heart is all I can feel," she said to herself, her eyes full of tears.

Then, jumping up from the couch in her impulsive fashion, she tossed the pillow in one direction and the bag in another, and standing before the fire clasped and unclasped her hands nervously, a habit she had when worried.

"How selfish we have been! How selfish I have been!" she was thinking over and over.

"Why didn't I realize it before? But it's not too late yet;" and quietly leaving the room she rushed up stairs, where her sister was busy with some sewing.

"You come like a whirlwind, Margaret," said Helen. "And you positively look wild. Is your tooth worse? Why in the world don't you have it out?"

"It isn't my tooth, Helen," answered Margaret, dropping on a hassock by her sister's side. "It's my conscience that's hurting row. O, Helen, did you ever think that you and I are selfish pigs?"

"You do use such coarse expressions, Margaret," said her sister, in annoyance. "No, I can't say that I ever thought anything of the sort; what's the matter now!"

But even matter-of-fact Helen became intensely interested when Margaret repeated the conversation she had just heard. "And now, Helen," she said, in conclusion, "there's going to be a reform in this family, and you and I are going to start it. Father'll help us, I know; while he's as good a man as ever lived, you know he never notices what we wear. Mother might wear a nightcap to church, and he'd think it all right as long as her head was covered. But he shall notice after this, as sure as my name's Margaret Foster."

"Mother's so pretty too," said Helen, thoughtfully. "Much better looking than her daughters, Margaret, and she's only forty-six. It's pathetic to think she has been so unselfishly denying herself to give us new clothes."

"It's more pathetic to think we've let her do it and never given it a thought," Margaret answered. "Coarse or not, pig isn't too strong a word, Helen. I'm so

thankful that I heard that conversation; I mean mother shall have a different Easter this year."

"And I'll help you with all my heart," said Helen, now thoroughly aroused.

That evening the girls persuaded their mother to make a call in the neighborhood, and then, deliberately taking the newspaper from their father's hands, asked him to listen to them for a few minutes.

Their little story took the good man entirely by surprise.

"You must be mistaken, my dear," he said to Margaret, who was the spokeswoman. "I'm sure your mother always looks very well—very decent, indeed."

"So does old Barbara look decent when she comes after the washing," retorted Margaret. "Father, when do you think mother has bought herself a new dress or bonnet?"

Mr. Foster was obliged to admit that he hadn't the slightest idea. "These things are not in my line," he said. "I remember when we were first married she wore a bonnet with a sort of pink color in it that was very becoming—very becoming. But I suppose she's too old for that now!" he asked, hesitatingly.

"Old!" exclaimed Margaret. "Why, father, mother's only forty-six, and she'd look ten years younger in pretty clothes. Just give Helen and me leave to do some shopping, and you'll be surprised at the results."

Matters were satisfactorily settled when Mrs. Foster returned from her visit, and she found her husband and daughters in the best of spirits. Several times during the evening she caught her husband gazing at her over his paper in an unusual manner. He was thinking how pretty she used to look in that bonnet with a "pink color."

"Why, girls—why, girls!" was all their mother could say when she was escorted into the parlor that bright Easter morning and presented with the pretty bonnet, dainty grey gloves, and several little "accessories" so dear to a woman's heart, and told she was to make herself look as nice as possible for church.

Of course she was pleased. Who wouldn't have been? The little touch of pink in the bonnet suited her dark hair and eyes to perfection, and the "big touch" of happiness brought the prettiest color to her cheeks, and made her look years younger. After she was all ready for church she was led triumphantly down stairs, where her husband was waiting for her.

"Sarah, I wouldn't have believed it!" he ejaculated slowly as he looked at her. And then, as bashfully and awkwardly as a school-boy, he handed her a lovely bunch of carnations. "The florist told me these were the correct things," he said.

"Father, you're a brick!" exclaimed Margaret. "You needn't look so shocked, Helen. That is precisely the word I want."

There were tears in Mrs. Foster's brown eyes as she pinned on the flowers, but they were happy tears.

"Come," she said to the rest, "let us go to church; I want to thank God for this happy Easter."—*The Christian Advocate.*

STRIKE A BLOW.

BY R. WALTER WRIGHT, B.D.

Full off as the smith by his anvil stands,
When the iron is all aglow,
Seeing the need of a sledge-hammer
stroke,
To his helper says, "Strike a blow."

So the Master-Smith, on the anvil of
Truth,
With the hammer of Righteousness,
Is forging the hearts and lives of men
With a marvellous success.

When the iron is hot from the Spirit's
fire,
At a moment He well doth know,
Needing the stroke of a human will,
He says to us, "Strike a blow."

And good work is done that will last for
e'er,
In the heat and grime and smoke,
As face to face, the God and the man,
Are swinging stroke for stroke.

Are there flaws in the welds, and mis-
shapen bars?
The Master grieves that it's so!
'Tis because you and I at His command
Were not ready to strike a blow.
Arthur, Ont.

TRANSLATED INTO MANY LANGUAGES.

BY REV. F. E. CLARK, D.D.

THERE hangs upon the wall of the room in which I write, the faded and almost illegible copy of the first constitution of the first Christian Endeavor Society. It was printed for local distribution in purple ink upon a hectograph pad, because it was not thought worth while to waste money on printer's ink, so ephemeral was the document regarded. It was, however, soon afterward printed for the use of neighboring pastors, and since then it is supposed by those who have looked into the matter that not less than twenty millions of copies of this constitution have been printed, and a hundred million copies of the pledge, in at least sixty different languages.

Into every language of Europe it has been translated; into the chief languages of India, Burma and China, into the languages of the South Seas and of many tribes of the North American Indians it has gone in its substantial and essential features as written on that hectograph pad twenty years ago. There have been probably fully ten millions of young people connected with the movement during the last twenty years, many of whom have of course graduated into other forms of Church activity, while nearly four millions are at present connected with the societies the world around. This number has constantly increased from year to year, and now there is a steady net gain over all losses of more than 2,000 societies and a hundred thousand members every year.

PREPARE FOR YOUR OPPORTUNITY.

BY REV. JOHN MORRISON.

MOSES was eighty years preparing for the supreme opportunity of his life, and when it came, he put his foot so firmly upon the threshold of the opening door, this old world yet vibrates from it. Caleb was eighty-five years of age before he was privileged to prove his right to confidence in God and himself, when he said: "Let us go up at once and possess it; for we are well able to overcome it." Daniel would never have hurled himself against the iniquitous Magna Charta of the Persians, had not he mastered himself by temperate living, and developed his moral fibre, by refusing to partake of the enervating and moral power destroying foods of a sensuous people; nor would David have pitted himself against the defier of Israel and Israel's God, had he not first proved himself to himself, by attacking and killing the lion and bear, robbers of his father's flock. "Hasten slowly"—learn each day's lesson as it comes. Do the present duty, and so prepare for the supreme opportunity of your lives.

London, Ont.

CLOSE CONTACT.

HOWARD W. TILTON, writing in the Northwestern *Christian Advocate*, asks: Did you ever get near enough to a drunkard to do more than smell his breath? Did you ever get near enough to him to hear the sigh which never found voice, to hear his fluttering soul beat its weary wings against its cage? Did you ever get near enough to a saloon-keeper to read his heart and watch his better self protesting against its being governed without its consent, to understand just how he chanced to have been led behind the bar, and just why he is not led forth again? To see, gently nestling in his life, that same love for wife and children that causes you to struggle to get comforts and luxuries for your own, in fact, near enough to see behind the florid face and the white apron the form not merely of a saloon-keeper, but of a brother man? Did you ever get so near to a gambler as to hear something more than the shuffling of cards—near enough to read some of the thrilling history of his heart's adventures? Did you ever get near enough to the inner life of a thief to read more than the record found on the court docket?

BISHOP MERRILL, of the Methodist Episcopal Church, says: "A benediction would come to many homes if our pastors would conscientiously inspect and prudently supervise the reading furnished Methodist families, much of it with little consideration of its quality. On a recent tour of Conferences I made it a point to look through the libraries of the families where I was entertained—usually about the most intelligent, Methodistically, in the community—and in only one place in a dozen was I able to find a book from the Methodist Publishing House, and in only two a Church paper. What can we expect for the future of our doctrines and usages in such conditions!"

Evangelistic.

A Striking Conversion.

BY REV. CHARLES FISH.

About forty-three years ago I was stationed in a county town several miles east of Toronto. Amongst my hearers was a Christian lady, who, with several of her children, were members of the church, but the husband and father, though an attendant, was an utter stranger to saving grace. He was a man of the world, a great genius, and a man of persistent industry and economy.

At the time to which I refer he was regarded as wealthy, and still plodding on to get more. Shortly after I commenced my labors on the circuit, it was noticed that he kept awake while I was preaching, this was followed by bending forward and looking at me, and then by his kneeling in prayer. A fourth intimation of the workings of the Holy Ghost I learned from the barber. While he was cutting my hair I took occasion to speak to him of the desecration of the Sabbath. In reply he said, "Only a few men come; Mr. — used to come, but for some weeks he had not seen him on the Lord's Day."

At the commencement of our special services one of the first penitents was this man of the world, and for nearly a month he was forward every night, weeping and crying, "God be merciful to me a sinner." At the close of one of the services he said, "I want you to stay here with me for a while," and, when we were alone, he said, with deep emotion, "I want you to speak to me as to a child, I've everything to learn." By the aid of the Holy Spirit, I explained to him the plan of salvation, assuring him that the entire will must be given up to God, and there must be personal heartfelt trust in Christ, for present salvation, after which we knelt in prayer, and he went home.

About three o'clock in the morning his wife was awakened by some one singing. Turning to her husband, she asked, "Why, what has come over you?" "I don't know," he said, "what it is, but I feel very happy." She said, "You are converted, the Lord has saved you." "Oh," he said, in a transport of joy, "is that it?" and they rejoiced together. At the following quarterly meeting, in giving his testimony of what the Lord had done for him, turning and looking at the congregation, he said, "You all know how fond I have been of money, but I would not take the whole corporation of this town for the salvation that God has given me." From the hour of his conversion to God he adorned the doctrine of Christ by a well-ordered life, prompt and uniform attendance on the means of grace, fervent prayers in the weekly prayer-meeting, cheerful and generous givings to all the interests of the Church till the Lord said to His servant, "Well done!" and he went triumphantly home to heaven. This man of the world was brought into sweet communion with God in answer to the united and persevering

prayers of his godly wife and children. To God be all the glory—what an inspiring lesson to each of us.
Toronto, Ont.

"Lay Evangelists."

"As ye go, preach!" That was the way our fathers went about restoring primitive Christianity, and that is the way some of the most effective preaching has been done. The apostle, who went out under that order, did not wait for decorous, churchly surroundings, or even for a crowd to come together. A single hearer was enough to warrant the messenger in delivering his message. This was the special mission of the twelve. They had no other work.

So to-day we need men who devote their whole life to preaching the gospel and therefore live by it. But to those of us who go forth in the world, our hands busied with other things, there are peculiar opportunities. The Lord's word to you, as you go out to your daily toil, is, "As ye go, preach!" You have some advantages over even the minister. Men often feel that the pulpit is so hedged about that the preacher cannot understand their difficulties and temptations. They fling his exhortations back into his face with the sneer that anyone could be good with no more to contend with than he has. Here is the opportunity of the every-day preacher. The fact that he stands in the midst of conditions that they have declared were too hard is an argument that it is not easy for them to gainsay. There was a time when men believed that only the preacher was consecrated to God. Thank God for a clearer vision. Every Christian is a divinely commissioned evangelist, even though his commission may read, "As ye go, preach!"—*Lookout.*

Practical Methods.

The question suggested is, "How can the non-churched and unconverted be attracted to the meetings?"

This is, of course, a very practical question, and one exceedingly important. The preacher may be ever so earnest, ever so faithful to his mission in proclaiming the whole gospel of Christ; the Church may be aroused and ready with warm-hearted devotion to support him in his efforts, and be prepared to give welcome and sympathy to the soul that seeks Christ, but if the unconverted of the community will not come to the church, will not give the preacher a chance to give them His message, will not come within the belt of spiritual warmth in the church, then it all fails of its great purpose in having that kind of a revival which results in the conversion of sinners to Christ.

Now I have tried several simple methods that have never yet failed to accomplish the desired results in some measure. In the first place, I keep an account all through the year of people with whom I come into close personal touch through weddings, funerals, and in other ways, the baptism of children, and in other ways by which I am brought into such a relation to people who are not Christians that

they feel that it is no presumption in me to go to them definitely, and personally, and seek their conversion. When it comes to revival meeting times I make a special visiting list of these people, and I have never yet failed to find that a well paying gold mine in the way of conversion.

A second method which can be worked right along in connection with this, is to do everything within my power to get all the members of the church to feel in the same way about their own personal friends. Privately, and publicly, by urging it from the pulpit, by letters sent by the score to the Sunday-school teachers and others who are in positions of influence, by private conversations, I seek to get the members of the church to definitely look after the men and women of their personal acquaintance who are not Christians, and to get them to invite them, and if possible secure their attendance at the meetings. Of course; wherever this becomes general in a large church the whole question is solved almost immediately.—*Rev. Dr. Banks.*

No Uncertainty.

Years ago we personally knew of an instance in which a "praying band" was appointed to conduct a special meeting in a distant little church. The band was delayed by unanticipated bad roads, and arrived quite late. The little congregation, that waited in wonder, contained not one Christian, unless an ancient backslider be counted. After waiting, waiting, waiting, until the people began to fear there would be no meeting, someone besought someone else "to begin and do something." The guilty sinner who had forsaken his Lord, was eating his heart out lest there should be no meeting and, therefore, he might not get back to the deserted Christ. Reaching the desperate point, at which such a man forgets all except desperation, and unable to endure longer, the backslider fairly cast himself upon the floor, beseeching the solemnized and most earnest people to "join in prayer." All prayed, the holy fire came down, and several had found the Light before the belated band arrived. There is no uncertainty when any human soul anywhere in the universe, a convicted and convicted sinner, is in search of the Lord Jesus. The meeting is as sure as the separate existence of either. Christ searches. He came to seek, to find, and to save lost sheep. Meantime the sinner seeks with a heart that fears the meeting that never can occur. Ah, the happy thousands who have sought and found, and have been found and forgiven!

"Jesus sought me when a sinner,
Wand'ring from the fold of God."

—*Arthur Edwards, D.D.*

O do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—*Phillips Brooks.*

The Quiet Hour.

Some Day I'll Understand.

BY MARGARET FAIRFIELD.

When thick clouds about me gather,
And my way in shadows deep
Seems to lie;
When above, about, beyond me,
Grossome darkness 'gins to creep
Ever nigh;
To the Light I turn for guidance,
Knowing He can see the end,
Full well knowing that He watches
Anywhere my feet may tend.

When the friends that I have trusted,
And have held close to my heart,
Faithless prove;
When my heart grows very heavy,
As I seek the pain in part,
To remove;
To the Friend, who always faithful,
Never will a trust betray,
I can turn with glad assurance,
Of His comfort by the way.

When the flowers that bright and bloom-
ing,
Once around my pathway grew,
All life dead;

When the fragrance that once soothed
me,
Helped me, cheered me, day by day,
Has all fled;
Then He shows me how the flowers,
Still for me are blooming fair,
Then He helps me catch the fragrance,
Breathing through the troubled air.

As I let Him lead and teach me,
As I listen to His voice
Soft and low,
I begin to catch the meaning,
And I am almost rejoice
As I go.

For I know that though the shadows
Close about me now may lie,
I shall some day know the reason,
He will tell me by and by.

Hamilton, Ont.

The Quiet Hour.

The subject of the Quiet Hour is one of the utmost importance in its bearing on the reality of our spiritual life and on the efficiency of our spiritual work. It is the time which all Christians give, or rather, I should say, ought to give regularly each day to private personal devotion, to private personal communion with God. When we say the Quiet Hour, we do not necessarily mean sixty minutes, some who have ample leisure might profitably give more, but the great mass of us cannot possibly give so much. There are thousands of Christians who are thankful if they can rescue from the rush of toil or business thirty or even fifteen minutes regularly for this purpose. After all, it is not the actual time spent that is important; it is the manner in which it is spent.

And when we say the Quiet Hour we do not necessarily mean the morning hour, but I would earnestly plead that in the case of as many as possible it should be so. If God is to be first in our lives, it is important that He should be first in our days. We should strive, as Mr. Cheyne used to put it: "To see the face of God before we see the face of man."

Further, we would say that our time for personal devotion should be regularly set apart and jealously guarded against all encroachment. It should be looked upon as an engagement taking precedence of all other engagements. No earthly business should be allowed to interrupt this heavenly business. No appointment with man should be allowed to cancel this appointment with God.—*Rev. C. H. McGregor.*

Sabbath Rest.

God meant that the Sabbath should be a day of sweet rest. Anna Warner said: "I do wish that all tired people did but know the infinite rest there is in fencing off the sixth day from the seventh, in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or the ebb until Monday morning comes again."

Brighter Views.

Since Christ is risen, it is the precious privilege of the people of God to think less of the grave in which the body is laid, and more of the glory into which the soul has entered. It is because we are slow of heart to believe all that the heavenly Father has told us concerning departed friends, that there is often so little sweetness in our cup of bereavement. We think only of our great loss, of our desolate home, and, as some one has well said, "the very crown of life is eclipsed by the casket, and the glory excelling grows dim in the shadows in which we choose to abide."—*Christian Intelligencer.*

What Will You Take Away.

Ruskin says: "Only what we have wrought into character during life can we take away with us." That truth will make beggars for all eternity of many of the rich people of this day. Think of a man with a mind spending all of his life in gaining wealth of fame to put into all sorts of investments and enterprises, but putting none of either into his character! Men are too often satisfied to fare sumptuously for a few days or years, and then carry nothing but poverty into the long life beyond. They seem to think that the empty fame of a day will be enough to feed the soul upon for all eternity.

The Master gives the case of these parties in that of the "certain rich man" who put his life in barns and "much goods laid up for many years," and had nothing to take with him that night when his soul was required of him. "Thou fool!" was all that could be said of that man. What can be said of those who are acting no more wisely in these days?

A Constant Joy.

Let the fact of the resurrection of Jesus be a constant joy and delight to every believing heart. The risen Saviour is his Saviour—the Saviour from sin. He did not cease His work for us when He returned to heaven. He there sitteth at the right hand of God to make intercession for us. The Jews put Him to death, but they could not hinder His resurrection. And because He lives, we shall live also. So He himself declared. His victory over death is our victory also. He conquered death, and because of that, so shall we. What He purchased, His followers shall possess. They are one with Him, even as He is one with the Father.

We Need Easter in Our Hearts.

Our lives are too often graves in which the best possibilities of moral and spiritual beauty and strength lie sleeping. Perhaps not one of us is living at his best. There are better things in our soul than have been brought out. There is more love lying in our heart—sympathy, compassion, gentleness, helpfulness—than has yet been called out into service. There are undeveloped possibilities of usefulness in everyone's heart and hand. Many of our lives are like the trees in orchards and forests all over the land, these early April days, waiting for the warm sunshine and gentle rains to call out their foliage and fruits; we need the warm south wind of God's love and of the Holy Spirit to woo out the blessed possibilities that are sleeping in our lives. We need Easter in our hearts, a resurrection which shall cause us to arise and shine and put on our beautiful garments.—*J. R. Miller, D.D.*

How to Pray.

Get out of the ruts of prayer. Some of us can only pray in one way, and consequently we get tired of praying. The ruts of prayer are the deepest ruts in the world; pray sometimes standing up; then pray kneeling; then pray sitting down; then pray lying down on your couch at night. Praying in the morning when the sun first streams in at your window. Pray at noonday when you stand up at the lunch counter in some big city. Pray at night when you go to the place of recreation. Never go to any place where prayer is impossible. Pray as you take the sleeper on the train at night, and the train rolls out of the big station into the darkness and unknown. . . . Pray sometimes alone when nobody hears. Then get some dear friend to kneel down and lead you in prayer, and when your lips are dry and your heart is dull, that other friend may lift you up to God.—*Rev. Dr. W. H. Faunce.*

The few hours in the grave were but a semibreve rest in the music of that life; the Easter morning struck a fresh bar, and the music went on in the higher spaces, it is true, but in the same key and in the same sweet strain. And just so it is with all human life; "the grave is not its goal."—*Henry Burton.*

Hints for Workers.

The Forgotten Workers.

They lived, and they were useful; this we know.
 And naught beside;
 No record of their names is left, to show
 How soon they died.
 They did their work, and then they passed
 away.
 But they shall live in endless day, in the
 Fair shining land.
 Oh, take who will the boon of fading
 fame.
 But give to me
 A place among the workers, tho' my
 name
 Forgotten be;
 And as within the Book of Life is found
 My lowly place,
 Honor and glory unto God resound
 For all his grace!
 —Presbyterian Review.

The Home Field.—Opportunities abound. A man who had not been in church for three years said: "If I had been in the heart of Africa some one might have come to me with a message; but in the heart of a cultured city no one spoke to me concerning salvation." It is not enough to say that he might have gone to some church or pastor, and made his desires known. This answer does not comport with the command of Christ, who tells us to "go."

Spring Service.—The winter, with its special opportunities for charity work, is past; the summer time, with its heat and weariness, is coming; but the glad-some spring time, with all the inspiration of awakening nature, with its lesson of the risen Christ, is here. Let us see where the Lord may be found in this gloriously alive season—

"When the heart is so full that a drop o'erfills it.

We're happy now because God wills it." surely there will be some special lessons to be taught. The spring seems to demand joyous, happy service. Shall we not make our part of the Master's vineyard blossom as the rose?

Your Best.—It was a great meeting in the interests of young people, and the final hour had come. The president had but a word to say in closing, but it rang out like a trumpet call: "Go back home and do your best, till you can do better." Isn't this a watchword to stir the heart and move to highest endeavor? We are to press forward to things before, and there are always things before to reach. Our best to-day may not be our best to-morrow or by and by. Life grows larger, opportunities multiply, and experience and practice ought to mean progress. Because we have done our best to-day, we are better fitted to improve upon to-day when the morrow comes. Yesterday's best must not satisfy us after yesterday is past. It is by constantly doing

the best that it becomes possible to do better, and it is a noble discontent that aspires always to make each "best" better and better. This will make life an upward way.—*Young People.*

The Work Cure.—In that moment when, as to the most at some time or other, a kind of despairing feeling comes to you—when energy lags, and the heart, bitten by the chill of some disappointment, sinks far below the zero point—then the safety for you and the sure path into more genial spiritual weather is the duty next you. Do that anyway. Even with failing feeling and nerveless hands compel yourself to do it. Do not put it off. Do not allow yourself bewaillingly to wait for better mood. Do the duty next you, or anyway try at it. At least, a fine sense of accomplishment shall come in, a very real consciousness of personal heroism.—*Wayland Hoyt, D.D.*

The Work of John.—No good work fails. The ship is sometimes as truly making toward port when sailing on an entirely different tack. More than one man sent from God has died saying, "I am not the light, but only a witness"; of whom God says, "He was a bright and shining light," as Jesus said of John. God bless all who do the work of John in the world—mothers whose unsewn toil will bear fruit in the service their children render to the world; wives whose hus-

bands' success in life is largely due to their love and fidelity; and all who labor, casting bread upon the waters, and that never see it return, and know not that on distant shores it feeds some shipwrecked soul.—*W. E. Barton.*

Look for Hard Places.—"If you want most to serve your race," said Mary Lyon, "go where no one else will go, and do what no one else will do." Look for positions that will make the heaviest demands on your self-sacrifice, test the fibre of your sainthood most severely; and remember every inch of your journey that God can accomplish wonders through a man if he will only get low enough to let him use him.

Time Lost.—Coming hastily into a chamber, I had almost thrown down a crystal hour-glass. Fear lest I had made me grieve as if I had broken it. But alas! how much precious time have I cast away without any regret! The hour-glass was but crystal, while each hour is a pearl; that but like to be broken, this lost outright; that but casually, this done wilfully. A better hour-glass might be bought; but time, once lost, is lost forever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me. Teach me to number my days. An hour-glass to turn me, that I may apply my heart unto wisdom.—*Thomas Fuller.*

Prominent League Workers.

MR. JAMES SIMPSON.



ONE of the largest and most progressive Leagues in Canada is that of Parliament Street Church, Toronto. It raises more money for missions than any other Young People's Society in the Dominion, and is quite aggressive in other respects. During the past ten years it has developed and trained a number of very efficient workers.

The subject of this sketch was a Parlia-

ment Street Church boy, having been converted there during revival services held by Rev. G. J. Bishop in 1890. He began at once to take an active part in the Boys' Class, which meets every Sunday morning, and later on in the League, of which he was elected President in 1894, and again in 1895. In this position he showed any amount of energy and devotion to the work. He was always at his post, and never refused to perform the task assigned to him.

Change of residence gave him the opportunity of being associated with other Leagues, where his talents were quickly recognized. In 1898 he was made President of the Gore Street Epworth League, Hamilton, and in 1899 was Chairman of the Evangelistic Committee in the League of St. James' Church, Montreal. At present he is President of the Central Church League, Toronto.

In the general organization of the Epworth League Mr. Simpson has taken great interest, having occupied the following positions: Secretary of the Toronto East District; Secretary of Toronto Methodist Young People's Union, and later its President; President of the Toronto Conference Epworth League; and President of the Toronto Methodist Cyclists' Union.

As a speaker he is wonderfully fluent, and is frequently heard on various platforms. During the past two or three years he has given much attention to social questions, and is greatly interested in everything that concerns better citizenship. Mr. Simpson would be the first to acknowledge that for his training as a speaker and a Christian worker, he owes everything to the Epworth League.

Practical Plans.

The Lookout Committee.

BY MISS L. SMITH.

The man on the ocean liner who, from the cross-trees or forecastle watches with keen and steady eye for any indication of danger, or the first sign of any desired haven, has a position of supreme importance.

Such is the relation of the Lookout Committee to the Epworth League. There are a great many committees who never *commit* anything, except the sin of neglecting duty. This is often the fault of the committee, but perhaps more often the fault of the convener. One type of convener does nothing but get his name printed on the topic card, and he is only a few degrees worse than the brother who tries to do all the work of the committee himself.

For the Lookout Committee strive to select a model convener, one who comes in between those two extremes, and resolves that he will not only work himself, but will try to have every one on the committee do the same. His first meeting he holds alone with One whom he has promised to strive to please, and he asks for His strength and guidance in this place of responsibility. At the first committee meeting he emphasizes the thought that the work is for Christ, not for the Society, and right through the meeting there is much prayer for the guidance of the Holy Spirit. He secures as good an idea as possible of his work, and places it before his committee, and is always ready to learn from the experience of others of new spheres of usefulness and better methods. On calling his committee together he assigns some definite work to each one, using all the tact that he is blessed with, to choose for each the kind of work he or she is fitted to do. For instance, each member will be in a position to influence certain others in the Society or out of it, and much harm may be done by an unwise selection.

It is a good plan occasionally to assign for a month some special duty to each member of the committee—one to obtain new members, one to encourage the timid members, another to see that the pledge is better kept.

A first duty should be to aim at an increase of *spiritual power* and life among the members of the Society. In what way are we going to do this? By looking into our own hearts. What needs purifying there? Are they Christ's, every whit? Look up to God in your work, and He will guide you and bless you.

It is the duty of the Lookout Committee to increase the membership by seeking in the best possible way (for no claims can be laid down) to bring the claims and benefits of the work of the Society before the young people of the Church. But they should be very careful in recommending to the Society those

who are not decided Christians, and have not made a decided stand and united with the Church. In such cases, if there is any doubt, it would be wise to refer them to the pastor, and if he is confident that they are decided Christians, then they can be recommended to the Society.

We must make each one feel the responsibility of the pledge. The secret of faithful pledge-keeping lies, after all, in something that comes before the pledge is signed, in the Lookout Committee, who should go over the pledge carefully with each one, making sure he understands all its requirements. Impress on each one that the strength of the Society lies in the voluntary covenant we have each assumed in the words of the pledge. The pledge is not made to the Society, but to God. We must become interested in them after they are members. Jesus Christ never stood on worldly ceremonies. He stooped, listened, labored, helped, encouraged, and brightened lives without letters of introduction. Our Master's command and example is the best note of introduction in winning souls and keeping them in our societies. Do not forget to give them a hearty handshake, tell them you are glad to see them at League, and if they have taken some part in the meeting (as they always should) let them know that their prayer or their testimony helped you. We are too sparing of those words of encouragement, for it is not so long ago but that we all remember when in weakness we first testified for Christ, and prayed to Him in public. How it encouraged and strengthened us when some one took us by the hand and told us our prayer or our testimony helped them.

It is the business of the Lookout Committee to know who are absent, and why? How? By having a committee of sympathetic workers.

Give each member names of members and non-members to look after, and have them hand in to the convener a report of the presence and work of those in their charge one week in advance of the convener's report, so that reliable and accurate information may be available. No unexcused absence from the consecration service should be allowed to pass without a kindly hint or reminder. But probably members of the Lookout Committee dread, above all other duties, that of reminding others that they are negligent. If you are afraid to speak to them, why not write to them, reminding them that you did not hear their voice in the last consecration service, regretting their absence, and expressing the hope that they will be present at the next meeting. A letter written in a kindly spirit is sure to receive the best attention.

Reception services given by the Social Committee are harvest fields for the Lookout Committee, each being followed by the incoming of new members.

Rally Lookout Committee to a prayerful work among the associate members to make them active, among the unconverted to make them associate, among the so-called active to make them an honor to their name. Lookout for dangers that threaten your society. Lookout for those who are growing cold and indifferent.

Lookout for the nervous, timid member. Give him or her all the help you possibly can in whatever way you can. Lookout for the associate members' welfare, and try, when they are fit, to induce them to take the next step. How are we to do this? By spiritual, earnest members, and much prayer. Let spiritual power be our watchword for this the first year of the new century. Spiritual power abides not in the machinery itself, but may be had for asking. Spiritual power is as free as the sunlight, and as mighty as the tide. It is as abundant as electricity, but like electricity it must be generated. It is as omnipotent as God, but it must be applied. May we be the conductors of this spiritual electricity, the willing wires, the live wires, along which may run the power of God, to every part of the organization. This is the one and only true secret of success. Not by might or by power, not by organization, not by perfection of committees, not by methods, but "by my Spirit saith the Lord of Hosts."

Little Britain, Ont.

How to Help the Pastor.—Never forget, says a writer in *The Temple Magazine*, that the Pastor is only human—that he is not supposed to be any better than you; and if he is it is because he has resisted temptation more than you have, and so deserves all the more credit. People are too apt to expect a pastor to live in an atmosphere much higher than that in which they live, and so they take him instead of Christ as an example, and are content to let him do all the leading, while they follow—a long way in the rear. Pastors are only men, and as such they are as weak and as liable to err as you are. These are some of the ways in which you can help your pastor: 1. Make it a rule to pray before each sermon that he may preach such doctrine, and in such a simple, forcible, and convincing manner, that sinners will be compelled to forsake their sins and cleave to the cross of Jesus Christ. 2. During the sermon make a note of any particularly helpful remark, and speak about it at the after-meeting, or at the next prayer-meeting. This will encourage him, and prove that his words are falling into good ground, and bringing forth fruit. 3. If you don't get a chance to thank him personally for the blessings you have received from his day's work, or to testify to it in the after-meeting, tell his wife, and she will see that it reaches him. 4. Talk about him and his work to your associates in business and social life, and so increase his popularity, and thus fill the church. 5. Search out the unconverted who sit nearest you, and by following up any convincing point which the pastor made, seek to clinch the truth and bring it home to them directly. 6. Don't bother him with idle tales, but replenish the storehouse of his brain with any specially interesting bits of Christian experience which come to you from time to time. 7. Pray every day for him, and try to get a few really consecrated Christians together each Saturday evening to pray the mighty power of the Holy Spirit to rest upon him during the morrow.

The Canadian . . .

Epworth Era

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

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

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



Editorial.

The Church Prayer-Meeting.

A correspondent calls our attention to an item which appeared in a recent number of the *Church Economist*, which states that "the pastors of Kansas City churches adopted a resolution, declaring that the mid-week prayer-meeting, as it is conducted in a majority of Protestant churches, has outlived its usefulness. A committee was appointed to devise something to take its place."

This is, indeed, alarming, and leads us to ask what is the standing of the Church prayer-meeting in our own country? It must be admitted that this important service is not sustained as it should be, and that it has a very slight hold upon our membership generally. Very few of the men attend the mid-week service, even occasionally. The reasons for non-attendance are various. The majority, if perfectly candid, would tell us that, after the work of the day, they are so wearied that they have no inclination to turn out to a meeting of any kind. Others declare that the Church prayer-meeting is so dull and monotonous that there is absolutely nothing in it for them, and therefore they stay away.

Some prayer-meetings are, indeed, poor enough. They are conducted upon exactly the same plan from week to week. The same people pray, and say the same things in exactly the same way. The pastor gives a little talk, in which there is evidence that he has not spent more than five minutes in preparation, and the whole affair is humdrum and devoid of inspiration.

It is not necessary to have such a meeting. We do not think that the Kansas City method is the right way to meet the difficulty. The true solution is to improve the prayer-meeting. Let the pastor put time and work on this service, and it will certainly tell. A series of interesting and practical topics, bearing on Christian life and experience, should

be prepared and printed. These should be closely followed and discussed at the meetings. Two or three persons might be asked to come prepared to make a few remarks in following up the brief address of the leader. The pastor will do well to magnify this service, and resolve not to allow anything to keep him from being present.

The members of the Epworth League, too, have a duty to perform toward the church prayer-meeting. They should attend it regularly, and take part in the exercises. The League is intended to strengthen every department of the Church, and weaken nothing. A Church prayer-meeting in which there are seen no young people is a pitiable thing.

The Family Pew.

Just take a look at the vehicles in the church shed during Sunday morning service, and you will be surprised at the number of single rigs there are. What does it mean? Simply this, father and mother come out to church, and leave the other members of the family at home. In many places the old-fashioned family wagon and family pew are known no more. It is thought that the Sunday-school is sufficient for the children, and consequently they are not trained to attend public worship. How can parents reasonably hope, under such circumstances, that their sons and daughters will love the Church and its services when they grow up? It is sometimes said that children do not like to attend the public worship. We do not consult their likes or dislikes in regard to other important matters, and why should we in this?

An exchange tells of a boy who did not want to go to church, but his Christian father kindly but firmly insisted that he should. "As long as my boy sits at my table, he must sit in my pew," he said. That father is now in his grave, but the son sits to-day in his father's pew, and is one of the main supporters of the church.

The Connexional Spirit.

The Twentieth Century Thanksgiving Fund is now a matter of history. We have reason to feel gratified at the success which has been realized, and yet there were some things connected with the movement of which we are not proud. In most cases the money raised was applied entirely upon local church debts, and no interest was shown in the connexional schemes of the denomination. Worse than this, however, was the refusal of many Official Boards to pay into the general treasury the three per cent. for necessary expenses. These Boards took advantage of the inspiration of the movement, used the literature, and yet declined to bear their share of the burden of expense which was necessarily incurred. We know of one official member who signed \$10 to the local church debt and refused to pay it in until the books of the Twentieth Century Fund were closed, for fear that thirty cents of it might be sent to Toronto.

What a narrow range of vision such a man must have! Apparently not a sus-

picion of the connexional spirit exists in his stingy and contracted brain.

Very little can be done with such men. It is waste time to reason with them. About the only thing we can do is to train the young people, and we will raise a generation of Christians with larger ideas, and more generous impulses. Our Epworth Leagues should do more than they are doing in teaching and impressing the connexional spirit among the young. If we are not careful it will disappear altogether.

Send the Pastor.

The International Epworth League Convention, to be held in San Francisco next July, is a great mass meeting which may be attended by every one who is able to meet the expense of the trip. At the same time, it is to be hoped that every League will send at least one delegate. In some places there is one worker who so manifestly deserves the honor that all the other members would unite unanimously in the choice, but in other cases there might be difficulty in making a selection that would be agreeable all round. Would it not be a good plan then to unite in sending the pastor? There is nothing that he would appreciate more than a trip to California, and it would be a good investment for the Church. There are, say one hundred members in the congregation. An average contribution of one dollar each will raise the necessary amount. Your pastor has worked hard through the year. Now show your appreciation by giving him a trip which otherwise he would not be able to enjoy.

To Corresponding Secretaries.

One of the most interesting features of this paper is the department devoted to news "from the field," but it is the most difficult to conduct. We are dependent largely upon the Corresponding Secretaries for information concerning the doings of the Leagues, and these officers send us very little. In this issue, for instance, only a couple of items have come from the Secretaries, all the rest have had to be gathered from various sources. We have been wondering why we hear so little from the societies direct. One reason may be found in the fact that a large number of the Corresponding Secretaries are not themselves subscribers to the Era, and consequently take no interest in it. Some of these will receive this number, and we have a few words of exhortation to them.

First of all, let us have your own subscription. The paper needs you, and you need the paper.

Second, "take your pen in hand," and let us know what your League is doing. Use the postal card. We do not want detailed accounts of social or literary entertainments. It is of no consequence whatever to our readers to know who sung a solo or gave a reading. It is not at all necessary to state that the President "presided with dignity and grace." Leave out all the unimportant details, and give us the kernel of the news in as few words as possible. Tell of at least one good thing

your League has done during the past six months. If there has been any marked increase in membership or in effectiveness for work, any conversions, any increase in missionary givings or in missionary interest, any philanthropic work done, tell about it. You owe it to your own society and to the other Leagues, that your light be not hid under a bushel.

One thing we are always hungry for, and that is, news of any method of work which has been introduced with good results. If your League has recently done anything out of the ordinary, we want to know about it.

Corresponding Secretaries, wake up! Let us hear from you.

Three Instead of Four.

During the past year it has frequently been said, by those who have had experience in the work, that four books are too many for the Epworth League Reading Course. Quite a number of Circles have found it quite impossible to get through with four volumes in the limited time at their disposal. As an experiment, the General Board has decided to choose three books for next year and sell them at \$1.50. The reduction in price will, it is hoped, result in a large increase in circulation. Full information concerning the Course will be published in good time.

Common Sense in Evangelism.

There can be no doubt that many people are repelled from evangelistic services, and prevented from connecting themselves with the Church, by the objectionable phraseology and methods which are sometimes used by evangelists and pastors. One minister, upon being asked how many persons had been reached by the special services, replied, "Oh, there were quite a number of inquirers, but only about a dozen got through." Without, perhaps, intending it, this good brother left the impression that "getting religion" was a tremendous ordeal, and that some very terrible programme of tears and groans and prayers had to be experienced before one could become a Christian. In some cases, it is true, where habits of sin have become strong, there is a struggle, often prolonged, but it is unreasonable to expect that every one will be converted according to the pattern of the Philippian jailer. Many of the early Christians became such by simply determining to break away from sin, and to "follow Jesus." Why should we antagonize the unconverted in our congregations by talking about the "mourners' bench" and the "penitent form," and insisting that days and weeks shall be spent in "seeking"? Many excellent and well-meaning Christian workers fail by clinging to the methods of the past. The real matter of importance is that men and women shall be induced to turn their backs upon sin, and accept the Lord Jesus as their Saviour and Master. Let us recognize the fact that this can be done, especially by the young, without any prolonged wrestling or any painful struggle.

This is the month for the annual election of officers. Let great care be exercised in getting the right person into the right place. The success of the League depends largely upon the officers.

A LADY who has charge of the Epworth ERA subscription list in one of our Leagues writes that she is determined to "keep up the canvass until every member of the League has either subscribed or given an emphatic refusal." We wish that every President and every Corresponding Secretary would do likewise.

THE Executive Committee of the General Epworth League Board have determined to be in time with the arrangements for the Forward Movement in Bible Study and Evangelistic Work for next year. It will be held in October, as in other years, and the Gospel according to Matthew will be studied.

IN all the eulogies of Queen Victoria that have been published during the last fortnight, we have not noticed that any writer or speaker has quoted the opinion of John Bright that she was the most truthful human being he had ever encountered. It is worth quoting as the mature opinion of one of the noblest of the Queen's ministers.

"I CANNOT afford to give less than twenty-five cents a Sunday," said a young man who was receiving weekly contribution envelopes for the first time. This is rather an unusual way of looking at the matter, and yet a very fair one. It never pays to deal meanly with the Lord, any more than it does to gain a reputation for narrow-mindedness among men.

ONE of the papers states that a certain pastor has recently received ninety members into the Church, "two-thirds of whom were Sunday-school scholars." This is a change from the old-fashioned revival report, which used to declare with pride that "nearly all of the converts were heads of families." There can be no doubt about it, the preachers are after the children and young folks as never before.

THE students of Victoria College have been given the opportunity during the past winter, of hearing several lectures on church music, by leading choir leaders of the city. Such lectures ought to be of great practical value to young preachers. There is a growing feeling that the college course for probationers ought to provide more training in those practical matters which will engage their attention on a circuit.

THE Reeve of Grimsby, some little time ago, was asked to attend a banquet which was given to one of the returned soldiers from South Africa. He replied: "Yes, I shall be very glad to participate in the welcome extended to the young man, provided that there is no intoxicating liquor on the table. Otherwise, I will not attend." The banquet was held, and not a drop of liquor was seen. We

wish more of our public men would take a similar stand, when asked to take part in functions of this kind.

THE workmen in a Toronto factory recently went out on strike, because an ex-convict was employed. To his credit be it said, the manager stood by the unfortunate man who was being persecuted, and refused to discharge him. What chance is there for a poor fellow who is trying to reform, when his fellows pick on him in this way? Even though a man may have seen the inside of prison walls, he should have a fair opportunity to retrieve his character, and should never be taunted with his past.

WHY is it that so much more fuss is made over the moral fall of a Methodist than of any other member of the community? Simply because more is expected of our members than of others. "Are you a Methodist?" said one man to another, to whom he had just been introduced. "No," was the reply. "Then let us go and have a drink," said the first, and off they went to the saloon. The rules of the Methodist Church are often sneered at, but not unfrequently they prove to be a first-class preventative of temptation.

WE heard the pastor of a city church make an announcement of a somewhat unusual character. He stated that the choir master would be in the Lecture Room on Tuesday evening, for the purpose of meeting all members of the congregation who desired to obtain instruction in music. It was the intention to carry on a class during the season, admission to which was to be entirely free. We wish something of this kind could be introduced into every church. The old-fashioned singing school was a fine institution for promoting congregational singing.

Whatever arrangements Canadians make for the trip to San Francisco next summer they should plan to travel one way over the Canadian Pacific Railway. It will enable them to see a large part of their own country, and enjoy the most magnificent mountain scenery in the world. No other road presents so many attractive features of interest. Many people go to Switzerland to see the mountains, when much finer mountains can be viewed within the bounds of their own Dominion. To those who have travelled through the Canadian Rockies, the Alps seem tame.

MISSIONARY maps may often be used to good advantage in missionary meetings, but we should be careful that they are correct. That awful map which we have all seen, showing nearly the entire world in the blackness of heathenism, with only a tiny, small spot in the centre to indicate the influence of Christianity, is enough to throw a damper on any missionary gathering and to crush out any feeling of hopefulness that might have been inspired by the promises of God. It is not a correct representation of the facts. It is a sombre lie, which should be banished from every Church of Christ.

Woman's Work.

THE Woman's Foreign Mission Society of the M. E. Church sends out 3,673,000 pages of literature during the year.

A SCHEME is announced to combine all the fifty Women's Missionary Societies of America and Great Britain in a concert of mission study.

In the Chicago Missionary Training School twenty young women are in course, preparing for the foreign field of the Methodist Episcopal Church.

A HOME for Chinese and Japanese women is being built in San Francisco for the accommodation of the oriental work carried on by the Woman's Home Mission Society.

THERE are now 14 deaconesses resident in the Methodist Deaconess Home, Toronto. During last month they paid 1,499 visits, spent 302 hours in nursing, supplied 62 families with food, distributed 544 new and old garments, and secured employment for 37 persons.

THE West London Mission has an organization called "Sisters of the People," similar in aim to our deaconesses. Mrs. Hugh Price Hughes stands at its head. An applicant must present herself to Mrs. Hughes, who looks her over and assures herself on the following points: She is a Christian. She is not under twenty-five years of age. She comes from a good home. She has gotten on well at home. She is well educated. She is not engaged to be married. She has had no love affair and is therefore in no fit of resulting despondency. When Mrs. Hughes is satisfied on these points, the candidate appears before the governing board, which ordeal passed, she may enter Katherine House, the home of the deaconesses.

Prominent People.

REV. WM. AETHUR, author of the "Tongue of Fire," died at Cannes, France, on March 9th. He was a distinguished linguist, an accomplished author, an excellent preacher, and withal a Christian gentleman.

THE Pope celebrated his ninety-first birthday, March 2nd. His physician, Dr. Saponi, says of him: "His Holiness is in marvellous health. He shows no sign of diminishing vigor, a miraculous thing in a man of his age."

REV. HUGH PRICE HUGHES of the West London mission is a tremendous worker and much of the time he burns the candle at both ends. He has been one of the leaders in the simultaneous mission movement in England, and as a result of his excessive labors has suffered a physical collapse. His physicians have ordered a complete rest.

DR. SAMUEL SMILES, if he lives to see the end of next year, will be ninety years of age. The book which made his name famous in nearly every country of Europe, "Self Help," was, strange to say, the result of friendly lectures which he used to deliver to railway employes when he was Secretary to the South Eastern Railway, which position he occupied for twenty-one years.

DR. HILLIS, of Plymouth Church, Brooklyn, on a recent Sunday evening invited the young men in the congregation to meet him in the church parlors at the close of the sermon. The parlors were filled, and a short prayer service was held, and at its close the pastor spent an hour in personal conversation with the young men present, the ladies of the church serving coffee and cake.

MISS HELEN GOULD carries the religion she professes into the smallest acts of her every day life, says the New York World.

If this unassuming mistress of millions is entertaining a party of intimates at luncheon or heading the board at any formal banquet of forty, her custom never varies. She rises in her place and solemnly asks a blessing upon the food and the partakers. It is a grace almost childlike in its straightforward simplicity.

We are sorry to have made a mistake in our reference, last month, to Trooper Mulloy in stating that his hat was punctured by Boer bullets while being lifted above the boulders on a stick. In reply to a letter of enquiry, Mr. Mulloy informs us that the hat was on his head when the bullet holes were made, and during the whole engagement, we and the Canadians were opposed by a force outnumbering them three to one. Our brave boys held their position and drove off the enemy, who left sixteen on the field in killed and wounded. It seems almost a miracle that Mr. Mulloy's head was not punctured as well as his hat.

THE recently appointed governor of the State of Illinois, Richard Yates, is a Methodist and active Sunday-school and League worker, a delegate to the General Conference of May last in Chicago. True to his Epworth League principles, early in his campaign for governorship he refused to preside at a banquet in Chicago of business men because liquor was to be served. The inauguration ball, a time honored custom, is omitted because Governor Yates and wife will not violate their Church rules by attendance. The State is to be congratulated upon having a man at the head of affairs who has convictions and courage as well as ability.

Temperance Items.

NORTHERN Europe contains the following estimated number of total abstainers: Sweden, 260,000; Norway, 200,000; Denmark, 100,000; and Finland, 20,000; an aggregate of 580,000 adherents.

At the Ecumenical Missionary Conference, last spring, missionaries from all over the world were strong in their denunciation of the liquor traffic. They consider opium and liquor their greatest foes, against which they have continually to contend.

A MAN was found outside a public house lying on the ground. He had been fighting and he was covered with dirt and blood. Those who found him put a mirror before him, so that when he awoke he saw his face in a looking-glass. From that moment the man ceased to be a drunkard.

I AM a Knight of Labor. I believe that every man should be free from the curse of slavery, whether the slavery appears in the shape of monopoly, usury, or intemperance. The firmest link in the chain of oppression is the one I forge when I drown manhood and reason in drink.—T. V. Powderly.

JUSTICE BREWER, of the United States Supreme Court, is credited with saying a good thing in an address the other day before the Yale University students at New Haven: "If every man and woman in Kansas had done his best since 1880 to enforce the prohibitory legislation of that State, George Washington would not have been obliged to divide his hatchet reputation with Mrs. Nation."

BETTER than rescue are warning and prevention. How often may a wise and loving word, spoken in the nick of time, stop a soul on the very verge of a fatal precipice! George Eliot somewhere says that when the conscience of the race is developed, we shall run as eagerly to prevent a man's or a woman's fall as we would to save a beautiful mantelpiece ornament in danger of coming to the ground and being dashed to pieces.

DR. CAMPBELL BROWN, London City analyst, testifying at a beer poisoning inquest at Liverpool, estimated from samples examined that the average weekly consumption of beer in Liverpool in summer time would contain three hundred pounds of arsenic, enough to kill a million people, if administered in equal doses and at one time.

Christian Endeavor Notes.

THERE is a Christian Endeavor Society for native young men in Alexandria, Egypt, which is doing good work.

WITH but 7,000 Protestants in a population of over 70,000, Quebec has four staunch, earnest Christian Endeavor Societies.

THE Chinese Endeavor Society of Cook's Presbyterian Church, Toronto, celebrated its first anniversary recently. It has an average attendance of twenty.

THE Christian Endeavors of San Francisco are cordially co-operating with the leaguers to make next summer's International Convention a great success.

WITH the roof blown off the church and most of the windows smashed in, the Orville, Cal., endeavorers met in the basement of the Congregational Church and carried out their programme.

THERE are two Indian Endeavor Societies in Oklahoma; one of forty-eight Arapaho boys and girls, and the other of Cheyennes. The Arapahos received twenty-one on Decision Day, and the Cheyennes have to divide their list of members and have only a part speak at each meeting, else the meeting would be too long.

THE Christian Endeavor Society of Knox Church, Toronto, recently gave a most interesting entertainment. It was called a "Book Social," and each guest wore something to indicate the title of a book, some of the symbols being very ingenious and amusing. The affair, which proved quite a success, was arranged by the Social Committee.

Methodist Chat.

The English Wesleys have raised \$4,600,000 of their \$5,000,000 Twentieth Century Fund.

The Methodists of New York City propose to raise a million dollars, most of which will be used in removing the indebtedness upon their churches.

It is stated that Queen Victoria was greatly interested in the works of Rev. Mark Guy Pearse, and read most of his devotional books with seen delight.

The Methodist Protestant is authority for the statement that the trustees of a Methodist church in Alabama have introduced a tax of ten dollars per annum upon every member of the congregation who chews tobacco. It is said to work well.

The Northwestern Christian Advocate claims that Chicago is the greatest Methodist city in the world. It has 207 Methodist churches, with a membership of 30,000. The population has increased fifty-four per cent. during the past ten years, while Methodist Church membership has increased eighty-five per cent.

In an address before the Methodist Social Union of New York, Dr. Frank Danurosch condemned operatic music in church, and the employment of quartette choirs. Nearly all the leading Methodist churches in the United States have quartette choirs, but we do not know of one in Canada, which is a cause for gratitude.

Reports which have come to the office of Mr. Willis W. Cooper, corresponding secretary of the Forward Movement, show that there has been a widespread and fruitful revival in the Methodist Episcopal Church of the United States. The reports are as yet meagre and only partial, but they indicate that the number of conversions will be not far from 500,000 and the accessions not less than a quarter of a million.

The suggestion has been made, according to the *Methodist Recorder*, that should that window, in line with the four at the end of Wesley's Chapel, in City Road, London, be filled with a fine stained glass memorial to Queen Victoria. The *Methodist Recorder* believes that should the project take definite shape, there will be no trouble in raising funds, but quite probably competition among individuals desiring to be sole donors.

Arrangements are well nigh completed for the assembly of world-wide interest to Methodism in City Road Chapel, London, England, in September of this year. Important subjects will be considered in the regular sessions; important deliverances on them given; and likely, more important yet in their influence will be the public gatherings on such themes as the Sabbath, the temperance reform, evangelism in cities, young people's movement, essential unity of English-speaking races, Church fraternizations, and kindred occasions and topics.

A memorial service to Queen Victoria was arranged to be held in the English Cathedral in the city of Mexico. Bishop Hamilton and Dr. J. W. Butler, distinguished ministers of the Methodist Episcopal Church, who happened to be in the city, were invited to take part, and did so. The Episcopal rector in charge refused to have anything to do with the service, and stayed away. The meeting was held in his church, however, the congregation joining heartily with the whole English-speaking colony, under the leadership of Bishop Hamilton and Dr. Butler. They put on cassock and surplice, and conducted the whole service in the presence of the assembled diplomats, representing the nations of the world.

A writer in one of the *Advocates* speaks thus of Hugh Price Hughes' work in London: "The West London Mission abhors the Christianity which is purely notional or emotional or even devotional, and encourages that which is practical. 'The salt of the earth' is not to be kept in crystal prisms, but is to be rubbed into everything. 'The Light of the World,' is not to shine into sensuous services only, but into earth's dark places. The effect of the application of the social gospel is seen even in politics. No man proved to be bad can safely run for office in London to-day. Meanwhile the individual gospel is by no means silent. It is preached in St. James's Hall with power. But with it is co-ordinated the social gospel. These two white wings are to bear the world upward."

Rev. Arthur H. Briggs, in the *Northwestern Christian Advocate*, says that: "Fifteen years ago British Wesleyanism was too dead to decompose. The leaders were fatally conservative. Anything new was wrong. Whatever movement was dangerous. In trying to stick to Wesley they clung to his methods and lost his principles. They were actually marching forward with their faces to the rear. In those moribund days the chief concern of British Wesleyanism was with a group of persistent young fellows whose grave fault was an irrepensible desire to do something. At these young men the grandfathers of the Church should their reproving heads until the movement became an incurable nervous affection. To find out what the boys were doing and stop them was a task to which they addressed themselves with energy worthy of a better cause." This cannot truthfully be said of British Methodism of to-day, for it is characterized by enterprise and aggressiveness.

The International Convention.

The place—San Francisco. Time—July 18-21.

It is expected that 10,000 people will cross the mountains from the East, and 10,000 will attend from California.

The journey to California and return will afford the greatest trip in the world. The regular price of return ticket is \$130, but for the Convention the price is fixed at \$62.40 from Toronto.

The Christian Endeavor Convention of 1897, held in San Francisco, was so successful, and gave so much satisfaction to Californians that they are looking forward with delight to the Epworth League gathering of next summer.

The main meetings of the Convention will be held in the Mechanics' Pavilion, which seats 10,000 persons, and in Woodward's Pavilion, which has accommodation for about 5,000. It is a cause for gratitude that we shall not have to use tents.

The Epworth leaguers of Salt Lake City have extended a very cordial invitation to all who attend the San Francisco Convention to make such arrangements as will permit of at least twenty-four hours in that city. Many Canadian delegates will probably do so.

The missionary forces of the three participating Churches have united to make the missionary exhibit for the Convention, and Rev. S. Earl Taylor has been made joint representative. This exhibit promises to be one of the most striking features of the Convention.

A very fine programme has been prepared, which will be published in full in our next issue. The keynote will be "The Open Door of the New Century," and a number of Twentieth Century problems will be considered. Canada will send twenty-two speakers. On Saturday evening there will be State rallies. It is intended on this evening to have a re-union of all ex-Canadians who may now be residing in California.

The Music Committee, of which Robert Husband is chairman, has achieved a wonderful triumph. It has had under way for some time, the plan to secure for the use of the Convention, the great organ that is to be installed in the Memorial Chapel of the Leland Stanford University; Mrs. Stanford has cabled her consent to this plan. This, the greatest organ yet built on the Pacific Coast, will be erected in the pavilion for the use of the grand concert and the Convention.

The California Christian *Advocate* says: "It is difficult to estimate the value of this great Convention of young people. Their presence in such large numbers will make a great impression on public opinion. Their coming this long distance in the interest of the Kingdom of God will add a weight to the Convention that would not be felt in Eastern cities. The moral effect of the Convention can be estimated in some measure by its cost. The sacrifice in time and money is converted into moral value."

A new feature in the International Convention will be introduced by the Programme Committee, in the shape of a street parade of the delegates in attendance. It is felt that this will provide the best form of seeing together the forces of the Leagues that may attend, and San Francisco furnishes unusual facilities for it in its perfectly paved central thoroughfares, and its especially favorable weather. It is planned to march and counter-march on Market street, thence to Van Ness avenue, where stands will be erected and three great open air meetings held, to be addressed by the best speakers in attendance on the Convention.

Interesting Facts.

Steel ties on the Mexican Southern Railway have given great satisfaction, and they will be adopted by the entire line, 228 miles long.

A London fog is an expensive visitation. A day of it, counting the day at eight hours, is estimated to cost anything from £50,000 to £100,000 in hard cash.

There was not an inch of railway line in Britain when the late Queen was born; to-day there are 21,000 miles, and a thousand million passengers travel over them every year.

The original idea of the Chinaman's pig-tail was that it formed a convenient handle by which, one day, he would be lifted up to Paradise. This curious belief is still to be found among the natives.

STATISTICS show that in the whole Dominion of Canada there have only been 271 divorces granted in 32 years; in Prince Edward Island, with a population of 100,000, there has not been a divorce in 30 years.

The oldest Protestant Church organization in America is the Dutch Reformed Collegiate Church of New York. It was founded in 1628 for the early Dutch settlers, and its bell, which was cast in Amsterdam, has been in use since 1728.

The Rock Island Railroad has adopted the "one shovel system" in feeding its locomotive fires. This means that only one shovel of coal at a time is to be put on the fire, thereby reducing the company's coal bill about \$85,000 a year.

It is said that some of the Venetians—those who have never been to the mainland—have never seen a horse in all their lives. A showman once brought one to a fair and called it a monster, and the factory hands paid a shilling each to see the marvel.

In the Sella Pass, in the Dolomite Mountains, above Bozen, three women from Faasa lost their way in the snowstorm, and were found frozen together in a stone-like group. They had to be laid on a sledge together and dragged into the valley, and thawed before a great fire, before they could be separated for burial.

Can a bee carry its own weight in honey? Observations made to test this question showed that bees can carry with ease twice their weight in honey. Several bees were caught as they returned to their lives laden with honey and, after enclosing them in a little box, they were carefully weighed. When the bees had unloaded their honey they were again caught, placed in the same box and weighed a second time. This experiment showed that the bees when laden weighed three times as much as when empty. It was therefore demonstrated that a bee can carry twice its own weight of honey, and can fly very considerable distances with that weight.

April Reminders.

The annual election of League officers takes place during this month.

A full statement concerning the work of the League during the past year should be presented at the May quarterly meeting.

April is the month in which to lay plans for the celebration of the Twelfth Anniversary of the Epworth League, on May 12th.

Question papers for those who desire to take the examination for the Epworth League Reading Course will be ready by the first of May.

The annual collection for the general Epworth League Fund, should be taken up in every League before the first of May. Let it be made a little larger than last year.

Missionary.

Great Missionaries.

Robert Rundle, Thomas Woolsey,
Henry Steinhauer.

BY REV. JOHN McDUGALL.

The advent of Christian teaching in the Saskatchewan practically began with the arrival at Fort Edmonton, during the year 1840, of the Rev. Robert Rundle, who was sent out by the English Wesleyan Conference. Mr. Rundle made his headquarters at Edmonton, and thence travelled from camp to camp, and from post to post, up and down the wide stretches known as the Upper Saskatchewan country.

William Roland, the son of a Hudson's Bay employee, was Mr. Rundle's companion and interpreter. There were no settlements at this time. All men were nomads. Mountain and Wood Stonies, and Wood Crees, and Hudson's Bay employees en route and at the post, were the people to whom the first missionary endeavored to minister.

The mission was five hundred miles square, and was almost altogether situated in what is now known as Alberta. Constant tribal war, a migrating population, an intensely ignorant and superstitious people, the antagonistic example and precept of men of his own kith and kin, were the chief difficulties this first evangelist of a new faith had to encounter. Minor troubles, such as hardship, isolation, hunger, cold, and countless privations were, as a matter of course, in the very nature of such work. For eight summers and winters this man must have travelled incessantly. I have tracked him in the Porcupine Hills, within fifty miles of the forty-ninth parallel. Again, I have been on his trail at Lesser Slave Lake Post, more than five hundred miles distant. In the mountains, and far down on the plains, I have come across the places of his visitation, and old Indians have told me, "The first praying man was here." And surely God's spirit must have been preparing this field, for the preaching of His servant was received gladly, and the Word took root almost at once, and numbers of Crees and Stonies gave up offensive war, polygamy and heathenism, and became active followers of the Christ.

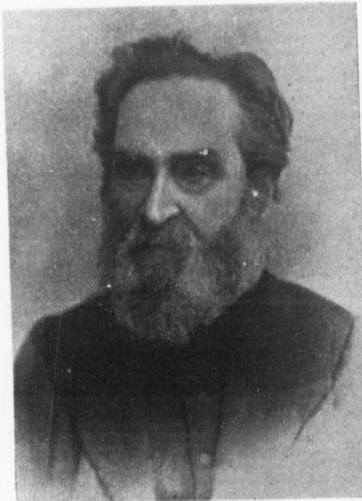
Mr. Rundle had associated with him a native from Oxford House, Benjamin Sinclair by name. The Indians called him "Muskego," significant of his coming from the swampy Cree country. In 1862 we found Ben settled at White Fish Lake. From that time until his death I was intimately acquainted with him. He was a mighty hunter, and an intensely industrious man, and, according to his light, a most religious person. Through this layman, Mr. Rundle attempted to establish a mission at Pigeon Lake.

In the early forties Ben cleared a small space on the densely wooded shore of the lake, and erected a small house and some outbuildings, and tilled a little garden. Ben did this work of settlement between spells of hunting and long migrations to the forest all around Pigeon Lake at that time, that Ben and the Wood Crees he worked amongst felt comparatively secure from the common

enemy, who frequented the plains to the south. But in this they were mistaken, for a number of lodges of Ben's people, while camped within ten miles of the new mission, were attacked, and a massacre took place, Ben and his people determined to abandon Pigeon Lake, and seek a more secure spot for a home. For this purpose they went some two hundred miles north-east, to Lac la Biche.

Another party of Mr. Rundle's young converts met with disaster and terrible death some forty miles from the mission, and near the spot where at this present time Samson's Reserve is, and where the Rev. Mr. German resides. This also helped to emphasize the migration to a more northern country.

In 1848 and 49, Mr. Rundle, owing to a hurt caused, it is said, by being thrown from his horse, returned to England. But the work he inaugurated went gloriously on. Ben and the native Christians amongst the Crees in the north and east, and some Mountain Stonies and Wood Crees who lived with them, with the blessing of God, kept the fire burning in the hearts of the western peoples. Full many a mountain canyon and



REV. ROBERT RUNDLE.

foot-hill valley and prairie terrace became the tabernacles wherein God's people met and worshipped.

Such was the situation when, in 1855, after an interval of seven years, the Rev. Thos. Woolsey and the Rev. Henry Steinhauer were sent into the Saskatchewan country by the Canadian Conference.

Mr. Woolsey, following in the steps of his predecessor, made Fort Edmonton his headquarters, and Mr. Steinhauer went to Lac la Biche, and took charge of the work in that part. The latter's mission was almost altogether with the Wood Crees. Mr. Woolsey ministered to Wood Crees and Mountain and Wood Stonies, and Hudson's Bay Company employees. Constant travel was the order of the day with both of these missionaries. On foot, on snow-shoes, by dog-train, on horse-back, from post to post, and from camp to camp. Thirty below and ninety above, now shivering in cold, and then sweltering in heat. This time struggling for life with intense frost, and again battling with countless myriads of insect life. Days and weeks of hard travel between congregations.

Isolation sublime—seldom meeting one another, in the case of Rundle there being none other to meet. Often because of poverty, inefficient equipment, antagonism from the conservative and bigoted pagans, intensified antagonism from the depraved and brutal white man—verily these pioneers of a new faith, these ambassadors of a new evangel, had their hands and brains full of work. To them life was no picnic. So far as the pioneering aspects of this life were concerned Mr. Steinhauer was to the "manor born." Naturally strong and agile and energetic, the new environment of this far western field but gave him larger opportunity. Not so with Mr. Woolsey; his previous life, his age, his physical debilities, made every mile he travelled a hardship. He was always dependent upon native guides and helpers, and sometimes, these failing, the misery this good man went through, would be indescribable, yet he never flinched—travelled thousands of miles every year, and made the best of his nine years of hard work in this field.

These early pioneers of a new evangel were circuit preachers, and domestic and foreign Indian missionaries—all in one. They taught civilization. They exalted loyalty to God and country. They incessantly proclaimed the gospel of peace and righteousness. They became not only discoverers, but the first to truly appreciate the richness and largeness of our Canadian North-West. These men, with their heroic wives and families, came to establish Christ's kingdom in the hearts of men. In this God gave them a fair measure of success. Moreover the Lord honored them by making them the foundation layers of empire. Civilization, industry, peaceful settlement, loyalty, Christianity—these have been the outcome of their work.

Multitudes of white and red have died in the faith. Multitudes are now moving on to glory as the result of their labors. Forgetting their mistakes, and seeking to emulate their virtues, let us revere their memories. Morley, N.W.T.

News Items.

The Rev. O. Coleman, of Douglas, Man., has campaigned some of the Leagues on the Crystal City District. The Crystal City League has adopted the exchange system of missionary books until they can purchase a library.

The Epworth League at Hartney, Man., is organizing its Missionary Department. We predict good work for missions from this League as it has a live Missionary Vice-President who is earnestly studying how to promote missionary interest among the members.

The Rev. E. B. Glass, of White Fish Lake, Alta., who represents the Campbellford District, has sent a copy of the *Indian Advocate* to every League on the District. The *Advocate* is a bright paper, full of news, and is published by Mr. Glass for the benefit of the Indians among whom he labors.

The Bible is being translated into the Cree language. Rev. E. B. Glass is now working on the book of Isaiah, his next task will be the book of Jeremiah. Mr. Glass says the work is necessarily slow, but that almost every family can read the Cree. There are about 7,000 Indians in Manitoba and the North-West who come under the influence of our Church.

The missionary givings of the Indians of Port Simpson will exceed over \$250, besides collections to the amount of \$60, for incidental expenses. The choir, under the direction of Mrs. Osterhout, have given a song service and also a sacred concert; the proceeds of the song service will be for the choir, and the proceeds of the concert are to purchase a silver communion set.

YOUNG PEOPLE'S

Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M.,
Corresponding member of the Students' Missionary
Campaign, 81 Cedar Street, Toronto.

Send in the Money.

Last December we made an appeal for quarterly returns of Epworth League Missionary contributions. We did not publish what came in up to the first of February, hoping that by March 1st a good showing would result. We regret, however, that our Leagues are so slow in responding. We fully expect that the Leagues will give \$20,000 or missions this year. How much better it would be if this money were sent in \$5,000 each quarter!

We again ask each League to send to Dr. Sutherland for Quarterly Report forms which will give them full directions, and if used will greatly help the district officers and the whole Church.

Information and Inspiration.

In proportion to the Spirit of Christ among our League members will be Missionary spirit live and go out until it reaches those who know not that "One is our Master, even Christ and all are brethren."

The aim of the Monthly Missionary Meeting was to deepen the spiritual life, and provide information which will lead to intelligent obedience to Christ's command to "Preach the gospel to every creature." The most important part of the Monthly Missionary Meeting is the preparation which is made. This preparation should begin in using to the best advantage missionary literature. We must begin our missionary education willing to study, anxious to go into the a, b, c, class and learn the "beginnings" of Missionary work as the basis of all future study.

Missionary Study Classes are one of the best means of making missionary literature serve in the growth of missionary interest. A class may easily be formed. The leader should be some one who will faithfully undertake the office. The members of the class may be gathered through personal invitation to meet, with others, and study a missionary book or country. The meetings may be held weekly at the homes of the members, at the regular place of meeting of the League, or during the Sunday-school session. In addition to the leader, the class will require a secretary to keep a record of membership, write notes of invitation to possible members, etc.

Let us suppose, for example, that some one has decided to form a Missionary Study Class, perhaps the Missionary Vice-President, or a member of the Missionary Committee, the Literary Vice-President or any one who sees the opportunity. The country decided upon is China, the leader succeeds in finding eight or ten who are willing to meet for study. The well-known book on China, "Dawn on the Hills of Tang" is secured as a text book. Every member obtains a copy from the Missionary Book Room, Richmond Street, Toronto (page 58c), and the real work begins. The leader is prepared to take the first meeting, having studied the first chapter of the book. Before the meeting is over every one present has been introduced to this great missionary land, and are ready to study its peoples and conditions. The leader appoints some one to take the class for the next meeting, or announces that he will take it himself, and requests every member to study the lesson assigned, which will probably be the second chapter. Two or more members may be

asked to prepare a paper on one of the subdivisions of the chapter for the next meeting. Another member is asked to give a "Map Talk." A good map is a necessity, this may be made by a member of the class, by using white cotton sheeting, and for colors for outline, red and black printer's ink, thinned with turpentine. There is a splendid map in the text book. Each member is requested to bring to the notice of the class articles on China as they appear in the current magazines, also the names of good missionary books on China which they have read.

In preparing for the meetings, the leader will ask the members to gather as much information as possible on the subject assigned for study.

Week by week as the meetings go on they will become more interesting, and the members will understand the difficulties of Missionary work, through having studied the people and their country.

In the Study Class will also be taken up our own work in China, in the Sz-Chuan province, information regarding which may be obtained in our Church papers, and from the pamphlet on our West China Mission, which has been prepared by the Rev. Geo. Hartwell, one of our missionaries in China; also from the missionary reports. The books on China in the League and Sunday-school libraries will be read and reviewed.

When the subject for the monthly missionary meeting of the League is "China," the Missionary Vice-President will know where to go for help for the programme.

Information does not come by inspiration. We, as League members, are responsible for our lack of knowledge regarding our mission fields. Let us use our opportunities, so that we may be given greater by being prepared for them through the wise use of what we have.

The following text books may be obtained from the Book Room, 33 Richmond St. W. (price 35c each): "South America," with map, Harlan P. Beach; "Japan and its Regeneration," with map, Otis Carey; "Dawn on the Hills of Tang" (China), with map, Harlan P. Beach; "Africa Waiting," with map, Douglas Thornton; "The New Testament and Missions."

Letter From Dr. Wrinch.

Dr. Wrinch has sent a very instructive letter to the young people of Albert College, and Belleville and Picton Districts. The following extracts from it will be interesting to all:

"This winter mail has to be carried in by trail from Naas Harbor, about one hundred and fifty miles. It takes the men from five to ten days to come over (according to the condition of the trail), and as they have to carry provisions with them the mail matter is limited to fifty pounds. This fifty pounds is to be divided among the people of Hazelton, Kishipix, Kishagass, Bahine, Kitsuwaga, Memokinisht, and several other places beyond, so you see each person cannot get much. However, they can generally bring all the letters and a few of the papers, so don't conclude from this that it will be no use writing until spring.

THE MISSIONARY HOUSE AT HAZLETON.

"At present Mrs. Wrinch and I are living in an Indian log house. Please don't conclude from this statement that we are in a shanty too low for one to stand upright in, or that we have to cook over a log fire made on the ground in the middle of the floor in the one room in the house. In some few Indian houses this would be true. But ours is somewhat more pretentious than that. We have it divided into four rooms, and have a loft above, which is most useful as a store

room, and have also two (small) cellars under the floor. Altogether we are (although somewhat cramped for space) very comfortable; and very much more so than I expected we could be until we had built our own home. Now we shall have time to look round for the most suitable place for our house, and can build it more at our convenience than if we were camping out until we could get into it.

THE MEDICAL WORK AT HAZLETON.

"Now a few words as to our work here. Of course you will understand that a great deal of my time has to be given up to medical and surgical work. Already I have reached over eleven hundred attendances since arriving at Hazelton. I have not had much trouble about overcoming prejudice. The people are only too glad to have the chance to get medical attention. Yet there are quite a number among the heathen Indians in these villages who are still using their old customs of drumming and rattling their sick in preference to coming to me. Some of them want to do both, but I decline to treat them unless they promise not to continue to have the heathen methods used for them. Another difficulty to overcome is that they expect to get well at once. They will give up before using one bottle of medicine, let alone a second or a third. So that if I anticipate slow progress towards recovery, in any case, I take the precaution of advising the patient or his friend that he must not expect to get well very quickly and that they must come back again, etc., etc.

THE NEED OF A HOSPITAL.

"Very frequently I find myself very much handicapped through not being able to get a patient directly under my own supervision. If we had a little more room in our house we would certainly have taken in a number of patients already. The more serious operations I have had to decline to perform, because of the much greater risk the patient would incur, if left in an Indian house, after operation.

"I have had several operations, and all of them have been very successful. The people now I often have the request that I should cut down to find what is the cause of the trouble. Often the request comes when operative treatment does not enter into the question at all, so you see they are not much afraid of our treatment.

THE BIBLE TEXT-SCHOOL.

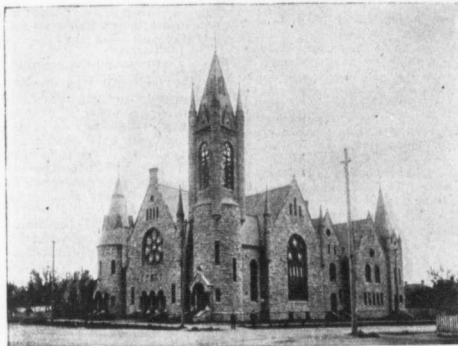
"I wish you could hear some of the questions these people ask when reading the Bible, or at text-school after morning service. On one occasion the text was 'Come unto me all ye that labor and are heavy laden and I will give you rest.' Some one asked, 'Who wrote these words?' (That is a usual question with them.) Then what was meant by 'rest'? Then some one asked, 'If Jesus spoke these words when He was here on earth; and He gave the people rest who came to Him then, who will give us rest now if we want it?' Perhaps you would like to think over how you would answer such a question. I thought it showed that they were thinking quite deeply over it."

REV. E. B. GLASS, of White Fish Lake, Alta., writes: "I am about to build a church at Good Fish Lake the coming season. Our Indians are subscribing toward it and giving work. We have a good organ ready for the new church to be built, but we need an organ for the White Fish Lake church. I cannot ask the Indians here to subscribe to this object now, they are doing all they are able at Good Fish Lake, eight miles away, and will be subscribing in a month to the Missionary Fund. We have a good organ ready to take the work as a duty. Perhaps some one in the east can supply this great need. The Indians sing, but must have a leader or an organ."

From the Field.

Metropolitan Church, B.C.

We give in this issue a cut of the Metropolitan Methodist Church of Victoria, and it will be seen at a glance that the people in the Sunset City are not a whit behind the older cities of the Dominion. This superb structure was built in 1890, and has from that time till now been the cathedral of the Coast. We are within the bounds of truth when we assert that there is no such church of any denomination west of Toronto. It is built of the beautiful gray limestone found on Vancouver Island; was erected by workmen of the West, and is a standing monument of architectural splendor to the consecration of the Methodist people of Victoria City. The windows are not surpassed in the Dominion, and the whole interior, in curves, colors and acoustic properties, is a triumph of the scientific and artistic in church building. The sainted Coverdale Watson was its first pastor, then followed the Rev. Solomon Cleaver, who was succeeded by the Rev. J.



METROPOLITAN METHODIST CHURCH, VICTORIA, B.C.

C. Speer. The present pastor is the Rev. Elliott S. Rowe. The congregations are the largest in British Columbia, and the church, in its relationship to the city, well sustains the name Metropolitan. Its situation, on the corner of Pandora Avenue and Quadra Street, and in the heart of the city, gives it a good command of every part of the two sides of city life. The Methodism of the Dominion may well be proud of this magnificent testimony to the faith and liberality of the good people of Victoria.

They Took Front Seats.

The League at Berlin is in a flourishing condition, under the energetic presidency of Miss Nellie Williamson. There is a membership of 70, and an average attendance of about 65. During the revival services the League members assisted in the singing, and took the front seats. Regular League meetings were held every Monday evening for half an hour after the public service, during the continuance of the special meetings.

The League conducted a course of lectures last Fall, and cleared about \$30. The sum of \$25 has been handed to the trustees. A wreath of flowers was furnished by the League for the memorial service to the Queen.

The Executive Committee work harmoniously together, and meet at least twice a month. At the last meeting the members of the Committee were pleasantly entertained by the President.

The Era list of subscribers has been increased from 4 to 15, through the efforts of Miss Adda Boomer.

The Forward Movement at Union.

The Forward Movement for Bible Study and Evangelistic Work was observed by the League at Union. The President furnishes the following account: "The majority of the members promised to take up the Bible study, and the congregation were asked to join. Friday, March 1st, was Consecration night, and we endeavored to make it a preparation for the week following, by discussing the subject, 'Personal Effort.' On Sunday, March 3rd, Rev. C. Moorehouse preached on 'Christian Perfection,' emphasizing the importance of loving God with all the heart. Lasting impressions for good were made. In the evening the pastor, Rev. J. G. Fallis, delivered an evangelistic sermon. The services on three nights, Monday, Wednesday and Friday, were conducted by our League workers. Several gave talks. The fact that they thus took charge or pre-

Distributed Literature.

A box of literature was sent by Cobourg Epworth League in December to Rev. J. P. Berry, B.A., President of the Missionary Department of Bay of Quinte Conference League, and by him distributed among the men in some of the lumber camps north of Peterboro'. Mr. Berry also addressed the men in different camps in the northern country, and in this way ministered to the soul hunger of these men amid the forest's solitudes.

A Live Reading Circle.

The Peterboro' Examiner says: "Interesting, opportune and instructive are the views of these great empire builders as presented by Charlotte Street Epworth League Reading Circle on Tuesday evenings. Mr. M. A. Sorsoleil again delighted an unusually large attendance by a concise and graphic review of the life and times of John Bright, England's middle class statesman. Mr. Sorsoleil possesses the rare talent of making 'dry history' bright and interesting. The meeting closed with a lively discussion of the moral rights of nations."

A Membership Contest.

The League at Berlin, Ont., have been conducting a membership contest, the members being divided into two sections, the "Reds" and the "Whites," each captained by one of the officers.

A new active member counted 10 points; a new associate member five points, and an associate member becoming an active member counted five points. The "Whites" were victorious by a score of 275 to 195, and as a result 56 new members were received; 21 active, 35 associate, and three associate members became active. We now have a membership of about 126, and have the distinction of being the largest Young People's Society in Berlin or Waterloo.

On Monday evening the Executive Committee gave a social to the new members, and were assisted by the Literary Committee, who provided the programme, and by the Social Committee, who helped in serving at the table. All the members assisted in making everybody welcome. The members of the Quarterly Official Board and their wives were also present on special invitation, and were highly pleased with the splendid work being accomplished by the young people.

The reception service was conducted by the pastor, Rev. Dr. Williamson, assisted by the Executive Committee, and was very impressive and interesting. COR. SEC.

Just a Line or Two.

The membership of Crompton League is steadily increasing.

The Aylmer League is adding to its membership every month.

The League of Central Church, Toronto, raised \$200 for the Twentieth Century Fund.

The League at Lutan has 25 members, and hopes to raise \$15.00 for Forward Missionary Movement.

A NEW LEAGUE has been organized at Florence, on the Carnuff Circuit, and much interest is being manifested in it by young and old.

The League at Delta has been reorganized, with an increase of membership, and the League at Chantry has strengthened considerably.

Banda Epworth League has fourteen members, and twenty-six subscribers to the Forward Missionary Movement. What League can beat this?

pared to speak, was a great means of strengthening them. On Tuesday, the District President, Mr. W. Jordan, and Mr. Healey, of St. Thomas, conducted the meeting. On Thursday, the junior pastor, Rev. A. Moorehouse, spoke some earnest words. Great interest was taken in the meetings, and the attendance was good, although the weather was not favorable. It was a week rich in blessing. Many spoke of their enjoyment of the services and of the benefit received."

Circuit Convention.

The Annual Convention of the Elmville Circuit was held on February 28th, and was a great success. It was the general opinion that the attendance was as large and the programme as good as at the District Convention. The chairman of the district, Rev. J. E. Ford, was present, and gave an excellent address at the evening session. On March 15th another fine gathering was held at Sunshine Church, the League of that place cut to visit them and help in a programme. Each League seemed anxious to excel, and the result was a very fine programme. The Leagues of this circuit stand at the head of the Exeter District for missionary givings, and are determined to maintain this position.

The League of Rattenbury Street Church, Clinton, had a debate, on March 4th, on "Resolved, that conformity to fashion is a greater evil than the use of intoxicating drink."

Mr. J. W. Dafeo, managing editor of the *Montreal Weekly Star*, delivered a most interesting lecture before the Lachute E.L. of C.E. on "The Making of a Great Newspaper," on Feb. 25th.

The Young Men's Brotherhood of Douglas Church, Montreal, has arranged for a series of addresses on "The Evolution of Methodism," by the professors of the Wesleyan Theological College.

The membership of the League at New Lowell has recently increased from forty-eight to seventy-two, and the number of subscribers to the *Forward Movement* has grown from thirty-two to fifty.

The work on the Collingwood District is well organized and progressive. One reason for this may be found in the fact that the District has an efficient Executive, which meets two or three times a year.

At a recent reception service at Union, on the Port Stanley circuit, 37 new members were admitted to Church membership, several receiving the rite of baptism. Twenty-five were from the Senior or Junior Leagues.

At a League social in Almonte, proverbs were distributed in halves, one half to a gentlemen and the corresponding half to a lady. Much interest and amusement were created by the search for the part to match, and formality was entirely destroyed.

The Roland Epworth League paid a fraternal visit to the Bethel League recently, and took entire charge of the programme. The topic, "Confessing Christ," was ably presented in papers and discussion under the direction of Mr. J. W. Tibb, and followed by a testimony meeting. Everybody agreed that the united service was a great success.

The League at Thorold has increased its ERA subscription list from five to fourteen. The lady who has been appointed "ERA superintendent," writes that an "ERA evening" was recently held in the League. Some of the best things were selected from the paper, during the past year, and read. This was immediately followed by a canvass for subscribers. The meeting is reported to have been a very interesting one.

News from Port Simpson.

We are in receipt of an interesting letter from Rev. S. S. Osterhout, Ph.D., our missionary at Port Simpson, B.C., enclosing a very good photograph of the Epworth League of Grace Church, which we are glad to reproduce in this issue. The following are the officers: President, Mr. John Ryan; 1st Vice-President, Mr. Joseph Wells; 2nd Vice-President, Dr. Bolton; 3rd Vice-President, Rev. S. S. Osterhout; 4th Vice-President, Mr. Matthew Johnson; Secretary, Mr. C. M. Richards; Treasurer, Mr. Mark Wright.

The following extracts are taken from Mr. Osterhout's letter. He says:

"Our League has been very faithful. They have meetings more frequently than the Ontario leaguers. Seven Christian Endeavor, one devotional, four missionary, and four literary meetings every month, besides four meetings for Bible study. The eight meetings last named are conducted by your missionary. They also find time to attend the prayer-meeting in a body on Thursday night. I am sure that no one can say that the Port Simpson League is a lazy one. Twenty meetings in a month! Now, young leaguers, take a lesson from the sincerity of the Indians, and be workers for the Master. Our active members, and they nearly all belong to that class, wear pins and medallions

every day to show their colors. In their open-air meetings they wear hat bands with the words, "The Epworth League," use the drum to march and sing by, and usually have pretty lively services. They say they mean business, and ask me to tell the Brampton leaguers that "While they are praying and paying yonder for the support of their missionary, and ours, we are doing what we can here to further and prosper the work of his hands; may God bless us all and save us in heaven, for what shall it profit if we gain the whole world and lose our own souls."

"I am trying to send a picture of our League to the editor of the ERA by this boat. The man to my left is the head chief of the Tsimshians (the tribal name of our Indians), and is a warm sympathizer of the League. The old man, the second seat from me to the right, is a Christian Endeavorer at seventy-five,—his hair is white as snow. He would not be placed on the honorary list, but says he wants to save a soul before he dies. May God bless Jonah and give him his wish, and may we all be possessed with a like desire as we launch out upon the twentieth century, for what does our Church amount to with its complete machinery and its hundreds of thousands of members, or our Epworth

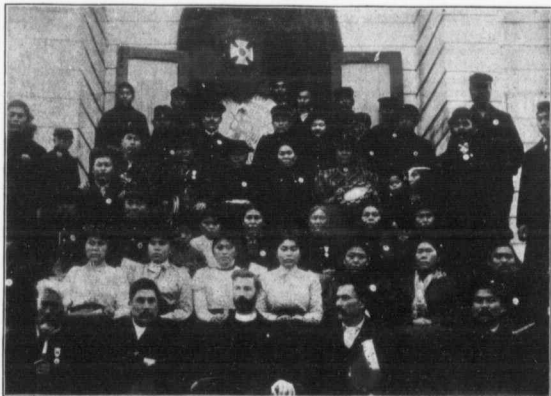
Being translated, the above reads as follows:

"Evangelical repentance is a grace of the Holy Spirit, whereby a man doth with grief and hatred of his sins, and with an apprehension of the mercy in Christ, turn from the same with full purpose of heart, and endeavors after future obedience."

Mr. Osterhout goes on to say:

"When I am able to devote more time to the printing I hope to print a grammar of the language which already I have all but completed. I am sure it will be a surprise to the many who have never heard the language to learn how wonderfully regular in construction it is. When it is remembered that the Indian has no written language, it becomes almost incredible that the language has been so well preserved. It is also very rich in expression, extremely emphatic and full of sarcasm. Being emphatic and declarative it can be used with great effect in preaching. Your missionary can now preach with greater ease from less preparation in the Indian tongue than he can in his mother tongue, the English."

"We have had a very good year, considering all the counterming influences at work. The Salvation Army officer is still here building up his cause at the expense of



EPWORTH LEAGUE AT PORT SIMPSON, B.C.

League, embodying the strength and hope of future Methodism, if we do not save souls?"

"My knowledge of the language now is such that my ministrations are more and more effective, and this manifests itself upon the faces of the people when I address them, sometimes brightening their faces as when I encourage, and sometimes lengthening their facial expressions as when I administer reproof."

"My printing press is now up, and working hand in hand with my knowledge of the language. I have some new types, and can turn out first-class work. I shall enclose a few samples. Just at present I am engaged translating and printing the doctrines of the Church."

Mr. Osterhout sends us a leaflet, containing a number of Catechism questions. The first question, "What is Evangelical Repentance?" is answered as follows:

"Evangelical Repentance, Nini na gam-gaudim 'Iimauma Am da Haik, gunwal gait, a shingul lu dan'lgum gaudit, adat bi'lgauk ga na lip hadak ga dit, adat gik gelukh na gunwagud ga Shimoigit ga Lakha ga lu hauskhut gish Christ gunt zish yeltk ga na lip hadak gut, ada shim tkahoi da gaudit, ada shim lugonsmik gait a dum gwup wa-insh ga dit."—2 Cor. vii. 9, 10, 11.

Methodism, both numerically and financially, for his corps is made up of our converts, while they and their children are taught and trained, nursed and doctored by the agencies of the Methodist Church. It does seem too bad that the Army cannot find a more appropriate field where such a needless expenditure of the Lord's money would not obtain."

Cannington District Convention.

A convention of the Epworth Leagues of Cannington District was held at Oakwood on Tuesday, Feb. 19th, 1901. The chair was acceptably filled by the President, Rev. W. G. Clarke, of Woodville.

The morning session was fairly well attended, but at the afternoon session far more were present, and the church was crowded at night, although the roads were in a deplorable condition.

The papers on the various subjects were well handled, and the discussions were bright and helpful. The leaguers gave nearly all the papers themselves, while the discussion drew out good hints and helps both from clergymen and laymen.

Before Rev. Embrson and wife left us

for Japan, each society promised a certain amount toward their support, and from the reports given at our convention, we are pleased to be able to state that all expect to equal and several to exceed the sums promised. The officers appointed for the coming year are:—

Honorary President—Rev. T. W. Jolliffe, Cannington; President, Mr. Wm. Suggett, Valencia; 1st Vice-President, Mr. Isaac McKee, Little Britain; 2nd Vice-President, Mrs. (Rev.) Rogers, Cobocook; 3rd Vice-President, Mr. Peter DeGuerre, Woodville; 4th Vice-President, Rev. M. Reddick, Kirkfield; 5th Vice-President, Miss L. Smith, Little Britain; Secretary, Miss M. B. Prior, Oakwood; Treasurer, Miss L. Philip, Cannington; Executive Committee, Miss A. Kelly, Beaverton; Mr. E. W. Middleton, Cannington; Rev. H. E. Curtis, Norland; Mr. J. M. Pascoe, Cannington; and Mr. James Graham, Dalrymple.

Ten was served in the basement of the church, and the strangers were able to remain over, without inconvenience, for the evening session. All present expressed themselves as being well pleased with the convention.

Pointers From the Norwich District Convention.

When a man looks crosswise on a field of stubble everything seems confusion, but when he comes round and looks lengthwise everything is order, so when we view the world cross-wise, everything seems chaos, but when we view it in God's way, along the lines of righteousness, everything is beauty and order.

Some people have their houses insured and their lives insured, but they seem to have forgotten to get their souls insured.

To many parents shoulder the responsibility of the religious training of their children upon the Sunday-school teacher. A mother once said, "My little boy has just succeeded in learning the Lord's prayer from his Sunday-school teacher."

A Sunday-school superintendent or a Sunday-school teacher who uses tobacco should have malignancy enough about him to say "I love my quid of tobacco, I love my pipe, I love my cigar better than I love my boys and girls, therefore accept of my resignation."

The Sunday-school which is coming will not have an officer or teacher in its ranks who uses tobacco.

A man who spends more than half an hour on his daily paper is a man lacking literary taste. A man can not spend more than one half hour on the paper without wading through filth, frothy gossip, serial story, etc.

A man has no more right to supply liquor to a depraved taste than he has to supply novels to those who have a taste for them.

Value of thrown away cigar stubs is \$16,000,000 per annum.

OFFICERS FOR 1901.

Hon. Pres., Rev. Dr. Brethour, Tilsonburg; Pres., Rev. J. R. Clarke, Oakland; C. E. Vice-Pres., Mr. Frank Small, Mt. Elgin; Miss. Vice-Pres., Miss Gertrude Bell, Verschoye; Lit. Vice-Pres., Mr. F. J. Gundy, Scotland; Social Vice-Pres., Miss Horning, Vanessa; Jr. Vice-Pres., Miss Emma Jull, Norwich; Conf. Rep., Rev. R. J. Elliott, Norwich; Sec.-Treas., Emilie R. Thomas, Burford.

E. R. T., Sec.-Treas.

On the Road.

Here and There.

It is sometimes supposed that the most efficient Sunday-schools are to be found in the city churches, where there are modern schools, with separate places for classes, orchestras, etc. It is not always the case. One of the best Sunday-schools that I have visited was in the village of Holmesville. It has only about seventy-five scholars, but it is well organized, and the order is simply perfect. The Superintendent and teachers all seem devoted to their work, and take delight in it. It should be remembered that it is possible to have a first-class school in a country church.

In one or two places which I have visited recently, the pastor has asked the officers of the League to meet in the parsonage, either before or after the meeting. This has afforded an opportunity of a social time, and also gives a chance for the discussion of League problems in an informal way. It frequently happens that more questions are asked during this hour than in the regulation "Question Drawer."

BOSTON CHURCH, on the Grand Bend Circuit, is one of the prettiest little buildings I have seen anywhere. It was designed by one of our ministers, and it certainly does credit. Here a circuit convention was held, with afternoon and evening sessions. In order to reach this place some tremendous snow-drifts had to be encountered, but the bad roads did not keep away the young people, who were on hand in large numbers at both sessions. There are five appointments on this circuit, and four Leagues, which are doing splendid work. The pastor, Rev. J. W. Baird, takes great interest in the League. At the afternoon session of this convention the claims of the *Christian Guardian* and EPWORTH ERA were presented in a twenty-minute address. Contrary to the usual custom, the subject was handled by a layman, Mr. A. E. Humphries, of Parkhill, who made strong pleas for our papers. During the intermission between the sessions, when the ladies served tea in the school-room, a thorough canvass for subscriptions was made, which was quite successful. As a rule, the ministers have much to say on this subject, and none too much, but it occurred to me that it is an excellent plan to let a layman tackle it once in a while.

JUDGED by the way they turned out on Sunday, February 24th, Kirkton and the surrounding neighborhood is a perfect hive of Epworth leaguers. The occasion was the anniversary of the Kirkton League, and societies from neighboring circuits were invited. The majority of the leaguers were ladies, who were to be seen all through the audience at each of the three services. The afternoon meeting was a rally of all the Leagues for miles around. The church was crowded, and the congregation was a most inspiring one. On Monday evening the annual "At Home" was held, which, together with the Sunday collections, realized \$43.00. The Leagues of the Kirkton Circuit are in good condition, and great interest is taken in the work. The Circuit stands second on the district for givings to the Forward Missionary Movement. The pastor, Rev. John Ball, is as young as any of the leaguers, and takes an active part in young people's work.

MEN and women do not as a rule show up to the best advantage on the train. An ordinary railway car is about the best place I know of to see illustrations of selfishness,

and utter thoughtlessness concerning the comfort of fellow passengers. There are, however, exceptions and now and then one sees beautiful instances of altruism. The other day, on the train from London, there was a young mother who had been travelling all day with a fretful child and was utterly exhausted. A kindly looking old lady across the aisle, took in the situation, and at once came to the rescue. Fixing the tired woman in as comfortable a position as possible, and covering her with a shawl, so that she might have a sleep, the Good Samaritan traveller took entire charge of the child until Toronto was reached. It was one of those kind and thoughtful acts that are the more noticed, perhaps, because they are so rare.

OKAVILLE is one of the few towns which has a beautiful church and comfortable parsonage entirely free of debt. There is a good congregation, a large Sunday-school, and two fine Leagues. Sunday, March 17th, was League Anniversary Day. In the morning, at quarter past ten, I had the privilege of looking in at the Junior League. There were sixty-one bright and happy looking Juniors present. It was delightful to see the interest which they manifested in the proceedings. One of the members, a boy of about twelve, presided, and the order was perfect. This is undoubtedly one of the best Junior Leagues in the Conference. The Senior League has about eighty members and is flourishing. The pastor, Rev. D. A. Moir, is not merely a helper, but a leader in Young People's work. He has special charge of a Reading Circle of 20 members, who have had a delightful time with the books of the Course. All the services of the Sunday were well attended, and at the Monday evening lecture the room was full. During the past year Okaville raised \$2,000 for the Twentieth Century Fund, and gave it all to Connexional purposes. This is especially commended to those Trustee Boards which would not allow even three per cent. of their givings to go out of their own town. Okaville Methodist Church is blessed with a number of large-minded and liberal-spirited people, who see quite a bit farther than the walls of their own church building.

A. C. C.

Hello! From Toronto.

A Telephone Talk on Epworth League Matters—How the Galt Society is Progressing.

[THE FOLLOWING unique report of Epworth League doings appeared in one of the Galt papers recently. It is a fine illustration of how to present news in an attractive form.]

The Rev. A. C. Crews, Toronto, rings up Central, when the following conversation ensues:

Hello! Give me R. M. Charlton, President Epworth League, Galt.

Toronto.—Hello! Is that Galt?

Galt.—Yes.

T.—Is that Mr. Charlton?

G.—Yes.

T.—This is Mr. Crews, Toronto, General Secretary of Epworth Leagues.

G.—Oh, yes! What is the best news this morning, Mr. Crews?

T.—Oh, busy, as usual. I have a few minutes to spare before I take the train for the east, so I thought I'd ring you up, and inquire how the work was progressing.

G.—Oh! I thank you. I believe our League is still making good progress. We received a great impetus during our special services in January. They were seasons of much blessing. We had Rev. Mr. McHardy

with us. Many of our leaguers were among the most active workers.

T.—I am glad, indeed, to hear that. I noticed from the *Guardian* that you had a fine ingathering.

G.—Yes. There were over one hundred, I believe, came into the Church on confession of faith. At our League meeting last night we received thirty-seven active members.

T.—That was very fine, indeed.

G.—Yes, I believe our members realize now more than ever the necessity of making our meetings intensely spiritual. We have a great work to do, I can assure you.

T.—I suppose your pastor interests himself in your League?

G.—Oh, yes! He drops around quite often, and gives us a word of cheer. He is greatly interested in the young people.

T.—How is your Reading Circle going this year?

G.—We have two this year, same as last. They are doing well, I believe. Not quite as many readings as last year, but doing good work. We had a union meeting on Tuesday night, being of a literary and social nature combined.

T.—That is good, how many do you think will write on the examination this year?

G.—Oh, I could hardly say. The Presidents, no doubt, will do their best to get a large number to write for the diploma.

T.—It is surprising to me that more of your young people do not take up the course. I was surprised at the comparative statement made in one paper at the Convention, that only one in seventy of our Leaguers are reading the course.

G.—Don't you think more would take it up if the Central Executive would outline the course, like they do in the Chautauque system?

T.—Yes, I believe so. It has many advantages over the promiscuous reading. Well, my train is going soon. I must say good-bye.

G.—Glad to hear from you, call me up again. Good morning.

An Excellent Plan.

The Sunday-school in Belmont, instead of having a Christmas treat, at which all the scholars would expect to receive some gift, determined to reverse the usual order, and afford every member of the school an opportunity to give. The plan worked well, and resulted in a collection of \$15.00, which was sent to the General Secretary of Sunday-schools, to be used in helping some needy scholars. By means of this contribution supplies of papers were sent to a poor school in Bermuda and another in Manitoba. Thus two schools were helped, and one realized that it was "more blessed to give than to receive."

An Interesting Lecture.

Rev. A. E. Lavell, B.A., of Ayr, delivered a lecture in the Metropolitan Church, March 11th, under the auspices of the Epworth League, on "Life in Kingston Penitentiary." For two hours the lecturer held the undivided attention of the audience, as he depicted the life of the criminal in that great penal institution. He told how the prisoner works, eats, sleeps, and related a number of thrilling incidents. The lecture was full of valuable information, presented in a most entertaining form, and contained some very valuable suggestions in regard to the general subject of dealing with criminals. Mr. Lavell ought to give his lecture frequently. Any Epworth League which can secure his services will be well repaid, and all who hear him will be more than delighted.

Teachers' Consecration Service.

BY REV. R. N. BURNS, B.A.

For some years I have felt that the spiritual effects of our Sunday-school anniversary services were not as great as they should be on the teachers, scholars, and parents. I have been studying and experimenting, with the result that some changes have been made in our anniversaries.

In the first place, we do not depend upon an annual entertainment to raise a portion of the school's income. A printed statement is given to the congregation and specially to the parents, on the Sunday before the anniversary, showing the work done by the school during the past year and presenting the financial needs for the coming year. The people are asked for a straight offering to supply the amount required, and our requests have always been honored and sometimes exceeded. We thus have got rid of the distractions of musical drilling and the other preparations necessary in the getting up of an entertainment, while both the financial and spiritual results have been better.

The Sunday morning sermon has usually been of the nature of a Scripture exercise, in which the whole school takes part, each class alone or conjointly with another, repeating in unison some scripture illustration of the theme.

We are working towards another still more important change, i.e., the placing of Decision Day some time in advance of Anniversary Day, taking those who then make a formal decision to serve Christ and training them in a practical conception of the duties of a Christian life. On Anniversary Day they are received into membership with the Church. In churches where this has been tried, it has resulted in adding to the church trained and enthusiastic young Christians, also in stimulating older Christians to greater zeal and sometimes in leading unconverted persons to Christ.

Another important new feature of our anniversaries I will describe as it took place a short time ago. It was a Teachers' Consecration Service and was a part of the Sunday morning service, coming after the usual scripture lesson.

First of all, I explained to the congregation in a few words, the nature of the service. We have consecration meetings once a month in our Epworth Leagues and Christian Endeavor Societies. It is highly fitting, therefore, that at least once a year those persons doing the important work of teaching the Word and bringing children to Christ, should be publicly recognized by the Church, should willingly consecrate themselves to their great work and be formally set apart for it.

I then called the teachers and officers to come forward in front of the pulpit. Of course I had talked with them about the service sometime beforehand and had secured their hearty co-operation. I then read with them respectively Psa. 119: 7-14 and Psa. 119: 9-18, 97: 106, as setting forth the wondrous beauty and vital power of the Word they were to teach.

As a scriptural exhortation to them I read John 10: 11-15, that they might catch the spirit of the Good Shepherd and become true under-shepherds, shunning the hireling spirit; John 21: 15-17, that they might learn the supreme qualification for their work—*love for Christ and His lambs*, and Luke 10: 1, 2, that they might realize the greatness of the harvest field and feel the divine impulse thrusting them out into it.

I then addressed a few words to the congregation, explaining that these teachers and officers were not in any sense substitutes for the parents, but only fellow-workers with them in the great and delightful work of leading the children to Christ in thought and character. I asked them to co-operate with them in every possible way throughout

the year, and now while the teachers offered themselves to God and this service to earnestly pray that the divine blessing might rest upon them.

I then asked the teachers and officers who would consecrate themselves to the work for another year, to bow their heads in token of their consecration, and to solemnly and sincerely repeat with me these words of Miss Haverlag's well-known hymn:

"Take my life and let it be
Consecrated Lord to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

"Take my voice and let me sing,
Always, only for my King;
Take my lips and let them be,
Filled with messages from Thee."

We had prayed much for the presence of the Spirit during the service, to rest upon congregation and Sunday-school workers alike, and our prayers were graciously answered. The service was simple and tender and has already produced marked results in the better and more spiritual work of the teachers and a more practical sympathy between the home and the school.

Orillia, Ont.

Forward Movement Notes.

LOCKNOW Epworth League has been organized on the Pray, Study, Give plan by Rev. T. E. Sawyer, with a volunteer membership of fourteen and one volunteer collector. Rev. T. E. Sawyer is doing the work among the Leagues of the Wingham District as opportunity offers.

All the Protestant Churches in Japan are prepared to enter the "Forward Movement Campaign," which is to be carried on this year, with a view of bringing the gospel to as large a majority as possible of the people of the land.

W. S. SHIPMAN of the Eastern Methodist church, Ottawa, Ont., used a wide-awake business method in organizing the Forward Movement for Missions in the League. The following is a copy of the printed slips given out to each member of the League:

OTTAWA.....

DR. F. C. STEPHENSON.....
81 Czay Street, Toronto, Ont.

DEAR SIR AND BROTHER,—Would you kindly send me your booklet explaining the Young People's Forward Movement for Missions; also any information that would help in organizing here. We are to have a meeting on Monday evening next, March 4, to discuss the matter, and any information would be thankfully received.

Yours for the Master,

E. L. of C. E., Eastern Methodist Church.

Rev. S. G. Bland, pastor.

Dr. Stephenson received by the first mail after they had been distributed fifteen of these slips, which is an evidence that the members are sharing with the League officers the responsibility of organizing for missions.

Valuable Rules.

"The longer I live," said Charles Simeon, founder of the Church Missionary Society, "the more I feel the importance of these rules."

"1. To hear as little as possible what is to the prejudice of others.

"2. To believe nothing of the kind until I am absolutely obliged to.

"3. Never to drink in the spirit of evil reports.

"4. Always to moderate, so far as I can, the unkindness which is expressed toward others.

"5. Always to believe that, if the other side was heard, a very different account would be given of the matter."

Devotional Service.

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

APRIL 21.—“WALKING WITH JESUS.”

Col. 2:6, 7. Gal. 5:16-22.

HOME READINGS.

Mon., Apr. 15. Enoch's example, Gen. 5: 19-24
 Tues., Apr. 16. Our daily walk, 1st Tim. 5:9; Eph. 4:1-5
 Wed., Apr. 17. In his steps now, Matt. 19: 16, 22; 27-29
 Thurs., Apr. 18. Even as He walked, 1st John 2:7-11
 Fri., Apr. 19. On the way to Emmaus, Luke 24: 13-16, 28-32
 Sat., Apr. 20. True companionship, Luke 24: 13-16, 28-32
 Mark 3: 31-35; Jas. 2: 23

Let us take a walk. There is much implied in this expression when used by one person to another. It means friendship, sympathy, communion, instruction and helpfulness. The afternoon walk of Jesus with his disciples from Jerusalem to Emmaus meant all this and more to the perplexed and downcast travellers. See Luke 24: 13-29. As Christ joined his disciples then, so does He join his followers now. He drew near while they talked and thought of holy things. So now our Lord reveals his presence when our minds are occupied with thoughts of him, and when our lips are busy in speaking of things pertaining to his kingdom. He walks with those who in daily life acknowledge him in all their ways.

CONDITIONS FULFILLED.

There are certain conditions to be met before a match will strike, a lamp will burn, or the electric current will glow. There were also certain conditions preceding the experience of the disciples recorded in the words: "Did not our heart burn within us while he talked with us by the way?" There was desire for companionship, willingness to learn, disposition to be in sympathy with the great teacher, and resolution to abide in association with him. To-day conditions must be fulfilled to enjoy the companionship of Jesus. There must be submission of will, desire to know, oneness of feeling, the open window of the soul, and the determination to transfer knowledge into action.

THE HIGHEST HONOR.

To be permitted to walk and talk with His Most Gracious Majesty King Edward VII. is even for a few minutes would be considered by most Britishers the greatest honor of a life-time, worthy to be the subject of many a conversation, and a valuable asset to be handed down to succeeding generations of the family. But much as this privilege might be prized, yet it is still true, that the highest honor of mortals is to walk and talk with Christ, the blessed and only potentate the king of kings and Lord of Lords. And it is intended that none should be excluded from this privilege. We may think at first sight that the experience is necessarily uncommon—that very few walk with God. But is this so? It is said of Adam that he heard the voice of the Lord God, walking in the garden in the cool of the day. It is related of Abraham that he communed with Jehovah, and was called "the friend of God." Enoch enjoyed the same privilege, and myriads of saints since, and many a follower of Christ in these days has that familiar companionship with the Supreme which is involved in the figure of walking together.

WHEN TO BEGIN.

"Having received Jesus Christ the Lord"—this is the starting point. If we do not begin with receiving Christ as Saviour, teacher and Lord, we do not begin at all. Those who fancy themselves in the Christian course and did not enter it by receiving Christ Jesus the Lord, must go back and

start again. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

To receive Christ is to take him as God's free gift, to realize him in the soul, and to appropriate him as the one who alone can save and lead and rule over us. But the apostle says: "Having received Christ Jesus the Lord, so walk ye in him." Faith is followed by obedience. The Christian course is begun by the acceptance of Christ, and it is continued by obedience to Christ, and the Spirit of Christ becomes the Christian spirit; the truth of Christ, the Christian's guide; the character of Christ, the Christian's ideal; the reward of Christ, the Christian's heaven.

HOW TO WALK WITH JESUS.

The Saviour is not now with the disciples in bodily form as of old. We cannot see him with the physical eye by our side. How, then, can we walk with him? Here are some of the ways:

1. *We walk with Jesus when in communion with him.*—If we are on friendly terms with the Redeemer, we shall hold converse with him. This is prayer. We sometimes limit prayer to petition—to asking for things we need or want. But it would be a strange thing for a child to hold no converse with his father, except in the asking of favors. The Father, in the gospel privilege we approach him and tell him all. It is as when two friends walk together speaking in low, affectionate tones of all things that commonly concern them. Adoration, thanksgiving, intercession, supplication, self-surrender—all have part in our communion with God.

2. *We walk with Jesus in His Word.*—So far as we know, Enoch and Abraham and others of the old worthies had no Bible. The communications of God were made in visions, by angel visits, and possibly in personal address. It has pleased God to give us a more complete revelation of his mind and will in the scriptures, which were written by holy men who were moved by his Spirit. This word is inspired; that is, God-breathed. We can, therefore, walk through these corridors of truth in company with our Lord, with an assured confidence. Its warnings are his promises, its promises are his promises, its story of redemption is as trust-worthy and as real as if his lips were literally speaking it. A walk signifies cordial converse, and in God's Word we walk with him in holy and helpful conversation.

3. *We walk with Jesus in the Sacraments.*—He has told us that his honor dwells there. To his old-time people God promised he would make a special revelation of his glory through the wings of the cherubim in the holy of holies. To us a similar manifestation is vouchsafed in the administration of the sacraments, and in the dispensation of the Word. We attach no superstitious sanctity to the meeting-house; but it is apparent that God shows himself here through his Word and sacraments, in the service of praise and penitence in a peculiarly helpful way. The church is the trysting-place of man and his Master. The ringing of the church bell is the summons to a divine appointment. It seems to say, "Come, come, and walk with God." Let it not be lightly disregarded. An hour in the sanctuary is an occasion of vastly more importance than a presentation at court. It is the King of kings who summons us. "The Lord is in his holy temple; let all the earth keep silence before him."

4. *We walk with Jesus in the discharge of duty.*—This is true of even the lowliest duties of life. All life is sacred, and all righteous activity sublime. We may walk with God in the common events of the common day, as well as in the discharge of those duties that come more directly within the scope of what is called religious duty. Carlyle says, "The secret of success is to do one thing." But the Christians may divide this "one thing" into two parts, and he must do

them both alike well and faithfully. One is what may be called broad-and-butter work. In this he must remember that every task is to be performed as under the eye of the great Taskmaster. The other is the higher work of the kingdom of God. In this we co-operate with Christ. He came into the world to save it. At the close of his ministry he said, "As the Father sent me into the world, so have I sent you." We have a definite plan. Our secular affairs must be managed as a part of the affairs of God's great kingdom. "Seek ye first the kingdom of God and his righteousness." William Carey said, "My business is that of a missionary; but I oblige shoes for a livelihood." To feel and act thus is to be in fellowship with Christ. To be absent in the affairs of the kingdom of heaven is to walk along the highest levels with God.

SPARKS FROM OTHER ANVILS.

A good companion makes an easy way. It is a bad way in which you cannot ask Jesus to walk with you.

Jesus wants to walk with us all the time, but not without our consent. How difficult to walk after lying in bed several months. Walk with God every day if you would keep up your walking powers.

Walking is always more enjoyable if it is towards something. Have a purpose in your Christian living.

If one is accompanied even by a human friend, a walk is half as long as when one goes alone; how much more delightful and easy when God goes with us!

Many are failing of a spiritual life, because they are trying to sit still with the Spirit; but the spiritual life is one of motion, of progress.

Do not deceive yourself with thinking that you are walking with Christ if you are cherishing any sin that Christ hates. "How can two walk together except they be agreed?"

When two walk together, one is always the leader, the other the follower. There can be no walking with God if you want to choose the way.

The enjoyment of a guide depends upon our confidence in him. Walking with God depends for its enjoyment upon the completeness of our faith in God.

POINTS FOR THE PRESIDENT.

An interesting meeting might be held this week by clipping from the ERA the various paragraphs bearing on the topic, and handing them out to different members of the League a week in advance for preparation; and on the night of meeting have them read in their logical order. Have suitable music interspersed. Are all those present walking with Jesus? If not, should not this year and this century begin and continue with such companionship?

APRIL 28—FIDELITY TO PLEDGES: I PROMISE."

Ps. 65: 14, 61; 148; 116: 12-14.

HOME READINGS.

Mon., April 22. Covenant making Exod. 19: 1-8
 Tues., April 23. God's pledge to us Ps. 111: 1-10
 Wed., April 24. The need of pledges Deut. 29: 9-15
 Thurs., April 25. A pledge "to God." Exod. 5: 1-7
 Fri., April 26. Its sacredness Num. 30: 2-7
 Sat., April 27. Personal influence 1 Thes. 1: 1-10

There are indications not a few that the keeping of the Epworth League Pledge is not so strict and sacred as it should be. The pledge is taken by both active and associate members when admitted to the society. But not in all cases is the pledge fulfilled to the letter, or even satisfied in the spirit. If that be so, it is time that we stop and think. The pledge should be carefully read and understood by the candidate for membership. And when taken, the member should put forth every reasonable effort to carry into effect his obligation. There is little doubt

that failure to fulfil the pledge is the fruitful cause of much failure in League work. The pledges include nothing more than should be expected of those for whom the pledges are intended. They involve the use of talents with which God has endowed us, and we should be willing to assume them, and conform our practice to their requirements.

FLEDGES IN THE BIBLE.

What is a pledge? It is a good resolution put into words and made a conscientious purpose and obligation. We have frequent references in the scriptures to vows made by the people of God. "Unto thee shall the vow be performed," says the writer in the sixty-fifth psalm. "For thou, O God, has heard my vow," and "that I may daily perform my vows," are expressions from the sixty-first psalm. "When thou vowest a vow unto the Lord, defer not to pay it," says the wise man in Ecclesiastes. These passages indicate that vows or pledges were made by God's people, and that earnest effort by the help of God was put forth to fulfil them. Thus we have Biblical authority for adopting the principle of the pledge in our Epworth League constitution.

NEW TESTAMENT LIGHT.

Christ claims our talents. We are all willing to admit the absolute sovereignty of Jesus Christ over those who acknowledge him as their Saviour and Lord. God has appointed him to be "head over all." We, as followers of Christ, are expected to acknowledge his authority. We are his—his by creation and by redemption. The relation on our part to Christ is one of responsibility. The Sovereign Lord puts his servants into a position of trust. The parable of the talent plainly teaches this important truth. Every servant of Christ is endowed with talents enough to accomplish his share in Christ's work. And for that share he is responsible; for that share he must give account. Every leaguer has certain talents at his disposal which he may use for the advancement of the kingdom of God. Those talents he must thus use or be regarded as an unfruitful servant, worthy of condemnation. Here is a solemn responsibility. Here is a result reaching into eternity. And our pledge is putting into tangible form certain religious obligations which will enable all who assume it to make use for Christ and the Church of many, if not all of their God-given talents. Without the pledge, these obligations are likely to be but dimly seen, and hence slily recognized.

THE PLEDGE ANALYZED.

1. "Taking Christ as my example," Christ is the highest ideal of all holy endeavor.
2. "Trusting in the help of the Holy Spirit," The Holy Spirit, Christ's representative, is the source of all spiritual help. "Without me ye can do nothing."
3. "I will endeavor to learn and do my Heavenly Father's will." Our endeavor includes two things: first, to learn our Heavenly Father's will; second, to do it. We aim to bring our practice up to the level of our increasing knowledge of divine things.
4. "I will make stated seasons of private prayer, and the daily study of the Bible the rule of my life." We believe that God grants his blessings in response to our prayers; that prayer is not overcoming God's reluctance, but taking hold of God's willingness. So we pray. We believe also that the Bible is a sufficient rule both of faith and practice. Hence we read it, and read the Bible to increase our knowledge of divine things, and to bring our conduct into harmony with God's will.
5. "I will, except when excusable to my Master, be present at, and take part in the meetings of the Christian Endeavor Department." We regard the Christian Endeavor Department—that is the Spiritual Department—to be the central life, the heart of the

League. Hence we promise to be present at all its meetings and to take part in them in order to make them efficient and powerful. There is only one reason for absence acceptable, and that is, when we can conscientiously ask our Master to excuse us from our obligation.

6. "I will be true to all my duties as a member of the Church." We are members of the Church first, and as a consequence, we are active members of the League. Therefore, while faithful to our obligations to the League, we promise also to be true to all our duties as members of the Church. The two do not conflict one with the other. Church membership and its duties stand, if there is any difference in the position of primary importance. Indeed our League obligations are included in our Church privileges—for the League is part of the Church.

7. "I will abstain from all amusements and habits upon which I cannot ask God's blessing." We aim to make our personal conduct consistent with our profession. Of what use is our League or our religion if its principles are not manifest in our external lives. The members of the Epworth League seek to bring everything into subjection to the will of Christ.

They strive

"By actions, words, and temper to show That they their Heavenly Master know And serve with hearty sinners."

8. "I will honor God with my substance as he has prospered me." We believe that when we consecrate ourselves to Christ that all we have as well as all we are is willingly offered to his service. "Our all is on the altar." Our piety includes our purse in its profession of loyalty to Christ. Hence we honor God with our substance.

"I will endeavor by kindly words and deeds to cultivate the spirit of Christian friendship." In accord with such principles as our pledge inculcates, the spirit of friendship is engendered and displayed to those around us. Kind words, and kind deeds constitute our perpetual repertoire. And in this way, we make this old world lonelier to so many, a place of Christ-like friendship, and thus recommend our religion to those who have it not.

10. "I will endeavor to bring my young associates to Christ." We first see to it that we ourselves are saved through Christ, and then we make it our business to bring others into a like condition. We have been brought into the light; we seek to bring others there. We have been made free; we desire to make others free. We have refreshed our souls at the divine fountain, and we turn about to lead other thirsty ones to the life-giving waters. The first object of the League, as outlined in our constitution, is to save souls. So we pledge ourselves by God's help to endeavor to do it.

HELPLESS OR HELPFUL.

This is our pledge, our obligation spread out plainly before us. It involves principles which every loyal follower of Jesus Christ should be willing to assume for his own sake. But to carry it out requires much grace, determination and persistence. Cultivate what you have of these qualities and ask God for more, and you shall not ask in vain. A pledge of this kind is either helpful or helpless. Very helpful to the individual and to the society, if thoughtfully assumed and faithfully performed; but utterly helpless when it becomes a dead letter, without binding power on the consciences of those concerned. For our own sake, our League's sake, our Church's sake, our Master's sake, the world's sake, let the Leagues of Canadian Methodism be faithful to their covenant.

BY WAY OF ILLUSTRATION.

Blucher's troops, toiling toward Waterloo across a difficult country, said at last that they could go no farther. "We must," was Blucher's reply. "I have given Wellington my word, and you won't make me break it."

A mason placed in a wall a brick a trifle thicker on one side than the other. His companion urged him to throw it out. "Ever so little an untruth does harm," he insisted, but the brick went in, and the wall went higher. The next morning they found that it had fallen.

SPARKS FROM ANOTHER ANVIL.

No vow is made to men that is not also made to God.

God rejoices in vows; they are tokens of earnestness.

The League pledge that is kept only at the meeting is not kept.

All promises are made to God. It is not much of a promise if the maker of it thinks it more binding because it is registered by man.

Lovers are eager to repeat their vows often. So if we love God we shall never be unwilling to confirm the promises we have made to Him.

We have promised to be God's, not on Sunday alone, but on Monday and Tuesday and the rest of the week.

The only promise worth making is one that we are eager to fulfil at the very first opportunity. Procrastination of a promise is profanation of it.

We should be as proud of our promises as a soldier is proud of his uniform, which is his promise to serve his country.

God will keep His promise toward us in the presence of all the hosts of heaven. Let us be willing to keep our promise to Him, no matter how many people are listening or watching.

POINTS FOR THE PRESIDENT.

Let the pledge be the subject of thought and discussion at this meeting. Take up first its *Scriptural authority*—ask some one a week in advance to prepare a brief paper on this. Then take up the pledge, clause by clause, as indicated in the foregoing article. Then show the importance of keeping sacredly and continuously the obligations of the pledge. Close with earnest prayer for God's help to be true to Christ and all that is involved in it.

MAY 5—"DECISION OF CHARACTER."

Rev. S. 14-16; Prov. 4:23-27.

HOME READINGS.

- Mon., Apr. 29.—The value of purpose..... Dan. 1: 8-17
- Tues., Apr. 30.—Guidance in judgment..... Ps. 25: 1-13
- Wed., May 1.—How character speaks..... Job 18: 37-40; 19: 1-6
- Thu., May 2.—Decision odors character..... Ps. 27: 1-4
- Fri., May 3.—Destiny from decision..... Deut. 30: 15-20; 19: 16-25
- Sat., May 4.—The supreme test..... 1 Kings 18: 21; Luke 12: 22-29

Decision of character is much the same as the adoption of a worthy purpose and adhering to it. One may have a decided character, but it may be decidedly wrong. It becomes important, then, that decision of character be in accord with right principles and be reached by the pathway of correct motives. In other words, decision of character should be the outcome of a noble purpose.

PURPOSE, GOOD AND BAD.

A purpose is that which a person sets before himself as an object to be accomplished. One without a purpose in life is like a vessel on the sea without a rudder—in the one case, there is nothing to guide the ship; the other there is nothing to give direction to the life. There are few people in this world without a purpose of some kind. Even when content to drift, in this very drifting people make their set decision. Some decide to do right; others to do wrong; still others to be totally indifferent as to what is right or wrong. The great question therefore is, "Have you a purpose?" "Have you decision of character?" but, have you a worthy purpose? Have you de-

cision guided by right motives—a purpose, a decision fitting an intricate soul, worthy a being made in the image of God, whose destiny for good or ill is in his own hands. Having assured yourself that your purpose is worthy, then be fixed, decided, unmovable in its prosecution. You need not only right decision, but steady earnestness and perseverance in maintaining that decision, and carrying it into effect. The best and greatest things are attained in this way. Edison, the king inventor of this dawning century, is an illustration of purpose and perseverance. He is the most earnest, the most enthusiastic of men in the pursuit of his scientific researches. He "scorns delights and lives laborious days" to achieve the aims set before him. And all the world wonders at his marvellous discoveries, and their practical outcome. In the moral life similar principles find a place—a worthy purpose, patient energy for its accomplishment, a resoluteness undaunted by difficulties, and then success.

THE GREATEST DECISION.

There is no decision so great, no purpose so high, as to make God the object of trust and service. In other words, the highest aim that one can have is to open the soul to the influences of Jesus Christ, and to bring every activity inward and outward under the sway of his heavenly life. The wise man of the early days put it in this form: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths." The one who has made such a decision, and has a clear, high and noble purpose as this as the great aim of life, cannot fail both to be and do the best of which he is capable. To know and love Christ, to possess the divine life through faith in Him, to make the character and teaching of Jesus your ideal, as you endeavor to act well your part in the world—this is the acme of human attainment.

DECISION ESSENTIAL.

Decision is an essential part of good character. Purpose gives a man moral strength, energy and backbone. It makes up largely what we call force of character. It forms the hero, the scholar, the statesman and the true man in other walks of life. "I will be a hero"—that decision was the turning point toward fame in the career of Nelson. Reynolds' resolution to come to study the works of the old masters till he had understood their excellence, and became a master himself. Paley at college decided to shake off his habitual indolence and rise at four o'clock to his studies, and by his purpose produced works that cannot die. Dr. Marden was an orphan at the age of three years, a shoe backer, twenty-four miles from a railroad, working early and late, enduring all manner of privations, and shut out from all advantages of education. "You will never amount to anything," said his guardian's wife to him one day, when he had reached early manhood. This remark roused him to a noble decision and stirred in him a resolute purpose, and he set to work to make something of himself. He worked in a saw-mill, turned bobbins on a lathe, became barber and wood Sawyer to get through Hampton Institute. Although weak and frail in body, with no friends save those of his own making, he pushed resolutely on and finally graduated at Boston University, and has since become famous in the literary world. He came to a right decision, he adopted a worthy purpose, perseveringly followed it, and fitting reward came to crown his efforts. What things may be accomplished by decision of character.

DECISION IN DETAIL.

Decision and purpose are not only needed in the great plans of a life, but in the details of conduct, in the common events of every

day. To accomplish anything equal to our endowment and opportunity, we need to plan our work and work our plans with resolute decision. In things secular and in things sacred—if there is really any difference—this principle is required. In domestic duties, in business engagements, in Church claims, in society demands, in national interests—we need decision, purpose, perseverance to live a worthy life. The lazy feeling is found in most folk and must be suppressed by determined decision towards worthy activity. The people without this element of decision in detail are sometimes called "Nabby-pabby"—a word describing morals of little value in themselves and of less use in the world, like the Laodiceans, who were lukewarm, neither hot nor cold, and fit to be despised. Decision in detail is necessary towards things that are wrong. In the topic Scripture from Prov. 4:23-27 this is illustrated. "Put away from thee a froward mouth, that is to be decided against fraudulent, deceitful speech, have no part in untruthful speech, have no part in falsehood. "Let thine eyes look right on"—that is to be decided against everything that will prevent you from attaining the high purpose of your life. "Ponder the path of thy feet"—that is, be decided to avoid every wrong path, and walk in the right path. The feet stand for the outgoing of activity, guard these and control them by righteous principles. "Turn not to the right hand nor to the left"—that is, be decided to keep out of danger by entering upon the narrow way and going forward in it. We must not only keep our hearts, purposes of activity, guard these and control them by righteous principles. "Turn not to the right nor to the left, but we must go forward with undaunted resoluteness in the path of duty and service.

A STRONG MOTIVE.

There are many motives to urge the adoption of a noble purpose and decision of action. One is whatever may lie before us in the future, there are certain kinds of work which can only be done in the present world. While toil is before us, and our faculties are intact, and life is ours, we may accomplish our tasks and perform our duties. But when our life's day is ended, our earthly activities cease, our opportunities to accomplish our range of duties end—all is fixed in the solemn stillness of eternity. There are forms of work and knowledge which are only possible in this world. If we disregard them, there will be no chance afforded us to repair the omission in the place of the dead. If we have errors to confess, or wrongs to redress; if we have any bad influence to undo, or any good influence to employ; if we have any evil habits to unlearn, or any gracious tendencies to cultivate; if we have any plans to complete, or duties to discharge—be decided and fixed in purpose, now is the time. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

SPARKS FROM MANY ANVILS.

If you want to run swiftly, you must run in a straight line. "So run that you may obtain."

I take one decisive and immediate step, and resign my all to the sufficiency of my Saviour.—*Chalmers.*

The more interesting the world grows, the more need is there of fixing our interest on the best things.

James compares an inconstant man to the waves of the sea, that are continually moving, yet always get back to the point from which they started.

The important thing in life is to have a worthy aim, and to possess the aptitude and perseverance to attain it. The man who succeeds has a programme. He fixes his course, and adheres to it. He lays his plans, and executes them. He goes straight to his goals.

Find your purpose, and fling your life into

it. Try to be somebody with all your might. Trust God, and make the best of what He has given you.

We deny our Lord whenever, like Demas, we through love of this present world forsake the course of duty which Christ has plainly pointed out to us.—*Bishop Heber.*

The man who has not learned to say "No"—who is not resolved that he will take God's way in spite of every dog that can bark at him, in spite of every silvery voice that can woo him aside—will be a weak and wretched man till he dies.

For a few brief days the orchards are white with blossoms. They soon turn to fruit, or else fall away useless and wasted upon the idle breeze. So will it be with our present feelings. They must be deepened into decision, or be entirely destroyed by delay.—*Clyler.*

POINTS FOR THE PRESIDENT.

Arrange for a number of three-minute papers on Bible men of decision—Moses, Elijah, Daniel, Paul. Let the papers be brief biographies of these men, with special reference to their life-purpose, and the decision by which they reached it. Are all the members present deciding all the events of their lives with reference to the Christ-ideal? Have they all made the great decision to accept and serve their Master?

MAY 12—"PRACTICAL CHRISTIANITY."

1 John 3:1-18.

HOME READINGS.

Mon., May 6. Christ's humanity. Matt. 1:15; John 4:7; 11:35
Tues., May 7. Jesus and the people. Matt. 11:1-6
Wed., May 8. Practical teaching. John 11:17-28
Thu., May 9. Precept known in life. Matt. 7:1, 5
Fri., May 10. Belief and deeds. Jas. 1:17-27
Sat., May 11. The golden rule. Luke 6:31-35

This age is sometimes called the practical age, owing to the apparent fact that much attention is given to external things. The question asked again and again is, what use is it? Will it pay? And these questions are right, in their proper place, and show the present day demand for practice as well as theory, for form as well as life, and for utility as well as spirituality. And the question is asked of Christianity, does it make its professors pure, and kind and just, and honest and good? Does it cause its believers to have a feeling for man, and to become lovers of the race? Is it overcoming the evil of the world and establishing righteousness in its place? What good is it? And with these plain questions before us, we have cause to be inquisitive as to what as Christians we can give so favorable an answer to them; and at the same time we should feel that every individual believer and every organized form of Christianity must show a reason for their existence in reformed lives and transformed society—a world made better by their presence.

CHRISTIANITY—A PRACTICE.

Christianity is theory and practice, faith and works, believing and doing. It is a life producing fruits—the fruits of the Spirit, the fruits of good living. If there is no fruit, what is that we say of the tree? If cut it down, why cumbereth it the ground? Where there is no fruit of the Spirit, there is no life of the Spirit—this is the plain truth.

The tree may have the form to live, but it is dead. A Christian profession is useless if it have not its legitimate outcome in good lives, and good deeds. We hear men talk of principles of medicine or law. What do they mean? They mean that they take the principles of medicine and the theories of law, and put them into practice in curing disease in the one case, and in securing justice to men in the other case. So we believers should practice Christianity. We should

take its glorious life and its exalted principles, and practice them by renewing ourselves after the spirit of him who created us, and by bringing about applied Christianity in our own conduct and in all the relations of ships of life, and in all the activities of the world. Practise Christianity; practise it.

LOVE FOR OTHERS.

The topic Scripture speaks of love of the brethren, and it is such a love as leads us to self-denial and service for the sake of securing their highest well-being. That man must be a new man in Christ Jesus, who really cares for his brother in such a way as to enable him to give up his own things for his sake and to do it continuously. "We must not make ourselves the central point of our life; must not look to self first and make all things else circle round our hopes and fears. But we must learn to look out into God's great world of life and make others the centre round which we circle, and doing good to them our great moving purpose."

THE WORLD UNKIND.

"Marvel not, brethren, if the world hateth you"—is indifferent to you, takes no interest in you, and even scorns you. The world often shows positive enmity to God's people. Everywhere earnest piety is spoken against and frequently ridiculed. It is the hate of the world in this sense which we should expect and not to be surprised when it comes. Our Lord impressed on his disciples that being not of the world the world would be sure to hate them, despise them and count them of little value. This should be no occasion of anxiety to us. In entering on the Christian life we should take account of it, expect it and be prepared for it. It will not come on us as a surprise. We may so satisfy ourselves with God's approval that we can be easily indifferent to the world's smiles. God's world is kin with the believer; man's world never can be.

THE LOVE OF THE BRETHREN.

Inasmuch as we are to expect the enmity or indifference of the world, we should all the more cultivate and display the spirit of brotherly love toward one another. If there is happiness in the family circle, the hatred of the foe loses its power. Boldness, indifference, not to say hatred, should be inconceivable among the members of the Christian brotherhood. In them the great human law, "Thou shalt love thy neighbor as thyself," ought to be embodied into this: "For Christ's sake thou shalt love thy Christian brother better than thyself, and be constantly going out beyond thyself in loving ministry and service to him." Then the idea of John may be put in the form of this contrast: "Marvel not, my brethren, if the world hate you; but marvel much, my brethren, if you are found hating one another, even if it be only in the mild sense of being indifferent to one another, and loving yourselves better than your brethren."

HOW TO ENGENDER LOVE.

The great motive for love to men is Christ's love for us and our love for Christ. We, as believers, are one family in him, and as members of the one spiritual family we love one another. This idea takes still a wider sweep when we consider the Fatherhood of God, and the brotherhood of man. God is the All-Father, all mankind constitute the family and the result should be love, a right relation to the entire human race. We should do good unto all men, especially to them who are of the household of faith—an ideal ever to be borne in mind. But over and above these leading motives for the practice of love to others, is the fact that love is engendered by expending it—giving is getting. The principle is this: Do nothing for your brother and you will find that you very soon become heedless of him, indifferent to his interests; you may even come to dislike him. But do something for him, spend yourself for him, give up something of your own to secure his

well-being, and you will be surprised how love to him grows in your heart; how easy, then, it is to love the brethren. Activity for the good of others keeps up love for others, and detours from all evil feelings. You can never dislike those whom you are actively serving for Christ's sake.

SPARKS FROM OTHER ANVILS.

1. What is love in word only?
 - (a) It is saying fine things in the prayer-meeting, and then doing ugly things at home.
 - (b) It is praying for missions, and then giving to God only one-fiftieth of our income.
 - (c) It is bowing our heads in the church, while our hearts are in our business.
 - (d) It is calling ourselves Christians, when we are not willing to deny ourselves in the least for Christ.
2. What is love in deed?
 - (a) To "practise" Christianity, as to "practise" medicine, something more is needed than hanging out our sign.
 - (b) "Practising" Christianity is a little like "practising" music; we must go over the same piece of work again and again until it becomes almost automatic.
 - (c) "Practising" Christianity is a little like "practising" law—you cannot do it apart from other men.
 - (d) Do nothing that you cannot think of Christ as watching and approving. Remember, he is watching.
3. Christianity is, above all other religions ever known, a religion of sacrifice.—Stanley.
4. Christianity is not so much the advent of a better doctrine as of a perfect character.—Bishnell.

5. The substance of all realities is in this religion of Jesus Christ; but it can be real only to those who will do his will.—Gladwin.

6. Act upon the supposition that Christ is a divine teacher, and you will soon have a demonstration of its truth.—Thomson.

7. The real difficulty with thousands in the present day is not that Christianity has been found wanting, but that it has never been seriously tried.—Liddell.

8. Practical Christianity does not mean merely the doling out of food or old clothes to the needy. That may be the easiest but not the wisest thing to do. We should carefully consider our brother's condition and give only after we have thoughtfully considered what will do him the most good.

POINTS FOR PRACTICE.

An excuse you must hunt for, Christ will never accept; it must be an excuse forced upon you.

An excuse acceptable to the other endeavorers should never be acceptable to you unless it is also acceptable to Christ.

If your sickness would not keep you home from a party, it is not an excuse for a prayer-meeting.

You are too sleepy at night, or too hurried in the morning, to say your prayers, or read your Bible, consider what caused your sleepiness or your hurry. Was it of as much importance as prayer and Bible?

If you think you cannot afford to help support the Church and its missions with your money, bethink yourself whether on those terms God can afford to continue giving you money.

If you are tempted to keep silent in the prayer meetings, do not take counsel from your pride or your fear, but from your knowledge of Christ's will. The question is not, "Can I say what John or Lucy will approve?" but, "Shall I refuse to say what Christ wants me to say?"

POINTS FOR THE PRESIDENT.

Appoint a half-dozen members of the society a week in advance to bring in brief written answers to the following question: "What have I done lately to show my Christian love for others? It is surprising how little of service for Christ we discover when we sit down and write it on paper.

Appoint another half-dozen members to bring in brief written answers to this question: "What might I do for Christ in serving others during the next month?" Let the president answer this question before the members present—"What is our society doing for others in Christ's name?"

The Blessedness of Giving.

That saying of our Lord, recorded by the apostle Paul—"It is more blessed to give than to receive"—does not apply alone to the giving of money. Peter had neither silver nor gold, but he gave to the lame man something which money could not buy. Any man worthy of the name desires to be of some use in the world; he wants to do something for God's glory and humanity's good.

Now, there is no place in which one can render service so easily, so well, and so fruitfully as in connection with the Church of Christ. The Church abides while instrumentalities of good outside of it have a more or less brief currency. If their roots strike down into the soil of Christianity, which is made fertile by the streams which flow from Mount Zion, they are virtually a part of the Church, and partake of its abiding character.

So let it be repeated that he who is ready to test the truth of our Lord's utterance will find that he can do the best and most effective work in the Church rather than outside of it.

Further, the work that the Church does is at the foundation of things. It aims at regeneration rather than reformation. He who would have the blessedness of giving service may have the comfort of feeling that through the Church he is exerting influences that will go on from generation to generation.

Still further, it is work so varied that one can find therein opportunity for the exercise of any talent of which he may be possessed.

We are coming to understand this variety better than ever before. We are learning how many lines of service open out before the Christian worker. It is no narrow field which the Church presents to him who would give personal endeavor to be of use among his fellow-men, and who would find that giving is more blessed than receiving.—*New York Observer.*

An Anti-Scandal League.

Dr. Horton, a well-known English preacher, in a recent sermon said: "I believe that there is no single vice in England—no, not even the worst and grossest vices—which does such constant and irreparable damage as the talk of idle tongues, that kind of talk which simply results from empty minds. You remember that scathing line of Pope's in describing the talk of women in his day, where he says,

"At every word a reputation dies."

I have come to the conclusion that Pope's remark is true still, and that among women who would be horrified to be charged with anything like vice or sin, their tongues are killing their reputation and the happiness of their fellow-creatures."

Dr. Horton's sermon has led to the suggestion of an anti-scandal league be formed, having for its motto, "Flirt spy out the wounds, bees the flowers, good men the merits, common men the faults." The vice of scandal with all its bitterness and woe is not confined to England. There is in America also a large opportunity for the good work of an anti-scandal league, which might adopt as its rule of action that of Miss Mifflord, who, when asked a question related to her, quietly answered, "Now, I'll just put on my bonnet and we'll go and ask if that's true." Scandal could not long exist in the face of such efforts to ascertain the truth.



Junior Department.

All communications for this Department should be directed to REV. S. T. BARTLETT, Box 316, Vancouver, Ontario. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

The Builders.

RECITATION.

All are architects of Fate,
Working in these walls of time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the elder days of art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house, where gods may dwell,
Beautiful, entire, and clean.

Else our lives are incomplete,
Standing in these walls of time—
Broken stairways, where the feet
Stumble as they seek to climb.

Build to-day, then, strong and sure
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain
And one boundless reach of sky.

—H. W. Longfellow.

Weekly Topics.

APRIL 14TH.—Lessons from Bible Brothers. Acquaint your Juniors with the main characteristics of the Brothers mentioned in scripture in their personal characters, their relation to their parents and their treatment of one another. Take for instance such as the following, and by previous appointment let the main lessons be summarized from such passages as are named:

Cain and Abel.—Gen. 4: 3-8.
Shem, Ham and Japheth.—Gen. 7: 13.
Jacob and Esau.—Gen. 27: 41; 33: 4.
Sons of Jacob.—Gen. 37: 18, 24, 28, 31.
Joseph and Benjamin.—Gen. 44: 29-34.
Ephraim and Manasseh.—Gen. 48: 16.
Moses and Aaron.—Exod. 4: 27.
Dathan and Abiram.—Num. 16.
Hophni and Phineas.—1 Sam. 4: 11.
Sons of Jesse.—1 Sam. 16: 17-28.
Absalom and Solomon.—2 Sam. 18: 33; 1 Kings 2: 2, 3.

From these Old Testament Brothers and James and John, Peter and Andrew, from the New Testament lessons illustrating nearly every phase of life and work, may be easily drawn.

APRIL 21ST.—“What Jesus bore for us.”—1 Peter 2: 21-25.

Isaiah 53 should be read in connection with this topic. “What Jesus bore for us” cannot be fully told, and all illustrations fail to fully represent it; but the following story may not only interest, but edify the Juniors: Jack was a ring-leader of a company of boys, whose disobedience had often caused trouble to the teacher of the county school, where they attended. Several teachers had tried, without success, to train the boys, but all discipline was broken, and the teacher's authority defied by Jack and the band. After the Xmas vacation a new teacher was engaged. He asked the boys for their attention and obedience to rules, but Jack snickered defiantly and laid his plans to lead the boys astray again. The weather was cold, skating on the pond was good, and next morning Jack and his followers appeared at school a full half an hour late. The teacher chided the boys and warned Jack that the next misdeed would mean punishment. At the very next opportunity Jack led the crowd of boys up the creek for a prolonged skate, and with a look of rebellion on his face headed them into the school-room—again late. The teacher called him to the front, and said, “Jack, did you understand me when I said that disobedience must be followed by punishment?” “Yes,” answered the defiant boy. “Very well,” said the teacher, “remove your coat.” Jack did so, and as he and the teacher faced each other, the scowling look on the boy's face betokened the coming struggle. Taking a rod from the desk the teacher approached Jack and quietly holding it out to him, said to the astonished boy: “Take it.” He did so. Then holding out his hand, the master said, “Strike!” Jack looked up in surprise. “Strike!” repeated the teacher. Jack did so. “Again,” said the master. And so blow after blow the punishment was given, and at its close Jack's heart was strangely soft, and nearly every pupil's eyes were wet with tears. That teacher bore the sins of the pupil. The discipline of the school was preserved, and best of all Jack and the other disobedient boys were reprovved.

* We have all sinned. Jesus has borne our punishment. By His atonement for our sins we are treated as if innocent, and if we accept Him as our Redeemer we are set free from condemnation for having defied and broken God's law. How we should love and thank Him. Jack never forgot his teacher, and years afterward told of his kind and loving treatment towards him. So we should feel gratitude and praise towards Jesus our Saviour, and be true to Him all our lives. Then we should follow His example by being kind and forgiving to others (v. 23).

APRIL 28TH.—Pledge meeting No. 2.—(See full treatment in Junior League Handbook, published by Book Room).

“Whatever He would like to have me do.”

John 15: 13-16.
When we seek to do whatever our Lord would be pleased with, we are following His own example. He said, “I do always those things that please Him.” The main point then is to please Christ in all things. Name some things we are sure will please Him, e.g.: Reading His Word, talking to Him in prayer, doing good to all, worshipping in God's house, keeping holy the Lord's Day, giving to His cause, obeying our parents, showing ourselves diligent in our studies, etc. How may we please Him? By doing all our duties cheerfully and well. Then if we seek to please Him thus we will enjoy our work, and His service will be a joy and delight to us. This is the secret of a truly happy life.

MAY 5TH.—“Things that are troubling you.” Matt. 22: 34-40.

This is intended to be a question-box meeting. To make it a success, prepare for it at least a week ahead. Ask the members

to write some of the things that give them trouble on a slip of paper, and to bring it with them to the meeting, quietly depositing it on the Secretary's table as they take their places. After the usual opening exercises, let the superintendent or pastor deal with these slips in turn, giving such counsel as may be needed in each case. Such a meeting may be eminently profitable.

MAY 12TH.—Lessons from Bible Friends.

Perhaps no better method of treatment for this week can be found than to arrange for brief papers from many different persons on the following pairs of friends:

Abraham and Lot.—Gen. 13: 8.
Ruth and Naomi.—Ruth 1: 16, 17.
Jonathan and David.—1 Sam. 18: 1.
Solomon and Hiram.—1 Ki. 5: 7-10.
Jesus and Lazarus.—Jno. 11: 33-36.
Paul and Silas.—Acts 16: 25.

Then have a short talk on John 15: 14, about Jesus and us as friends together, and on Romans 12: 10, as showing how we should befriend one another.

My Three Little Texts.

I am very young and little;
I am only just turned two;
And I cannot learn long chapters,
As my elder sisters do.

But I know three little verses,
That mamma has taught to me,
And I say them every morning,
As I stand beside my knee.

The first is, “Thou, God, seeest me,”
Is not that a pretty text?
And, “Suffer the little children
To come unto Me,” is next.

But the last one is the shortest:
It is only “God is Love.”
How kind He is in sending us
Such sweet verses from above!

He knows the chapters I can't learn,
So I think He sent those three
Short, easy texts, on purpose,
For little ones like me.

—Christian Freeman.

Our Little Hero.

The following story from Rev. J. L. Whiting, who went through the sieges of the legations at Peking, is re-told by the missionary's wife in *Youth's Companion*, and should be read in every Junior League. Give it a place in your next Missionary Meeting, if you do not before.

“Our Little Hero,” as he was called by the “Legationnaires,” was a Chinese Christian boy of about fifteen years of age. At the time of the outbreak in Peking he was driven from the shop which had been his home, because he had formerly attended a mission day-school, and had been known to talk in favor of Christianity.

“The Boxers will kill you,” said the shopkeeper, “and burn our house for harboring you.”

He wandered homeless and aimless until he saw in a crowd Doctor Ament, whose school he had attended. The missionary took him to the Methodist compound, and when the refugees here abandoned the place and went to the British legation, the boy accompanied them.

After days of bombardment in the legation, there was a call for volunteers to take a message to Tientsin, and make known to the gathering armies the situation in Peking. Some messengers had already gone out, and had been killed; others had returned, saying they could not get through the lines of the Boxers. The Chinese boy volunteered.

On July 4th, about the time when American boys at home were beginning to fire

their earliest crackers, he was led to the top of the city wall. There a rope was tied round his waist, and he was let down into the darkness. When he was on the ground, the wall, forty feet high, separated him from all the friends he had in the world. Before him was a walk of eighty weary miles, and he carried a message which would cost him his life if it was discovered.

As it had been planned that he should go as a beggar, he had been dressed in rags and tatters, and provided with a large coarse bowl, such as the native beggars carry. The precious message, written very small, was wrapped in oil paper, placed in the bottom of the bowl, and covered with porridge. Even the most wary Boxer would hardly think to look there, and the boy had felt no concern about it until he reached the bottom of the wall. Then his bowl struck against some projecting bricks, and broke in pieces.

He could not call back to his friends, for fear of rousing some sleeping enemy. So he carefully fished out the tiny parcel from the porridge, removed the oil paper, and tearing a little piece from his ragged garment, wrapped it, with the tiny note inside, around his finger, as if it were some. Later he ripped the hem of his garment, and slipped the note into it.

Before long the Boxers hailed and searched him, but finding nothing, they said, "Let the little beggar go."

His progress was slow, but always in the direction of Tientsin. Kind-hearted native women gave him food, and he slept under the stars. All went well until, when about half-way on his journey, he stopped at a farm house to ask for food. Now here dwelt a man whose farm-hands had all left him and joined the Boxers, therefore he forced the boy to stay and work for eight days. By refusing to stay or by running away, the boy feared that he would excite suspicion, but while he was working he was thinking how he could escape without appearing too anxious to go.

On the eighth day he would not eat his breakfast, but he groaning and shamming illness. No doubt the rice smelled very savory to him before night, but he would not eat. Finally the farmer said, "You'll have to clear out of here. I can't afford to have you die on my hands." That man would have been surprised if he could have seen how briskly his invalid walked when some distance from the house.

The boy reached Tientsin, to find it a scene of recent battle, with soldiers of the united nationalities standing guard everywhere. He wandered about for two or three days before he could get through the lines. He could not step up to the soldiers and say, "I have a message for your general," for they would not understand his language; but he finally succeeded in getting through, and he delivered the message to the British consul on July 22nd.

Very soon after a reply was given him, and he started on his return trip. This was the message which he brought on a tiny slip of paper, addressed to Sir Claude Macdonald at the British legation:

"Your letter of July 4th received. There are now 24,000 troops handed, and 19,000 here. General Gaselee expected Taku tomorrow. Russian troops at Peitang, Tientsin city under foreign government. Boxer power exploded. There are plenty of troops on the way, if you can keep in food. Almost all ladies have left Tientsin."

Our little hero's return trip was less eventful than the one going down, but he saw Boxers in every village; and on reaching Pekin on July 28th, having been only six days on the return trip, he found it difficult to get through without attracting attention. However, just before daylight, he managed to crawl through a sluiceway under the wall, and a little later entered the British legation.

Perhaps no beggar ever received so hearty a welcome, but it did not puff him up with vanity. He modestly made himself useful

in many ways, until the legation was relieved by the arrival of the armies from Tientsin, on August 14th.

He is now with the missionaries in Pekin, and it is to be hoped will receive a useful education. Then, with his brave heart and willing spirit, as well as his perseverance in the face of obstacles, what may he not accomplish for China?

The Man in the Moon.

Teddy and Tot looked up toward the moon with large wondering eyes—and very soon Said Tot to Teddy, "O say, do you know There's a man in the moon? mamma tells me so."

"If that's so," said Ted, "then I'd like to go To visit the man, for I'd like to know If he has a wife, this man in the moon, To cook him his dinner, when it is noon."

"And who makes his bed? who brushes his clothes? I wonder if any one really knows! How did he ever climb up so high? He must have gone miles way up through the sky."

"Do you think he has boys, this man in the moon, Who come home from school to see him at noon? Do you think he buys them such good things to eat. As my papa does—such lots of things sweet?"

"Well, that I can't tell you, said dear little Tot, Who cooks his dinner, and whether or not He has wife or children; but one thing I know,

There's a man in the moon, for mamma tells me so."

—Mrs. David Weston Gates, in *N. Y. Christian Advocate*.

The Word We Did Not Say.

Each one of us can remember a time when we left unsaid some word we should have spoken. Perhaps it was because we had not sense to say it, but oftener it was because we were afraid to say it. We are so chary of a word of praise or of cheer. We say in self-extermination that we are fearful of spoiling our friends by over-praise, but it is seldom that deserved praise hurts any one. Indeed, our dear ones have a right to our expressed appreciation. Perhaps it is not kept back because we do not feel grateful and appreciative, but from some foolish fear of expressing our tenderness. Too many people pride themselves upon their reticence. It is a fault common to people of Puritan and Scotch descent. Children do not dream of the fire under the snow in these reticent natures. Often both parents and children live to regret this fear of showing their feelings. "There may be times when silence is gold and speech silver; but there are times when silence is death and speech is life—the very life of Pentecost."

It is safe to say that more people suffer from the lack of a sympathetic word from those from whom they have a right to expect it, than from the great calamities of life. It is a poor excuse to say that our word is of so little account that it will not be missed. It is our business to speak the word in season. A kindly, cheery word will accomplish far more than we think.

We never hear Theodore Parker's name without thinking of the days when young Louisa Alcott was struggling alone in Boston. Often she would meet Mr. Parker, who

would say: "How goes it, Louisa? Keep your heart up! God bless you!" She said she always went back to her lonely room comforted by his cheery words.

A sympathetic word helps in all trouble of life, from a pin prick to a great bereavement. We can learn a lesson from the little fellow who went to show his father a cut finger.

"I can't help it, Tommy," said the father, who was writing a sermon.

"Yes, you could," said the child; "you might have said 'Oh!'"—Selected.

Training to Work Prevents Crime.

"What per cent. of the prisoners under your care have received any manual training beyond some acquaintance with farming," a Northern man asked the warden of a Southern penitentiary.

"Not ONE per cent.," replied the warden.

"Have you no mechanics in prison?"

"Only one mechanic; that is, one man who claims to be a house-painter."

"Have you any shoemakers?" asked the visitor.

"Never had a shoemaker."

"Have you any tailors?"

"Never had a tailor."

"Any printers?"

"Never had a printer."

"Any carpenters?"

"Never had a man in this prison that could draw a straight line."

"These facts," says the writer in the *North American Review*, who tells the incident, "seems to show that manual training is almost as good a preventative of crime as vaccination of smallpox."

No Place for Boys.

There's a place for the boys. They will find it somewhere;

And if our homes are too daintily fair, For the touch of their fingers, the tread of their feet,

They'll find it, and find it, alas! in the street,

'Mid the gildings of sin, and the glitter of vice;

And with heartaches and longings we pay a dear price

For the getting of gain that our lifetime enjoys,

If we fail in providing a place for the boys, A place for the boys—dear mother, I pray,

As cares settle down round our short earthly way,

Don't let us forget, for our kind loving deeds, To show we remember their pleasures and needs;

Though our souls may be vexed with problems of life,

And worn with besetments and toiling and strife,

Our hearts will keep younger—your tired heart and mine,

If we give them a place in their innermost shrine;

And to life's latest hour it will be one of our joys,

That we kept a small corner—a place for the boys.

Unwise Repression.

The magnificent cathedrals, with their spires, frouces, gargoyles, traceries and sculpturings, are often spoken of as "frozen music." There is a good deal of love that is frozen. It lacks affectionateness. It is strong and stately, but cold, and rarely trusts itself to indulge in any warmth of expression. There are homes wherein the inmates would die for one another, yet each is pining for a morsel of love's daily bread.—*Examiner*.

Why Grant Never Swore.

While sitting with him at the camp fire late one night, after everyone else had gone to bed, I said to him: "General, it seems singular that you have gone through all the tumble of army service and frontier life, and have never been provoked into swearing. I have never heard you utter an oath or use an imprecation."

"Well, somehow or another, I never learned to swear," he replied to me. "When a boy I seemed to have a repulsion to it, and when I became a man I saw the folly of it. I have always noticed, too, that swearing helps to rouse a man's anger; and when a man flies into a passion, his adversary who keeps cool always gets the better of him. In fact, I never could see the use of swearing. I think it is the case with many people who swear excessively that it is a mere habit and that they do not mean to be profane; but, to say the least, it is a great waste of time."
—*Michigan Christian Advocate.*

The Secret of Happiness.

"I can truly say that I have much to be thankful for, and that I have discovered the secret of happiness in this world. It is to cultivate a love for some honorable work. I am in my eighty-second year, and I never could have attained such an age, or kept such perfect health, if I had folded my hands idly sixty years ago and yielded to despair. Fighting against odds is a wonderfully inspiring thing. Some people would say my life has been wrecked, that it is of no value, because the day that I became a bride I was left a widow and blind. Yet I can truthfully say life has been worth living. All the hours have been winged, for employment is the charioteer of the soul."—*Mrs. Helen De Krofft, in "Success."*

Story of An April Fool.

In an article entitled "The Uncertain Glory of an April Fool," published in *Harper's Round Table*, Lawrence Hutton describes an incident in his boyhood that is full of humor. He says: "One April Fool's day my father attended the funeral of an old friend, Dr. McPherson, and upon his return promised to bring me a brick of maple sugar."

"He came back at dinner-time carrying the brick, enveloped in many series of papers. The process of disentanglement was long and laborious, but it was persistently performed, and, when the brick was revealed, lo! it was just a brick, not of maple sugar, but a plain, ordinary, red building brick, which he had taken from a pile of similar bricks on his way up to the office. Then I realized that it was the first of April, and that I had been April fooled!"

"It was necessary, however, to get even with my father; not an easy matter, I knew, and I consulted my Uncle John, a youth some six or eight years my senior. He advised patient waiting. The father, he said, was absolutely devoted to his daily paper, which he read every day from front-piece to end, and if I could hold myself in for a whole year, my Uncle John thought it would be worth it. The paper of that date was put safely away for a twelvemonth; and on the first of April next it was produced, carefully folded and properly dampened, and was placed by the side of my father's plate, the mother and the son making no remark, but eagerly awaiting the result. The journal was vigorously scanned, no item of news or of business import was missed, until the reader came to the funeral announcement on the third page. Then he looked at the top of the paper through his spectacles, and then he looked over his spectacles at me, who was very busy with my bread and milk, and he made but one remark: "My son, I see that old Dr. McPherson is dead again!"

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