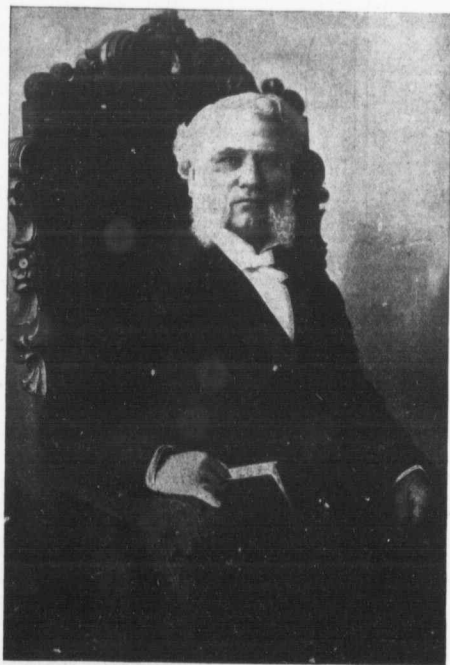


*The* CANADIAN  
**Epworth Era**



BISHOP J. C. HARTZELL.

Vol. 5

Toronto, March, 1903

No. 3

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per month came to us during the last week in January. Dozens of other places were supplied during the month with salaries varying from \$5 to \$8 per week. That is why we have plenty of room at all times for new members. Write for catalogue. Enter at our rate. No vacations.

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### Quite Right.

A country vicar discovered not long ago that one of his male servants was in the habit of stealing his potatoes. He mentioned the fact to his curate, and asked advice. "Well," replied the curate, "of course you must remember what the Bible says: 'If any man take away thy coat, let him have thy cloak also.'" "I see," mused the vicar. "Well, in this case, as the man takes my potatoes, I'd better give him the sack!"

### "All Right on Spellin'."

The following effusion is said to have been addressed to the editor of a Southern paper:

"Sur an Fren'd—Do the Carnegie liberary lend Books techin Mathewmatics, to Outside your Cittle? I want Onlie Books on Mathewmatics, as I am all right on spellin and an a purty good Grammatician. If I do say it Mysel. I kin spell and Grammarize but Mathewmatics is one too Much for Me."

### A New Greely Story.

The great editor had a deadly way of hitting people with his pen. Mr. Fernold, in his language notes, "Better Say," says: "News. 'The latest news are good.' Better say. 'The latest news is good.' News, while plural in form, is singular in construction. Two friends, at one time having a dispute on this matter, agreed to refer it to Horace Greely. As he was out of the city, the question was telegraphed to him. 'Are there any news?' Greely promptly flashed back the answer, 'Not a new.'"

### Slightly Ambiguous.

Commenting on the fondness of young students to use long words and Latin quotations, in order to appear conventional, Dr. Lorimer, of New York, says: "I once knew a promising candidate who was given charge of a funeral in the absence of the pastor of the church. He knew it was customary for the minister to announce after the sermon that those who wished should step up to view the remains; but he thought that was too hackneyed a phrase, and he said instead, 'The congregation will now pass around the bier.'"

### It was Lively Music.

The following story, published by The Church Economist, is said to be strictly true:

The wife of a Congregational minister was "trying over," one Sunday recently, a new Sunday-school song-book of the "rag time" stamp, when her sister, who was of a lively turn of mind and not unfamiliar with vaudeville performances, rushed in and exclaimed: "Gracious, what are you playing such tunes for on Sunday?"

The wife explained that she was simply examining a new Sunday-school song-book.

"But think what the neighbors and passers-by will say!" exclaimed the horrified sister. The book was laid aside, and the reputation of the parsonage saved.

### Fortunate.

A youth of Hibernian extraction, in chopping wood with a hatchet one day was so unfortunate as to graze the thumb of his left hand, with which he was steadying the piece of kindling he was splitting. Ruefully gazing at the injured member, he remarked, "Sure, it was a good thing that I didn't have hold of the handle with both hands, or I'd have cut it off."

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OF

## Canadian Wheelmen

It has been said with some truth that there would be twice as many bicyclists to-day if the dealers had been careful to insist upon **Dunlop Tires** on all wheels.

The trouble-tires that were often put on for cheapness were a cause of every-day discontent.



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## Are You a Total Abstainer?

Then here are a few facts: The last Government blue book shows that the death loss per \$1,000 of insurance in Canada was \$11.21.

The average in the General Section of the Manufacturers Life last year was 6.75.

*This is good.* The average in the Temperance Section was 3.66.

*This is better.* All saving from mortality in this section will be divided as extra profits or dividends to total abstainers.

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HEAD OFFICE, TORONTO.

## Epworth League Constitution

Containing the changes made by the General Conference.

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# THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, MARCH, 1903.

No. 3.

## A Song to the Men Who Lose.

Here's to the men who lose!  
What though their work be e'er so nobly  
planned,  
And watched with zealous care?  
No glorious halo crowns their efforts  
grand;  
Contempt is failure's share.

Here's to the men who lose!  
If triumph's easysmile our struggles greet,  
Courage is easy then;  
The king is he who, after fierce defeat,  
Can up and fight again.

Here's to the men who lose!  
The ready plaudits of a fawning world  
Ring sweet in victor's ears;  
The vanquished banners never are un-  
furled—  
For them there sound no cheers.

Here's to the men who lose!  
The touchstone of true worth is not  
success,  
There is a higher test—  
Though fate may darkly frown, onward  
to press,  
And bravely do one's best.

Here's to the men who lose!  
It is the vanquished praises that I sing,  
And this is the toast I choose:  
"A hard-fought failure is a noble thing  
Here's to the men who lose."  
—*Boston Traveller.*

**Remains the Same.**—After much correspondence, and discussion, it has been decided to allow the date of our International Convention at Detroit to remain as at first fixed, July 16-19. Put this down in your note-book, and plan to take your vacation at that time.

✕

**New Churches.**—There were 1,261 new churches erected in the United States last year. Dr. D. H. Carroll, the eminent census expert, in commenting on this says: "The gain of churches—1,261—does not speak of decline in popular interest. The inference often drawn from reports of church attendance, that the church service is losing its attractiveness for the people, is hardly borne out by the fact of continued enterprise in building houses of worship. Many of the new structures are finer and costlier than those they replace. Rarely or never does one hear of congregations building cheaper edifices for the sake of economy, or smaller edifices because of decreasing attendance. Every year the enormous value represented by church property increases. If the heart of the people is not in the church, why do they put their treasure there?"

**Bishop Hartzell.**—During the past month Rev. J. C. Hartzell, D.D., Missionary Bishop of Africa, the successor of Bishop William Taylor, visited Toronto and delivered a very able lecture on "Nation Building in South Africa," under the auspices of the City Epworth League Union. He had something to say, and his clear, forcible, direct delivery made a deep impression. The address was characterized by that breadth of vision and masterly marshalling of forces entering into the building of a nation which comes from being in full sympathy with the theme and thoroughly conversant with what is comprehended in it. The Bishop has large plans for Africa, and is summoning the great Church with which he is connected to an advance movement.

✕

**Be Careful.**—It is an excellent thing to wear the Epworth League or Christian Endeavor badge, but those who do so should be very particular that their conduct is in harmony with the principles represented by the society of which the badge is the outward symbol. Mr. Robert E. Speer tells of a young man and woman who got on the train at Springfield. They were evidently going away for a short vacation. The young man wore a pin which indicated that he was a member of a Christian Endeavor society, and he gave the young woman the seat next the window. It was a warm day and very dusty, and cinders and dust enveloped the train in a cloud as it rolled along. Presently the young man proposed to open the window. The young woman replied that the disadvantages of the cinders and dust that would blow in would counterbalance the benefit of the fresh air and the breeze, "Oh!" the young man replied, so that the traveller behind him overheard, "it will not trouble us. It always blows back on the seat behind." And the window went up. The traveller on the seat behind looked over to make sure that he was not mistaken about the pin, and then leaned back and shut his eyes to keep out the cinders and dust, and meditated a little.

✕

**What Does it Mean?**—In a recent issue *The Epworth Herald* contained the following, which is so good that we pass it on: The question box at a young people's convention brought out this question: "To us, 'Endeavor' means something; 'Epworth League' does not. Why should we change from 'Endeavor' to 'Epworth'?" The question was frank, and demanded a frank answer. The following reply was made by Dr. J. C. W. Cox, of Knoxville, Ia.: "A word in itself means nothing. A word is but a breath of passing air." The conversation of two

Chinamen, what is it to us? Yet 'words are things,' when they represent ideas. 'Endeavor' means purpose, intent, activity, effort—all excellent. Does 'Epworth League' mean nothing? 'League' means sympathy, association, comradeship, kinship. 'Epworth,' to a Methodist, means much—pure home life, refined manners, thorough culture, Christian character, holy living, earnest doing. 'Epworth' means a mount of vision for a saintly woman; a mount of beatitudes for sons and daughters. It means Oxford, Aldersgate St., the Foundry, John St., a century and a half of widening victory, a sweep of conquest to make angels glad. The 'Epworth League.' It means piety, culture, loyalty, helpfulness, big-hearted, broad brained, open-handed, work-day Christianity. It means much as a reminiscence; it means more as a prophesy. It is historic, as is Methodism; fragrant with pure and blessed memories of heroic days in the eighteenth century; it is prophetic of better days, not less heroic, in the twentieth century, when Methodism, which to-day ministers to one-fourth of the population of this land, and is the foremost Protestant organization of the world, will usher in a new instantiation in every land—a Church pious without cant, learned without pedantry, loyal without bigotry, earnest without fanaticism—a *renaissance* of apostolic faith and fervor and zeal for every good work. Does not 'Epworth League' mean something?"

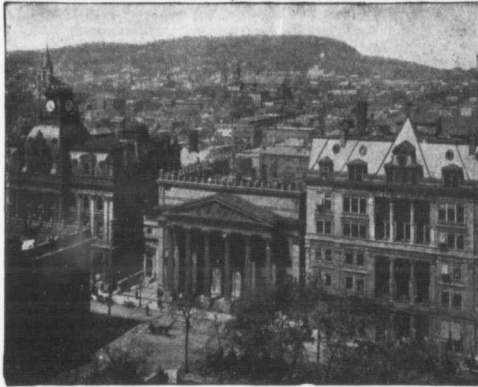
✕

**They Wanted the Best.**—Our Methodist Book Room and its publications are often appreciated more by the people of other denominations than by Methodists themselves. At a recent League Convention our Canadian Hymnal was severely criticised, and the statement made that we ought to have a better music book. About the same time that this discussion was going on, the Sunday-school teachers and officers of the American Presbyterian Church in the City of Montreal, one of the most prominent congregations in Canadian Presbyterianism, were assembled to select a song book for their school, and for prayer meeting services. They had before them samples of a dozen different books, which were thoroughly examined. After careful consideration they came to the conclusion that "The Canadian Hymnal" was the best thing on the market, and the next day left an order with our Methodist Book Room in Montreal for one hundred and fifty copies. There are of course some weak pieces in it, but taken as a whole our Canadian Hymnal can scarcely be surpassed for use in the social services of the Church. Those who criticize it, would do well to examine it a little more closely.

## A Day in Montreal.

BY THE EDITOR.

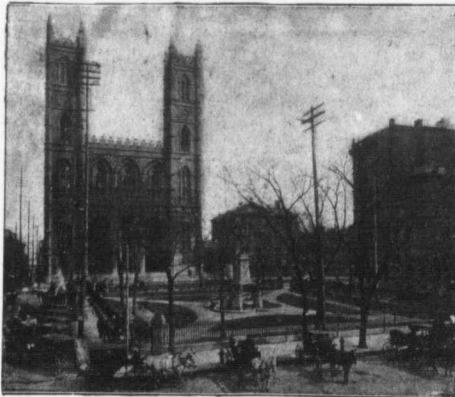
WHETHER a visitor is favorably impressed with Montreal or not depends to some extent upon the time of the year when his visit is made. If it happens to be in the summer he will probably vote it to be one of the most delightful cities he has ever seen. The ocean steamers coming and going from the wharves make the river front a



MONTREAL, FROM THE TOWERS OF NOTRE DAME.

most interesting place, and there is enough bustle and excitement for any one. Everybody takes a drive up the mountain side for the sake of the magnificent view which is obtained. It is worth going a long way to have the privilege of looking down upon the city and out over the lordly St. Lawrence. If there is any finer scene anywhere on this continent I have not looked upon it. One can probably see farther from Lookout Mountain, Chattanooga, but the panorama is not any more entrancing than the one that opens before the eye from the summit of Mount Royal.

Montreal is not nearly so interesting in the winter, when



NOTRE DAME CATHEDRAL, MONTREAL.

the streets are covered with ice and snow. There appears to be no law requiring householders to clean their sidewalks and so the snow is allowed to accumulate and pack down until in many places it is a foot and more in thickness. Occasionally there will be found a man who carefully removes the snow

from before his place of business, but it is no accommodation to pedestrians, as it is necessary to step down quite a distance to reach the cleaned walk, and then up again. It is desperately hard walking on such streets, and the wonder is that many accidents do not occur. The residents usually wear "creepers" on their rubbers which help them along materially. On the hills, ashes and sand are freely sprinkled, otherwise they would simply be impassable. Many of the streets in the lower part of the city are very narrow, and as the snow falls in great quantities it is perhaps impossible to keep the walks and pavements cleared, but in the more modern parts certainly something better could be done.

The buildings in the business section of Montreal are of a very solid and massive appearance, most of them being built of stone. Some of them are very sombre looking, and appear to have been erected a long time ago. Montreal is far ahead of Toronto in open spaces and squares. Victoria Square, Dominion Square, etc., are valuable breathing places, which add much to the attractiveness of the city. The Queen City of the West is, however, much ahead of its eastern rival in beautiful private residences. The cosy, comfortable, middle class house, with garden and lawn about it, which one sees so frequently in western cities, is conspicuous by its absence in Montreal. Land must be an important consideration, for nearly all the people live in terraces. A detached house is quite a rarity. These terrace residences are very plain and seem to be all modelled on the same plan. In almost all of them the kitchen and dining room are in the basement, and the amount of stair-climbing that has to be done is prodigious.

Montreal is essentially a city of churches, and its ecclesiastical architecture is one of its most striking features. If a stranger asks to be shown the sights of the city, the caddy will spend hour after hour in driving him from one church to another, and the trip will be found interesting, as here are church buildings larger and more magnificent than are to be found in any other city on the continent. The great French church, known as Notre Dame Cathedral, is one that every visitor goes to see. It has two galleries, one above the other, on three sides of the building, and is said to seat 10,000 persons. Like all public buildings, however, the capacity is over-estimated. A careful calculation showed that it has seats for 6,000, but if the aisles were used probably 4,000 more could get inside its walls. The interior is resplendent with gilt and tinsel, and is almost too gaudy to be impressive. The chapel in the rear is much more beautiful. All through this great church there are kneeling benches in the pews, which are frequently used in the services. If we are to go back to the old-fashioned method of kneeling in public worship, we shall have to make provision for it, as the Roman Catholics have done.

There are a number of large paintings in Notre Dame, some of which are not altogether without merit. The dozen or more altars are ornamented in the most attractive manner, although some of the pictures are anything but pleasing. In front of one altar I saw a painting showing lost souls writhing in the flames of purgatory, while angels were lifting some of the fortunate ones, who had been delivered by the prayers and contributions of their friends, from their terrible position.

The church of the Jesuits is a large and fine building, which is attended by great multitudes. The Cathedral of St. James, which is opposite to Dominion Square, is supposed to be an exact copy of St. Peter's at Rome, except in the matter of size. It is finished inside in white and gold and is very pretty. All of these Catholic churches are open every day, and people can be constantly seen going

in and out, spending some time in silent prayer before one of the altars. It must be a costly thing to keep these great structures heated continually in the cold winter weather, but they are always warm and comfortable. If one should

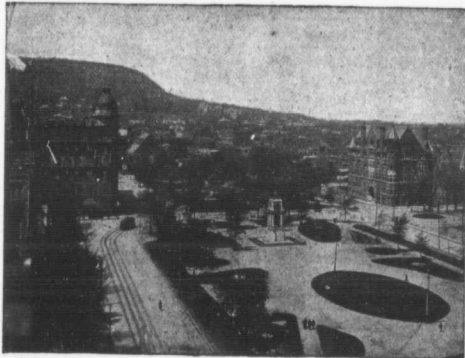
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take the fancy to look inside of a Protestant church, he will probably find them all locked up tight.

The wealth and influence of the Roman Catholic Church in Montreal must be tremendous. Great blocks of land in the most valuable parts of the city are owned by their ecclesiastical organizations, and all are free of taxes. Convents, colleges, and churches almost without number are under their control, and the great majority of the people are under the domination of the priests.

Protestantism is greatly overshadowed in Montreal and



DOMINION SQUARE, MONTREAL.

Windsor Hotel on the left, Y.M.C.A. Building on the right.

many of its churches have to struggle hard for an existence. Methodism does not enjoy the position that it holds in most large cities, but there are a number of faithful workers who have no thought of pulling down the flag. They are laboring hard in the face of much discouragement. St. James' Methodist Church is in external architectural appearance the most beautiful church in the city, and occupies a most commanding site on one of the main streets. If the Methodists of Canada could but see this magnificent building and look at the great congregation that throngs its aisles every Sunday night, surely there would be no difficulty in securing the needed means to free it from the terrible incubus of debt that rests upon it. Across the way from St. James' Church is the Methodist Book Room, under the charge of the veteran Mr. C. W. Coates, who has guided its destinies for twenty-eight years. If a stranger asks Mr. Coates which is the best book store in Montreal he is sure to reply, "The Methodist Book Room, of course." Considering the restricted constituency that this institution has, it has done very well indeed.

There are very convenient ways of getting about Montreal. The street car system is excellent, and the French-Canadian conductors are wonderfully polite and obliging. The cabmen are very numerous, and their rigs are almost exactly alike. One-horse sleighs, of the pattern shown in our illustration, are to be seen everywhere. The modern two-horse cab is practically unknown in Montreal. The cabbies are very attentive to business and courteous, although, like their brethren elsewhere, they know how to overcharge, and the stranger who engages them will do well, before beginning his journey, to make a careful bargain. We advise all our readers, who have not done so, to visit Montreal, and if possible to go in summer. A trip from Toronto down Lake Ontario and the St. Lawrence by steamer, and back by train *via* Ottawa, is an ideal trip.

## He Signed for Life.

A SHORT time ago a cabman in the city of Montreal was arrested for drunkenness while on duty, which is regarded by the magistrate as one of the most serious offences. The *Star* gives the following interesting account of how the "Cabby" was induced to sign the pledge:

"Banker," as we shall call him, was taken to police headquarters and in due time appeared before Mr. Recorder Weir. It was the same old story—the man was sorry; sorry for himself, and sorry for his family, and he would not do it again. His Honor said that he, too, was sorry—sorry for the public, who were likely to be run down and maimed or killed by just such men.

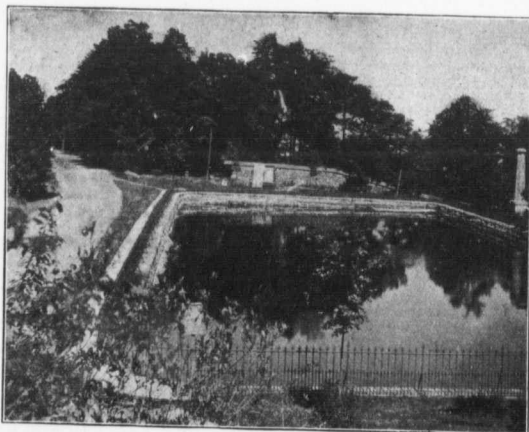
"Ten dollars and costs, or a month in jail, and your license to drive is cancelled," was the sentence.

"Banker" knew that there was no use arguing any further, and he paid his fine and went away. With a wife and three small children requiring bread and coal, the man knew that it was no use giving up without a struggle, so he went to Father Peter Heffernan, curate of St. Mary's parish, who went to the private "chambers" of Mr. Recorder Weir, and, asking for a few minutes of his time, pleaded for a favor. His Honor scarce knew what was coming, but he pointed out that as far as the work connected with his position was concerned he could grant no favors. If he could be merciful, where it was justified, he would be so. Then the story came out and the judge was touched by the pleadings of the priest.

The deposed jehu was sent for, and, shamefaced, he entered the room. "I'm inclined to give you another chance, but upon one condition," said His Honor, "you must take the pledge here, and you must give me your word that you will keep it."

"Banker" thought for a moment, and consented. Ever since he has been on the bench His Honor has been sending men away to take the pledge, with a promise that he might help them in some way, and ever since he has been doing this he has wondered just how they took that pledge. Some returned with a note from the priest or the clergyman, and some with a written pledge in their hands. He asked Father Heffernan to take "Banker's" pledge, and then leaned back to watch how it would be done.

"Down on your knees," said the priest. It was a command



RESERVOIR IN MOUNT ROYAL PARK.

that there was no mistaking, yet it was said kindly. In a twinkling the man was on his knees with the crucifix in his hand.

"Repeat this after me," came from the priest in solemn tones:

"I hereby promise," "I hereby promise," "God helping me," "God helping me," "that I will never taste a drop of liquor," "that I will never taste a drop of liquor," "as long as I live," "as long —"

"Oh, not that, not that, Father. Not that. Please don't make it for life." The priest shook his head and turned to the judge.

"I was afraid of that," said His Honor. "I was afraid he was not in earnest. We can do nothing with him. It must be for life or nothing."

"Please make it for six months—for nine months—for a year, but not for all my life," pleaded the man, as he rose from his knees and went towards His Honor. "I cannot say 'for all my life.'"

The judge was inexorable. He would not bend, and he wished his visitors good-day. "I am much obliged for your trouble and sorry for the result," said the priest, as he shook hands with the Recorder. "Banker" went forward and half held out his hand, with a word of thanks upon his lips for the chance given him. The hand was unseen; the opportunity seemed to be gone. With his head cast down, the man walked from the room and the judge settled to work on one of the half-dozen judgments that the Recorders are almost constantly preparing when they are on the bench.

A few minutes elapsed and there was a gentle knock at the door. Officer Burns put his head in and said that Father Heffernan wanted to come in again. He was admitted immediately and he said that his man had reconsidered. "Banker" walked in. The shame seemed to have gone from his face; his step was firm; his whole demeanor was changed.

The priest announced that his man was willing now to take

the pledge for life. Once more he was told to go on his knees before his God, and he was reminded of the great obligation he was taking upon himself. He again went through the ceremony. This time he went to the end and then solemnly kissed the crucifix.

As he rose to his feet the judge advanced and warmly shook him by the hand, wished him every success in life, and told him that he could again drive his cab.

The cabby took no chances on waiting for his chums to ask him to drink before he made his announcement. As soon as he reached the stand he told them that he had taken the pledge for life.

This was only a few days ago, but there is now an account opened with a city bank, and the man who has the right to sign cheques which releases that money is Mr. Jack "Banker."

The private reading of the Scriptures is a duty and a privilege that no Christian ought to neglect. As a matter of fact, he cannot neglect it without becoming impoverished in his religious life and experience. This is the source of his spiritual food supply. Every day, without fail, a portion of God's Word ought to be thoughtfully and prayerfully considered. Its truth needs to come into our desires and aims with the beginning of every day, and the influence of it will then abide with us in our thinking and in our acting. The Bible is God talking to us about duty, destiny and immortality. Its instruction gives us knowledge; its admonitions warn us of moral and spiritual danger; its promises strengthen and confirm us in love and hope, and its commandments tell us exactly what we must do to live in the favor of God. Without a habit of daily searching the Scriptures we can not know God's will concerning us.—*Texas Advocate*.

## French Evangelistic Work.

BY THE EDITOR.

THESE seems to be at the present time a revival of interest in our French work in the Province of Quebec.

The Epworth Leagues of the Montreal, Quebec, and Huntingdon Districts have undertaken to support Rev. W. T. Halpenny, who intends to give himself entirely to this department of missionary activity. The French Institute in the city of Montreal is crowded to overflowing, having eighty-five pupils, and thirty applicants had to be refused, when the school opened last autumn. Having an hour to spare in Montreal a few days ago, I visited the Institute for the first time, and spent a very pleasant hour in looking through the building. The pupils were all gathered together in one of the large rooms and rendered a couple of French hymns in a very creditable manner. They are as bright a lot of boys and girls as one would find in a month's travel. As nearly all of them understand English, the visitor was asked to "make a few remarks." It is said that these French children learn English with surprising rapidity. Some of those who came in last October without knowing a word of English are now able to chat in our language very nicely.

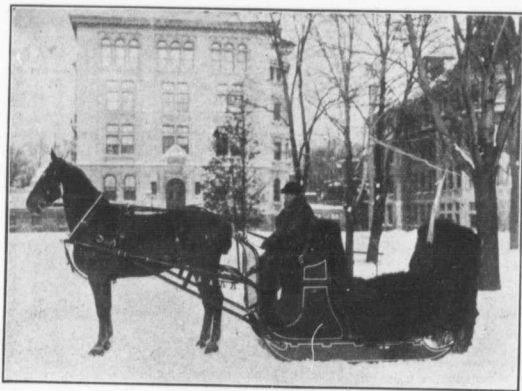
The young people are taking great interest in the Epworth League, which has been recently organized in the Institute. Many of them are earnestly studying the Bible, and take great delight in the religious services which are regularly held. A few weeks ago ten of the pupils were received into Church membership. The building is not at all large enough. Some of the sleeping apartments which were intended for four, have now six and eight beds in them, and the class rooms are in-

adequate for the work which is carried on. If the Institute could be doubled in size it would not be at all too large.

The Principal, Rev. P. Villard, is an enthusiastic Frenchman, who seems to be the right man for the place. He was born in France, and for some time occupied a position in the Government employ, but came to Montreal because of his love for the French evangelistic work. He has been connected with the school for six years, but has been Principal only the past two years. He believes the most effective way

to bring the truth to the French people is by colportage, and by holding services in halls, rather than in churches, according to the plan adopted by the McAll Mission in France. Many Roman Catholics will attend a meeting in a hall who could not be induced to go into a Methodist church. Mr. Villard believes that the time has come to push the French work with new zeal and energy. He thinks, with others, that evangelistic work can be more successfully done by English preachers with some knowledge of the French language, than by Frenchmen who have been converted from Catholicism. The latter are often regarded as renegades, and are not listened to with as much respect as those who have always been Protestants.

Rev. W. T. Halpenny, B.A., the new evangelist, comes from Manitoba, where he spent twenty years of his life. He commenced his ministry in that Province and graduated in Wesley College, Winnipeg. Ten years ago, when in Montreal, he saw an announcement of one of Father Chiniq's meetings, and the thought took possession of him that he ought to engage in a similar work. Through all his residence in Manitoba since then, he has not been able to get away from the impression that it was his duty to enter the French field, and

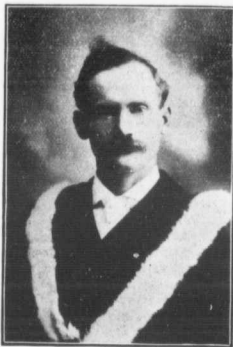


A MONTREAL CABMAN.

could find no peace until he decided to come East and offer himself.

During the past year he has acted as a colporteur of the Bible Society, and made 6,000 visits to French homes in Montreal, selling copies of the Bible, and distributing other religious literature. His method of work is somewhat new, as he does not propose to tie himself up to a small church or mission, but intends to reach the people by personally visiting them in their homes and bringing them as far as possible into contact with the Word of God. He says that the general attitude of the French Roman Catholics to the Bible is one of indifference and often direct opposition. The most frequent reply received when offering Bibles for sale is: "Our priest forbids us to read that book." And yet many are glad to get it, and read it carefully.

Mr. Halpenny impresses those who come into contact with him very favorably indeed. He is thorough in earnest, and evidently will not allow the difficulties of his field to discourage him. The whole Church should remember him in prayer.



REV. W. T. HALPENNY, B.A.  
French Missionary in Province of Quebec.



REV. P. VILLARD.  
Principal French Methodist Institute.

## The Young Woman in the League.

BY MISS ROSE WAKEFIELD.

THE editorial inch stick has marked me and my subject off into such a fragment of space, that before uttering a word, we are already struggling for room. It's not that I am unduly large in my ideas, but my subject is gigantic in its proportions.

Under the circumstances, I'm sure you will excuse me for declining to fill one line in demonstration of the patent fact that the young woman is in the League. Enter the front door of your own League room next Monday night, and if, until you reach the third seat from the back, you fail to find a man, it is no sign that you are either short-sighted or dreaming. The man is there, but he is not *everywhere* as is the woman. Neither is he the figure in the foreground, but rather the solid, stolid, stable background. Now I rather pride myself, that that last sentence is enigmatically diplomatic enough to smooth the fur of both sexes—hence we are ready for an amicable beginning.

Four heads and a bit of a tail and my sketch is done.

1st. The Young Woman in the Social Department—

Has an uncommonly good chance to *humanize* her religion, and dress it in a sensible everyday gown ready for work. She may not put emphasis upon the "sweet fields beyond the swelling flood,"—but she knows another song—

"This world's no blot for me,  
Nor blank; it means intensely, and means good."

Let God be thanked, I say, for this kind of a worker, to whom enough of the earth clings to keep her from soaring out of sight and touch of men and women, who need oft to be reminded that the Gospel of the Son of God is a gospel of good cheer, of everyday help, and of strong, human, friendly interest. If she has a fault, this cheery young Leaguer—and I rather think she has—it lies in her failure to make every *move count*. Her brightness must not degenerate into lightness. God—back of the hearty welcome, the kindly deed, the laughing word, makes them tell for eternity, and—nothing else will.

2nd. The Young Woman in the Literary Department—

Refutes a slur. Always she was free to serve, but free to

think. Not so. Now she believes that "new thought is new life"—her creed declares that "religion fertilizes the intellect as well as purifies the heart." Verily a piece of gloriolous heresy has come sweeping into our Leagues upon the skirts of this young woman! It isn't enough to be good—it isn't enough to dress well and look pretty. It's only enough to be spiritually, physically and mentally sound. If she has a fault, this

keen young member of the Literary Department—and I suspect she has—it lies in her failure to *spiritualize* every book read, every paper prepared, every address given. Don't tell me it can't be done, for there are no "cants" where God beckons. The Spirit of God is doubtless present in our League Literary meetings, but I fearlessly venture the assertion, that not once in ten times is His presence powerfully felt. The "opening exercises" are oft such lifeless gymnastics that not one spiritual muscle is touched. I dare not enlarge—but who has a better right than the young

woman of the Literary Department to "unite the pair so long disjoined—knowledge and vital piety"?

3rd. The Young Woman in the Missionary Department—  
Has her strong points. *Surely*. She can plan, and plead, and present facts. She can raise enthusiasm and money. She *does*, with skilled fingers, dissect the maps and the peoples, of the heathen world; and knowledge of hidden places afar is scattered in our Leagues with splendid prodigality, but (and I make the statement not as an outsider, but as an insider, not as a Pharisee, but as a prisoner at the bar) she has never yet really learned that knowledge and money, *without mighty prayer*, are as a pile of pine brush, soaked in oil, miles from a lighted match. The woman is not wholly responsible, you say? Verily I know it, but from the beginning she hath borne her own and Adam's share of guilt, and I am not careful this time to spare her. She is strong enough to right this wrong if she will.

4th. The Young Woman in the Christian Endeavor Department—

Knows more about *ruts* than any other member of the League—unless it be her brother in service. She insists upon variety in her food, she demands it in her dress, but she often doesn't even covet it in her department work. It would scarcely seem proper. The same old lookout rut, in which every stray sheep must trot home, the same old prayer-meeting methods, brightened by the same old hymns. God has manifestly blessed this department of our League work, but am I wrong in saying that two things hold back much of His outpouring?

(a) Unsanctified monotony (can be exchanged for sanctified variety).

(b) Failure to recognize the Holy Spirit as *Leader*, not assistant.

Only a line for my *finis*.

I am weary of separating the man from the woman, for verily in Christ Jesus "there is neither male or female." As Leaguers we need not more elaborate accoutrement—the send-off with its cheering huzzas is long past, and the stiff, steady march is upon us. If we fall out by the way it will be but for lack of one thing—Power.

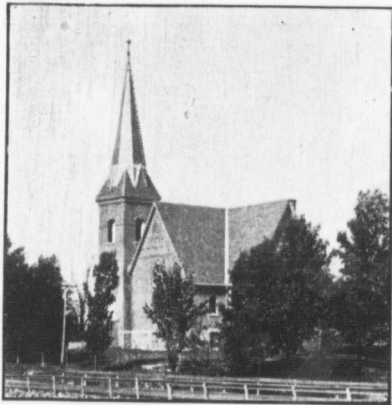
Paris, Ont.

BISHOP VINCENT evidently does not believe in the common distinction between things "secular," and sacred. This is a portion of the bishop's creed: "There are 365 Days every Year. There are 365 Holy Days every Year. There are 365 Holy Work Days every Year."

## An Eastern Beauty Spot.

BY THE EDITOR.

THE people of Ontario who have not travelled through the Province of Quebec can have no idea of the beauty of the "Eastern Townships," as they are called. The scenery certainly surpasses anything to be found in Ontario. Thriving towns and villages are to be found everywhere, surrounded by fertile farms and magnificent mountain ranges. The water supply is abundant and pure. Springs without number bubble up in the hills, and in driving through the country, every mile or two there is a spring of water



METHODIST CHURCH, KNOWLTON, QUE.

clear as crystal and cool as ice, pouring out from the roadside and providing refreshment for man and beast.

Nearly all the villages through this section are picturesque, and are usually supplied with water-works, electric lights and other city conveniences. Perhaps the prettiest place of them all is the village of Knowlton, situated on Brome Lake, which has become quite a noted summer resort. The lake is five miles long and three miles wide, nestling among the mountains, with woods, lawns, gardens and cosy residences around it. Branching out into the country in every direction are splendid roads for driving or bicycling, and kept in perfect condition. One of the loveliest drives is around the lake, a distance of fifteen miles. The road winds its way through trees and woods throughout almost its entire length, with the lake nearly always in sight.

It is not surprising, therefore, that Knowlton should be a popular summer resort, in view of the natural beauty of the surroundings, and the fact that the lake provides splendid boating, bathing and fishing. During July and August the hotels and boarding houses are crowded, and almost every residence has one or more visitors.

Every year a "summer school" is held here for ten days, under the auspices of the Brome County Sunday-school Association, and participated in by workers of all the Evangelical churches. It is always an occasion of great interest and profit. Special attention is paid to Bible study, and methods of Sunday-school work. It is a splendid idea to combine a summer outing with self-improvement in this way.

The Methodist church in Knowlton is a very pretty building, both inside and out, and occupies a prominent site in the village. Rev. W. H. Stevens is the popular pastor, who in addition to his ability as a preacher is gifted in song, leading the singing at the summer school.

One of the most prominent institutions in the village is known as The Pettes Memorial, which is a public library and reading-room, probably unequalled in size and completeness by any similar village building in Canada. On the first floor is a library containing 2,000 volumes, and also a reading-room and conversation room. The second floor contains a large hall for holding concerts and literary entertainments. The whole institution, which cost \$10,000, was presented to the

village by Mrs. Pettes in memory of her husband, Mr. Nathaniel Pettes, who was for many years a member of Parliament, and who occupied many other important positions in the community. Mrs. Pettes has not only erected the building, but maintains it at her own expense. How much better a memorial of this kind is than a costly monument of marble out in the cemetery, where it can do no one any good!

In connection with this institution there is a Literary Club, which subscribes for twenty-five high-class magazines. It must be admitted that the Eastern Townships in the Province of Quebec are far away ahead of Ontario in regard to literary culture. Almost every town and village has its "Literary Society" with regular weekly meetings for debates, essays and discussions on important questions. The most intelligent people from all the Protestant churches are invariably members of this organization.

## A Bear Story.

BY REV. S. A. STEEL, D. D.

PRESIDENT ROOSEVELT has been bear hunting in Mississippi. And that reminds me. He was in my old haunts, and though I may not have given him any pointers in regard to hunting bear, I could have told him some big yarns that were true. I lived in "The Delta" during "the war"—O, I mean the sure enough war we had between the North and South. It was a much wilder country then than it is now, and there are many parts of it now as wild as when Columbus first sighted the Western hemisphere. During the years of 1863 and 1864 nearly all the men from our part of the country were away in the Southern army, and all kinds of wild animals, wolves, panthers, and bears, multiplied immensely, and became very troublesome and dangerous. I had a gun, but I had to keep it hid to prevent it falling into the hands of the Yankees. I oiled it well, wrapped it in a piece of blanket, then in a piece of oilcloth, and slipping away from the house one night after dark, I put it in an old hollow log in the cane-brake. It was safe there, but of little use.

Bears, or Mississippi bears at any rate, are very fond of roasting ears. They are worse than hogs in a cornfield. So during two or three weeks of the midsummer in 1863 and 1864, it was very regular business to take a gang of niggers and a fine pack of dogs, (thank the Lord, the Yankees left us our dogs) and go out about midnight to patrol the cornfield. The bears usually entered the field about midnight, but sometimes they got in ahead of the schedule, and often we ran as many as half a dozen big rascals out of the corn in one night. As a rule if they did not have their young with them, they hustled away as soon as they got wind of our coming. Our dogs were well trained, and would not attack a bear with cubs. We could always tell by the actions of the dogs whether the little scamps were with their mothers.

If they were, we set up a furious racket, but gave them plenty of time to clear out. If it not a wonderful example of Divine wisdom that implanted in the nature of such a surly beast as the bear such a powerful love for its offspring! All God's works do praise Him.

But I started to write about my bear hunt. One day, I think it was in '64, I ventured to bring my gun out of its hiding place about sundown for a hunt. My companion was Dennis. Dennis was my *alter ego*, my shadow. O, that nigger! I never knew Dennis was a slave until after the war brought up the question. We played together, ate together, slept together, with never a thought of social equality or inequality. If I had candy, Dennis always got some. If I had an orange Dennis usually got half of it. If I got a licking, so did Dennis, for we were usually yoked



REV. W. H. STEVENS.  
Pastor Knowlton Methodist Church.



together in mischief as well as innocence. So on this occasion, Dennis and I went out for a bear hunt. I shouldered my gun, Dennis an axe. We said we were going for "coons." We found bear.

After hunting until late in the night, and finding nothing, we came to where two roads met. Both roads were merely narrow lanes cut through the great forest and dense jungle of cane-brake; but where they came together there was an opening in the thick branches overhead, and through this opening the silvery light of a full moon cast a pale radiance around, and wrought each bush into the image of a ghost. We stooped in that open space to discuss whether we would continue our hunt, or give it up and return home. The silence of the night in that vast forest was oppressive, unbroken save by the hoot of a distant owl in the cypress glades of Eagle Lake, or the still more distant, dismal and intermittent howl of a lone wolf in the reedy thickets along the shores of Horn Lake. As we stood there half affrighted by the shadows and the silence, I said:

"Dennis, suppose a bear was to come up on us here?"

"Pshaw, Mars Sam, ef a bar comes I ain't afraid of no bar. I'll do just so"—raising the axe as if to strike—"and split his skull."

Dennis had hardly finished when there was a sudden noise of breaking cane and rustling bushes at the roadside, and the next moment a big bear broke right into the road, not twenty feet from where we stood. Startled to discover us, he sud-

him he was a preacher. No, sir, don't you get that down wrong! I never associated with a negro, slept with one, or eat with one. I said Dennis was a "nigger." He was about my age, and no amount of money could have bought him, because his mother was an old family servant, and when she died my mother took special charge of Dennis, and raised him like one of the family. He was as black as tar, a genuine "nigger," I tell you.

I wish the Negroes well, but I loved "the niggers." They are nearly all gone now. Here and there they linger, wrinkled and bent, and with the frost of age on their wool; but you can always tell them by their politeness and good breeding.

"Teddy" and his bear hunt in the Mississippi cane-brake reminded me of the tilt Dennis and I had with bruin in the brush.

Lumberton, Miss.

## The Civic Relations of the Christian.

BY MR. I. HILLIARD.

THE Franchise lies at the root of all true civilization of today. That right which has cost the sacrifice of thousands of lives to obtain, the denial of which precipitated the South African war; that right which is so inalienable and so inherent in the citizenship of the Briton everywhere, should stand inviolate in the heart and soul of every Christian. The grossest insult that has ever been offered to many a man, to many a poor man, too, has been the offer of money or other consideration to induce him to vote against his principles and his conscience. Would it were so with every voter. What is the proper attitude of every Christian? First, he should look upon the franchise as God-given, and he should exercise it in the fear of God, in the light of His Word, and under His providence. We usually understand the former two, but we all need instruction under the last.

God's providence—What do I mean by exercising the franchise in the light of God's providence? I mean this. I am placed here in Canada where there is party Government. I belong to one party or the other, or ought to do so. For these two conditions I am not responsible, and it must be borne in mind in the exercise of the franchise. For I lay it down as a principle, that the Church, the State, the party, the family, the man, is purified from within. No man ever accomplished much by changeableness. With this premise I assert as a first principle that every Christian for whom he will have to vote. If the Christian does not attend the caucus, the primaries, and the party nomination, if he does not exercise his powers there, the powers of evil will. The great laxity of the Christian at this point has resulted in throwing the civic and State Governments into the hands of immoral men. How often we read of what the machine does. How it captured the delegation and secured the nomination. This could not be done if all Christians were alive to their duty, and took time to attend to this very important right of citizenship.

Rev. Howard E. Grose says, in his address to the Christian Endeavorers of America: "If you have a vote, do your part to secure candidates for every public office who will stand for the enforcement of the law." If the Christian loses his opportunity here, his hands are wonderfully tied when the ballots are being cast. If he has done his best in the caucus, and obtained a good man, then, whichever party wins, a good man is elected. If he is unsuccessful and an unfit representative selected, it may be that the principles of one party as against the other are so slight as to warrant the Christian in leaving his party and voting with the other side. But, as a rule, much more is accomplished by working from within than by flopping from one side to the other, and the losing of weight with both. I am glad to say, that now a candidate's respectability is a great factor in his nomination.



THE PETTES MEMORIAL BUILDING, KNOWLTON, QUE.

denly stopped, rose on his "hind legs," and with his big red tongue lolling from his mouth, stood staring at us in the moonlight. That is all I remember about that bear. Far sooner than I can tell it, Dennis and I had concluded to go home. My gun went one way, Dennis' axe another. By intuition Dennis and I struck the road homeward, I in the lead. It was dark as Egypt, and I had not run far until I struck my toe (I was bare-footed, of course; it was war time, you understand, and shoes were a luxury few could afford in Dixie). I struck my toe on a root, and fell sprawling in the middle of a mud hole in the road. Before I could get up, Dennis fell on me. I thought it was the bear, and for a few moments Dennis thought he had run afoul of a wildcat. We recovered consciousness, and besmeared with mud from head to heel, resumed our headlong retreat. I was lame, and before I got home my foot pained me fearfully. When we got to a light, I found I was minus a nail on my big toe. I suppose I left it in the mud hole. I know it was several weeks before I got another.

The bear? I don't know what became of him. Early next morning, Dennis and another "nigger" went to the scene of action and recovered my gun and the axe. O, of course, we were not afraid of bears; but then you know we were looking for coons.

Dennis? Poor fellow. The Yankees set him free, he ceased to be "a nigger," became a "Negro," and the last I heard of

Having done his whole duty in the caucus, or the primary, and cast his ballot under the three principles above pointed out, his duty is not yet done. There still remains the necessity for legitimate agitation for good laws by means of attendance at public meetings, private conversation, distribution of literature, and all public ways that may present themselves.

The duty of the Christian may be divided into three heads: (1) Obey the Law yourself. (2) See that the Law is obeyed by others. (3) The assumption of civic responsibility.

1. *Obey the Law yourself.* Carlyle says: "Make thyself a good man and then thou mayest be sure there is one less rascal in the world." Paul says (xiii. Romans): "Let every soul be subject to the higher powers for there is no power but of God, the powers that be are ordained of God." One might lay it down that so long as the Government rules according to the Constitution, and observes the compact between it and the people, as set forth in the Constitution, the Christian is bound to obey such rulers, and any changes required in the Constitution ought to be brought about by wise and legitimate agitation and education.

2. *See that others obey the law.* A Christian cannot see the law broken with impunity, and carry an easy conscience. He ought to have backbone enough to tell his neighbor that he is breaking the law, and, if he persists, he will see that he is prosecuted. And, just there, permit me to say, that if we had a prohibitory law to-morrow, that is not enough. A mere law will not take away a man's appetite, but every Christian should be as ready to act, on seeing or knowing of an infringement of a prohibitory law, as he would if he knew his neighbor's hens were being stolen. But will he? He is afraid of being called an informer, and many a minister feels that the Government who enacts a prohibitory law must enforce it. But who is the Government? Who enforces the law when hens are stolen or a private person is injured? Is it not the citizen or some citizen? Any law to be enforced must have the hearty endorsement of the community. That community must be willing to be bound by that law, or the law must be inherently right and win its widening way.

3. *The Assumption of Civic Responsibility.* Professor Bryce, in his "American Commonwealth," devotes a whole chapter to "Why the Best Men Do Not Enter Politics." His reasons are various, and among them he points out that in America there are more easy and attractive openings into other careers than in most European countries. Men have plunged into business, and have not time to assume and attend to the duties of the State, and, therefore, oftentimes disreputable men have control of our large cities. I once heard a most clever lawyer say he never entered town politics, because he felt he could earn more money in the time he would have to spend therein than the other fellows could tax him. Samuel B. Capen, LL.D., says: "With the steady drift of population from the country to the cities, in twenty-five years, at the present rate of increase, the cities of the country will throw the majority vote; they will be held for righteousness in order to insure the safety of the country. This is the work of our young men, for their standard will determine its citizenship." And there is suggested the formation of Christian Endeavor Civic Clubs, with a view to the study of city problems and civic government. Many young men know very little of how the mayor and aldermen of our cities, or the reeve and council of our towns, are elected. The assumption of civic responsibility, of course, pre-supposes a preparation for that responsibility. The Leagues ought now, as they have been well established, devise ways and means to enable young men to acquire a knowledge of how best to perform those duties which I have attempted to outline. There should be a campaign of information. I am pleased to know some of our Leagues have a Committee on Information. That committee could very well gather such information and lay it before the League. But concrete action will be wisest. For instance, how many of the young men who are about to cast their first vote know anything about their town's charter, their school board, the rules and governing bodies of the gas, electric light and water works systems. Then, again, how many of our young Leaguers—voters—who do know something about these things, can stand up and express themselves in public in fair English on those questions? What has his experience in debate? And supposing some of our young Leaguers, twenty-two years of age, say, were elected to the town council, how many of them could write out a formal motion? Such knowledge may be acquired by debates,

essays, evenings devoted to special subjects. One of the most entertaining evenings I ever spent was while I listened to a debate in our League on "Single v. Multiple Tax."

In conclusion, I wish we could impress on our young people the value and importance of our citizenship. It has cost much in blood and treasure. It is lightly prized. Two to five dollars purchases many a man. Were he transported for a few years to Russia or Finland, Turkey or Armenia, and then allowed to come back, I think for many generations he and his descendants would fully prize what is now so lightly esteemed. And if we could see the beauty of Christian citizenship; that citizenship that breathes the Fatherhood of God and the brotherhood of man—that is opposed to all oppression and cruelty; that aims to adjust the rights of capital and labor; that makes every man a citizen of the great family of man, irrespective of color, race or nationality, and if our Leaguers would aim at this and possess it, then the motto, "I am a Christian Subject of Great Britain," would have a deeper, broader and fuller meaning.  
Morrisburg, Ont.

## "What's the Matter With Alberta?"

BY REV. JOHN McDUGALL.

WHAT'S the matter with Alberta? And from the 19th parallel even to the banks of the Peace, nature answers through many voices: "Alberta is all right. She's all right!"

From the middle and southern portions, where

### THE GREAT PLAINS

rule, the answer comes clear and loud: "We are the pasture lands of this Dominion for ages. We bred and fed those countless herds of buffalo. Winter and summer our grass and climate were their food and shelter. In million herds these roamed. They are gone, but our capability to breed and feed has not changed. Nay, with the help of careful man we can do much better than ever in the past, with the blessing of the Lord we can furnish beef and mutton and hides, and butter and cheese for the larger markets of the world. Alberta is all right." Thus these plains have truly answered.

And from the north the great farm lands where

### WOOD AND PLAIN

alternate reign, there comes the cry: "We are many. Our soil is rich. Snow and rain and dew combine to make our moisture sure, our sun is hot and clear. Where men have sickled us with steel, we have smiled in turn with grain and crops of many kinds. Let man but tickle more, and some day we will laugh out loud and strong, and lands afar will feel our mirth. We are large and broad. There is room for millions on our breast. Alberta, we are part of her, she's all right!"

And while we have been listening to these agricultural strains, another also full toned and liquid in its notes takes up the song. There are the many

### RIVERS SMALL AND BIG

which are mountain fed and perennial in their flow: "We will vouch for Alberta. She is our mother. We are her many-voiced children, with rill and rapid and fall and flood. We rush down her slopes, and make all that has life within her either sad or glad (more often glad). We saturate and sanitate, and irrigate, and evaporate all through the land. We are always fresh and young and strong. We can be dammed, and turned and handled, and won, and made stronger. Our power may be localized and multiplied. We can, with the help of a man's brain, make land that is dear at a dollar per acre cheap at one hundred. We can be lifted and shifted and tickled until great regions are damp with our sweat. Oh, yes, we rivers with our golden sands and constant flow believe in Alberta. She is all right."

And while Alberta's myriad rivers rush on we look up

### TO THE HEIGHTS

from whence they come, and lofty foothills and grander mountains in high-keyed notes sound forth their faith in Alberta. "She is sound. We are here to give her weight and strength. We will furnish grass and timber, and lime and

coal, and mica and copper, and iron and silver, and gold. We are as yet, so far as man is concerned, great unknown quantities. In us are hidden wondrous stores of power and plenty. Moreover, we are her reservoirs of moisture. We wring the clouds and they drop fatness. We will furnish for all time to come scenes of changeable beauty and grandeur and glory. We will lift Alberta's people heavenward, and thus bless both mind and soul. Nay, verily, we will believe in Him who created us for mighty purpose, therefore we will believe in Alberta. She's all right!"

#### A TRIO OF FORCES.

And now there comes a trio of heavenly and terrestrial forces—sun and air, and climate. The sun says, "Alberta, she is the gem province in your grand Dominion. She stands highest in my esteem, she comes to meet me a long way up. She welcomes my glance, and is glad of my smile, therefore I reveal myself to her as to none other. I drop halos on her mountain peaks and soft caresses on her foothill summits. I glide through her valleys and spread myself over her broad prairies. I shine into her forest glens. I quicken her rich soils. I multiply her grasses, I harden her grains. I raise large portions of the waters of her many rivers and lakes, and send them to her mountain basins to again and again overflow and continue without rest their life-giving work. Oh! Alberta is one of my queens, on her broad and lofty expanse I have free course and am glorified."

And now comes air, that wondrous force which fills high Heaven and fain would penetrate all the earth. "Alberta, she's all right. She gives me a fair field. Seated on the summit of the continent, her altitude allows me full swing. I oscillate east and west, north and south, I catch nowhere, I go everywhere. Alberta's position is such that I seldom need to rest. In her my normal state is movement. Therefore I am not spasmodic nor yet revolutionary. Here I do not need to become a blizzard, or tornado, or cyclone; Alberta keeps no corsets ready-made for me; in her I am free, and more, am happy. She's all right! Alberta is all right!"

And last, but not least, comes dame climate. "Alberta is my home; she is my favorite; in her I have full opportunity for full development. Her conditions are most favorable to my well-being. A northern land free from ague and miasma, and equatorial heat. A lofty land lifted far above the scum mists of lower earth. A land full of flowing streams. A land rich in great floods of glorious sunshine, gifted with pure air in constant circulation, having such variety in longitude and latitude, and altitude, that she becomes as nature's laboratory to produce me, 'Dams Climate.' In such quality do I come forth that I cannot help but bless all who come within the scope of my embrace. Alberta is all right!"

Then give her rope,  
She's full of hope,  
And let her swing,  
And all her people sing,  
God bless Alberta.

The bonny filly  
Give her head,  
And let her go.  
With Federal "slack,"  
And Territorial "whack,"  
God bless Alberta.

She's big and strong,  
She's broad and long,  
She is no clown,  
She'll gem the Crown,  
God bless Alberta.

Her farms are good,  
Her grass is food,  
She has metallic ring;  
She has climatic swing,  
God bless Alberta.

She'll breed grand men,  
Her aid is clean,  
Her blood is pure,  
Will help the nation cure,  
God bless Alberta.

May she gang her gait,  
The Lord, He keeps her fate,  
May millions come,  
She'll make their home,  
God bless Alberta.

Calgary, N. W. T.

## Be Consistent.

YOU will not join a Church because of inconsistent Church members! Consistency, then, is the word you wish to emphasize. Very well. Here is the world of trade and commerce. To-morrow, merchants will adulterate their goods, traders will tamper with their weights, milkmen will water their milk, drapers will sell cotton for silk, clerks will steal money from the bank, and the whole kingdom of trade stands for hypocrisies and lies. Since you do not care to associate with hypocrites, withdraw from business, and pledge yourself never again to enter the kingdom of commerce. If inconsistent members keep you out of the Church, why do not inconsistent members keep you out of business? Here is the kingdom of law. To-morrow, lawyers will be tricksters. They will suborn witnesses. They will conceal evidence. They will deal in subtleties. But because some lawyers are unprofessional, will that compel you to stand aloof from the study of jurisprudence? Here is the kingdom of love and marriage. To-morrow some man will play false to his marriage vow, and some woman will profane the holiest sanctities, and those who have solemnly pledged themselves to the law of love will stand forth clothed with hypocrisy as with a garment. But does their inconsistency mean that you can never found your home, and that you can never stand at a marriage altar, and never swear fealty in the name of an eternal friendship? Why, there are spots on the sun, but we need the sun for harvest. To be consistent, you must give up the Venus de Milo, because there is a flaw in the marble. We must pull down the Parthenon, because there are black stains on the columns. Now, something is wrong in the man who refuses allegiance to the Church because of inconsistency, but turns around and gives allegiance to a hundred other institutions, in the very face of greater inconsistencies.

The time has gone forever for men to plead the bigotry and bad lives of the unworthy disciples of a Master who confessedly is worthy. Peter and Judas were not Christian and misrepresented their Master. But in that hour of misrepresentation they ceased to be disciples and became hypocrites. Let all those who dislike hypocrisy leave immediately the company of Judas and Peter with his denial and join the ranks of the other ten. We grant that there are men outside of the Church who are better than some in the Church. Now and then a youth appears in the realm of art who is blessed with such native genius that instinctively he understands the laws of drawing and perspective and the laws of harmonious color. And side by side with him is another youth who for years has been in the school under a great artist-master, and after long drill can scarcely equal his brother who is self-taught. But shall this gifted youth who has received so much from his parents and his God declaim against his father, or despise the school of art?

There are many poor pupils in schools and colleges, but when you find some youth who is far from being the ideal scholar, do not rail against the college and the university. The poorer the scholar the more necessary the maintenance of the school in which he studies. Not otherwise, if men in the Church are sinful and weak and full of error, it is the more necessary to strengthen the Church, that manhood later may be strengthened. Unconsciously, he who urges the inconsistency of Christians and rails against their errors, has forged a weapon that turns against himself.

How ungenerous are all these excuses, as well as how wicked! We live in God's world. He hath fitted up this world-house as no prince hath ever fitted up the halls of a palace. We breathe His air, are warmed by His summers, we feed upon His harvests, we are pilgrims who stoop and drink at His fountains. The angel of His providence goes before us to prepare life's way; the angel of His mercy follows after us to recover us from our transgressions. And how shall men meet such overflowing generosity save with instant obedience? What mark across the page or memory so black as the mark of ingratitude!—*Newell Dwight Hillis.*

Not long ago a young man got converted. One of the first and visible signs of his regeneration was the fact he began to sit beside his father in the family pew. Go and do thou likewise, young Epworthian! Filial duty, Christian spirit, good form, are all found in the divine commandment, "Honor thy father and thy mother."

## Anecdotal.

### A Vain Horse

There is good warrant for saying that "The horse is a vain thing," but we can hardly credit to its vanity this strange story from a London weekly:

"All was bustle in the barracks; the inspecting officer of the district had made a surprise visit; but at last the regiment was ready in the barrack yard, with its old sergeant-major on his old horse (both having been in the regiment beyond memory) to lead. The word was given, but the old horse would not stir; his master with grief spurred him, men rushed from the stable and pulled and pushed him, the colonel rode up, using language enough to move any horse, but ineffectually.

"Presently the old wife of the old sergeant-major heard the row, snatched something from a peg, and rushed out. The old horse had been watching, saw her coming, freed himself from his persecutors, advanced meekly to meet her and held down his head, while she fastened his 'front' round his ears with a graceful curl on the forehead. It had been made out of his tail when he became bald, and he always wore it on state occasions. It had been forgotten this time in the hurry, but he was not the horse to go without it."

### A Little Gentleman.

He was a tiny little fellow, surely not more than five years old, and, as he called his afternoon papers at the corner of Twelfth and Market Streets, many people gazed at him with mingled amusement and pity. He had long, brown curls, wet with the drenching rain; and his shrill little voice had a baby lisp. A very stout, elderly woman, apparently weighing close to two hundred pounds, paused at the south side of Market Street, and looked askance at the miniature river of slush and water and at the passing procession of waggons and trolley cars. The little newsboy was quick to size up the situation. Running up to her, he exclaimed: "Don't be afraid, lady; I'll help you across." Reaching up his tiny little hand, he clutched her by the arm, and together the pair threaded their way to the opposite curb. Then the stout woman opened her purse, gravely handed the little fellow a coin, and disappeared into the Reading Terminal.

### By the Power of a Poem.

The following pretty story is told of Will Carleton, the popular poet:

In a hotel, some years ago, Mr. Carleton asked for his bill. "There is no charge to you, Mr. Carleton," said the proprietor.

The author naturally inquired the reason for such unusual treatment, and asked again for his bill, but was again refused.

"But," protested Mr. Carleton, "I don't know you."

"Mr. Carleton," said the landlord, "some years ago, my wife and I had serious differences and we finally decided

to separate. We had been married a good many years. I sent for a lawyer, and he drew up an agreement about our property and how it would be divided. Just about that time, I read your poems, 'Betsy and I Are Out,' and 'How Betsy and I Made Up.' I was struck hard by the poems, and I took them to my wife and read them to her. She cried, and—well, we've been together ever since, and there'll never be a bill for you in this house, Mr. Carleton."

### Latin or Ditching.

The following story is credited by the *Christian Standard* to John Adams, the second President of the United States:

"When I was a boy I used to study Latin grammar; but it was dull, and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could stand it no longer, and, going to my father, I told him that I did not like to study, and asked for some other employment.

"My father said: 'Well, John, if Latin grammar does not suit you, try ditching. Perhaps that will. My meadow yonder needs a ditch, and you may put by Latin and try that.'

"This seemed a delightful change, and to the meadow I went. But soon I found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it.

"I dug next forenoon, and wanted to return to Latin at dinner; but it was humiliating, and I could not do it. At night toil conquered pride, and, though it was one of the severest trials I ever had in my life, I told father that if he chose I would go back to Latin grammar.

"He was glad of it; and if I have ever since gained any distinction, it has been owing to the two days' labor in that ditch."

### The Same Old Cat.

James Whitcomb Riley tells the story of a "much-aggravated, unappreciated lad" who made up his mind that he would not stand the restrictions of his heartless parents any longer, and so early one morning he ran away from home.

All day long he played down at the old "swimming hole" with the other boys, making a raid on an orchard at noon to stifle the pangs of hunger. At night, when his companions went home, he was left alone, "with a lump in his throat that hurt worse when he didn't notice it than when he did." As it grew dark he "oozed" toward home. He climbed the back fence into the big back yard which had such a "homey" look that he had never noticed before. After roaming around getting acquainted with his home that he had left so long ago, about twelve hours since, he wandered into the sitting room where father was reading the evening paper and mother was sewing.

They took no notice of him, and he sat down on the remote edge of a chair and waited to be recognized. He could hear

the boys playing out on the commons their nightly game of "town-fox," but he didn't want to join them, he just wanted to stay right there at home forever. The clock ticked, O, so loudly, but otherwise the silence was so deep that it was painful. Finally, when it became more than he could bear, he cleared his throat and mustered up courage enough to say, "Well, I see you've got the same old cat."

Bless the boy! Home was not so bad after all. He was a homeless boy one whole day, and it seemed an age.

"Be it ever so humble,  
There's no place like home."

Boys, do not undervalue your home. You'll never have another like it. The time will come soon enough at the best when you will have to leave it and go out into the world to carve a name for yourself, and it will never be quite the same afterward.

### A Shrewd Collie.

A London gentleman, who had a beautiful collie, provided him with a collar on which the owner's name and address were engraved. On being asked whether this had ever served to bring the dog back to him, he told the following interesting incident:

"On one occasion I lost Scotti in Piccadilly. You know how much I rush about in hansom cabs, and Scotti always goes with me. We travel many miles in a week together in this way; but on this occasion I was walking, and missed him. Search was in vain. The crowd was great, traffic drowned the sound of my whistle, and, after waiting awhile and looking elsewhere, I returned to my suburban home without my companion, and sorrowful, yet hoping that he might find his way back.

"In about two hours after my arrival a hansom cab drove up to the door, and out jumped Scotti. The cabman rang for his fare, and, thinking he had somehow captured the runaway, I inquired how and where he found him. 'O, sir,' said the cabby, 'I didn't hail him at all. He hailed me. I was a-standing close by St. James' Church, a-looking out for a fare, when in jumps the dog. 'Like his impudence,' says I. So I shouts through the window, but he wouldn't stir. So I gets down and tries to pull him out, and shows him my whip; but he sits still and barks, as much as to say, 'Go on, old man.' As I seizes him by the collar I reads the name and address. 'All right, my fine gentleman,' says I. 'I'll drive you where you are wanted, I dare say.' So I shuts the door, and my gentleman settles himself with his head just looking out, and I drives on till I stops at this here gate, when out jumps my passenger, a-clearing the door, and walks in as calmly as though he'd been a regular fare.' I gave my friend, the cabman, a liberal fare, and congratulated Scotti on his intelligence—be it instinct, or reason, or whatever it may be—that told him that hansom cabs had often taken him safely home, and therefore a hansom cab would probably do so again, now that he could not find his way and had lost his master."—*Boston Herald.*

## Quiet Hour.

### The Temptation.

BY REV. H. W. VARLEY, M.A.

Consider the circumstances under which the Saviour went into the wilderness to be tempted of the devil. He was led—and He was led of the Spirit—the same Spirit as that with which He was anointed to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bound. It was the Spirit of the living God—the third person of the Trinity, the spirit that is now in the world breathing the purpose of the Father and the Son, and carrying to completion that purpose of human redemption through Calvary's Christ. The same spirit is to-day waging inveterate warfare against the Evil One in the hearts of men, evangelizing the world, subjugating the kingdoms of the world to the dominion of Christ. That this Spirit should lead Christ, at the beginning of His ministry into the wilderness to be tempted of the devil presents apparently a striking strangeness of contradiction.

Do you think the Spirit ever led you apart that you might be tempted of the devil? Let us see whether there is any appearance of reason in this question. If you are to be tempted by some external thing where would you prefer to have the experience? Where the enemy is able to come in upon you like a flood and present before your very eyes in actual experience the thing which tempts you—or, if you are to be tempted at all, will you have it upon the arena of imagination, where you may contemplate it before you actually yield to it? And if the imagination is to be intensely real, where shall this arena of conflict be located? Shall it be amid the busy cares of the world—its din and strife—where men in multitudes are calling you on every side—or where you may calmly contemplate the circumstances, where you may weigh the *pros* and *cons*, the advantages and disadvantages—where you may have an opportunity of marshalling the spiritual forces of Jehovah to your aid in quiet prayer at the throne of grace?

The temptation of Christ in the wilderness was one which haunted Him, we believe, from the beginning of His ministry to the very end, for it found its base in the great object of the Saviour's life, viz., the conquest of the human heart and so of the world. He had just been anointed with the baptism of the Spirit, in whose power He was to meet all such temptation. Was it not natural that the Evil One whose power that Spirit was to overthrow should at once advance to the attack, to prove His armor and His weapons at the very outset? In this wilderness was the first great battle between the Son of man and the Devil, between Christianity and the powers of darkness. It was an ambush, a strategy, a strong descent upon Him ere he had been tried. But He obtained the victory. Every advance toward the death and the grave of the Saviour involved, we believe, a similar conflict. But thank God, victory

was always His. One of the last great conflicts of His life was in the Garden where the tempter sought to turn Him aside from His purpose of the world's conquest by the bitterness of the cup He must drink; but though He prayed, "Father, if it be possible let this cup pass from me," He was able to add, "nevertheless, not my will but thine be done." Gethsemane was the climax of which the wilderness was the beginning. The spirit knew that this first conflict was to come at once, and that Jesus would meet it better unharassed by the presence of men. Hence He was withdrawn by the Spirit into the solitude of the wilderness to fast and meditate, and in His humanity to commune in prayer with the Father. And is it not here where the follower of Jesus is to gather strength? Not perhaps in the wilderness, but in prayer and meditation and in private, secret, solitary communion with God. How else can the spirit of God within us lift up a standard against the Evil One when he comes in upon us like a flood?

Priceville, Ont.

### Harmony.

Transmitter and receiver must be in tune with each other if the message shall pass between them. They have come to that point of discovery in wireless telegraphy. Ah! must dull copper and brass be brought into harmony if we would have it sensitive to electrical impulses, and shall human hearts expect to understand and be moved by the great impulse of the divine Heart above, save as they bring themselves and keep themselves in harmony therewith? The most ancient wireless telegraphy is from heaven to earth, but we cannot expect to be sensitive to it until we who receive are in spiritual harmony with Him who sends. The thrills of spiritual desire, the throbs of spiritual affection, the promptings of divine impulses, may pass by us unnoticed and unfruitful if our spirits be not in sensitive harmony with them. There is a heavenly teaching that flashes from God to man, but only those men hear it whose hearts and lives are in accord with the spirit of the Teacher. Is that not what Jesus meant when He said, "if any man willeth to do His will, he shall know of the doctrine?"—*S. S. Times*.

### Pray for the Pastor.

There are some things the young people cannot do; and, again, there are some things they can. They cannot be the main support of the church financially, possibly, but they can do other things equally profitable. Money is power; but prayer is a greater power. The one who has not to give largely may be able to pray mightily. If there has been one thing more than any other which has helped, strengthened and comforted me in my work as pastor, it has been that the young people have never failed to pray for me. No, a very few times they forgot, and the emptiness, the loss, the pain of it but emphasized the inexpressible gain of it when they did not forget. Many a time when weary of the burden which lies ever so heavy on a pastor's soul,

I have gone faint-hearted into the young people's meeting. And then the help. How it came! One prayer after another for this and that, but surely with almost every one: "Lord bless and help our pastor." Then the clouds would break away, and the glorious sunlight of hope, courage, and faith returned. Please, young people let me bear you this message: Pray for your pastor. Pray for him in the sacred place of your secret devotions; for it is calling on the Infinite for help for him. But do not forget, never forget, to pray for the pastor in public prayer; in the mid-week prayer-meeting, in the young people's prayer-meeting. How he needs it; how it thrills him with joy; how it mightily lifts him in his work. No difference how your soul may be burdened for other things, pray for your pastor every time you pray.—*Rev. C. H. Carter in "Baptist Union."*

### What Prayer Is.

The general conception of prayer is too narrow. Many Christian people almost limit the idea of prayer to petition. To them the essence of prayer is the asking of God for things agreeable to His will. But so to think of prayer is utterly to misunderstand it. True prayer does not consist only, or even mainly, of petition. At its best, prayer is the expression of the soul's fulness as much as of its want. It is the outpouring of the heart to God. Prayer, in short, is fellowship. No narrower conception of it will suffice.—*Rev. G. H. C. Macgregor.*

### "My Heart Is Fixed."

Temptation tests and proves us. If our hearts are fully set to obey God, it will but drive us close to Him; and He is faithful, and will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way of escape. As we put forth our strength to resist, He will energize us and help us to come off conquerors. When we fail, it is commonly because of a divided heart. Our purpose to follow God is lacking in integrity or wholeness.—*Lutheran Observer.*

### How Strength is Measured.

The strength of a man is in proportion to the feelings which he curbs and subdues, and not those which subdue him.

The man who receives a flagrant insult and answers quietly; the man who bears a hopeless daily trial and remains silent; the man who with strong passions remains chaste, or who with a quick sense of injustice can refrain himself and remain calm—these are strong men.

John the Baptist waxed strong because from the earliest dawn of thought he was taught the necessity of refusing things which in themselves might have been permissible, but for him were impossible.—*Rev. F. B. Meyer.*

Thomas a Kempis stands upon Scripture ground when he prays, "O Lord, let that be possible to me by thy grace which by nature seems impossible to me." With a clear knowledge of the source of all sufficient moral help, Paul exclaims, "By the grace of God I am what I am."

## Hints for Workers.

**Too Busy to Talk.**—Reporters cover and over again are met by men whom they would interview, with the reply, "I'm too busy to talk." The really great man is so actively engaged in doing things that he has no moments to spend in talking about what he is doing or has done or is going to do. So with consecration. It is so intent on working for the Master that it has neither time nor inclination to talk about itself. After all, the best expression of love for Christ is a holy, active life.—*Forward.*

**Humble Work.**—Humble work is often the most valuable, and its reward is the surest. Rev. F. B. Meyer, in speaking on this subject, said: "Men fret at being tied to a clerk's desk. Surely, they say, anyone could direct these envelopes, copy these letters, cast up these interminable columns; and yet in their contempt for their lifework, they fail to see its very importance is giving them a better opportunity of cultivating punctuality, patience, fidelity and similar passive virtues, than they would have if they played a more conspicuous part in the world's life, or in spheres where certain other conditions nerve to supreme efforts, which in their case can only be called forth by lofty principle. At the end of life's brief day we shall be rewarded, not according to the work we have done, but to the faithfulness with which we have endeavored to do our duty, in whatever sphere."

**Enthusiasm that Lasts.**—The enthusiasm that produces lasting, living work is not the enthusiasm that plunges in with a great idea or even the exuberance of youth and novelty. It is the enthusiasm that grows and increases as time passes, that feeds on its successes and grows with its failures. The enthusiasm that like an express train, by its very rush and sweep, picks up, and whirls into life the inertia by the roadside. The enthusiasm that knows how to plod, and puts life into the plodding; that sees possibilities in the impossible and works the miracle of transformation. It is this spirit which makes success, whether it be put into advertising or exploring, whether it be directed toward the building up of a business or the perfecting of an invention. This spirit can only come with time, nevertheless it is God-given, and being such, seems easy to copy, indeed is often copied for a little while, but it cannot be successfully imitated for any length of time. And the man whose enthusiasm is assumed or not strong enough to live through the winter of difficulties is all the more painful a failure from the realization which comes with it, that he never was what he seemed.

**Hurrah for the Others.**—The backyard has taken on a highly military aspect. There were soldiers with broomsticks, an officer with a wooden sword, a proud boy with a flag too large for him, and a "band" with a gaily-painted drum, which he was beating furiously.

Only little Robbie sat forlornly on the steps and looked on. A treacherous bit of glass had disabled his foot and he could not keep up with the army. "I can't do nothin'!" he said, disconsolately. "Yes, you can," answered Captain Fred; "you can hurrah when the rest go by." So the little fellow kept his post, watching through all the marching and countermarching, often left quite alone while the troop travelled in another direction, but he never failed to swing his small cap and raise his shrill cheer when they appeared. Robbie was the real hero. It is not easy to hurrah for those who can go ahead where we must stop; to forget our own disappointment and cheer for those who are doing what we would like to do and yet cannot do; to rejoice in the success of those who have the place which we wanted to fill. It takes a great heart to stand aside and hurrah "when the rest go by." Nevertheless encouragers are always needed. "They also serve who only stand and"—cheer.

**The Changing Times.**—A leading English religious paper calls attention to the fact that special services do not attract, as they once did, great numbers of non-churchgoers, and bases on it appeal for personal evangelism—the Philip and Andrew method of securing souls one by one by means of personal influence. What is noted in England is equally observable in this country. Evangelistic services do not attract those who have cut themselves off from church influences. A visit to any revival meeting where the attendants are known to the observer will convince one that the congregation is made

up almost exclusively of church members and of those who, while not members, are frequenters of the regular church services. The result of these meetings is practical failure, so far as conversions are concerned. This was apparent in the later days of even D. L. Moody's evangelistic meetings. Prince of evangelists as he was, he came less and less to depend for results on methods effective at an earlier period. The fruitful influence of such efforts to-day is in the quickening of the devotion, love, and zeal of church members, and the sending them forth to personal and individual labor for souls. It is more than ever true to-day that, if sinners are to be reached and brought into the Church, it can only be by a quickened sense of individual responsibility for the salvation of men, and the exercise by Christians of a direct and personal influence for Christ on those nearest to them.—*New York Christian Intelligencer.*

**BLESSED** is the man that hath found his work; let him ask no other blessedness.—*Thomas Carlyle.*

LET us aim to keep our tools shining bright and with willing hand turn the grindstone for our fellow man.—*Selected.*

He doeth all things well; and he doeth them all at the right time and in the right way and to the right people.—*Alexander Whyte.*

LET us be content to work, To do the thing we can, and not presume To fret because it's little.

—*Elizabeth Barrett Browning.*

## Prominent League Workers.

### MR. J. PENROSE ANGLIN.



ALTHOUGH a comparatively young man, Mr. J. Penrose Anglin, the President of the Montreal District Epworth League, has had a wide experience in League work. He first became actively engaged among young people in the Sydenham Street Methodist Church Society, Kingston, and after his removal to Montreal became connected with St. James' Methodist E. L. of C. E. Here, after filling various positions on the Executive, he was elected President, and his terms of office were marked by the growth of the Society in all its departments. On the organization of the Montreal District Epworth League, some two years ago, Mr. Anglin was elected District President, and at the last Annual Convention was again chosen to that office.

Mr. Anglin is a calm, forceful speaker, an energetic worker, and a strong believer in the future of the Epworth League. To his efforts, in no small degree, is due the progress being made in the different departments of the Montreal District Epworth League.

## Practical Plans.

### A Round Table.

After the Scriptural reading and prayer service, conduct a round-table exercise, where questions may be asked concerning Bible study, practical Christian work, or anything pertaining to Christian life and character. Appoint a committee of some twenty or thirty to answer these questions, making the answers concise and to the point, that the service may not drag. On another night try a paper on some topic relative to Christian work and growth; for instance, "What has the prayer-meeting done for me?" "How can we reach the masses?" "Best and most interesting method of daily Bible reading." Let this last paper be written by some of the brightest members of the congregation with progressive and spiritual ideas, and limited to ten minutes in length. Afterward discuss for thirty minutes, limiting each speaker to two or three minutes. Much information may be disseminated in this way. I believe, also, that this would do away with much of the formality which is so destructive to the spiritual interest of these meetings. In John 13:35, our Saviour said to His followers: "By this shall all men know that ye are my disciples, because ye have love for one another." If the stiff formality so noticeable in some prayer-meetings, the cool indifference with which we ignore each other, be taken as a test of our discipleship, I very much fear that the average congregation would find themselves "weighed in the balance and found wanting." At the close of the meeting let the committee see to it that each one present (especially the strangers) has a hearty hand-shake and a pleasant word, coupled with an earnest invitation to come again, which they will surely do.

### In Answer to Roll Call.

The secretary called the roll according to committees. Members responded with a Bible verse or quotation appropriate to their committee.

Members gave some thought or thoughts from a sermon heard during the month.

Members asked to read carefully a certain book of the Bible and give one verse and brief comments upon it.

Give a favorite verse from Psalms.

Voluntary. Let the members respond without the calling of names. At the close the secretary may call the names of those who have not taken part, through absence or otherwise.

Respond with some appropriate missionary sentiment.

Give a promise which you have tried and proved.

A favorite proverb (that is, from the book of Proverbs in the Bible).

A verse, a quotation, or thought, on some such subject as faith, prayer, thanksgiving.

Some helpful thought or quotation from a book you have read during the month.

Let the secretary call the names alphabetically. Respond with a Bible verse beginning with some initial of your name.

Have a prayer consecration meeting, in which each member shall take part by offering a short prayer. Call the roll by threes or fours. Be careful in this plan to avoid any appearance of "machinery."

A biographical meeting. The members should study some of the beautiful, consecrated lives that have been inspired by the love of Jesus. Prepare some very brief sketches of talks about them, and for roll-call each may have something to say about one of them, either a story or comment on the life and its lessons.

Each committee prepares to respond when called upon by rising and repeating in unison some appropriate Bible quotation.

### The Opening.

Open with silent prayer.

Open with an appropriate solo.

Open with a series of sentence prayers.

Open with a blackboard talk on the topic.

Open with a word from your pastor, previously asked to give it.

Open with six comments on the six daily readings of the week.

Open directly with some abrupt and striking word about the subject.

Open with an appropriate recitation, rendered by some younger member.

Open with testimonies, reserving your remarks till many others have spoken.

Open with Bible verses brought by the members as their testimonials.

Open with the Scripture lesson read by two members who will stand before the Society and read alternate verses.

Open with a series of Bible verses bearing on the subject, given out before the meeting to a number of members, who will read in the order in which the slips are numbered.

Open with a Bible-reading on the subject, making sure beforehand that the members bring their Bibles. Give out numbered slips containing references, and have them read in the order of the numbers.

In your opening always seek to touch the highest themes. Remember that novelty is of value only as a stepping-stone to interest. If you can get the interest in an old way, do so. Above all, seek at the very outset of the meeting to obtain Christ's presence in it.

### For Literary Programmes.

Mr. Walter H. Wigg, one of our subscribers in Brantford, Ont., sends the following suggestions for the Literary Department:

"In addition to the provision in the general constitution of the Epworth League for the weekly devotional meetings, and other means in ordinary use for the training of the young people in the service of the Church, the object of the organization is "to promote an earnest intelligent, practical and loyal spiritual life in the young people of our Church."

Intelligence and loyalty are essential to each other, otherwise what is called loyalty is degraded to the level of bigotry. There is, perhaps, no more interesting study for our young people than the history of Methodism, and yet one which is too much neglected. One cannot well read or study the past with-

out generating enthusiasm for the present and the future. We believe a study of the following suggestive themes by our Leagues, in the form of brief papers (say not longer than fifteen minutes), will have the desired effect of inciting their intelligent loyalty, and furnishing a whole lot of pleasure as well:

1. Political and historical conditions into which the Wesleys came.

2. John Wesley—his career as student, teacher, preacher, traveller and organizer.

3. The life of Charles Wesley.

4. Study of the hymns of Charles Wesley.

5. "Important places" in the history of the Great Revival.

6. Church government.

7. Peculiar customs of our Church.

8. The Fletchers—the theologians of early Methodism.

9. Some of Wesley's converts.

10. Some of the famous women of Methodism.

11. Legislation of the last General Conference.

12. The Epworth League in the General Conference.

These subjects can be made most inviting and interesting.

### For the Social Committee.

That is a sweet and suggestive little story which recently came out in one of the papers. It may be of use to us in our committee work, especially to those who do calling.

A certain lady called at the home of a neighbor, on an errand. The family was away, and she asked the hired man to tell them she would call again. Being in somewhat of a hurry and thinking he knew her, she did not leave her card. The lady of the household returned first and was told that a lady had been there, but would call again.

"Who was it?" inquired Mrs. H.

"Oh, I don't know her name," replied the man.

"But you should have asked her," said Mrs. H., "so we would know who had been here. Can't you tell me anything by which I can know who came? Where does she live?"

"I don't know," said the man, "but she's the one that always smiles when she speaks."

Unconsciously she had left a ray of sunshine in the heart of the lonely worker. Let us make our calls bright spots in the dreary days, and let our handshakes and welcome to the stranger in our prayer-meeting be so cordial and cheerful that we, too, will be remembered as those who joy in the service of our Lord.

### Old Members' Meeting.

There is nothing novel about this plan, but it is just as good as ever. First invite any in the church and community who were once active members, but who have dropped out because of age, or for any good reason, to come and plan to take part. Second, send to all removed members whose addresses you can learn, and obtain a letter to be read in the meeting. In large societies this can be done with profit once a year. It always generates interest.—*Epworth Herald*.

# THE CANADIAN EPWORTH ERA

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

**PUBLISHED MONTHLY AT TORONTO, ONT.**

REV. A. C. CREWS, - - Editor.  
REV. WILLIAM BRIGGS, 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.

### Summer Schools.

The summer school idea is growing. In various parts of our work arrangements are being made for gatherings next summer, of a strictly educational character in the interests of our Epworth Leagues and Sunday-schools. The original school at Victoria University, Toronto, will, it is expected, be bigger and better than ever. A similar assembly will be held at or near Ottawa, under the auspices of the Montreal Conference League, and probably several others in the various districts.

During the past month we had the pleasure of a call from Mr. E. R. Machum, of St. John, N.B., who is a live wire with reference to Sunday-school work. He informs us that the New Brunswick and Nova Scotia Conferences intend to unite in holding a school of pedagogy at Sackville, N.B., during the latter part of July, for the special purpose of training Sunday-school teachers for their work. If possible, it is the intention to secure Dr. Hamill or some other expert teacher to take up Normal work for ten days, and the professors of the colleges will also take a prominent part. It is expected that there will be an attendance of several hundreds of teachers, superintendents and workers from these provinces by the sea. The programme will be under the direct auspices of the University, in co-operation with the Standing Sunday-school Committees of the two Conferences. It is a capital idea to bring the Sunday-school workers and college instructors together in this way, as they can be of mutual help to one another. We certainly ought to get more direct and practical help for our Sunday-schools and Epworth Leagues from our institutions of learning.

### The Ethics of Scareheads.

A wealthy man of Vienna, assisted by two philanthropic lawyers, has decided to publish a paper specially suited to nervous persons. Catastrophes, bad deeds, accidents, and news of a similar character, calculated to upset sensitive persons, will either be left out of the paper or treated in a way to soothe rather than harass the nerves.

The question arises would it not be better for all of us, if newspapers did away with scareheads; or if display type must appear on the front page, would it not be better to have it announce deeds of moral heroism, great gifts to philanthropic objects, examples of shining virtue; events which signalize the progress of the Kingdom of God? Certainly

sound morals as well as sound nerves would be greatly helped if editors published accounts of murders, horrible accidents, dreadful catastrophes, scandalous divorce cases, etc., in small type with modest headings, and relegated them to the inside pages. Too often one sees a most significant and beneficent event noted in the news summary, and has to search diligently to find the details hidden away in some obscure corner of the paper. Is it too much to demand that at least "Whatever things are pure, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report," should have precedence over "all filthiness of the flesh and spirit"?

What can the Christian do to bring about this consummation so devoutly to be wished? The best advice we have seen is that of the sagacious Caleb Cobweb, who writes this in the *Christian Endeavor World*:—"We may not be able to reform the world in this respect, but we can at least reform ourselves. At least we can train ourselves to loathe what is disgusting, to shrink from what is horrible, and to pity what is sorrowful—even in print. This is certainly the way Christ would read a newspaper."

### He Didn't Know.

He was President of the Epworth League and realized to some extent the responsibility of the position, but he was not a subscriber to the EPWORTH ERA and scarcely knew what he was missing until, one day, a friend began questioning him.

"What did you think of the District League Conventions held during the past year?"

"Didn't know that there had been any except our own, which I heard announced from the pulpit."

"When and where is our next International Convention to be held?"

"Don't know."

"What are the young people of Methodism doing for the Forward Movement for Missions just now?"

"Don't know."

"Is the interest in the Reading Course kept up?"

"Don't know."

"Was not that an inspiring account of good work accomplished by the Orangeville Epworth League, reported in last month's ERA?"

"Don't know, I didn't see it."

"What do you think of that article in the January ERA on 'How to obtain new members'? Couldn't we adopt some of the suggestions it contained for our own League?"

"Don't know, I didn't read the article."

And so, for the sake of saving fifty cents a year, the President remains in ignorance of all that is going on in League circles outside of his own society. Such an officer need not be surprised if before long his League dries up for lack of new ideas. Just as soon as a new President is elected the pastor should tell him that in order to be thoroughly intelligent and efficient he must take the League paper.

### Union of the Churches.

At the recent Epworth League Convention of the Montreal Conference, held in Granby, Que., the following resolution was moved by Rev. C. E. Manning, seconded by Rev. J. D. Ellis, and passed enthusiastically and unanimously: "We, the members of the Montreal Conference Epworth League, in convention assembled, desire to place on record our appreciation of the manifest disposition among the evangelical churches to overlook their differences, and draw closer together in the prosecution of the work to which they are



called, and while we hail with delight any movement looking toward federation, we are strongly of the opinion that the most desirable way to conserve our forces and make the most effective use of the resources at our command is by organic union; and, further, we believe that the time has come for such union to be effected between the Methodist, Presbyterian and Congregational Churches, and we hereby pledge ourselves to use our influence to this end, and pray that it may speedily be accomplished."

It is somewhat significant that expressions like this are becoming more and more frequent. The evils of denominational rivalry in small places are being more acutely felt, and the conviction is growing that something must be done. If we look at the creeds of the Churches referred to in the above resolution, we shall of course find serious obstacles to union, but as far as the actual preaching, practice, and the general belief of the people are concerned, there is scarcely anything to prevent these three denominations from coming together. Many of our Epworth Leaguers will doubtless live to see it accomplished.

### How Methodism Has Run Out.

Rev. Dr. Buckley, in a sermon delivered at San Francisco, told of an incident which occurred in the first year of his ministry. A man who had heard him preach advised him strongly to go into some other Church. "You had better get out of the Methodism," said he, "for it is sure to run out." The prophecy has come true. Methodism has indeed run out. It has run out to every State and Territory in the American Union, and through every Province of Canada. It has run out to Japan, China and India, through almost every country in Europe, and has penetrated into the darkness of Africa. When it ceases to "run out" the time for its funeral will have come. Methodism has always been a missionary Church, and if we are true to its spirit we must push our missionary enterprises with intense aggressiveness.

WIRELESS telegraphy seems to be an assured success. We wonder if it would not be possible to introduce the wireless method of doing things into politics, quarterly boards, and stationing committees?

EVERYWHERE, we hear kind things said about the *Christian Guardian* in its new form, and under the new editorial management. It is great value for one dollar. Every Methodist family ought to have it.

SPRING has never been more thoroughly welcome than it will be this year. While there may not have been very much actual suffering for want of coal, there certainly has been much inconvenience. It is to be hoped that a similar situation will not occur again.

A RAILROAD car is about the best place in the world to see human nature in its most selfish attitude. The *Watchman* gives this shot at the man who thinks only of himself: "When a man with two tickets manages to hold four seats on a crowded railroad train, other people have no occasion to be envious. They should remember that it is not worth while to be ambitious to break into a hogpen."

The preacher is about the only man who does not profit by the good times. He gets the same salary as he did when the country was in a condition of depression, and has to pay higher prices for everything that he buys. As a matter of fact he is much better off during the "hard times," for the cost of living is then much less.

VERY likely there is some relation between the wide dissemination of temperance literature, and the two hundred thousand votes that were cast in favor of prohibition in the Province of Ontario. In the opinion of many, the two facts stand in the relation of cause and effect. Is there not a lesson for us here in regard to other forms of religious work?

WE are pleased to note that the missionary anniversary sermon in St. James' Methodist Church, Montreal, was preached, a few Sundays ago, by Rev. Robert Johnston, D.D., a prominent Presbyterian minister of London. If the Methodist and Presbyterian Churches are to become one, as seems to be quite probable, there ought to be a great deal more of this kind of fraternizing than we have had.

It is quite a common thing now to see in advertisements for boys, the words, "No cigarette smoker need apply." This is an argument against cigarettes that ought to weigh pretty heavy with young fellows who are desirous of making their way in the world. We are pleased to see that the W.C.T.U. is making a vigorous attack against the cigarette, and asking the Government to prohibit altogether its manufacture and sale.

WHEN there is so much ecclesiastical narrowness it is pleasant to note an incident like the following: In a little town in the Province of Quebec a funeral service was recently held in an Anglican church, where the Church of England rector read the lessons, the Methodist minister offered prayer, and the Presbyterian minister preached the sermon. One instance of this kind is worth a hundred newspaper articles on the importance of Church union.

"OUR pastor never makes the public service tedious," remarked a prominent Church official. "His first prayer, for instance, is not more than five or six minutes long, and always includes just what the congregation feel should be mentioned in public petition." The preacher was a wise man. There is not a man living who can pray for fifteen minutes and hold the attention and sympathy of the people. There will be many wandering thoughts, and many unexpressed wishes that he would "shorten up."

At the recent convention of the Montreal Conference League, Bro. Hilliard, of Morrisburg, made a valuable suggestion. In speaking of the dull and uninspiring character of some Epworth League meetings, in which there is scarcely anything more than a little essay with no original features, he urged that the pastors should spend a little time each week with those who are appointed to lead the meeting, drilling and training them in the best methods of conducting a religious meeting. It is a capital idea which ought to produce good results. We cannot think of any way in which the pastor could be more profitably employed.

At the representation of the General Board of Missions, which was so admirably presented at the Montreal Conference Convention at Granby, a communication was read from one "Benjamin Closefist," protesting against the large expenditure for expenses in managing missionary funds. He declared that he "would not support the Missionary Society any longer, as it took five dollars to send every dollar to the mission field." This afforded an opportunity to bring out the fact that, of every dollar contributed to missions ninety-two cents go direct to the object intended, and also that the expenses of management of our Missionary Society are lower than almost any similar organization in existence.

## Letter Box

### This Page.

We are anxious that this department should be made a kind of "Forum" for the free discussion of topics relating to church life and work. Many of our readers could contribute, from time to time, interesting items of information, and could give expression to their own opinions on many subjects. It is rather curious that the correspondence of religious papers is confined almost entirely to the discussion of matters relating to church government. Of course there is a time and place for this, but there is great need to develop the talent of the church in other directions. Our ministers and League workers often meet with incidents, amusing, pathetic, and occasionally suggestive and inspiring. They should be recorded and sent on to some paper which will make good use of them. The Editor of the Era will be glad to make the better acquaintance of his readers through the "Letter Box."

### Demands the Best Talent.

Mr. W. R. Sutherland, of Yorkton, Assn., is one of the most active Sunday-school workers in the North-West, and believes that this department demands the very best effort of the best talent of the Church. In a recent letter to this office, he says: "In less than two months settlers will begin to pour into this district, and our churches should be ready to receive them. As they pass through our towns they should also pass through our Sunday-schools and churches."

### Decision Day.

Several of our subscribers have written in commendation of the article in last month's Era, on the "Dangers of Decision Day." Some, however, have jumped to the conclusion that we were opposed altogether to this method of bringing young people into the Church. Not so. We simply called attention to a few of the dangers which should be guarded against. Rightly managed, Decision Day may be made the source of much blessing to the Sunday-school and the Church. We wrote against the abuse of the day rather than its use.

### Emotionalism.

Rev. Richard Hobbs, of Winham, in commenting on the extract from the New York American and Journal, which appeared in our last issue, says: "There was certainly no emotionalism in the Church of Sardis, of which it was said: 'Thou hast a name to be dead, and art dead.' Some people talk as though a church could exist, and a person be a Christian, apart from emotionalism. It is utterly impossible in the nature of the case. If we are alive we shall be conscious of pity, pain, and pleasure, and the more Christ-like we become, the more profound and intense will become our emotional natures, which must and will find expression in some way."

### Tastes Differ.

In our last issue, a letter was published from Dr. Lambly objecting to the picture of "The Choristers" which appeared in the December number. Since then one of our readers in Port Rowan writes stating that he liked the picture very much, and felt satisfied "no one could get anything but good out of the pure, sweet faces." This is a fairly good illustration of the fact that tastes differ.

### "Ancient" Correspondence.

One of our subscribers calls attention to the note in our last number referring to the "ancient history" item which appeared in the Christian Guardian recently. Our correspondent seems to think that we were casting a slur upon the Christian Guardian, which is far from the truth. The correspondents who send in such related records were the fellows we were after. It has become quite common for reports to be forwarded months after the events have occurred, and this paper has had experience of this as well as the Guardian. It may be said that the Editor should throw such items into the waste-paper basket, but the writers would never stand that. The real remedy is to observe promptness in reporting everything that is really of sufficient importance to be chronicled. The time to send an account of a meeting is the day after it has been held.

### Ontario Leaguers in the West.

There are quite a number of experienced League workers scattered through various parts of the North-West, who have gone out from the churches in Ontario during recent years. We hope that they will not superannuate from the work, but help the young people of the locality where they may be in organizing and carrying on Epworth Leagues.

We have just received an interesting letter from Mr. C. M. W. Emery, who

WE shall be very sorry to part company with any of our readers, but this will be the last number of this paper that will be mailed to subscribers who have not renewed. We are gratified with the large proportion who have promptly renewed their subscriptions, but quite a number are still delinquent. If you are among this number, please renew at once, and prevent your name being removed from the mailing list.

was formerly president of the Epworth League of Emerald Street Church, Hamilton, who brightens his letter by enclosing six subscriptions for this paper. Mr. Emery is now connected with Carmel appointment on the Wesley Circuit, near Moose Jaw, N.W.T., and three other ex-members of the Emerald Street League belong to the same church. Meetings are now being held in a school-house, but the people intend to erect a new church next summer. A League has recently been organized, with good prospects.

### The Great West.

A few weeks ago we had a call from Mr. Fred W. Cox, a young Epworth Leaguer who was on his way to the North-West, to begin work as a probationer on one of the new fields that are opening up in that country. We asked him to let us know something of his experience. A note has arrived stating that he is located at Tofield, on Beaver Lake. He says:

"One cannot understand the extent of this country till he passes through it. When in Ontario, we hear of Winnipeg as being 'West,' but it is only the gate of the West. From Calgary to Edmonton is the most thickly populated district along the whole line through which I passed. Small towns and villages are springing up very fast, and if one may judge from first appearances, Alberta will become the province of the West. The people I have met are, as a rule,

large headed and kind. Those who do not make a profession of religion are anxious to be called on, and nearly all are willing to have a service conducted in their homes when a school-house is not convenient. There are a good many Americans here, but they appear to be satisfied and contented. Some of them have told me that they would not think of going back."

### The Wholesale Plan.

Mr. Fred Mann, of the Colborne Street Church, Brantford, writes: "Our League is planning to put a copy of 'The Epworth Era' into each family represented in our League. Instead of asking each one to subscribe for it, we intend to ask for a collection and supplement this with funds from the League to make up the required amount." This is an excellent idea, worthy of being copied by other Leagues.

### District Reporters.

A note from Rev. Hiram Hull, B.A., President of the Manitoba Conference League, informs us that the work in that Conference is prospering, and it is likely that all the districts will soon be organized for the "Forward Movement for Missions." Look out for some breezy news from the North-West as Mr. Hull has had an "Era Reporter" appointed in every district of the Conference.

### Material for Church History.

Mr. Editor,—Allow me to thank some of your readers for letters, clippings, and pamphlets, in response to a request I made some time ago for material bearing on our early Church history.

There must be many facts, incidents, anecdotes, notices of persons and events illustrative of those early times worthy of record, and now within reach, but in danger of being lost if not soon reported.

Among our young and earnest League workers are many with keen intellectual taste who might spend a few hours very pleasantly in gleaning such particulars as would illustrate and embellish the early history of their circuit or district. I shall be very thankful for brief contributions towards my history of Canadian Methodism, now in preparation.

J. E. Sanderson,  
270 Westmoreland Avenue,  
Toronto, Jan., 1903.

### Boiled Down.

BY R. WALTER WRIGHT, B.D.

Some young people are tempted by sensational fiction in a very fine, we present them herewith, the concentrated extract of 1,000,001 modern volumes in six short chapters:

CHAPTER I.      CHAPTER IV.  
Tom has dreams,      George courts Jane,  
Sue's eye beams.      Sue's sweet reign.  
Love in realms.      Rose in pain.  
Perfect tune.      History.  
Honeymoon.      Witchery.  
Life's high noon!      Mystery.  
                                    Blood and death!  
                                    Ghosts! Macbeth!  
                                    Hold your breath!

CHAPTER II.      CHAPTER V.  
Geraldine.      Tom meets Sue.  
Social queen.      Can she rue?  
Fair scene.      —Wed anew!  
A dark horse.      —Fortune's fount.  
Things grow worse.      Fame's steep mount  
A divorce!      George's count!

CHAPTER III.      CHAPTER VI.  
Sue's a duck.      Split and ban.  
Jim is struck.      George insane.  
Love and luck.      Jane, O Jane!  
Be my bride.      Mists and foam.  
Is denied.      Wed in Rome.  
Suicide!      Home, sweet home!

# Sunday School

## Will You Help?

One of our most active Sunday-school workers has suggested that a page of this paper should be set apart each month for the discussion of questions relating to the practical work of Sunday-school teachers and superintendents. It is an excellent idea, and we are glad to fall in with it. We want our Sunday-school workers to avail themselves of the opportunity which this paper will afford to exchange views in relation to matters of common interest. Tell us what your difficulties are, and if you have any method of work which has proved successful in your school, you owe it to others to make it known.

The Sunday-school and Epworth League are not rival institutions, but are working for the same great object, and should mutually help one another.

How many of our readers will assist in making this page interesting and profitable? Let us hear from you; only be brief and be practical.

## Specialists Needed.

At a recent meeting of the Toronto Methodist Sunday-school Teachers and Officers the importance of conducting Normal work was strongly urged. The principal objection was that Sunday-school teachers are such busy people and have so much church work on their hands of a miscellaneous character, that they have no time to attend a Normal class. This led Mr. Emerson C. Coatsworth, Jr., to make the remark that he thought the time had about come for Sunday-school teachers to be specialists, and withdraw themselves almost entirely from other responsibilities connected with the Church. This is a program that will soon have to be faced. No man can do really effective service in the Sunday-school who is at the same time recording steward, class-leader, choir-leader, and Epworth League president. The superintendent should, as far as possible, be relieved from all other work, and left free to concentrate his energies upon the school. Only thus can the best results be obtained.

## Supplemental Lessons.

At the General Conference, last September, it was decided to adopt some form of supplemental lessons for our Sunday-schools. This is intended to provide for memorizing the names of the books of the Bible, the Commandments, certain portions of Scripture, selected hymns; and the study of the Catechism, ten minutes are to be set apart for this purpose, aside altogether from the International Bible Lesson, and no home study is involved.

A very complete and systematic plan for conducting this work has been prepared by Dr. Frank Woodbury, of Halifax, one of the leading Sunday-school superintendents of the Maritime Provinces, and is already in successful operation in a number of schools of Nova Scotia and New Brunswick.

In a private letter recently received at this office Dr. Woodbury says: "It is now eight years since we began experimenting for something that would lay the foundation for systematic and intelligent Bible study, restore the catechism, and give a prominent place to memorizing the Scriptures. The questions to solve were:

1st. How much can the average pupil acquire of this work in the time that can be spared in the Sunday-school session?

2nd. Can our scholars be graded on such a syllabus, and if so, can it be done without friction?

In carefully watching this course through from beginning to end in my own school and in others, I answer that the matter is practically solved. This course has been carefully wrought out side by side with the public school work, and each year's work is about one year behind the same age in the public school. The plan has the endorsement of some of our best public school educators, and has been adopted by the Nova Scotia and Brunswick, and P.E.I. Conferences. The programme prepared for the supplemental lessons is so easy that the dulllest pupil will acquire it in ten minutes each Sunday, if the teachers faithfully teach it. The best recommendation that I can give of the syllabus, is that it works in small or large, country or city, schools, with equal efficiency; and if it is actually carried out, by the time the child is sixteen years of age, he has acquired an immense fund of correct knowledge, together with a concise statement of Christian doctrine from the catholicism, and about one hundred passages of Scripture directly bearing upon his personal relation to God.

The adoption of the plan cannot fail to add interest and enthusiasm to the work of any Sunday-school."

Our General Sunday-school Board has the matter under consideration, and probably something definite will soon be announced. We shall be glad to know what our Sunday-school workers think of it.

## The Talking Superintendent.

The talking superintendent is perhaps the one that is least adapted to the work in hand. He has a notion, erroneous theory and very hurtful in practice, that he is the superintendent of the teachers, and the scholars all in one. It is bad enough for him to waste the time of the Sunday-school and to assume the prerogative of teacher, but the worst thing of all is the bad example he sets before the teachers and pupils, of assuming the prerogative of talking the work of teaching out of the hands of those to whom it has been committed. Sunday-school superintendents the world around ought to learn that their mission is to superintend.

The superintendent is the executive officer of the Sunday-school. He is not the preacher nor the teacher. He is not a phonograph nor a telephone. He is no sort of a talking machine. It is no part of his business to open the Sunday-school promptly on time, whether there is one or a thousand pupils and teachers present; to conduct the worship of the Sunday-school in the way that addresses itself to his judgment as being the most helpful and inspiring. He is to draw the teachers to meet with their classes promptly, and to give them a reasonable teaching period. The greatest injury that is done by the talking superintendent is to so take up the time of the Sunday-school in his talking that the teachers are greatly limited in the length of the teaching period. A Sunday-school lesson can not be properly taught in less than forty-five minutes, and the superintendent should see to it that nothing should be allowed to occur in the exercises that will so shorten the teaching period as to cripple the efficiency of the teachers. The talking superintendent is greatly at sea concerning the purpose of the Sunday-school. The Sunday-school is nothing more nor less than a coming together of a company of men, women, and children to study the Word of God. The singing and other exercises are incidents. The

one great purpose is Bible study, and whatever militates against a proper enforcement of this object is destructive to the very life of the organization.

## Teaching the Teachers.

In no period in the history of the Christian Church has there been a greater interest manifested in Sunday-school work than at present. Large sums of money are being expended annually in the promotion of this important branch of the Church's work, and also workers of marked educational attainment are employed in the national and international field for the purpose of maintaining a high standard of progressive methods, principles of teaching, and general equipment.

The Winnipeg association are quite abreast of modern Sunday-school thought, it being their purpose to introduce into every school a system of modern equipment, believing that it is only through such a movement that the schools of the present day can hope to secure good attendance and perform a work that will be of permanent value and reflect itself in the manhood and womanhood of the rising generations.

The energetic president of the city association, Mr. W. H. Parr, associated with Mr. G. A. Lister and Miss Annie Whistle, also workers of ability and enthusiasm, in accordance with the policy of the executive committee have undertaken the visitation of the city schools, comprising about thirty in number, belonging to the association, with the object of presenting a system of modern principles and methods calculated to raise the standard of general proficiency, and it may be said from the experience of these officials that the present status of her Sunday-school work is much above the average standard, and no doubt by the application of progressive methods the efficiency can be still greatly increased.

## The Teachers' Meeting.

A contributor to the Christian Work, Mr. George F. Bareis, gives some short, pithy paragraphs on this important topic that are worthy of repetition:

1. The teachers' meeting is no place for the first study of the lesson.
2. The superintendent should lead the meeting. The general of an army is responsible for the failure of his troops.
3. However the leader may carry his methods, he should come to every meeting with a well-defined plan for that meeting.
4. The more familiarly he can question his teachers from the start, the more freely they will respond.
5. Four things concerning the lesson under consideration are to be borne in mind. The text, the teachings, the applications, and the method of using.

No Sunday-school can accomplish the same amount of good without a teachers' meeting that it can with one. Try it. The following suggestions can perhaps be adapted to almost any school:

1. Have a light, comfortable room in which to meet. The church is the preferable place. But meeting around at the homes of the teachers is a pleasant change.
2. Open the meeting with a devotional service. A short prayer-meeting for the teachers. Christ's command to the disciples was, "Tarry ye, for ye be imbued with power from on high."
3. The study of the lesson in the teachers' meeting is perhaps often a failure because the leader follows the details of the lesson, verse by verse, dwelling on the plain and simple things in such a way that it becomes a reflection on the teachers' ability.

## From the Field.

### Montreal Conference Convention.

#### Biennial Gathering, Granby.

The sixth convention of the Montreal Conference League was held at Granby, Que., Tuesday and Wednesday, January 27th and 28th. Granby is a place of nearly five thousand inhabitants, located on a branch of the Central Vermont Railway, fifty miles from Montreal. The people who reside here speak of it as a "village," but it is really a thriving town, possessing a number of flourishing industries. It is a beautiful spot, and Methodism is quite strong, having a large congregation with one of the best and most efficient Sunday-schools in Canada, under the able direction of Mr. J. A. Tompkins. The popular pastor is Rev. I. B. Conley, who has the good fortune to reside in the fine parsonage, a picture of which appears on this page.

The local League and congregation did their part well, and all the delegates were most hospitably entertained in the homes of the people.

The president, Rev. G. S. Clendinnen,

worth League Outlook." The choir rendered some good music.

Wednesday morning was given up largely to the Junior Department. Rev. A. E. Runnells, S.T.L., read an excellent paper on "The Child Christian," which was followed by lively discussion.

Rev. P. L. Richardson, B.A., B.D., gave a very suggestive exposition of the Epistle to the Galatians, in two sections.

Rev. E. Thomas read a paper on "The Myths of the King," which showed much thought, and an intimate acquaintance with Tennyson.

"The Progress and Perils of the Forward Movement for Missions" was the topic assigned to Mr. C. C. Knight, who dwelt principally upon the progress of the movement. He did not recognize any very serious perils.

"Our French Missions" was the subject of a very interesting talk by Rev. W. T. Halpenny, B.A., D.D., who is working among the French in the Province of Quebec.

The unique feature of the whole programme was a representation of a meeting of the General Board of Missions, which greatly pleased and profited a large audience on the closing evening. It afforded an opportunity of bringing a good deal of important information before the people. Rev. F. A. Read was



THE METHODIST PARSONAGE, GRANBY, QUE.

occupied the chair, but unfortunately the Secretary-Treasurer, Mr. L. B. Scott, was not able to be present. The delegates, however, expressed their appreciation of his faithful work by again electing him to this important office.

The programme very appropriately began with an address on "Entire Consecration of Heart and Life," by Rev. W. B. Thompson, of Berwick. Mr. J. P. Anglin, of Montreal, was prevented by illness from being present, but a very suggestive paper on "The Department Work of the League," from his pen, was read by Mr. J. A. O. Reilly. "The Civic Relation of the Christian" was the title of a very bright paper by Mr. I. Hilliard, of Morrisburg. The Round Table Conference, conducted by Rev. A. C. Crews, was made the occasion of discussing the young man problem, and also of bringing out a number of suggestions as to making Epworth League meetings more profitable.

At the Tuesday evening meeting there was a splendid audience. After an address of welcome from Mr. H. E. Connolly, president of the local League, addresses were delivered by Rev. G. E. Manning on the "Missionary Motive," and by Rev. A. C. Crews, on "The Ep-

General Superintendent" for the occasion, and filled the position with dignity. Rev. G. S. Clendinnen took Dr. Sutherland's place, and presented the financial statement, while Rev. W. H. Stevens was addressed as "Dr. Henderson" when called upon to give the annual report. Dr. F. C. Stephenson was present in the person of Rev. E. Thomas, and nearly all of the other members of the Board were on hand by proxy. Different phases of our missionary work were presented by means of reports, resolutions, etc., in such an interesting way that the attention of the people never flagged for a moment. If the actual meetings of the Board were as lively and entertaining there would always be a big attendance of visitors.

The following officers were elected for the next two years:

President, Rev. S. G. Bland, B.A., Ottawa, Ont.

1st Vice-Pres., Miss Bullock, Granby, Que.

2nd Vice-Pres., Mr. J. P. Anglin, Montreal, Que.

3rd Vice-Pres., Rev. E. Thomas, Westboro', Ont.

4th Vice-Pres., Mr. I. Hilliard, B.C.L., Morrisburg, Ont.

5th Vice-Pres., Mrs. S. J. Hughes, Winchester, Ont.

Sec.-Treas., Mr. L. B. Scott, Ottawa. Rep. to General Board, Rev. G. S. Clendinnen, S.T.L., Elgin, Ont.

As Mr. Bland was not present he was notified by telegraph of his election. He replied by wiring the following message: "Honor appreciated. Must be wise, coming from the East. See Tennyson's Locksley Hall, stanzas 69 and 91."

The reference reads as follows:

"Yet I doubt not through the ages one unceasing purpose runs

And the thoughts of men are widened with the process of the suns.

Not in vain the distance beacons, Forward, forward let us range,

Let the great world spin us ever down the ringing grooves of change."

### Students' Reception.

#### Jolly Time in Belleville.

Belleville is a great city for students, there being no less than 616 enrolled in the different colleges. The Street Church has always taken a great interest in these young people, and every year holds a reception for their special benefit. The tenth gathering of this kind occurred during the past month, and is reported by the editor of the Belleville Intelligencer in the following breezy fashion:

It was about ten minutes to nine when the writer joined the happy throng, and really the sight was an inspiring one.

There were old boys and young boys, good-looking boys and boys who were absent when the good looks were handed out; old girls and young girls, good-looking girls and girls who were not quite so good-looking, but who made up for it in evident sweetness of disposition, all talking and laughing in a free and easy fashion. A young lady at the piano was turning out sweet music (not with a crank, of course), and the younger portion of the gathering were promenading and talking about the weather and one or two other things, perhaps. The platform was prettily decorated with flags and pictures of the king and queen, while hockey sticks (testaments) with red and white, bore silent tribute to Belleville's victorious hockey team. This was an idea of Mr. William Johnson's, who is nothing if not original. The writer was given a seat among a group of sedate people, like himself. Enquiry elicited the fact that there were about a thousand people present, over six hundred of whom were students. The writer began to wonder where the viands were coming from to feed the gathering. Just then a lady let fall a remark: "Well, we've got 142 cakes and some other things."

That statement, coupled with the fact that the front end of forty gallons of coffee was permeating the room, satisfactorily settled the refreshment question. "How long have those young people been promenading?" said the newspaper man to Col. Hendrick, the U. S. Consul. The colonel said he thought he had noticed one couple make seventeen circles of the room. One would have thought they would have been tired, but bless your heart, they were as fresh as daisies, and looked quite able to go round the room seventeen more times at least. Just then Rev. Dr. Crothers rang the bell and they were off—hold on, there, we've been so long to hockey talk lately that one unconsciously drops into it. Rev. Dr. Crothers, as we said before, rang the bell and announced that the time had come to start the programme. In a characteristic and witty speech he welcomed all who had accepted the church's invitation. First came the

Albert College quartette, who sang effectively, "Lead Me Gently Home." One could not help thinking that a few of the audience might possibly object to being led home before the cake and coffee were in sight. The next number was a pretty song by Miss Ida Corten, "Good-by." The refrain was "What are we waiting for?" and again that cake and coffee look came into the young fellows' faces. The mayor of the city made a few appropriate remarks.

The chairman then called on U. S. Consul Hendrick, who, he said, had consented to give a little address because many young men from across the line had attended, and were still attending, our commercial colleges. The Consul smiled at the audience while Miss Mabel Vermilyea played "Yankee Doodle."

Col. Hendrick was glad to be present at such a happy gathering, and he was sure from their appearance they were ready to carry out the divine injunction, "Love one another." (As a student of human nature, the Colonel is in a class by himself.)

The chairman then introduced Sir Mackenzie Bowell as an old Bridge Street Sunday-school scholar. He was a self-made man, who had risen from the lowest position in a printing office to that of Premier of Canada, and the speaker believed, had always been an honest politician, whom he was proud to have as a member of his congregation. The audience then stood up and sang "Rule Britannia."

Sir Mackenzie Bowell said the chairman flattered him too highly, but he could say that he had always tried to do what was right. He had put in the best years of his life in a printing office, and had started as a printers' devil. Some politicians, he feared, thought some of the characteristics of his early days still clung to him. (Laughter.) He had been shown by Mrs. Flinn an old document which proved that he was a member of Bridge Street Sunday-school in 1834, and he hoped that, sixty-eight years from now, hundreds of those present would be able to say that they had been a member of that organization as long as he had.

Then Mr. William Johnson made a few happy allusions to Belleville's hockey team, many of whom were present.

This concluded the programme. Recherche refreshments were then served. Everybody ate, drank, laughed, and talked to their heart's content, and it was not far from midnight when "God Save the King" was sung, and the audience dispersed, voting the students' at-home of 1903 one of the most pleasant functions they had ever been fortunate enough to attend.

### Physical Culture.

#### A New Feature in League Work.

A rather novel movement is being undertaken by the Epworth League of the Askin Street Methodist Church, London South, inasmuch as it is introducing a department of physical culture and gymnastic training.

Some months ago Mr. Maine, who is president of the League, proposed that something be done in connection with the Society which would attract the young people of the church to visit regularly the League and Sunday-school, instead of their going to places of questionable amusement. His proposition met with no favor, however, until very recently, when he again mentioned the idea to the Sunday-school members. At once the scheme was accepted, and though it has undergone a good deal of discussion, yet there is every proof now that it will materialize.

The idea is simply an introduction of honest and practical physical culture for the young people, and probably is one of the first movements of the kind made in a church in Canada.

Being formed by the League, every member of the new organization must be of good moral character. No exclusion is made, however, of young people outside of Askin Street Methodist Church. Any person of the city who is morally qualified may become a member. The departments to be known as one of "Institutional Work," and young ladies, as well as young men, are to receive training.

A reading-room is also to be established in connection with the physical culture, and is to contain good magazines, books, and papers.

So far the sum of \$500 has been raised for the entire scheme, and it is the purpose of the committees to purchase apparatus as soon as possible for the gymnasium. A physical instructor will be engaged, and lessons will be given to the classes at regular hours.

### On the Road.

#### General Secretary's Itinerary

We have only space for the barest outline of our recent trip through the Eastern Townships of the Province of Quebec. Methodism, like all other Protestant denominations, finds it difficult to make any progress in this section, on account of the growth of the French population. Protestants are diminishing in number, as almost every farm that is advertised for sale is purchased by a French Roman Catholic. Our churches, therefore, are constantly working against odds, and in most cases find it all they can do to "hold their own."

Sunday, January 25, was spent at Huntingdon and Ormstown. It was cold, very cold, and yet there were very good congregations. At Ormstown there is a very beautiful new church, of which the people are justly proud. Instead of the usual sermon, at the evening service, a platform meeting was held, at which Mr. Howell, of Montreal, spoke on the missionary work of the League, in addition to a talk on the general work by the Secretary.

At Granby the Montreal Conference Convention was held. It was a little too far East to secure a very large attendance, but the town people turned out well, and quite a number of the ministers and League officers from surrounding circuits were on hand. The gathering was generally voted a success. In addition to a Round Table Conference, and an evening address, the Programme Committee gave the writer the opportunity of presenting a number of matters, with the informal and unique introduction of "A Chat with the General Secretary."

Thursday afternoon and evening were spent at Waterloo, about ten miles from Granby, where a Sunday-school Institute was held. The weather was very unfavorable, but a few people assembled in the afternoon for a "Round Table," and a fair audience in the evening.

At Knowlton, there was a regular old-fashioned blizzard, and the evening was about the worst of the winter, but an audience of about seventy-five people gathered. The wind was so strong that some of the older people found it difficult to get home.

Sunday, February 1, was a delightful day, and the sleighing was good. Preached morning and evening at Cowansville to fair congregations. A talk to the Sunday-school after morning sermon, and

an address to the League after evening service made up a fairly full day.

A pleasant drive of six miles, and the village of Dunham was reached on Monday. At two o'clock a Sunday-school meeting was held, attended by about thirty of the teachers and officers and senior scholars. Supper was served in the basement of the church, and a very good audience gathered for the evening meeting.

At Bedford a Junior League meeting at four o'clock was attended by about seventy boys and girls and a few seniors. A Junior Society has recently been organized here, under the direction of Miss Chamberlain, and the members are taking great interest in it. The evening was given to Mystic, five miles away, where the pastor, Rev. D. Earl, has recently organized an Epworth League at the close of a successful series of special services. The church was fairly well filled, and the people listened to a League address very attentively.

At Bedford, on the next evening, there was the added attraction of an oyster supper, and some good music by Rev. Mr. Newton, of Farham. There was a fairly good crowd. This is quite a thriving little place, as considerable manufacturing is done here.

Up at six o'clock, and away to Montreal, was the programme for Thursday, February 5. The officers of the various Leagues of Montreal gave the General Secretary a reception at a banquet, held in Sherbrooke Street Church, on Thursday evening. Over seventy young people sat down to a well-spread table, and enjoyed the good things provided, after which the guest of the evening gave an address, and conducted a Question Drawer. The roll-call showed that nearly every League in the city was represented. Mr. J. P. Anglin, president of the Montreal Epworth League Union, presided, and made some practical remarks. Short addresses were delivered by Revs. D. Winter, C. A. Sykes, C. E. Bland, and others. The Epworth League Union of Montreal has only been in existence for about a year, but its very fine work has been done in all departments.

Friday night, at Valleyfield, the great factory town. It is worth while to visit this place to see the immense cotton mills, which employ 3,000 people. It is a great sight to stand outside the buildings at six o'clock, and look at the multitudes making their way homeward. There is a population of 10,000 here, but nine-tenths are French Roman Catholics, so that the three Protestant churches are not much to work upon. We have a very good church property, but the membership is small.

The trip ended on Sunday, February 8th, at Napanee, with missionary services in the Western church. A heavy snow-storm reduced the congregations about one-half, but the subscriptions were ahead of last year, and when the absent ones are seen by the collectors, there will undoubtedly be a handsome increase. One gentleman doubled his subscription on the ground that he wanted to do something to prevent the great population of the North-West from going to the devil.

Napanee was left behind at four o'clock on Monday morning, and Toronto reached about eight. The weary traveller found at his office an amount of accumulated work that was simply appalling. Dictating letters for several hours, and a lecture in one of the city churches in the evening made the day a busy one. During the two weeks, 832 miles were travelled, and twenty-four public addresses delivered,

A. C. C.

## Young Men's Club Room. Opening at Brandon.

Special organizations for young men seem to be growing in every direction, and almost all the large churches now have something of the kind. The latest to report is Brandon, Manitoba, where a fine club-room has been fitted up immediately under the Sunday-school hall, and is the full size of the same. The walls are of a spotless white finish, and the entire floor is covered with rich Axminster carpets, which was imported direct for this purpose. The pillars supporting the upper floor are encased with very fine mirrors, and at the bottom, upholstered handsomely in green plush, are comfortable divans, each one with a seating capacity for eight people. The furnishings are of oak, and on the walls are hung many handsome pictures, while in one corner is an elegant Morris piano.

At the opening of the room several hundred people were in attendance, and a most enjoyable time was spent. The pastor, Rev. W. H. Emsley, expressed his hearty approbation of the scheme. He paid a worthy tribute to the principal instigator of the club, Mr. Frank Adams, and said that the young men had been most unanimous in appointing him their first president. The chairman, in closing his remarks, called on Mr. Adams, who was received with the Chautauqua salute, the waving of handkerchiefs. The speaker said that he felt fully repaid for any trouble, if trouble he might call it, that he had had since starting the club, indeed, so far from considering any work that he had done a trouble, he could say he had never entered into anything that had given him so much pleasure. In referring to the object of the club, the president said that it was instituted mainly to interest young men more fully in church work and the development of the young man, morally, mentally and physically, as well as his different characteristics of the year. The room was to be open every night from 7.30 to 10.30, except at such times as meetings were going on in the church. On Sunday night the room would be thrown open after the regular church services. Mr. Adams felt assured of the success of the undertaking and said that already there was noticeable results, citing an instance of a young man coming to the city on Monday night last and being attracted to the rooms for a couple of evenings, had stated to the president that he never felt as much at home anywhere, and he would certainly join. Mr. Adams concluded his remarks by saying that the club had every reason to feel greatly encouraged.

Prof. Riddell, who gave the address of the evening, was introduced by the chairman as the young men's man. The professor took as his subject, "Our Resources." He dealt with the vastness of our resources as represented in the wealth of fields, streams, forests and mines, but he regarded our young men as a much greater resource than any or all of these. He went on to say that he regarded the organization of the Young Men's Club in connection with the church as a step in the right direction and one to which he had for some time been looking forward. The Methodist Church stands for the development of practical Christianity, and he could see no way better adapted to securing this end than the one now being adopted. By providing means for the physical, social, intellectual and spiritual development of the young men in an atmosphere which is pure, it would save many of them from seeking food for these sides of their natures in questionable places of resort.

## Epworth League in French Methodist Institute, Montreal.

In the early part of the session of 1901-2 a great need was felt for more earnest Christian work among our boys and girls here, and when some one proposed that the Epworth League be re-organized, the proposition met with the approval of all, as very encouraging work had been accomplished during former sessions by this movement. Accordingly, a meeting of the teachers and pupils was called, and the League re-organized, and it has proved a great blessing to our school.

Our Tuesday night prayer-meeting, conducted by the principal, Mr. Villard, has always been a source of help and blessing to us, but we needed a prayer-meeting that the boys and girls would consider themselves responsible for; and although we had a meeting every Saturday night with the object in view, it did not create the desired interest among them, and oftentimes it was very difficult to find a pupil who was willing to take charge of the meeting, and still more difficult to persuade the others to take part. Since organizing the League, we have found that our Saturday night meetings, which was formerly a cause of worry and trouble, has been changed to a night of pleasure and enjoyment to all, something to look forward to during the week.

The outside Leagues have taken quite an interest in us, and occasionally some of their members kindly give us their assistance. The Missionary Committee, under the charge of Mrs. Ross, has given us several special treats in the form of addresses by returned missionaries. A number of times we have been delightfully entertained with talks on the Japanese work by Mrs. (Dr.) Nichol, who has spent several years in the mission fields in Japan, and by her earnest words and the interesting manner succeeded in making the need of Christian workers there very real.

In our last missionary meeting, we were fortunate enough to have with us Mrs. McClure, who has spent the last eighteen years of her life in China, and by her long experience in the work there, was able to give us quite an insight into the life, habits, and character of the Chinese. Mrs. McClure closed her address with an earnest appeal for more workers, and we can only hope and pray that these heart-rending appeals may not fall on unheeding ears, but that some of our boys and girls may be called by the Master to preach the Gospel in foreign lands.

At present we have about forty members in our League, but we hope before the year closes that our numbers will increase as well as the spiritual life of our League.  
I. I. Watson.

## Believes in Printers' Ink.

The Corresponding Secretary of the Paris League writes: "We believe in scattering literature when we wish to educate our young people 'on any line.' We regard fresh air as a factor to be reckoned with, and vitally touching spiritual as well as physical life. We are quietly distributing leaflets on the subject among the members of the congregation. We have seen no tangible results as yet, as this is a hard field of labor; but as a reward for the dissemination of humane literature for the last year or two the number of hats trimmed with birds or birds' wings this winter are few and far between around our church. For this we are devoutly thankful. We believe, as a young people only need to have their eyes opened to the cruelty of the custom in order to bring them to the decision that the most of our leaguers have come to.

## Junior League.

A Junior League has been organized at Fernie, B.C., by our pastor, Rev. Stillman, which meets every Wednesday afternoon at 3 o'clock. The League at present consists of nineteen members, between the age of 6 and 15 years. The first half-hour is given to devotional exercises, while the latter half is employed in making articles of various kinds, which are sold, and proceeds to go for missions. The children are delighted with their work, and this promises to become a strong society.

## Progressing Nicely.

The Epworth League of Christian Endeavor of Acton, Man., has been progressing nicely. The interest is well sustained, and the enthusiasm for missions is manifest. On invitation, the League from Springhill, on the Franklin Circuit, paid us a visit on Friday evening, January 16th. The topic was ably taken by Mr. Carson, President of the Springhill League. In a Round Table Conference much help was received in discussing the theme, "Epworth Leaguer in Training for School Work." After refreshments, a pleasant time was spent socially. The Acton League sends in six new subscribers for the Canadian Epworth Era.

## Owen Sound District.

The annual convention of the Owen Sound District was held in Dundalk, February 10th. It was very well attended, and an unusual spirit of missionary interest was developed. At the morning session Rev. W. N. Chantler delivered an excellent missionary sermon, which was followed by a testimony meeting. In the afternoon, Rev. A. C. Crews conducted a Round Table Conference of one hour, and the remainder of the session was given to Dr. C. Stephenson, for the discussion of missionary matters. In the evening, Rev. E. R. Steinhauer, of Fisher River, gave an address, which was followed by short speeches by Dr. Stephenson and Rev. A. C. Crews. The most interesting feature of the Convention was the decision to undertake the support of a missionary, and the selection of Rev. E. R. Steinhauer as their representative. There is considerable enthusiasm over the proposal, and the probability is that the missionary giving of the district will greatly advance. The following officers were elected:

President, Rev. J. S. I. Wilson, B.D., Fiesherston.  
1st Vice-Pres., Wm. Martin, Eugenia Falls.  
2nd Vice-Pres., Mrs. W. H. Thurston, Fiesherston.  
3rd Vice-Pres., Miss Ethel Werry, Dundalk.  
4th Vice-Pres., A. S. Matheson, Owen Sound.  
5th Vice-Pres., Mrs. F. W. Varley, Priceville.  
Secretary-Treas., Miss E. Holland, Owen Sound.  
Conference Rep., Rev. T. R. White, Eugenia Falls.

## Revival at Fernie Mines, B.C.

The last fortnight has been a very precious time to many souls at this place. In a revival meeting, held by Mr. Nixon, of Zion Church, Winnipeg, assisted by Rev. Sillman and Mr. Lighty, seven precious souls were brought into the Kingdom, while many others were greatly blessed. The meetings were at first held in the homes, but were afterwards held in the new poolroom.

Arrangements are now being made to build a church at this place.

### Reading Circle Social.

A note from Rev. W. S. A. Crux, of Franklin, Man., contains an account of a rather novel social evening, held in a private home, under the auspices of the Reading Circle. The topics for conversation were all selected from "Nature's Miracles." The programme was printed, and blanks left for the names of those who were to talk together, somewhat after the plan of the "Topic Social." It took about ten minutes to arrange this, during which time all formality was broken through, and much quiet amusement enjoyed. It was surprising how short the time was. An wonderment that they had actually talked for more than an hour on subjects which they thought at the beginning they could say nothing about. No doubt Mr. Crux will be glad to send a copy of this unique programme to any one who will write to him, enclosing a stamp for reply.

There are two Reading Circles on the Franklin Circuit, with forty members.

### Just a Line or Two.

The League of North Street Church, Westminster township, holds cottage prayer-meetings, which are very helpful.

The League of St. James Church, Montreal, has undertaken to raise \$1,000 on the church debt, and already have \$600 in the bank.

At a recent meeting of the Askin Street League, London South, fourteen young people who have been associate members for some time became active members.

We are greatly pleased to learn that our Epworth League in Newfoundland have held a convention in St. Johns on February 25th and 26th. A report of it will probably be on hand in time for our next number.

The young men of Askin Street Church, London South, recently had a banquet which was enjoyed by forty-five of the fellows. A manufacturer of the city gave the tea to show his appreciation of the work.

The officers of the Brampton District League have sent a circular letter to all of the Leagues of the district, urging them to increased interest and liberality in the missionary cause. They are aiming at raising \$800.

The Epworth League of Fort Rouge Church, Winnipeg, held a very successful "At Home" at the new parsonage. Quite a number of new members were received during the evening. A very pleasant time was spent.

The League of Askin Street Church, London South, observed the first week in January as "Increase Week," and it resulted in adding thirty-two new names to the membership roll, twenty-four active and eight associate. This League now has 148 members.

The League at Fernie, B.C., edits a local League paper, but they do not neglect The Epworth Era, as fourteen copies of our paper go to the little town. The meetings at this place have been well attended recently, and great interest manifested in each department.

Rev. A. K. Birks, B.A., of Colborne Street Church, London, reports that all departments of his League are flourishing. The Literary Department recently gave the League an imaginary trip through Canada. Different speakers briefly described the chief points of interest in a journey across the Dominion.

The Epworth League rally of Thorndale circuit was a fine success. Members from the different Leagues on the circuit met in the church, Thorndale, on Friday evening, 13th inst., and enjoyed a social hour or two together. Mr. Nicholson, of London, president of the London District League, occupied the chair. Revs. J. Coulter, R. D. Hamilton, of London, gave stirring and appropriate addresses. After the programme, lunch was served in the League room to all the members of the visiting Leagues.

On February 9th the young people of Gore Street Methodist Church, Hamilton, entertained their friends from the Epworth League of Grimsby. An address of welcome was delivered by the President of Gore Street League, after which Mr. Secord, president of the visiting League, replied. An excellent programme of music, etc., was rendered by the members of the Grimsby society. The young ladies of the home society then served refreshments. An enjoyable time was spent.

### The Book Shelf.

**Goals Gold.** By Annie Raymond Stillman. Published by the Revell Co., Toronto. Price, \$1.25.

This book takes its title from a species of pyrites found in certain sections which looks almost exactly like gold, but it will not stand the test of the analyzer. It is absolutely worthless although very many prospectors have been fooled by it. The story deals with a case of conflict between duty and self interest, and illustrates the meanness of selfishness and hypocrisy.

**Light for Daily Living: Studies in the Building of Character.** By John Maclean, Ph.D. Author of "The Indians of Canada," "Canadian Savage Folk," etc.

It is not many preachers who dare publish four purely and avowedly religious books in rapid succession. But Dr. Maclean has successfully passed the ordeal of criticism with three of his Better Life Series, to which he now adds a fourth, which will, we think, find as hearty a reception as its predecessors. The fifteen chapters of which this book is made up have the merit of being concise, spiritual, and forcefully written. Dr. Maclean has a splendid gift of illustration, and he illustrates in new form the old truths of forgiveness of sins, fellowship with Christ, and self-sacrifice.

**Bible Lessons for Little Beginners.** By Mrs. Margaret C. Cushman Haver. Fleming H. Revell Co., Publishers, New York, Chicago and Toronto. Price, 75 cents net.

This book is intended for the use of primary Sunday-school teachers, Junior League superintendents, mothers, and all who are interested in the instruction of children. The first part consists of "Incidents in the Ministry of Jesus"; what He did and said, especially illustrating His power and kindness. Then there are a number of lessons on "God Revealed Through His Works," followed by selections on "Bible, Families, and Friends," and chapters on Obedience, Reverence, Prayer, etc.

It ought to be an exceedingly helpful book for junior workers.

**Outline Studies in the New Testament.** Including Acts, Romans, First and Second Corinthians, Galatians and Ephesians. By Prof. William G. Moorhead. Revell Co., New York, Chicago and Toronto. Price, \$1.25.

Anything and everything that helps to a better understanding of God's Word is welcome. Here is a book presenting

outline studies in the Acts and four of the Epistles that ought to be very suggestive and helpful to Bible students. The studies are not critical, although criticism is occasionally found in them because indispensable to the understanding of certain passages. The chief aim has been to point out as clearly as possible what is conceived to be the design and the fundamental truth of the Scriptures.

**The Bells of Is:** or Voices of Human Need and Sorrow. By Rev. F. B. Meyer, B.A. Morgan & Scott, Publishers, London, Eng. Price, 75 cents.

One of the most popular legends of Brittany is that relating to an imaginary town called Is, which is supposed to have been swallowed up by the sea at some unknown time. There are several places along the coast which are pointed out as the site of the imaginary city, and the fishermen have many strange tales to tell of it. According to them the tips of the spires of the churches may be seen in the hollow of the waves when the sea is rough, while during a calm the music of their bells, ringing out the hymn appropriate to the day, rises above the water.

Mr. Meyer says, "Similarly, it has always seemed to me, amid the submerged masses, deep down at the bottom of the ocean of human life, there are yearnings and desires for a better life that ring sadly and perpetually. It has been my aim to listen for these, and where I have detected them, to present the only answer—the love of God in Christ Jesus."

The chapters of the book consist mainly of personal reminiscences, and are both interesting and spiritually helpful.

**Missionary Issues of the Twentieth Century.** Papers and Addresses of the General Missionary Conference of the M. E. Church South, held in New Orleans last April. With maps and illustrations. M. E. Church South Publishing House, New Orleans, La.

There is scarcely any better missionary literature than the reports of great missionary conference like that held by our friends of the M. E. Church South. The addresses are all from missionaries fresh from the field, and from prominent leaders in Church work. Almost every phase of missionary enterprise is treated in this splendid volume; and its pages are full of information and inspiration.

**My Dogs in the Northland.** By Rev. Egerton R. Young. Published by the Revell Co., Toronto, New York and Chicago. Price, \$1.25.

Mr. Young's residence among the Indians of the far north for eight years made him quite familiar with several varieties of dogs, and afforded many opportunities of studying their habits. He has written a book of intense interest, which, with the boys especially, will be a great favorite. It is certainly one of the best books on dogs that has ever been put into print. Every Sunday-school library should have it.

The prospect is that Ralph Connor's "Glenlarger School Days" will have fully as large a circulation as "The Man from Glenlarger."

The largest universities in the United States in point of attendance are Harvard, Columbia, and Chicago, with 5,468, 5,352, and 4,296 students respectively.

"Home and Flowers" is the attractive title of a magazine devoted to "A more beautiful American Life." It contains a number of suggestive articles on beautifying the homes of the people, and adding to their comfort and convenience. The illustrations are a very attractive feature. The magazine is published for \$1.00 a year, and deserves a large circulation. It is published by the Floral Publishing Co., Springfield, Ohio.

## Missionary.

### The Steinhauer Brothers.

During this winter we have been favored with the presence, in Ontario, of the Steinhauer Brothers, Indian Missionaries from the North-West, who have done excellent service in attending missionary meetings and conventions, both in town and country. At the recent convention of the Owen Sound District, Rev. E. R. Steinhauer was chosen as their missionary. In addition to giving interesting addresses concerning their work, they have delighted the people with their excellent singing, in English and Cree. The Steinhauer Brothers are genuine Indians. Their father was an Ojibway and their mother a Swampy Cree.

These present-day Steinhauers were born at Whitefish Lake in the Saskatchewan County during the latter fifties and early sixties, and were brought to Ontario by Rev. John McDougall in 1879. The elder brother, Egerton, spent four years in Eastern Canada attending school, and between times working on a farm. He then returned to the North-West and has been since engaged in mission work. His fields of labor have been Whitefish Lake, Morley, and now for some years at Fisher River, on Lake Winnipeg. He has at all times been found faithful, and is to-day one of our most useful and acceptable missionaries in the Indian work.

His wife is a cultured and consecrated white lady, who is inspired with the true missionary spirit. She exercises a splendid influence upon the Indian women of their mission, in teaching them to sew and stimulating them to keep their homes tidy and clean. She also teaches in the Sunday-school and helps in the work generally.

Robert spent eight years in Eastern Canada, and graduated from Victoria College, Cobourg. He also worked at intervals on a farm. Returning to the North-West, he at once took hold of mission work at Saddle Lake, Whitefish Lake, Red Deer, Industrial, and now for some years at Morley. Robert Steinhauer, like his brother, either as teacher, preacher, or general missionary, has given great satisfaction to all concerned.

Both brothers are Godly, manly servants of Church and country. Would that we had more like them.

### A Fine Book.

Every League ought to have one or more copies of "The Evangelization of the World in this Generation," by John R. Mott, as a help in the preparation of the monthly missionary meetings. Here are a few testimonials concerning the book:

"The Evangelization of the World in this Generation" is a most fascinating book for personal reading. It is also of great value in pulpit preparation as well as for the prayer-meeting and Epworth League services; in fact, it cannot fail to create a zest for the study of missions by our young people.—Rev. John Read, St. Stephen, N.B.

It is just the thing our young people should read, study and assimilate, laying before them as it does, briefly and comprehensively, the whole mission problem, serving as an introduction to the study of missions, and at the same time bringing them in touch with all the most advanced missionary spirit of the age, and above all with the Spirit of the Supreme

Missionary, our Lord Jesus Christ. I believe that the reading of this book by all our ministers would prove a great blessing to them and indirectly to their congregations.—Rev. R. W. Wright, Beamsville, Ont.

The book is valuable to the young people because of its clear cut, simple definitions and its suggestiveness aroused interest. In the discussion of the subject "the difficulties" create sympathy, "the history" inspires confidence, "the possibilities" develop enthusiasm, "the essentials" encourage thoughtfulness.—Rev. S. A. Laidman, Hepworth, Ont.

### I'll Pay It.

At a largely attended missionary meeting held in Kansas City recently Bishop Moore and Dr. George K. Gilder, of the South India Conference, spoke. Dr. Gilder told of the heavy expenses of living in India and of the difficulty some-



THE STEINHAUER BROTHERS.  
REV. E. R. STEINHAUER. REV. R. B. STEINHAUER, B.A.

times experienced in securing sufficient funds.

"How much does it take to keep a missionary one year?" asked a voice in the rear of the church.

"The particular case I have in mind is of a married man," said Dr. Gilder. "It would take about \$500."

"I'll pay it." The people turned around to look at the man who had made the generous offer. "Come up front and let us see you," cried some one. Meanwhile the giver slipped down in his seat, as if to hide from view, and shook his head. Dr. Oldham half ran down the aisle to shake his hand. The donor was Mr. Benjamin Blanchard, a member of Oakley Church, Kansas City, Mo., a church of which every member is imbued with the missionary spirit.

### Two Ways of Giving.

"And opening their treasures, they offered into him gifts, gold and frankincense and myrrh."—Matt. 2. 11.

A colored man was telling of his way of giving to the Lord. "I gibs de truck off o' one acre ebbery year to the Lawd."

"Which acre is it?" the friend asked. "Wal, dat is a different question. Truf is, de acre changes most ebbery season."

"How's that?"

"Why, in wet season I gibs de low land, and in dry season I gibs Him the top acre of de whole plantation."

"In that case the Lord's acre is the worst in the whole farm, for in wet seasons it would be quite flooded, and in dry times parched."

"Jes so. You don't allow I's going to rob my family of de best acre I's got —did ye?"

Is that not too much the fashion of our own offerings to the Lord—shreds of time, bits of talent, dribbles of money, fringes of things? These Magi teach us better. They gave their best. It is not our poorest, but our best, that we should give the Lord.—By Dr. Wayland Hoyt.

### The "Missionary Bulletin."

The latest news from all our missionaries in China and Japan, and many in Canada, together with their pictures, have been published in pamphlet form.

At last we are granting the request of many a leaguer, and of a number of District and Conference Epworth Leagues, as well as the recommendation of the General Board of Missions.

The letters from our missionaries must reach the Leagues supporting them. And many Leaguers write to us for all the letters we can get. Especially is this request made when a League takes up a subject like our "Indian work" or "Our work in China" or "Japan." The cost of keeping a worker to copy these letters is heavy, and there has been no fund to meet it. Volunteer work is not good enough. Imperfect copying spoils the letters. It is with much satisfaction, therefore, that we now send out the "Missionary Bulletin," well printed on good paper, in a convenient pamphlet form, at moderate price of sixty cents per year for one copy, or three copies for one year to any address in Canada for \$1.

Send fifty cents for a sample copy to F. C. Stephenson, Wesley Buildings, Toronto.

If God writes "opportunity" on one side of open doors, he writes "responsibility" on the other side.—J. T. Gracey, D.D.

"From Rome to Protestantism." Price, 25 cents, postpaid. Bishop McCabe and Dr. Carman unite in recommending this story of the struggle from darkness to light of one of the foremost Christian workers in the Methodist Church to-day.

It is said that Rev. F. B. Meyer, that noted writer of many excellent books, carries a missionary box with him, and every night when he winds his watch he drops a coin in the box. Perhaps this method, aside from being an excellent system, carries with it the mind of Mr. Meyer, the idea of a thank offering for preserving and sustaining grace during the day. No doubt this daily recognition of God materially stimulates spirituality.

Rev. R. B. Steinhauer, B.A., of Morley, Alta., who is supported by the Orangeville District Epworth League, has just completed a very successful tour of the district. He was much encouraged by the enthusiastic reception given him at every point. At Orangeville, he was presented with a clock, which he will take back to his mission as a token of the good-will of his friends. There is something very hearty and definite in the relation which exists between our Leagues and their missionaries. The fellowship strengthens and encourages the missionary, and stimulates the leaguers to continued and increasing effort for missions.



## YOUNG PEOPLE'S Forward Movement for Missions.

In charge of F. C. STEPHENSON, M.D., C.M.,  
Missionary Vice-President Epworth League Board,  
Wesley Buildings, Toronto.

### Notes

For your next missionary meeting prepare by praying and pray by preparing.

A public bathroom is one of the signs of progress at the Fisher River Mission, of which Mr. E. R. Steinhauer is the missionary in charge.

Quebec District E. L. Convention is being planned for already, although the date is fixed for May. Careful and thorough preparation insures success.

The journey from London, England, to Peking, is now made by the Siberian Railway in 21 days. This is bringing the West and the East very close together.

There are fifty thousand students in the universities and high schools in Tokyo, Japan. The Central Tabernacle is situated in the heart of the student centre.

Rev. S. D. Gaudin writes from Nelson House that all the four hundred Indians under his care are nominally Christian—and that almost all the adults are Church members.

"Helps and Hints on the Evangelization of the World in this Generation," price 5 cents, is a valuable aid in the study of our missionary text-book, "The Evangelization of the World in this Generation," price 35 cents.

"Why should the Church evangelize the world?" is the subject for the missionary meeting for this month. You can think of many reasons, but you will find a definite outline of study in "Helps and Hints."

Copper Cliff Epworth League is endeavoring to raise \$40.00 toward the support of Mr. Norman. Copper Cliff is a mining town of five miles from Sudbury. Sudbury District is united with Bradford for Mr. Norman's support.

Do you read the Missionary Study prepared by Mr. Parr each month and published in the Era? This is planned for you personally, and for the missionary meeting in the League. We are all indebted to Mr. Parr for these studies.

Already many Epworth Leagues are planning to attend the Summer School to be held in Victoria College, July, 1903. Those who attended last year found the School so helpful that they are persuading their friends to accompany them this year.

The new school-house at Bella Bella, which at present serves as a church also, was built entirely by the Indians, three of whom accepted the contract from "The Council." The funds which had accumulated from fines were used to pay the cost.

Rev. C. L. L. Bates, representing the Ottawa District young people in Tokyo has already begun work among the students. The Students' Dormitory in Tokyo, under the care of Rev. Mr. Borden, is proving to be the means by which many Japanese young men may be reached. While these young men attend the government schools they are surrounded with helpful home influences. Many attend regularly the Bible classes, Sunday services, and lectures on subjects relating to Christian citizenship.

"The missionary interest is increasing at the two appointments on this circuit. It is because the members of the Leagues have been doing what they can to circulate missionary literature." This is an extract from a letter from one of our ministers. What is your League doing?

The energetic Epworth League Executive of the Toronto East District has issued an appeal to the leaguers for a special effort, that they may raise enough money to send out another missionary. Dr. Kilborn's letter, explaining the ground for more men, accompanies this appeal.

The Leagues of the Orangeville District have had the pleasure of meeting their missionary, Rev. R. Steinhauer, B.A., during February. Rallies were arranged at central points, giving all an opportunity to hear and gain information about the Indian missions in Northern Alberta.

Nova Scotia Conference Epworth Leagues are working for the support of Rev. Mr. Borden, Japan, and are aiming at having every district thoroughly organized for the Forward Movement for Missions. Rev. A. B. Higgins, Middleton, expects to do some campaigning on several districts.

Norwich District Winter School was such a success that the committee decided that every leaguer on the district should have the advantage of the valuable information given during the sessions, so steps are being taken for the publishing of the address in pamphlet form for distribution throughout all the Leagues. The District is working for the support of Rev. W. W. Prudham, Japan.

Dr. A. W. Massey, one of our old campaigners who is in Western Africa representing the Congregational young people of Canada, has written regarding the rebellion which has taken place on the Portuguese Coast. For several months the missionaries have been passing through very trying times. Dr. Massey was married in January to Miss Arnold, who left Toronto in July to join him in his mission work.

A minister of the Cannington District in writing of the Epworth League Convention, held in January, says: "It was the best Convention ever held. The Forward Movement is on a solid basis, and will be a helpful development from this time forward. I have always found that the salvation of this League work has been the definiteness of the object before us as presented by the Forward Movement for Missions."

The Rev. A. W. Hyde is a Moravian missionary who has lived for fifty years on the borders of Tibet, devoting his life to the task of translating the Scriptures into the Tibetan language. With singular constancy he has never visited his native land during the half century of his missionary service. His life is a notable instance of the patient, plodding, physically healthy life given to one work and seeing nothing else.

One pastor writes: "Having come to feel more and more that missionary work is at the very heart of the Church's responsibility, and having by recent investigation become more impressed with the practical workability of the young people of our churches and the Forward Movement, the vision has come to me to get our own League interested in this work and then if possible reach out to District organization. I feel this ought to be." This pastor is right, and is only one of many who are studying the missionary work among our young people. After all, the Forward Movement depends largely upon our pastors.

A reading-room has been opened at Nagano, Japan, by Mr. Norman. Great good will be accomplished by this means, as Mr. Norman will be brought into close touch with students and others interested in Western thought and progress. Mr. and Mrs. Norman have given up the front room in their house for the reading room. Cannot we give up something and help supply suitable books? Any who wish to help, write to F. C. Stephenson, Wesley Buildings, Toronto.

The first number of the "Missionary Bulletin" will reach the subscribers this month. The Bulletin will contain a letter from and picture of every missionary supported through the Forward Movement. The Bulletin will be published quarterly, and will meet the need of keeping all our leaguers well informed about all our mission fields. Single copy, 15 cents; yearly subscription for three copies quarterly, \$1.00; single subscription, 60 cents. Order from F. C. Stephenson, Room 10, Wesley Buildings, Toronto.

McLeod Street Epworth League, of Ottawa, seems to have been aroused to the importance of missions this year. Last year their total offerings for missions did not exceed \$39, and this year already they have handed their pastor, Rev. T. G. Lett, \$50, to send on to the Mission Board. This represents the collection for about three months. Miss Fanny Wallace, the convener, is working hard to turn over about 100 members to increase this year. The McLeod Street Society seems to be doing good work, and have prayer meetings of a decidedly spiritual character. At a recent meeting held under the auspices of the Temperance Committee there were one hundred present.

Mr. Mortimore writes from Chentu, China, that the regular attendance at the public services is 300. The congregation on the men's side of the house is made up of all classes, from the teacher down to the lowest and dirtiest coolie. The opportunity to win China for Christ is limited only by the ability of our missionaries to present the Gospel. All the missionaries report that they are forced to refrain from taking advantage of openings and opportunities because they are not able to follow up the work. For instance, frequently sons of officials present themselves in groups asking to be taught. The missionaries are forced to turn them away, knowing that their own duties will not permit them to take up and continue such work. Those who wish copies of letters explaining this situation may order them at one cent each from F. C. Stephenson, Wesley Buildings, Toronto.

### Prayer Circles and the Prayer Cycle.

The secret of success on the mission field, in League work in the colleges, and in the home is the family altar, and the prayers offered by the "twos" and the "threes."

If space would permit, we could give many instances of the fruits of small prayer-meetings. Many of our best missionaries and ministers trace their early calls to the work to such small meetings.

All our workers need these meetings for self-development and for intercessory co-operation with all workers, at home and abroad. We rejoice in the fact that many of these Missionary Prayer Circles are now quietly meeting.

The new "Cycle of Prayer" (price, five cents), which has just been published, gives some valuable suggestions on forming Prayer Circles, and also suggests prayer topics. After all, the Order from F. C. Stephenson, Wesley Buildings, Toronto.

# Devotional Service

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

## MARCH 15.—"LESSONS FROM THE SERMON ON THE MOUNT; WHAT CHRIST TEACHES ABOUT TRUST."

Matt. 6, 19-34.

### HOME READINGS.

Mon., Mar. 9.	Uncertainty of earthly riches.	Prov. 23, 1-5
Tues., Mar. 10.	Treasure in heaven.	Matt. 19, 16-21
Wed., Mar. 11.	Unrighteous mammon.	Luks. 9, 10-12
Thurs., Mar. 12.	An antidote for worry.	Phil. 4, 6, 7
Fri., Mar. 13.	God's care for the future.	1 Pet. 5, 6, 7
Sat., Mar. 14.	God's unfailing grace.	Job 8, 28-31

In this age, when material things are so magnified, and by many made the great and only object of pursuit, the lesson of trust in God and devotion to duty is much needed. At a time when Christian people become anxious as to their worldly prosperity, and with a distrustful foreboding face the future, Christ's injunction, "Be not anxious for the morrow," must come as a pointed reproof. Nowadays, as old and young are inclined to make money the object of first importance, the world needs to listen to the Saviour's command, "Seek ye first the kingdom of God, and his righteousness." For in this attainment both temporal and spiritual good are involved.

### NEVER BE ANXIOUS.

Followers of Christ should not be anxious regarding their temporal welfare. Foresight is wisdom. To be careful is good, but to be full of care is destructive of peace. There are three reasons why the believer should refuse to be anxious.

1. Anxiety is wholly unnecessary. (a) It is unnecessary from the nature of the body. He who gave life and made the body, can do for both all that is needed. If the original and greater was in his power, much more so the subsequent and less. It cannot be impossible for God to provide food and clothing. (Verse 25.) (b) It is unnecessary from the observation of nature. In the creatures God has made, we see living evidence for the folly are not anxious; the fowls of the air do not, yet their wants are supplied. May not Christ's followers, who are "better than they," look without distress of mind for the same care? May not they rely on the Fatherly hand which so low as they? (c) It is unnecessary from the nature of the resources placed in our hands. What can we do with the powers possessed by us to provide with certainty for ourselves? Will any amount of anxiety suffice to make us certain as to the supply of our needs? Will it add to our stature? Will it lengthen our lives? Why should we suppose ourselves able to attempt what he has made us unable to do?

2. Anxiety is dishonoring to God. (a) It is dishonoring to God, because it reflects on his power. To be anxious is to imply that he cannot do what he has undertaken to do; or that there are doubts about it at least. It is to regard God as having done the greater, but as being incompetent for the less. It is to limit the Holy One of Israel (Ps. 78, 41) in regard to his ability to provide. (b) It is dishonoring to God because it reflects on his love. Those heathen people (verse 32) who did not know God as he is, might be almost excused, if not wholly pardoned for the questions they asked (verse 31). Not so those professed disciples who are here addressed by the Saviour. These he had taught, only a short time before, to address God as their "Father in heaven," and therefore, to ask from him as being such, the daily supply of their wants. For their Father, to know their wants was also to care for,

and supply them. And for such to be anxious about them was to deny both of these truths. What would become of his love, if he was able, and was aware, and yet would not provide?

3. Anxiety is injurious to ourselves. (a) It is injurious to ourselves because we deprive ourselves in this way. Putting the kingdom of God first, and leaving all else in his hands, is to obtain that kingdom, and all these other things, too. For God himself, in that case, is pleased to add them to us so far as this can be, and so far as this is best for us. On the other hand, to seek those other things first, and then to be anxious about them is to gain them in appearance only, if to gain them at all; and to miss the kingdom of God, with its larger blessings, which should have been sought by us first. (b) It is injurious to ourselves because of the result of this course. For what is it that we are really doing when we are thus anticipating the evils of the future, instead of trusting in God? When our present thoughts are thus taken up with the possible evils of to-morrow? The result is that we are making those future possibilities which may never happen, the certain evils of to-day. And we are voluntarily adding those anticipated ills to the present responsibilities which are great enough as they are. So exactly opposite to one another are the two courses in view. God in the one case, while giving us his greatest blessings adds others beside. We, in the other case, while keeping our daily troubles, increase them by unnecessary and anticipated troubles.

### THE CHIEF CONCERN.

There is one great end and purpose in our being, and that we must put the very first of all. There may be other things that rightly call for our attention, but there is one thing which is supreme, and which is to be sought first, and in which all else should find its true meaning and place. And that one thing is found in the Saviour's words, "Seek ye first the kingdom of God and his righteousness." We were made for God—to love him, to serve him, to praise him, to live in fellowship with him, to his will, which is our highest good. The true order of our human pursuits is this: First, God; second, duty; third, pleasure. Confuse or misplace these, and our life can never unfold its perfect beauty. The kingdom of God means, the rule of God in Christ over every part of our being, and over every relationship in which we stand. We must seek this kingdom—we seek it first, first in order of time, first in order of importance, first in order of earnestness, and determination. We must seek till we find it!

### FIXED RESOLVE.

The rudder stays to either side by the movement of the waves. It needs a firm hand ever upon the wheel to hold it so that the prow shall point for the harbor. So, firm, constantly renewed resolve is needed to hold our soul steadily and continuously moving amid the winds about to blow, the waves to surge, and waves and currents of life, to waver and God and his righteousness. "I have said the Lord always before me," said the Psalmist. So should we. What are some of the hindering influences which tend to prevent us from seeking God's kingdom, and obtaining its crown and peace? (a) The rush of business may repress the endeavor to live an earnest life for God. (b) The crowd of events in our day makes it hard to live our life, and steadily setting God and righteousness first. (c) The current of public opinion is often against the course our Saviour enjoins. But it can be done, it must be done! "If God be for us, who can be against us?"

### SEEK THOUGHTS.

We are not only commanded to lay up treasures in heaven, but we are forbidden to lay up treasures on earth (verse 19).

We are to take no anxious thought (verse 25, Revised Version) for our lives. Anxiety is a slander on God, for our lives.

Worry is the most useless thing in the world, for God will always have his way. Our happiness consists in falling in with his way (verse 27).

God knows; God cares; that is all that we need to know or care (verse 32).

Trust God even for trust. If you cannot believe fully, pray, "Lord, I believe; help thou mine unbelief."

If you want to know God, trust him. The life of faith is the best theological education.

There is no faith except when faith is "tried." Faith does not begin under fair skies.

### AN ILLUSTRATION OR TWO.

When you enter a railroad train, you do not trouble yourself about the signals and the condition of the engine and the state of the track. Why not let the Engineer of the universe conduct the train of your life?

It is safer to climb a mountain in the dark with an accomplished guide than in the daytime with an ignorant man. Trust God in the dark.

A party in the Alps were rounding a dangerous cliff, when the guide put out his hand over the abyss for the travellers to use as a bridge. When they hesitated, he said, "That hand never lost a life." Surely this may be said of God's hand.

### POINTS FOR THE PRESIDENT.

This topic is intended to impress the lesson of help in God for temporal things. The Christian is not to be distressingly anxious about the future. Have some member, who is willing to properly prepare, give a talk or paper on, "Three Reasons for the folly of worry." You will find a member prepare a paper or talk on "Life's chief concern." Help will also be found for this above. Have all sought the kingdom of God? Are all trustful followers of Christ? Again urge Christ's claims upon all to accept and follow him.

## MARCH 22.—"LESSONS FROM THE SERMON ON THE MOUNT; WHAT CHRIST TEACHES ABOUT JUDGING OTHERS."

Matt. 7, 1-5.

### HOME READINGS.

Mon., Mar. 16.	God our Judge.	Rom. 2, 1-11
Tues., Mar. 17.	Reproving a sinner.	Prov. 24, 7-9
Wed., Mar. 18.	Charity that suffereth long.	1 Cor. 13, 4-8
Thurs., Mar. 19.	Our suitors to judge.	John 8, 3-11
Fri., Mar. 20.	The Golden Rule.	Matt. 7, 12
Sat., Mar. 21.	Doers, not judges.	Jas. 4, 11, 12

"Bride the tongue" is counsel much to the point these days. By this phrase is meant not that the tongue should be silenced, but that it should be controlled and wisely directed. The writer has read of a Speak-no-evil Society, which was organized in accordance with the spirit of the foregoing precept, and in harmony with our topic Scripture. The Society had, as its leading motto, that none of its members should pass judgment upon any one without first asking the following questions: Is it true? 2. Is it kind? 3. Is it necessary? Unless these questions could be answered satisfactorily, the tongue should be silent. This Society had caught the meaning of Christ in the matter of judging others.

### A WISE CAUTION.

"Judge not." The whole meaning of the passage depends on the meaning of the first word "Judge." It has various renderings. Sometimes it means to condemn (John 3, 17); to pronounce guilty (Rom. 2, 4); to accuse (John 12, 48); to pass sentence (but in another meaning, which is doubtless the meaning in this passage, viz., to express an unfavorable

opinion of a person—ensoriousness. Our Saviour does not forbid a righteous judgment. The judicial element is in our very nature, and we cannot avoid it. But it must be under the control of Christian principles. Judges, preachers, teachers, parents and others must condemn the wrong and often publicly censure it. But what the Great Teacher cautions earnestly against is, judging with a censorious or unkindly spirit—the spirit of animosity and uncharitableness.

**GOOD REASONS.**

The reasons for pursuing this course are clearly given. They are two:

1. Judging in an unkindly spirit condemns ourselves. Frequently the disposition to be severe and censorious towards others indicates the existence of as great an evil in the critic (verse 3). What a severe judgment David pronounced upon the man described by Nathan? But who was the man this described? David himself. "Thou art the man." The Pharisee's judgment on the publican was most unkindly. But who was he that went his way home justified? Yes, it often happens that the man who sees a mote that is, a twig (a lesser fault) in the eye of some one else, has a beam, that is, a log (a greater fault) in his own eye. The modern adage puts the same truth in this form, "People that live in glass houses shouldn't throw stones."

2. Judging in an unkindly spirit brings on retaliation. All such rash judgments will meet with due retribution (verse 2). No one can escape this law of reciprocity. A man receives back what he gives. The man was hanged on his own gallows. Ishmael's hands were against every man's, and consequently every man's hand was against him. "He that diggeth a pit shall fall into it." Every act has its appropriate consequences—kindness begets kindness, harshness begets harshness. This law is universal. The retributive principle even goes farther for it operates in quantity as well as in kind. Nature gives back in proportion as we give—a large sowing, a large harvest. Humanity gives back as we give to it—much kindness given, much kindness received; much cruel criticism given, much received. No one can escape this inevitable law which should be one of the greatest encouragements to love and good works.

**THE REAL MEANING.**

It is worth the time to find out:

1. What our Saviour did not mean by his teaching on judging others.

2. What he did mean by his teaching on judging others.

1. What our Saviour did not mean. (a) We are not to understand that the office of judges or magistrates was intended to be prohibited by these words. Our Saviour was not preaching to a multitude of private persons, showing them their duty.

(b) Nor is the authority of any superiors over their inferiors, rightly constituted, designed to be taken away, or encroached upon. Parents may and ought to give admonition to their children.

(c) Nor are they guilty of the breach of this rule, who, in the execution of their office, proclaim against vice and crime.

(d) Nor is this rule broken by those who, with a kindly spirit, and with a design to reform and not to expose, perform the duty of admonishing and rebuking those in the wrong.

2. What our Saviour did mean. The evil which the Master forbids is censoriousness, that is, a love to find fault. And this, as a rule, has some bitter root of evil from which it proceeds, such as pride and vanity, malice and envy, resentment and revenge, cruelty and unkindness, though very often it flows from mere thoughtlessness or empty-headedness.

(a) In this censorious spirit, there is always a secret joy to find fault; whereas, in a good man, there is quite the contrary spirit.

(b) The censorious man judges without clearness of evidence, upon some idle stories, or bare suspicions; whereas a charitable man is very unwilling to believe evil report.

(c) He has a strong inclination to find his neighbor guilty, accepts of slender proof, sometimes makes up what is wanting in fact with his own malicious inventions.

(d) He has a cruel sharpness in censuring other men's faults; not reflecting on the frailty of human nature in general, nor his own errors and follies in particular. All this is contrary to the spirit and teaching of Christ, and comes under his condemnation.

**WHAT TO DO!**

1. Employ your harsh judgment first on yourself. "First cast out the beam out of thine own eye." The better we are acquainted with our own defects, the more charitable shall we be to the errors of others.

2. Look charitably on the actions of your neighbor, and don't be too sharp-sighted in spying out his small faults.

3. If it is necessary to criticise a man, go to him kindly as a friend, instead of exposing his reputation as a target to others.

**SEED THOUGHTS.**

The more faults you see in others, the more others will have to see in you.

It is a good rule, when speaking of another, always to imagine him present.

Another good rule is never to speak to a man's dispraise, if you can possibly avoid it.

A third good rule is 'to speak little about men at all, and more about God and His truth.

God alone is Judge. Let not men condemn except as God speaks through them.

Censorious judgment is forbidden, but not the judgment which is necessary in order to help others and act wisely ourselves (verse 1).

We are not to judge charitably in order that others may judge charitably of us, but because we love our brothers (verse 2).

The more a man knows of himself, the less he will think he knows about others (verse 3).

Let no one judge harshly of another until he has fought that other's sin in himself, and then he will not judge harshly (verse 5).

**POINTS FOR THE PRESIDENT.**

Let some one prepare a brief paper on "The Speak-no-Evil Society." Some hints are given in the foregoing. Use the "Seed Thoughts" to advantage. Give some of them out to be enlarged upon by a number of members. Have some one read in a clear voice the illustrations above, and any others which you may find, at a suitable time in the meeting. Let all resolve to be close in criticism of self, and kindly in criticism of others. "Let brotherly love continue."

**MARCH 29—"MISSIONARY DIFFICULTIES IN THE WAY OF EVANGELIZING THE WORLD."**

Jonah 1. 1-3; Matt. 23. 37-39; Mal. 3. 8-10.

**HOME READINGS.**

- Mon., Mar. 23. God judging Ethiopia. .... Ezek. 29. 3-16
- Tues., Mar. 24. The s-n-s of Ham. .... Gen. 10. 1, 6-19
- Wed., Mar. 25. A noble African. .... Matt. 27. 32-35
- Thurs., Mar. 26. An early African convert. .... Acts 8. 26-40
- Fri., Mar. 27. Ethiopia shall know Christ. .... Ps. 87
- Sat., Mar. 28. A prophecy about Ethiopia. .... Isa. 45. 17

There are many difficulties in the way of carrying to a successful issue the great work of evangelizing the world.

1. There are the difficulties external to the church on the mission field.

(a) About one thousand millions of people are in non-Christian lands. It is estimated that fully three-fourths of them have not had an opportunity to learn of Jesus Christ. The problem thus relates to at least one-half of the human race. It involves a number of people equivalent to the population of one hundred and seventy-five Londons, two hundred and twenty-seven New Yorks. This is indeed a great host to reach with the Gospel message. There are still a few lands, such as Thibet, Afghanistan, and parts of Arabia, where the missionary cannot work.

(b) The chief political difficulty is the opposition of governments to the propagation of the Gospel. In the Russian Empire it is not possible to teach freely evangelical truth. The Turkish government by various restrictions renders it exceedingly hard to carry on aggressive work among Moslems.

(c) Another serious hindrance to the work of the missionary is the selfish and unjust treatment of non-Christian nations and races by nominally Christian powers. To this day, for example, the influence of the opium wars constitute a barrier to missionary progress in China. Such actions have aroused antipathy against all foreigners, and created suspicion in the minds of the natives. There is also the national feeling found in Japan, which regards the acceptance of Christianity as disloyal to the Emperor. In India there is a false patriotism which identifies love of country with adherence to the ancestral faith.

(d) One of the most grievous obstacles to the spread of the Christian faith is the example set before the heathen by godless tradesmen, sailors, soldiers, travellers, and other foreigners who frequent their cities. These men, living lives of gain and vice before the heathen, in utter defiance of every principle and teaching of the Christian religion, make it hard to persuade men of the reality of the Gospel.

(e) The social difficulties in the path of the missionary are intricate and obstinate. Race, pride, and prejudice meet him in every land. Customs have become second nature, and it requires a great wrench to break loose to join Christianity. In every pagan land and among the Jews, to become a Christian results, as a rule, in social ostracism. Among Moslems, to take such a step even endangers one's life. In India there is the barrier of caste. To become a Christian means giving up one's occupation or means of livelihood. It also severs him from his family and a dishonour to his caste.

(f) Then there are difficulties of an intellectual character. Multitudes of the unevangelized cannot read. Sixty per cent. of the people of Brazil are illiterate. In India only six women in every thousand can read; and in China the proportion is still smaller. There is great mental dullness on the part of many savage tribes. In other cases, superstitions, traditions, and false ideas hedge the path. There are linguistic difficulties in the way. Many languages have not as yet the Gospel. There are many languages yet to be reduced to writing, and there is the further difficulty of expressing Christian ideas in heathen words.

(g) Greatest among the difficulties are those of a religious and moral character. There are hundreds of millions of adherents of Confucianism, Hinduism, Mohammedanism, Buddhism, and other non-Christian religions with the principles deeply rooted, to be won for Christ. In India and rationalistic literature is widely read in India and Japan, and this helps to prejudice the minds of those peoples against Christianity. A great lack, too, in the non-Christian world is the want of a sense of sin. This moral

sense is dull. They have no true conception of sin. Their belief that they are in the hands of fate tends to deaden the feeling of personal responsibility. How great the task to get such people to feel any concern about their sins, and to desire Christ, the Saviour.

2. There are the difficulties within the Church on the mission field. (a) There is the poverty of the native Christians leading them to enter Christian service from purely mercenary motives. There is lack of spirituality, want of readiness for service, a weakness in testimony and little zeal for the conversion of others. It is hard to get a sufficient number of native leaders, and it is a necessity to the successful prosecution of the work.

(b) The missionaries have difficulties. In some countries they must face deadly climates and unhealthful sanitary conditions. They find it hard at times to come into close touch with the life of the native Christians. There is a gulf between the habits and customs of the people of the East and those of the West. The mastering of the native language is a very difficult task, but absolutely necessary for effective work. To preserve a triumphant and ever-expanding spiritual life amid heathen surroundings is the chief battle-ground and the fight is hard. 3. There are the difficulties within the Church in Christian lands. The number who believe that the world ought to be evangelized is yet comparatively small. Many fail to regard Christ's command as imperative and consider the enterprise as optional. Some think that Christianity is not the absolute religion—that other religions have saving power—that the nations can get along without Christ. The invasion of the Church by the world is a menace to the extension of Christ's Kingdom. A secularized church can never evangelize the world.

#### A RAY OF HOPE.

These difficulties mentioned above must be reckoned with. They are real, not imaginary. They should be looked at with clear eye, and their strength estimated. Yet not one of these difficulties is insuperable. Similar obstacles have already been overcome. God has opened up within the past fifty years the most populous regions of the globe. There are now no restrictions in Japan to the preaching of the Gospel. A little over a generation ago China was closed to outsiders save five part cities. Now evangelists can proclaim Christ in every corner of the land. Within a half century 700,000,000 people have been made accessible to the missionary. In the light of these facts, can we be discouraged at difficulties? Says Dr. Goodrich, who has labored in China for thirty-five years: "I count the difficulties of the Chinese language and Chinese customs, of race prejudice, and dense ignorance, of political exclusion and bigoted pride, all as nothing before a church filled with the spirit of the Great Commission." Let us not magnify difficulties and minimize the Providential opportunities, the promises of God and the resources of the Holy Spirit. Difficulties were made to overcome. They are to call forth the best that is in us. Above all they are to create profound distrust in human plans, and to drive us to God. "Behold, I am the Lord, the God of all flesh; is anything too hard for me?" We must always take into the count God himself and the omnipotent, irresistible forces which he has placed at our disposal. "The things which are impossible with me are possible with God."

#### SEED THOUGHTS.

How have I won the right to join in missionary rejoicings?

Do I count the triumph of missions anywhere a personal triumph?

The glory of the Lord will rise upon

us (v. 1) only as we send it abroad among the sons of men, send it abroad.

It is part of the business of the Christian to be certain that light will drive away all darkness (v. 2); that is, it is the Christian's business to be an optimist.

Nothing so enlarges the heart (v. 5) as the study and practice of missions. We learn to find room in our interest and affections for all men, for the whole world.

Our remedies frequently fail, but Christ as the remedy for sin never fails.—Mackenzie.

As for self, let it be forgotten forever; henceforth let Christ live, let Christ reign.—Henry Martyn.

God himself for our portion.—James Gilmour.

The thought of failure ought never to enter our minds.—Selwyn.

#### POINTS FOR THE PRESIDENT.

There are three classes of difficulties in the way of evangelizing the world given in the foregoing. In number one, there are seven sub-divisions. Appoint seven persons, in advance, of course, to give them at the meeting. Then appoint another person for number two, and still another for number three. Have these difficulties fully considered. Then bring on yourself with the "Ray of Hope" given above, showing the encouragements towards success. Make this a ringing missionary meeting, with missionary hymns and Scriptures. Can it be possible that any present are helping to send the Gospel to the heathen and have not accepted it themselves!

#### APRIL 5.—"WHAT THE PARABLE OF THE GOOD SAMARITAN TEACHES US."

Luke 10, 30-37.

#### HOME READINGS.

Mon., Mar. 30. Samaritans that got good. John 4, 39-42  
Tues., Mar. 31. Jews and Samaritans. Luke 9, 51-55  
Wed., Apr. 1. What we owe neighbors. Ex. 20, 15-17  
Thurs., Apr. 2. Practical love for neighbors.

Fri., Apr. 3. Helping our neighbor. Lev. 19, 13-18  
Sat., Apr. 4. Love fulfilling the law. Rom. 13, 27-29

This parable of the Good Samaritan looks as if it might have been written for the twentieth century. To say the least, its truths are just as timely now as they were in the first century. The relation we ought to sustain to those about us, and to the larger world beyond our immediate contact, may well engage our most thoughtful attention. Indeed, the practical ills in family, industrial, commercial, and national life are the result either of the ignorance of that altruism, or of the violation of that law when known. The news of recent "strikes" in various parts of Canada and the United States indicates a disregard for the fundamental Christian precept of love for one's neighbor. Let the authoritative voice of Christ be heard. "Sir, ye are brethren," and great peace would fall on our disturbed industrial conditions. This topic parable should be studied in its application to modern times.

#### A DASTARDLY CRIME.

Somewhere along the dangerous road between Jerusalem and Jericho, a distance of about twenty miles, an awful crime was committed. A solitary man appears, going to Jericho. Issuing from one of the caves, or springing from behind some rock, a band of ruffians fall upon him. Very likely he stands on his defence. Swords are drawn, blows are struck, numbers are killed by surprise ground. With all haste, they plunder his person. They deprive him of his clothing, and parting with a blow or two to

finish their work, on the rule that dead men tell no tales, they hurry off, leaving him by the wayside, insensible, helpless, dying in a pool of blood.

#### VISITORS TO THE SROT.

There were at least three persons who saw this unfortunate man after the tragedy—a priest, a Levite, and a Samaritan. They passed, and watch each visitor as he passes, and note his mode of procedure.

1. The priest. "By chance there came down a certain priest." This is a most likely occurrence, as Jericho was one of the headquarters for the priests of that day. About twelve thousand priests and Levites who used to attend the temple at Jerusalem in courses, resided in Jericho. Who would be more inclined to render help to the wounded man than this fellow-countryman of his? But, no, he passed by on the other side of the ravine. He did not even stop to look at the sufferer, much less to inquire what he could do for him. And he was either going to or returning from the sacred duties of his office. Ah, yes, how true it is, one may occupy a very sacred position, and yet have a very cold heart. Such action is not true religion; it is only its counterfeit. Doubtless he had excused enough to satisfy his own mind. He was tired, or was in a hurry, or it was a hopeless case, or he could not bear to look on suffering, or he was afraid of the return of the robbers. Do these were excuses, not reasons. There is a wide difference between the two. But let us be plain with ourselves—do we ever pass by human want that we ought to relieve? Do we ever keep out of the way of those who need our help? Do we not conjure up excuses to quiet our consciences, and make our Christian service easy?

2. The Levite. The Levites performed the humbler services of the temple, such as cleaning, carrying fuel, and acting as chorists. They were also writers, preachers, and teachers. The Scribes and lawyers were frequently of this tribe, which, in fact, was set apart by Moses as the intellectual body of the nation. This Levite, with his knowledge of the law and versed in the precepts of religion, "came and looked on him"—a man in distress, he must see him. He did a little more than the priest, but resisted the good impulses which probably stirred within him. His intellectual training did not make him compassionate; nor did his relation to sacred things move his sympathies. He was a standing example of spurious holiness—sanctity divorced from good works. How easy it is to know, and not to do! How easy to sing hymns, and then live as we have always lived! How easy to attend Bible and listen to sermons, and attend religious meetings—and then jog along at the same old rate, making no alteration either in style or speed. Increased knowledge should result in more perfect service.

3. The Samaritan. The Samaritans were half heathen, a mixed race of Jews and Gentiles, accepting the Pentateuch only as their Bible, erroneous in some points, and heretical in others. Our Lord points to the priest and Levite, and selects this case, but he does not mean to teach by it that the Jews as a people were worse than the Samaritans, nor that the religious people are less compassionate than worldly people. Yet it is a fair inference that their wrong creed would lead us to expect; while others, who are theoretically right, may be practically all wrong.

#### THE QUESTION ANSWERED.

The lawyer had asked Jesus the question, "Who is my neighbor?" Whom am I to love as myself? And this is the answer. The great Teacher, after describing this vivid scene, said, with searching force—"Which now of these three proved neighbor unto him that fell

among thieves?" Which of these showed by his deeds that he was a neighbor to the maltreated traveller? But one answer could be given, "He that showed mercy." Then came the practical lesson, "Go and do to him likewise," said the Master. He to whom you ought to show mercy in order to become his neighbor is your neighbor, was the substance of the Saviour's reply. In considering this parable, we should not fail to see that Jesus did not teach that mercy is the condition of salvation. Mere kindness does not earn eternal life. "Love thy neighbor as thyself" is only half of the law. The other half condemns us if not fulfilled. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." But who of us has fulfilled either? Lord, have mercy upon us! Christ, have mercy upon us!

#### THE PARABLE TO-DAY.

If you really belong to the kingdom of heaven on earth, you must possess, and cherish and display the spirit of loving your neighbor as yourself. Your neighbor may not live next door; he may live at the other end of the city among the neglected ones. You are neighbor to the man whose ground joins yours—whether next lot, or underneath, the man on the other side of the globe. Your neighborliness is especially needed by those who are attacked by the great world's robbers—stunkenness, poverty, oppression, malice, slander, injustice, and the like. You are to treat the poor, the outcast, the degraded as your neighbors, and give them all possible aid. You are to treat the foreigners, the colored race, the Indians, the ignorant, the neglected, the imprisoned as your neighbors. Every village, town, city, hamlet, countryside in Canada has some portion of this duty in its hands. It can only be performed in the spirit indicated by this parable. "Love your neighbor as yourself."

#### A POINTED OUTLINE.

Things that prevent us from being neighborly:

1. Pride—for neighbors are often far below us in social position.
2. Business—for we do not always place the first our Father's business.
3. Laziness—for neighborliness requires time and pains.
4. Timidity—for it needs Christian courage to be a good neighbor.

#### FLASHLIGHTS.

To know about misery, without relieving it, is to map out heaven and never enter it.

A man who cares for others builds his life like a cube. A selfish man has a life like an inverted pyramid.

Men are all the time falling among thieves. Slander, oppression, temptation, infidelity—these are some of the thieves.

We pass by on the other side when we love men without helping them, or help them without loving them, or theorize about them without either loving or helping.

The glory of the Samaritan is that he does what is needed, at the time when it is needed, and in the best way.

A man whose spirit is bruised needs the good Samaritan as much as if his body were bruised.

Evidently Christ thought that the Samaritan, with his imperfect faith, had a better chance of heaven than the priest with his better theory and poorer application.

No man is good enough, nor ever will of himself become good enough to be saved; but Christ is good enough and able to save any man who will give himself to Him to be saved. "This is a faith saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."—Religious Telescope.

## "Nature's Miracles."

An Introduction by J. Malcolm Denyes, B.A.

The human standard of time, of years and centuries, is quite inadequate to express the aeons of geological time during which the Great Creator was bringing forth the world from "the void." It has been computed that it has taken the Niagara river, 30,000 years to carve out its channel on the surface of the earth, and this process is wholly subsequent to the very latest strata of rock formation. The length of time involved in the building of the world is humanly inconceivable. This is not the place to discuss the variance or agreement between theology and science, but it is pertinent to observe that we have no reason to believe that from "hosting" God has departed from the principle of law in any of his works. The Bible is not a text-book in geology, but it is geologically true. It is the very simple laws of nature on which we depend every day for the solution of two-thirds of our scientific problems that are predicated of the process of world-building. Pressure solidifies. Nature cannot tolerate a vacuum. Pressure creates heat. Postulate a beginning, and what follows is explicable. Back of the beginning, no man can go. In the beginning was the eternal Logos. Hither the finite mind cannot reach.

The stages of growth on the earth are markedly defined. The Nebular Theory holds the Solar Septem as an original unit of matter of glowing heat. From effect to cause is an easier process of reasoning sometimes than from cause to effect, and many are the proofs which lead us back from solid to liquid, from liquid to gas. We know that the hardest substance may by the application of heat be converted into the liquid state, and then into the gaseous state, and that the converse is true if pressure be substituted for heat. The Nebular Theory maintains this principle as explanatory of the present state of our earth. Thrown off while still in a gaseous, or at least partly gaseous, state, from the original unit of created matter, through natural processes it cooled until the gaseous became the liquid and the liquid the solid. The history of the solid earth is the history of the rock and the fossil. Indubitable proofs of the original and still inherent heat of the earth are not wanting. In the famous Artesian well, at Grenelle, near Paris, the water rose from a depth of 1,794 English feet, with a temperature of 82 degrees F. The increase of temperature below a certain depth from the surface is found to be about one degree F. for every 55 feet. This has led some to the conclusion that the heat will be reached towards the centre of the earth where all matter will be molten. But experiments made at Spenberg, near Berlin, go to show that as the depth increases the increase of temperature does not hold its proportion. At a depth of 1,000 feet the increase is found to be one degree F. to 42 feet; one degree F. in 57 feet at 2,000 feet depth; and one degree F. in 95 feet at 3,000 and 4,000 feet. Consequently most geologists agree that the centre of the earth is not molten, but owing to the immense pressure of overlying strata is kept in a solid state.

In this very brief introduction to the geological portion of our text-book, I cannot take space to consider the materials of strata, the pebbles, sands, clays, and limestone. The stratified rocks bear clear evidence of having been laid down in water. The folding of the earth after the period when the whole earth was covered by an ocean of hot and then warm water, due to the contraction of the solid material in cooling, caused intermittent depressions and upheavals, which in time brought certain portions of the solid earth above the waters. These

portions of land then became subject to the action of atmosphere, wind, and rain, and other modifying agents, which by denudation and erosion, washed the surface into the adjacent water levels, forming strata. A very common illustration of the process is seen at the foot of a hill after a heavy rain, or at the delta of any large river where the alluvial deposits are seen in regular strata. The fossils contained in the different successions of strata are of the most interest to the geologist and the biologist.

In fact, the rocks are classified and identified according to the kind of life evidenced by the fossils. If the geologist finds 1,000 feet of rocks, one laid down upon the other, and if these contain fossils, he has preserved here a record of some of the organisms that lived while these rocks were being deposited. By a careful study of these fossils it is found that at first, that is, in the oldest rocks, there were no land animals and plants, and that in the sea the only animals were of types lower than the true fishes. Then appear the later forms—the fishes, reptiles, birds, and mammals in succession. This examination of the fossils from a rock tells pretty accurately to what stage in the earth's history this rock belongs just as by the study of the implements found similarly in the rocks, mark the successive ages of man in his development.

Newburgh, Ont.

## The Evening Hour.

For most of us the reward of labor is gathered between six and nine in the evening. The dinner or supper at six and the two hours immediately following it are the seasons in which we have opportunity to enjoy the companionship of those we love and for the amenities and pleasures of life. The enjoyment of having an abundance of money consists principally—for men at least—in the opportunity it may afford for having care-free and pleasant evenings. And yet some of the happiest men in the world have but narrow means, and they find in simple game or conversation all that their richer friends gain from the social rout or brilliant assembly. A woman has gone far toward learning the secret of charm when she saves herself for the evening at home with her husband and older children. Whether the dinner and the hours that follow it are a success will depend principally on her. The men return home fagged from the day's work, but unless she has to do her own work and be her own nurse maid, she should be at her brightest and freshest. "Yes, there you are," says some critical woman, "always laying the responsibility on women. I tell you they have just as much to do during the day as their husbands, and they need entertaining as well as the men." Yes, perhaps so, but they have the option of leaving a good many things undone and, if they are wise, they will take it.—The Watchman.

## Impromptu Conversations.

It is a good Christian habit to cultivate the faculty of conversation with strangers when one is journeying or even passing through the streets. With tact one can learn to avoid the appearance of intrusion and can usually secure for himself a kindly response. Such a practice is a good antidote for the constant modern tendency to shut ourselves in with ourselves, and fosters a breadth of human sympathy which is wholesome. Moreover, there are often in such impromptu conversations about nothing and everything, delightful little opportunities to say a modest word for righteousness and the Righteous One. Whoever wishes to sow beside all waters will not refuse the chance of making wayside acquaintances.—Interior.

## Junior Department

All communications for this Department should be directed to REV. S. T. BARTLETT, Box 216, Napanee, Ontario. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

### The Pigeon and the Owl.

There was once a Pigeon, as I have heard say,

Who wished to be wise;  
She thought to herself: "I will go to the Owl,

Perhaps he'll advise;  
And if all he tells me I carefully do  
I'll surely get wisdom." Away then she flew.

When Little Miss Pigeon arrived at the barn

She found the Owl there.

Most humbly she cooed out her wish; but

Did nothing but stare.

"Well, well!" thought Miss Pigeon, "of course I can wait;

I won't interrupt him; his wisdom is great."

She waited and waited. At last the Owl

blinked

And deigned a remark:

You'll never be wise, foolish Pigeon, unless

You stay in the dark,

And stretch your small eyes, and fly out in the night,

And cry, 'Hoo-hoo-hoo!' with all your might."

So little Miss Pigeon to practice began;

But all she could do

Her eyes would not stretch, and her voice

would not change

Its soft, gentle coo;

And she caught a sad cold from the night's damp and chill.

And, lacking the sunshine besides, she fell ill.

So little Miss Pigeon gave up being wise:

"For plainly," said she,

"Though owls are the wisest of birds, theirs is not

The wisdom for me;

So I'll be the very best Pigeon I can."

And what do you think? She grew wise on that plan!

—Wide-Awake.

### Home Bible Study Prize Exercise.

#### ABOUT NEEDLEWORK.

1. Who said that there is a time to sew?
2. What prophet condemned women who sewed foolish finery for themselves?
3. What good woman's needlework for others was shown to an apostle after her death?
4. What lesson did Jesus teach from what was called the eye of a needle?
5. Of what kind of a woman are we told that she made tapestry?
6. What do you suppose Job meant when he said, "Thou sewest up mine iniquity?"
7. What was the first sewing we read of in the Bible?
8. When was needlework first used for God's service?
9. What father made a coat of many colors for the son of his old age?
10. What mother made a new coat every year for her little son?
11. What woman's patriotic song is recorded describing the return home of conquerors adorned with many-colored needlework, part of their spoil?
12. What religious use on the part of his disciples did Jesus say would be like patching an old garment with new cloth? What do you think he meant to teach?

Answer the questions by number, giving chapter and verse of your refer-

ences. Send your replies as a letter to Mr. Bartlett, by the 15th of March. If you do not do so before, state your age in writing. The prize for January, February and March will be announced in our April number.

### Weekly Topics.

March 15th.—"What can we learn from Jesus' home life?" Luke 2, 40, 51, 62.

Before summarizing moral or social lessons, make sure that all your juniors know the historical facts, e.g., ask such questions as follows: The names of Jesus' parents. The town where they lived. To what family did they belong? Who was David? Why did the Jews not have a king of their own when Jesus was born? Who was Roman Emperor? Who was Governor of the Jews? Why did Joseph and Mary go to Bethlehem? How was it from Nazareth? To whom was the story of the birth of Jesus first told? Where did Jesus' parents first take him? Why did they flee into Egypt with the child? Etc. Coming to the home life and its lessons, note such points as:

Reverence for parents.—"He was subject unto them." (Eph. 6.)

Industry.—He was called "the Carpenter's Son." (Matt. 13, 55.)

Constancy.—His brothers did not believe in Him. (John 7, 5.)

Humble poverty.—(Matt. 13, 54) He was not worldly wise.

These points show that in a home of humble poverty, without the advantages either socially or scholastically that come from much money, Jesus was rich in wisdom. Though distrust and unbelief concerning him were in the minds of his own brothers, Jesus was constant, and true in his loyalty to God. As son of an industrious mechanic, Jesus learned to labor and help in the daily duties of home and workshop. And in all he obeyed the fifth commandment implicitly. So the poor home was made rich! Such homes we need to-day, and as children at home it should be the desire of all Junior Leaguers to do as Jesus did, try and make home rich in love, sympathy, and daily help.

March 22.—"What can I learn from the healing of the nobleman's son?"—John 4, 46-53.

Get one of your more advanced Juniors to tell in original statement the story of the lesson. Then collect the lessons, e.g.:

1. Greyness is no protection from distress or afflictions come upon all, whether rich or poor, high or lowly.

2. Sickness and trouble often drive us to Christ.

3. The case was desperate. Death was near. So our sins have made our case pressing, and if Christ does not save us, we have no hope.

4. Christ's word alone was sufficient to cure.

5. The word that healed the son, also assured the father. The father's faith in Christ's word was full and complete. He "believed." He "went his way." He knew Christ was true.

6. The word of recovery was a glad message. The servants were happy and knew the father would be also. So the greatest joy comes with soul health. Disease (sin) means misery; suffering, death. Health (forgiveness) brings comfort, rejecting life.

7. The example of the father had much influence in bringing his whole house to believe Christ. Happy homes are those where all believe on the Lord and enjoy his blessing.

Note.—It will be well this week to teach the following facts recorded concerning the miracles of our Lord. His mighty works were miracles of mercy and loving kindness. In all thirty-three are recorded. Two of these are found only in Matthew. Two more are found

Mark. Six are given only by Luke, and six others by John only. That is about one-half are recorded by only one of the Evangelists. Ten are found in Matthew, Mark, and Luke, while only one (which?) is given by all four writers. Twenty-four of the forty-three were performed to heal the sick or raise the dead. He "went about doing good."

March 29.—"Bible teaching about eating and drinking." Prov. 23, 20, 21; 1 Cor. 10, 31. (Temperance meeting.)

Give an example of gluttony.—Num. 11, 4, 5, 13.

What goes with gluttony? (Leanness of soul.)—Ps. 106, 15.

What O.T. advice is given about gluttony?—Prov. 23, 20.

What O.T. advice is given about eating?—Prov. 25, 16.

Who followed Jesus because they thought they would get all they could eat, without working for it?—John 6, 26.

Give an O.T. text condemning wine-drinking.—Prov. 23, 31.

A N. T. one of similar import.—Ephesians 5, 18.

What is said of one who makes another drunk?—Hab. 2, 15.

What doom threatens the drunken?—Nahum 1, 10.

How can we eat and drink to the glory of God?

1. By thanking him for daily food.

2. By eating and drinking only wholesome things.

3. By avoiding all excess and so setting a wise example.

4. By using our strength in God's service.

These short rules will help us, our families and friends, and others about us to live both "soberly and righteously," and as "children of the day," and "not of the night nor of darkness."

April 5th.—"What the Tabernacle Builders teach me."—Ex. 35, 4-10, 21, 22; 2 Cor. 9, 6, 7.

Before trying to find the lessons we may learn from the builders of the Tabernacle let us try to form some idea of the Tabernacle itself. The following is a short summary. The Tabernacle was a place of public worship. It was a movable sanctuary. It was carried from place to place by Levites, whose duties were to wait on the priests. The Tabernacle was used first by the Israelites in the wilderness. When they took possession of the Promised Land it was set up first at Shiloh (Josh. 18, 1). It remained there during the times of the Judges. It was afterwards at Nob (1 Sam. 21, 1). Then it was at Gibeon (1 Chron. 21, 29), and afterwards it was brought to Jerusalem by Solomon (1 Kings 8, 4). It was made throughout according to divine orders (Exod. 25, 9, 40). It consisted of a tent composed of a wooden frame-work, on which was hung a rich and costly cloth. Over this was spread another covering of black goats' hair, and this was again covered by two cloths, one of rams' skins, dyed red, and a narrow one of badgers' skins to protect the ridge (Ex. 26, 14). This building stood within an oblong court or enclosed space, 150 feet long by 75 wide. It was divided into two, that nearest the entrance was called the Holy Place; the inner space, curtained off by the "veil," was the Holy of Holies. The former was thirty feet long, the latter fifteen, the breadth of the whole being the same, fifteen feet. Each part, the outer court, the Holy Place, and the Holy of Holies, had each furnishings peculiar to itself. 1. In the outer court (open to the sky) stood (1) the Altar of Burnt-offerings; (2) the Brazen Laver. 2. In the Holy Place were (1) the Altar of Incense, in the centre; (2) the Show-bread Table, to the right of the Altar; (3) the Candlestick or Lamp, to the left.

3. The Holy of Hollies contained only the Ark. Upon it was laid a solid gold plate, called the Mercy Seat. It covered the Ark as the symbol of mercy, covering sins. Within the Ark were (1) the two Tables of the Law given at Sinai; (2) the Golden Pot of Manna; (3) Aaron's Staff (see Exod. 25, 26, 27; Heb. 9).

The lessons (as suggested by the topic) are various. They may be simplified and summarized under three heads, viz:

1. **WORK** } The Tabernacle must be built as ordered by God.
2. **WORKERS** } Moses calls for the substance and service of the people. They are to be WANTED }.
3. **WELLING** } Whosoever will may give something and help.

We must remember that to-day, as then, the best gifts are none too good for God's house; yet no gift is despised if it is the best we can give; all, whether rich or poor, may give; none are despised if they are willing to do their best; love to God makes a cheerful giver; as soon as we hear we should obey, for a swift obedience is the best proof we can give of sincere repentance; the immediate work of the church of God demands the united service of all his people, etc.

### A Busy Junior Society.

Away off in a little corner of Connecticut is a little Junior Christian Endeavor Society, which keeps busy doing little things. It is at Greenfield Hill, where Dr. Gane, formerly of the London Conference, Ontario, is pastor. This Society is four years old, and has an average membership of twenty. During its existence it has raised more than \$175.00, and has given out of this amount twenty-five dollars of this amount was the result of penny work—the members being given a penny and asked to invest it in something, which could be brought into another something of increased value, etc. Their mission money is raised by systematic giving. Their fund for benevolence is raised by the birthday pennies. The past year enough was found in the birthday collection to purchase a nice pair of blankets, and quite a little sum remained to invest in a gift for the Town Home. The Flower Committee sends flowers to the city, remembers the sick, and is responsible for bouquets in Sunday-school and prayer-meeting room, each member of the Committee having the care for a month at a time. One Sunday in May they made May-Day baskets, and decorated the room beautifully, afterwards sending them to the sick and shut-ins. They also make very tasty scrap-fans to send here and there.

In May the Society gave a May-Day parade, carrying a decorated May-pole, etc. In June a Baby Social was given, all the babies in the parish were invited. A photo of the babies was taken. They also have had a cooking social, sewing social, etc.

The Lookout Committee have added to their work this year that of daily Bible reading, keeping the record of progress each month of each member. Those who are too small to read well, are to listen to the reading by an older member of the family. The temperance work consists in subscribing for numerous copies of the Temperance Banner, and an effort has been made to have each child get a certain number of people to read it each month. As a reward, the superintendent promised to drop extra pennies into the Birthday box. At the prayer-meetings we memorize Psalms and books of Bible; these recitals only requiring a few moments of the half hour, and it is a good way to store away in the hearts many precious treasures. There is also a Book Committee and Sunday-school Committee. Every committee is kept busy with definite work. The Society has done several "littles" for its own church,

such as the placing of two fine outside post lamps for church use; purchasing plates, cups, saucers, knives and forks for church use, contributing generously to church and piano.

By request of the pastor, an outline of this junior work has been written in detail, as some other Society may be interested to try some of our methods, just as we like to hear of and try those of our brothers and sisters in other places.

### Joey Had a Little Dog.

The teacher of a district school in Maine tells a story that reminds me of Mary and her little lamb, only it is of Joe and his little dog.

Joe was a boy about eight years old, and was devoted to a small, lank puppy. Out of school hours boy and dog were inseparable, and Joe apparently could not reconcile himself to the necessity of leaving the dog at home. For several mornings the teacher allowed the puppy to remain at Joe's feet under the desk.

Then there came a day when the small dog could not be kept quiet, but frisked about, to the delight of the school and the dismay of the teacher.

"Joe," she said, firmly, "you must take that dog out."

Joe looked at her mournfully, but picked up the pup, and with his head against his cheek, started for the door. The boy's feelings were evidently hurt, but he said nothing until he reached the door, then, with a pitting glance toward his dog, he said slowly: "And he's named for you!"—Youth's Companion.

### Cruelty to the Guinea Pig.

"Did you know, papa, that if you hold a guinea pig by the tail its eyes will drop out?"

His father laughed outright. "Why, who in wonder told you such stuff, Louis?"

"The boys all say that," answered Louis, sober as a judge, "and it's so, yes, sir."

"Oh, nonsense," said his father, still laughing.

"Well, you go to the cage and hold one up, and you see."

Just to humor the boy, the father went out. In a moment he came back looking—well, just like a man that's been badly sold.

"The little rascal got me that time," he replied to a friend.

"But don't see the point," said the friend.

"Don't you?"

"No."

"Well, guinea pigs have no tails."—Topeka Capital.

### Spoke Wiser Than She Knew.

Tom is a thirteen-year-old boy and takes great delight in asking his little seven-year-old sister questions which he thinks she will not be able to answer, thus enabling him to air his own knowledge before her to his utmost satisfaction. One evening he came home from school with a fresh lot of questions and commenced on her in the following manner:

"Louise, do you know what they call a place where they make stoves?"

The little one confessed her inability to answer the question, whereupon Tom informed her that it was called a foundry.

"Now," says Tom, "do you know what they call a place where they make whiskey?"

Louise studied a little while and then exclaimed: "Yes, I guess they call that a 'con-foundry'!"

### Smiles.

Little Mary was very fond of the minister, Mr. Johnson, who was to leave town for a larger parish. When her mother invited Mr. Johnson to dinner, Mary determined to say something particularly polite to the minister, as it was her last chance to distinguish herself before him. At the table she waited patiently for a pause in the conversation, then remarked in her usually distinct voice: "Mr. Johnson, I hear we are going to have the pleasure of losing you."

### Men Wanted.

- To be faith-acting, like Abel.
- To be God-like, like Enoch.
- To be self-surrendered, like Noah.
- To be patient, like Job.
- To be obedient, like Abraham.
- To be persevering, like Jacob.
- To be masters of passion, like Joseph.
- To be decisive, like Moses.
- To be courageous, like Joshua.
- To be whole-hearted, like Caleb.
- To be self-disciplined, like David.
- To be administrative, like Solomon.
- To be prayerful, like Elijah.
- To be self-reliant, like Nehemiah.
- To be abstemious, like Daniel.
- To be bold, like Peter.
- To be faithful, like John.
- To be long-suffering, like Paul.

### The Tables Turned.

A member of a photographic society in a suburb of London was to give an illustrated lecture on some of his travels.

Another member, thinking to have a joke at the expense of the lecturer, slipped in among the slides a lantern portrait of himself. The joke would come in, of course, by the portrait's appearing on the screen after the lecturer had announced the appearing of something quite different.

Fate and chance were unluckily against the humorist; for when his portrait was presented, the lecturer, without knowing what was on the screen, gravely read from the list, "The next slide, ladies and gentlemen, is the picture of a refractory donkey."

### Appealed to a Higher Judge.

The following occurred in Chandlerville, Ill., during the Civil War:

"Mother—" Lulu, mamma will have to punish you now; you have been doing again what I forbade you to do."

Lulu Reads, four years old—"Did you see me do it, mamma?"

"I did not see you, but God saw you; He always sees us."

"But did God see me do it? Just God?"

"Yes, my dear, He saw you."

"Then, mamma, let Him 'tend to me." Lulu was hard to punish that day.

### A True Story.

"Mamma, do you like stories?"

"I like true ones, my child."

"Shall I tell you a true one?"

"Yes."

"But you might not like it."

"Oh, yes, I should, if you told it."

"Well, then—oh I don't like to tell it. It is so short."

"Come, dear, begin."

"Well, once upon a time there was a water-bottle—"

"Yes, go on."

"And yesterday I broke it; but I'll never, o-oh! o-oh! I'll really never do it again."

The Junior Committee of Mount Olivet League, South Cayuga Circuit, presented the Mount Olivet congregation with three handsome pulpit chairs. The juniors raised the entire sum of money and procured the chairs.

**Shameful.**

The Boot and Shoe Recorder chronicles a curiosity of advertising—a placard displayed in a shop window. Thus:

Slippers  
for ladies should never be used  
For Spanking Purposes.

Mothers will be presented with a fine well-made rattan carpet-beater with every pair of shoes. Bring the boy with you and we will show you how to use it.

**Very Convenient.**

"Lightning knocked the church steeple down," some one said to Brother Dickey. "Yes; Satan's eyes always flash fire when he sees a church steeple gwine up." "And here's a colored brother killed another at a camp-meeting."

"Yes; Satan goes ter meetin' 'long wid de res' er dem, en sometimes shouds de loudes'."

"And a preacher was drowned in the river last week."

"Oh, yes; Satan's in de water, too. He 'bleege ter go dar ter cool off.'"

"So you blame everything on Satan, do you?"

"Bless God," was the reply, "ain't dat what he's fer?"

**Not Quite what he Meant.**

The man who thought he had the knack of saying pleasant things, calculated to warm the cockles of the oldest heart, was revisiting the town in which he had spent a summer twenty years before.

"I'm Miss Mears. I don't know as you recall me," said a coquette's elderly spinster, approaching him in the post-office the day after his arrival.

The ready heart-warmer turned with his most beaming smile, and wrung her hand.

"Recall you!" he echoed, reproachfully. "As if one could help it, Miss Mears! Why! you are one of the landmarks of the town!"

**What He Meant.**

In a suburb of Philadelphia lives an old German couple named Skimmekop. The husband, Fritz, has two dogs, of which he is very fond. One is a pup, while the other is quite old; but, as sometimes occurs with dogs of different breeds, the old dog is much smaller than the six-month-old puppy.

"There was somedings funny about dem dog alrearty," said Fritz, who was showing them to a friend the other day. "Dot leetlest dog was de niggest." Mrs. Skimmekop, realizing that her husband had not made the point quite clear, thought she had better come to his assistance.

"You must excuse mine husband," she said. "De English languidge he knows not good. Vot he means is dat de young-est dog was de oldest."

**An up-to-date Lad.**

A characteristic story is told of a well-known New York lawyer. When he was a boy looking for something to do, he saw the sign, "Boy wanted," hanging outside of a store in New York. He picked up the sign and entered the store. The proprietor met him. "What did you bring that sign in here for?" asked the storekeeper. "You won't need it any more," said the boy cheerfully. "I'm going to take the job."

Teacher—"And what is meant by keeping the Sabbath holy?"

Ethel—"It means—it means to think of something you would like to do, oh, ever so much, and then not doing it, 'cause it's Sunday."

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