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A Reminder

The preacher in a small Virginia church had just announced his text, "Thou shalt not steal."

As he pronounced the words a burly negro in one of the rear benches slapped his knee vigorously.

After the sermon the preacher met his parishioner. "Allen," said he, "before my sermon, when I announced the text, 'Thou shalt not steal,' I noticed from the pulpit that you slapped your knee. Why did you do that?"

"I am hesitated a moment before he replied. "You done reminded me, sah, to-morrow's our weddin' anniversary, and I done promise Lize a chicken dinner."

The Value of a Name

An English manufacturer who has just returned from a tour in Scotland, relates an amusing incident which occurred during his trip.

In a remote village in the lowlands he came across an inhabitant of such venerable appearance that he stopped to chat with him. "By the way, what is your name?" inquired the traveller.

"Robert Burns," was the answer. "Dear me, that's a very well-known name."

"Nae doot it is, mon; I've been blacksmith in this village for nigh on sixty years."

This is something like the case of the woman who asked what monument it was that she saw in the Allan Gardens, Toronto.

On being told that it was a statue of Burns, she replied:

"O yes, I have bought many a ton of coal from him."

First Prize for Laziness.

President Clowry of the Western Union Telegraph Company holds that laziness, more than anything else, is responsible for the failures that men and women make of their lives.

"Take the tramp," said President Clowry one day. "What is the tramp's dominant trait? Is it not laziness? You may say the tramp is fond of liquor. Well, I answer that he is fonder of idleness. He could swim in liquor if he would work for it. But he will not work."

"All failures are lazy. But the latest failure is the tramp. A tramp knocked at the back door of my cousin's farm in Vermont one hot afternoon."

"'Lady,' he said to the cook, 'will ye spare a poor feller a drink of water?'"

"'Certainly,' she answered. 'Here's a tumbler, and there's the pump.'"

"'Thank you, kindly,' said the tramp. 'And now, if you'll just work the handle we shan't be long.'"

The Winter Term

From January 3rd, the Winter Term in the well-known Central Business College of Toronto will continue until the Easter holidays. This is the term usually taken advantage of by teachers who decide to qualify for some more lucrative employment, and also by farmers' sons who determine to prepare themselves for the business end of their profession. The College referred to has added four members to its previous staff of eighteen teachers, and is making special preparation for the increased attendance of the Winter Session.

A postal addressed to the Principal, Mr. W. H. Shaw, will bring full particulars.

In a Liverpool school lately a number of scholars were asked to explain the meaning of "righteous indignation." One little chap replied: "Being angry without swearing."

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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. VII

TORONTO, JANUARY, 1905

No. 1

A Loving Word for 1905



WHEN the late Marquis of Salisbury was Lord Robert Cecil he went to his rector in London and said, "I am a very busy man, but I shall be glad to give two afternoons in the week to parish work, and if you desire it, become a Sunday School teacher."

When shall it come to our Church that the Epworth Leaguers and Church officials will go to the pastor and offer their services for the enlargement of Christ's Kingdom in the community?

There are two classes of workers upon whom the pastor should be able to depend for hearty co-operation—the League and the Sunday School teachers.

The richest enjoyment of the Christian life is in helpful service. The year 1905 is at hand. What shall its record be? Shall it be common-place in relation to the Church as, alas, too many years in the past have been? Or shall it be extraordinary in communion with God in earnest Bible study, and in direct work of soul-winning?

Much depends upon the spirit in which we cross the boundary from the old to the new year and enter upon the hallowed service of true and beautiful Christian discipleship.

The Church is looking with loving sympathy upon the organized young manhood and womanhood as found in the Epworth League. None can win those about the same age as well as consecrated young people. To do this great work there must be personal consistency, coupled with intelligent and persuasive effort to draw our unsaved friends to the knowledge of the truth as it is in Jesus.

The greatest need of to-day's Methodism is a mighty revival of the work of God in pulpit and pew, in Sunday School and Epworth League. Let our prayer be, "Wilt Thou not revive us again that Thy people may rejoice in Thee," or that of the 51st Psalm, "Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee."

A Pleasant Visit to the Town of Rouen

BY REV. J. H. HAZLEWOOD, D.D.

I SHALL not soon forget my visit to the little cathedral town of Rouen, in France, and a pleasant experience there. We had been spending the three previous days in Paris, the beautiful, and were somewhat tired of its gaiety and giddiness. Beauty and grandeur, with evidences of lavish expenditure were to be seen on every hand; but for downright superficiality, so far as life's great purpose is concerned, of all the places I have seen Paris undoubtedly bears the palm. The change to the quiet and calm of Rouen was, on this account, all the more welcome.

Rouen is a peaceful-looking town on the banks of the River Seine, at the terminus of navigation for sea-going vessels. While not renowned for its scenic beauty it is not altogether wanting in this respect. Some high hills that might almost be dignified with the name of mountains overlook the river and give a charming view of the country round, which is certainly picturesque, but the town is interesting principally on account of its association with Joan of Arc, the Maid of Orleans.

Joan of Arc or Jean D'Arc, as the French call her, was born in a rural district, of poor parents and in a neighborhood abounding in superstition. The time was one of great

fancied spoke to her, it was not long until, at the age of 17, she found herself at the head of 10,000 troops and with them threw herself on the English army, routed them in a week and forced them to raise the siege of Orleans. In less than three months thereafter Charles was crowned King of France and the Maid of Orleans was standing in full armor at his side.

But dark days followed. She was tried and convicted of witchcraft, and not long after was publicly burned to death in the market place of Rouen, her ashes being thrown into the River Seine.

The memory of this stirring story, read in boyhood, was fresh in my mind and I was anxious when passing to look upon the spot where this poor girl, only twenty years of age, had met such a cruel and untimely death. Just after leaving the railway station we were fortunate enough to meet a Roman Catholic priest in full priestly robes, and I asked him the way to the cathedral. It was with difficulty he spoke English. Seeing we were strangers he kindly offered to accompany us as he was going in that direction. He remained with us about three hours and was a most valuable guide, and a practical illustration of the fact that a man is often broader than his creed. We learned from him much that otherwise we could not have learned. He took us to the round tower where Jean had been imprisoned, to the spot where she was burned, to the Cathedral, the Court house and many other places of historic interest, and was a perfect magazine of information on all points that interested us. Though unable to speak our language fluently, he said he could read it and showed himself familiar with English literature and spoke of Longfellow's "Psalm of Life," and Washington Irving's "Sketch Book," as particularly interesting and valuable. He told me his parish was in the country some miles distant and that he was in the town for a few days to rest and meditate and pray. A beautiful Christian character he was, and when he smiled, as he did quite frequently, he was really handsome. He was interested in Canada; a brother priest had been engaged in mission work in our North-West, and he spoke intelligently about our climate and resources. I was a little afraid when he asked my occupation, lest the fact that I was a Methodist minister might cause a sudden drop in the warmth of his friendship. To my surprise his interest deepened. He drew closer to me as a fellow-laborer in the Master's vineyard, enquired as to my work in Canada and we talked together as we walked on in a heart-to-heart fashion, and our fellowship was pleasant and profitable.

"Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

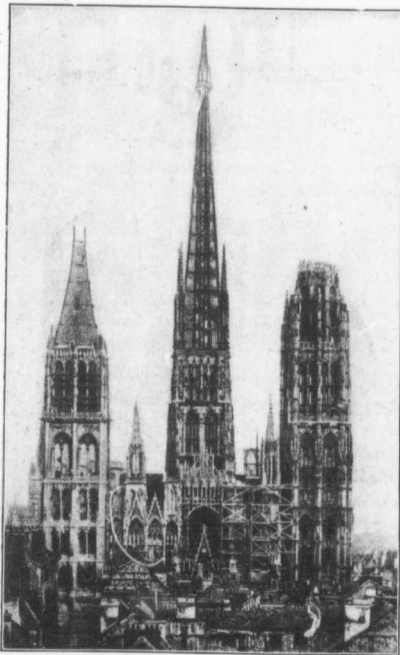
When we parted I said: "When you come to Canada I want you to find me out and any service I may be able to render you will be gladly given," and I thanked him for the pleasure of his company and the service he had so cheerfully rendered. I shall never forget his reply, as he held my hand in a parting clasp; he said, with a touch of tenderness and pathos in his voice, "I shall never see you again, we shall never meet again," and then, with eyes reverently upturned and extended hand, palm upward and pointing above, he added, "We shall meet up yonder." Another handshake, a polite lifting of his hat to the ladies in the party, a pleasant smile, *bon voyage* to us all and he was gone.

Of Jean D'Arc it is said "she was distinguished for purity, innocence, and modesty." If we add to this, a wealth of knowledge on a variety of interesting topics that made him a most agreeable companion, it will be a fair characterization of our priestly friend.

I expect to meet him again—just where he said we would meet—"Up yonder." He will be there. I have no doubt of that. I saw many great and good men while I was abroad, but upon my mind and heart none made deeper and more abiding impression than the Roman Catholic priest in Rouen.

"Kind hearts are more than coronets,
And simple faith than Norman blood."

Hamilton, Ont.



THE ROUEN CATHEDRAL

political and religious excitement, in which Jean, child though she was, shared, and at the age of thirteen she believed herself to be the subject of supernatural visitations and that she heard a voice calling her to deliver her country and crown her king. In the Pantheon, Paris, there is a beautiful oil painting which represents her as in the field caring for her father's sheep. Just above her is the figure of an angel with outspread wings, in the act of whispering into her ear the divine message, while a beautiful sword is placed in her right hand. Jean's face glows with "a light not seen on land or sea." Whatever one may think of those voices that she



A STREET IN ROUEN, FRANCE

Control of Temper

BY THE AUTHOR OF "PRESTON PAPERS."

WHAT would you think of a man who has a certain amount of money given him at his majority, with the understanding that that was all he could ever have—that it must be his entire purchasing power for comfort and convenience while young and strong and his dependence in sickness and old age—yet who spent freely and for the most trivial things, things that were of no importance to himself or others, from the very outset?

Why, I am sure that with your fine judgment you would say: "How foolish! Even if he cannot gain more money by labor or by judicious investment he can at least take care of what he now has and look on each side of a dollar before he spends it, questioning, 'Is it worth while?'"

Just so, my dear. And the girl or boy who does not early learn to control temper is just as foolish as that spendthrift man; for at each outbreak a certain amount of vitality is used up, the heart beats more quickly, the blood rushes to the vital organs (sometimes congesting there), and the quality of the blood is entirely changed. "Is it worth while?"

You have been training your will, and have learned in a measure how to control thought. Now you can bring both of these forces to bear on your work in the control of temper, and from being a hot-headed, passionate, disagreeable youth whom everyone dreads, you may—soon and quite easily in some cases, dependent on will power—develop into one of the gentlest, most manly and Christian-like of any in your set. "Is it worth while?" Yes, verily, for "he that ruleth his spirit is greater than he that taketh a city."

Here is the process:

1. Find your weak points. Know just what stirs your choler the quickest. Avoid those things, where possible; but when they must be met face them with a resolute, "I will be on my guard, and will not be made angry by this coming onslaught," and then stick to it. "Forewarned is forearmed," you know; so let nothing swerve you from your firm determination to control your temper instead of being controlled by it, to be master instead of mastered.

2. Make a habit of pausing, however slightly, before speaking—even when not angry. This will enable you to control

speech when angry, and one who controls speech has half won the battle. Control of speech is a good thing to carry around in your mouth, anyway, often befriending you when you would otherwise be distressed, and proving as great a comfort to others as to yourself; and you are under some obligations to look out for others.

3. Plan your day ahead, mentally, and see what trying things are most likely to come into it and what uncommon ones may be foreseen, and ask your Father to help you bear emergencies with brave self-denial in the matter of temper.

4. If the impulse to speak becomes overpowering, and you "must speak or burst," say something as irrelevant to the matter in hand as possible.

5. Remember, finally, that bodily conditions help make it easy or difficult to control temper, for every added irritant "gets on your nerves" and helps make you an easy victim of what might otherwise pass unnoticed; so look out for cleanliness (a dirty skin stops the pores, heating the blood) and use plenty of cold water for the daily bath, even if the "bath" is only a rub with a damp cloth.

Look after the diet, too, and avoid the "hot" condiments, for these, too, heat the blood besides destroying the digestion, and who is more easily angered than the dyspeptic? Make the everyday diet as plain and wholesome as may be, and so help yourself to gain control of temper while you are building up bodily wealth and preparing for added enjoyment of the rare days when you feel entitled to indulge in table luxuries.

So, too, of dress. Don't ignore the effect of tight shoes, bands, etc., on nerves and temper, and avoid whatever tends to discomfort, so far as you can, even if you have to sacrifice a well-earned reputation for "style" in order to attain comfort.

6. Finally, begin the day right. Get up early enough to have a few minutes of quiet communion with the Source of all wisdom and strength, and a call upon your very pleasantest, most hopeful thought—friends. Carry a bright face to the family—the reflection and result of your morning quiet. Say "Good morning" in your sweetest voice and happiest manner, so helping dissolve "the blues" which may have become rampant before your arrival, and making the home atmosphere one of cheer and sunshine.



TOWER WHERE JOAN OF ARO WAS IMPRISONED

Those that Sit in Darkness

BY THE EDITOR

BLINDNESS will always be regarded as one of the greatest afflictions that can possibly fall to the lot of humanity.

To be entirely shut out from all the beautiful sights that this world affords is such a sad privation that it would not be at all remarkable if persons deprived of sight should become sad and melancholy. As a rule, however, they will be found to be decidedly bright and cheery. The pupils of the Ontario Institution for the Blind at Brantford are not at all unlike the majority of blind people in this respect. While

they know it by the freshness of the air, and they can tell at once when they come into a fresh passage.

The class rooms were the first places visited. Here regular school work is in progress every week day. Geography and History are the two subjects in which blind pupils usually do best, as their memories are excellent. The maps are made of movable pieces of wood put together very much in the same way as toy puzzles. Rivers and railway lines are marked by raised lines, and towns and cities by little raised points.



LEARNING TO OPERATE THE TYPEWRITER

Ontario Institution for the Blind, Brantford

many of them wear a rather sad expression on account of their affliction, they seem to be quite happy and contented, and they are certainly as orderly, diligent and as well behaved as any of the children in our Public Schools. The attendance is about 110, divided almost equally between boys and girls.

It is pleasing to know that the blind population of the Province is decreasing, owing to the great skill of the medical profession, and to the fact that attention is being given to caring for the eyes of infants.

A run through the Institute at Brantford is full of interesting features. A blind girl was detailed to show us around and she did her work exceedingly well. It was very remarkable to note how she glided through doorways without touching the woodwork and turned in at the right rooms without any preliminary feeling. From top to bottom of the big building she conducted our little party as well as if she had been possessed of a pair of eyes. The law of compensation explains this, to some extent, as the sensitivities of blind people are usually far more developed than is usually the case with sighted persons—the senses of hearing, feeling and smelling are very acute. They can tell where they are going by the direction of the air. When they reach an open space

Almost any pupil would, when requested, pick out any county in Ontario, and name all of the cities and towns within its borders. They would also take any line of railway, and mention every station in regular order.

The object lesson is the best way of teaching. A ship's model is placed in the scholar's hands, who is permitted to examine it carefully. Of course he is told to multiply the size indefinitely in his mind to get an idea of what a real ship is like. As far as possible the same plan is adopted with everything else.

In the History class wonderful proficiency was manifested. Scarcely a question was asked relating to Canadian and English History that was not well answered.

By means of raised letters blind scholars are able to read with tolerable rapidity. The institution has quite a large library of these books which are well patronized by the pupils.

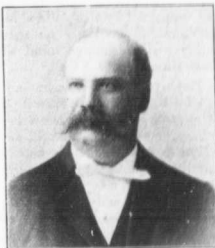
Music is a study in which the blind do very well. The Brantford Institute is fortunate in having a very capable and enthusiastic musical director in Mr. E. A. Humphries. It was very delightful to hear several of the junior classes render a number of songs under his direction. The singing showed very careful training and diligent practice. In the theory of

music the boys and girls seemed to be well informed and answered many questions with great readiness.

The teacher would strike a note on the piano, and ask, "What note is this?" Most of the pupils were able to give the correct answer.

The institution is connected with the Toronto College of Music, and the examinations are conducted under its auspices. When the examiner first came to Brantford, he said to Mr. Humphries, "I suppose you expect me in giving these questions to take into consideration that these young people are blind?" "Not by any means," was the reply, "set as stiff an examination as you would for the scholars of the College of Music in Toronto." We did so and all passed, three taking honors, and securing diplomas.

In the fine large Assembly Hall there is an excellent pipe organ which was played magnificently by a young lady who had received her entire education in the institution. It must have involved an immense amount of labor and perseverance to master the difficult composition which she so well rendered.



MR. H. F. GARDINER
Principal Institute for the Blind

blind people. They take to it like a duck to water, and quite easily acquire it. Fully one half of the boys are learning piano tuning. "I do not know of a single instance," said the Principal, in which a blind piano tuner has failed to do well, unless for some reason in himself."

The girls are instructed in the art of sewing, in which they become quite proficient. It is surprising how they will make the sewing machine rattle. Perhaps the most difficult thing is to teach them how to thread their needle.

Rev. St. Clare Hill, Principal of a Blind School in England, thus tells of a plan which he adopted to accomplish this:

"Soon after I took up this work, two sewing machines arrived one day. "We shall have to thread their needles for them," said the Mistress. "You will do nothing of the kind," I replied. "They must do it for themselves. Suppose the mistress was out of the way one day—is the work to go undone?" So I spoke in my haste, bravely and boldly. But when it came to how they were to learn to thread their needles themselves, I was for a time fairly nonplussed. For a whole day I sat at those machines, closely blindfolded, trying my level best to thread the needles. Impossible! I couldn't do it! Suddenly as I was fumbling away, trying to push the bending cotton into an eye that I could never find, an idea flashed into my mind. I ran out, got a piece of horse hair, doubled it, and pushed it through the needle's eye, then I opened the loop, passed the cotton through it, then drew the horse hair with the cotton in it, back through the needle's eye, and the feat was accomplished. "You can see for yourself; Nellie," he added, turning to a blind girl, "just thread



THE KNITTING CLASS

Ontario Institution for the Blind, Brantford

Learning a new piece of music, for a blind pupil, is quite a serious undertaking. The music is written in Braille characters, and the player reads with one hand and plays with the other, until the notes have been memorized.

The industries which are taught to blind children are necessarily somewhat limited. Basket making is carried on with considerable success. It means a good deal for blind boys to be able to earn enough to pay their board and clothes so that they will not be a burden upon their parents.

Piano tuning is altogether the most successful trade for

your needle to show this gentleman how it's done." And far quicker than I, with fumbling, unaccustomed fingers and thoroughly good sight, could have done it, she had threaded her needle.

The pupils are also taught to use the typewriter, in which they become quite proficient.

A library of good books is provided, by which many find enjoyment in reading. One boy was studying Latin by means of the raised letters.

Perhaps the most interesting thing about the institute at

Brantford is the gymnasium. I had the privilege of witnessing a number of exercises by both boys and girls. It was simply wonderful to witness the ease and grace with which the classes went through their work, everything, of course, being guided by the music.

The building is beautifully located, and is surrounded by spacious and charming grounds, over which the pupils roam at will when the weather permits. They also frequently walk down into the city, without an attendant, going two by two.

The efficient Principal, Mr. Gardiner, is doing a good work in this institution, which is a credit to the Province of Ontario.

The Layman's Advantage

BY REV. J. R. PATTERSON.

A PROMINENT Methodist minister, now dead, once said to a friend, that, at times, he almost regretted having entered the ministry. The reason he gave was that, in Christian service the layman has advantages which

not supported by it. When he gives to religious work time which might profitably be spent in other employment, it is surely a disingenuous mind that will charge him with mercenary motives.

The layman has a second advantage. He is not a cloister saint. He rubs shoulders with his fellow men every day in the grime and strife of a work-a-day world. So does the faithful minister. But multitudes of men see little or nothing of their pastor except when they behold him, in full canonicals, conducting divine service. Consequently the average man holds the minister's piety rather cheaply as that of a person predisposed to goodness; or he regards him as a man whose environment is such that he has no moral battle to fight. He does not know that the minister is tempted, perhaps, a little more than the average man; and that his warfare is, if anything, a little more strenuous.

But the layman is plainly a man of affairs. He is not immersed in a study. His companions are men, not books. The layman lives amid the storm and stress of professional, commercial, or industrial life. In the shop, at the forge, in the



THE CLASS IN COOKING

Ontario Institution for the Blind, Brantford

the minister has not. The parson was right. The layman has a two fold advantage over his ministerial brother.

In the first place, the layman is seldom or never open to the charge of professionalism. Neither, it will be said, is the genuine minister. True. Yet there is no gaining saying the fact that the minister is a salaried official with stated duties and routine employments. He is expected to be consistent and kindly; to visit the sick, to bury the dead, to comfort those that mourn; to preach, to pray, and "be good" as a matter of course. Why should he not! The world asks, for is he not paid for so doing! His religious character is his stock-in-trade. Nor will a carping critic spare the insinuation, that there is a close connection between the warmth of his zeal and the amount of his stipend. One of the keenest sorrows of a worthy pastor's life is to feel the suspicion, latent or expressed, that he is pious because he is paid for it.

From such a charge the average layman is free. He may be accused of hypocrisy of another sort. But his Christian service is at least gratuitous. He supports the church, he is

field, at the desk, in the office, in the counting-house, at the director's board, he has the privilege of showing to his fellows that the religion of Jesus is designed for weary, hard working, tempted men, who must daily fight a desperate battle with "the lust of the flesh, the lust of the eye, and the pride of life."

Thorold, Ont.

TAKING a retrospect of the past we each might ask this question: "Have I done all the good in my power for those around me in the year that is gone?" The answer would be expressed in a word of two letters instead of three. Some people laugh at the very idea of making good resolutions. It is true we never can keep all the good resolves we may make. If we could do so we would be perfect, and that is what no merely human being ever yet was in this world. Nevertheless, it ought to be our aim to get as near perfection as we can, both for our own happiness and that of everyone with whom we come in contact.

A Minute of Time*

BY R. J. BURDETTE

COLD and clear it was on the morning of January 1, and the Jester, who had drawn his overcoat over his motley form, bent himself against the blast that played with the jingling bells in his cap and made his way to the lairs of those who sell diaries and calendars. His usually careless brow was furrowed with rather serious reflections, for he had found a flaw in the welding of one of his best and strongest Good Resolutions, young as the day was, and he was wondering what would become of the other nine by the time the sun went down. He paused before the oldest House in the world, the old established, ever reliable monopoly of Time, and read the familiar sign more than once before he entered the establishment.

"Retail dealer in Seconds, Minutes and Hours; sole manufacturer of Years and Centuries; all the months furnished in Season; Seedtime looked after and Harvest supplied by reliable Dates; Rains supplied for all occasions; liberal reductions to Sunday-schools and Temperance picnics; Cold Storage for yesterdays; Birthdays furnished; Teeth extracted while you wait; Wrinkles furnished to order. Step in and examine our assortment of Bald Heads before looking elsewhere; Eyes of all shades fitted to any grade of Spectacles; Anniversaries to order. Only House open all night and Sundays, all the Year round; all sales cash or long credit on gilt-edge collateral; a salesman to every customer; nobody has to wait; you're next. Sole proprietors of the right to manufacture Calendars for the Solar System."

This seemed to be about the place the Jester was looking for. He entered and said to the Venerable Figure standing behind the counter, carefully adjusting the gauge of a tiny hour-glass that had evidently been made for some happy child to play with a few days.

"A Happy New Year!"

Time nodded merrily, and the Jester went on:

"I am thinking about turning over a New Leaf this Year."

Time laughed till the fragile little hour-glass shook in the strong old hands.

"Are you, indeed, my son?" he said. "I knew that; small need for you to come here with that information. I know more than that—I know you are going to turn over a New Leaf whether you are thinking about it or not. I can tell you more than that, too; the New Leaf is going to be turned over for you anyhow, without the slightest regard to your intentions, wishes or will; that is a thing we will settle for you right here, my son, without troubling you in any manner concerning the transactions. You have come to the right shop; we will turn new pages for you every day this year, whether you will or no; what you write upon them is your own concern. Here is your Diary for 1905—write a good record in it and God bless you—and now run along; other customers are crowding in, and there is no loafing allowed about this place."

But the Jester passed out slowly and listened to the busy old Chronologer as he welcomed and sped the coming and going customers who thronged the establishment and kept the Hours and Minutes and other attendants moving all the time to attend to the wants of humanity.

A young man elbowed past the Jester, and as he spoke to the Maker of Calendars the Old Man called out:

"Here, Mr. Twenty-one! Have this young gentleman's birthday ready at once—stick half-a-dozen more hairs in his upper lip—eyebrow size—there you are, sir; call again in a few years and have your voice deepened. What can we do for you, sir? Want to look over the files for 1844, eh? All right. Mr. Used-to-be, show the gentleman the archives of Green County for the nineteenth century. Wait on this lady. Mr. Stop-Watch; what can we do for the lady? 'Your thirty-fourth birthday!' Certainly; right there on the second shelf from the top, Mr. Stop-watch; in that decorated box marked '49'; give the lady a few of these hair-line wrinkles for the corners of the eyes—no, no, we don't send

them up; just lean over the counter and we'll fit them on for you, dear; there, that's lovely; there's a nice frosty kiss for you; come again one of these days and have your hair thinned. Good morning, sir, a Happy New Year—Eh? 'You left a Yesterday with us about twenty-four hours ago!' Yes, that's right; we gave you a receipt, stamped it on your memory. 'And you would like it back again?' Sorry, my dear sir, very sorry, but it's against all the rules of the house. Never returned a man a Minute but once since the House was opened, and that was to a king named Hezekiah, more than 2,000 years ago; didn't do him a bit of good either; was as great a fool after as he was before; a little more of a fool, if anything. Your Yesterday is in the cold Storage Warehouse, under bond; can show you some excellent views of it, if you'd like. There he goes; usually the case; when they want it back they don't want to look at it.

"Ah, yes, Mr. Sexaginta, this gentleman would like to know if 'he can go ahead and make arrangements for his seventy-fifth birth-day!' Sorry, sir, but the bookkeeper tells me that we have a mortgage to foreclose about three months before your sixty-second; better put your house in order and take your papers down to the other House—we turn over all our unfinished business to them. Ha! ha! Here's something in your department, Mr. Frenzy; this gentleman wants 'to be kicked into the middle of next week; has an acceptance falling due next Monday, and doesn't know how to meet it.' All right, sir, we've got a Minute in your account somewhere that will send you clear into Eternity, if you—well, he's gone; when he found that he could get what he wanted, he didn't want it. And what is your business, young sir? Ah! yes, yes, yes; 'your father has left you \$50,000 and you want Five Years to run over to Europe and see the world!' And you shall have them, young sir, you have them; just sign this judgment note for twenty years—that's right, and here are your Five Years—'Pretty stiff interest!' 'Well, we've been doing business at this stand for thousands of years, and we've dealt with young fellows like you before; we may compound the interest; can't tell yet—or, if you're a good boy and make wise use of the capital we will not charge you any. What's here. A chubby-faced school-boy, going home for the holidays; wants to know 'if I can't bring To-morrow along this Afternoon?' Not yet, little Man; call around forty years from now, and I'll rain To-morrows down on you so fast they'll take your breath away every time you open your mouth to shout 'Stop!' Who's this? A man with a danger signal in his cheek, a cough like a minute gun in his lungs and a fire in his veins—wants another handful of sand for his hour-glass; 'let me look at it, dear sir; too bad; just about run out, isn't it? And sand is scarce and high this year, and—ah! there goes the last grain—and just in the nick of time, my brother Death is backing his ambulance up at the door. Take him away to the other House, down the street; he has no business with us. And what is your wish, sir? Oh! 'you are going to be hanged in the morning and would like a night six months' long?' Sorry, good man, but we haven't changed the gauge of the machine but once since I went into business; we did lengthen a day for Joshua, but he wasn't going to be hanged. But never mind; the other House will furnish you a night as long as you want, immediately after the hanging; we send them a great deal of business, sir; oh! a very great deal of trade, although they never reciprocate; no, indeed, we never get a customer from the other House.

"And here is a bright young fellow now who looks as though he might have a prospector's claim on the World and Time; and what do you want, my boy? Eh? Well, lean over and whisper it, then, if you are so timid—Ha, ha! I knew you didn't want a grizzled old gray-beard like myself to wait on you; this way, Hope, dear; here's a young sprig with all the blood that isn't in his heart burning in his cheeks at sight of you—he wants a thousand promises, all in sunny tints; let him have them, dear; you'll find them loose in the big bin with the Rainbow clasps—let him have as many of them as he wants and charge them to him; he's good for them; bid him God-speed and give him a kiss, dear, that he

* "A Minute of Time" is 'the New Year's greeting sent by Mr. Burdette to some of his friends.

will remember when he is a white-haired old man—God bless you, my boy.

"And now—Ah, good afternoon, Grandpa; and what can we do for you this quiet winter day? Come over here where the sun shines through the south window. 'You would like to look at Yesterday a little while?' Certainly, Grandpa, certainly. Memory, dear, bring Grandpa the stereopticon; sit down by his side and turn the slides for him. Come hither, Wisdom, my quiet daughter; bring the powder box with you—sift it over him as he bends his head above the picture your sister is showing him—gently, gently—a little more right here at his temples; don't let any of it get into his eyes; they are just the correct shade now, soft and tender as sunset; sprinkle it thickly on the top of his head—snow it down gently—gently—that's right; now on his beard; silver it; there is no snow falls so white and warm as that; that's the way—so softly that he doesn't notice it; there, there, that will do; there is a crown of glory and honor for you, Grandpa; and here is a nice stout stick with a crooked handle that will just fit your old hand; lean hard upon it, as you have leaned upon the Promises all the days of your life; just one moment before you go—this way, Mr. Strongman, put the tremolo stop on Grandpa's knees, and bring that seventy-year-old stoop for his shoulders—now you may go, Grandpa; 'go out to the gate, through the city, and prepare your seat in the street; the young men will see you and hide themselves; the aged will arise, and stand up; princes will refrain from talking and the nobles will hold their peace; the ear that hears will bless you, and the eyes that see will give witness to you;—ah, it makes the Day sweet and writes the Date in letters of gold upon the Calendar when we finish a piece of work like that. 'So teach us to number our days that we may apply our hearts unto wisdom'; ah, well—

Just at this instant the gray eyes of the old Maker of Calendars fell upon the loitering Jester, and he shouted:

"What in the name of all the Centuries are you loitering around here for? Quick, Mr. Indiansummer! Bring me your scalping knife and the Frost-sprayer! One of you Birthdays, hand me a pair of spectacles and a cane—'I'll fix this fellow out till he looks older than his youngest joke!"

But the terrified Jester, skipping nimbly down the crowded street, heard the terrible voice calling after him:

"Move on!"

And then, changing the key to be heard all around the world, the Chronologer shouted:

"All out for Nineteen Hundred and Four! Everybody change! All aboard for Nineteen Hundred and Five!"

Waiting on the Bank.

"WHEN I was a little fellow I was a trifle inclined to hold back and wait to be coaxed," said Uncle Eben.

"I remember sitting beside the brook, one day, while the other children were building a dam. They were wading, carrying stones, splashing the mud, and shouting orders, but none of them paying any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition when Aunt Nancy came down the road.

"What's the matter, sonny? Why ain't you playin' with the rest?"

"They don't want me," I said, digging my fists into my eyes. "They never asked me to come.

"I expected sympathy, but she gave me an impatient shake and push.

"Is that all, you little ninny? Nobody wants folks that'll sit round on a bank and wait to be asked!" she cried. "Run along with the rest and make yourself wanted."

"That shake and push did the work. Before I had time to recover from my indignant surprise. I was in the middle of the stream and soon as busy as the others. I often feel that I'd like to try the same plan on some of the strangers who come into our churches. Some make friends at once. They go into the prayer-meeting, the mission circle, the Sunday-school—wherever there is work—and they are at home at once. But there are many others who wait to be noticed and invited here and there; the complain of coldness and lack of attention, and maybe, decide that their coming is not desired. They need Aunt Nancy's advice: 'Stop sitting round on the bank, and go in and make yourself wanted.'—*Forward.*

A Ride in a Caboose and What Came of It.

A SHORT time ago, while talking with my friend Morgan, a drummer for a wholesale grocery house, we touched on the subject of the influence of personal Christian work among our friends and chance acquaintances.

Morgan expressed the conviction, in which I shared, that we never can tell what may be the result of earnest words and wholesome counsel. To illustrate his thought, he told me this story:

"One day in February, some years ago—a raw, windy day it was, too—I had finished my week's work in the village of Valley Falls, N.Y., on the B. & M. railroad.

"I couldn't get a train for several hours, and I wanted very much to reach Mechanicville in time to catch the express for the north. I walked down to the station, and saw to my delight that a freight train was just pulling out for Mechanicville. I jumped aboard, stepped into the caboose, and sat down.

"When the train had fairly started the conductor came in.

"Hello!" he said, "what are you doing here?"

"I showed him my ticket, saying at the same time that I was entitled to a ride to Mechanicville on that road, and to gain time I was willing to ride even on a freight train.

"Well," said he, "it's against the rules, and I have the right to put you off, but you're on now and you might as well stay."

"I looked at the man, and saw that he was a tall, stout fellow, his face black with smoke and rough with cinders and a week's growth of stubbly beard. He turned out to be quite communicative, due to the fact, as I soon learned, that it was pay-day, and he had been celebrating with a few glasses of beer.

"After talking a little, he pulled out a roll of bills, and shaking it in my face, said: 'I've got the stuff, and when we get to Mechanicville I'm going to have a big time.'

"Then he told me how he had promised to meet two of the boys at Jim Donrahan's saloon, and go with them on an all-night spree.

"I asked him if he thought that was a good thing to do?"

"He replied, 'I've worked hard, it's my money, and I think I ought to have a little fun.'

"This gave me my chance, and I pitched into him. I told him it was evident he worked hard, and needed recreation, 'But,' said I, 'can you afford to take your hard-earned money and squander it buying beer for those loafers at Mechanicville? If they want a spree, let them go to work and earn money to pay for it themselves. I don't think you can afford to spend this money. I'm a travelling man, and I earn good wages, but I can't afford to spend my money in that fashion. What chance can you afford to follow this way of living? You know very well if what you are about to do comes to the ears of the superintendent you will soon have your walking papers.'

"He admitted that what I said was true, but added: 'I am not the only drinking man on the road, and if others can do it, I can.'

"I asked him if he had a family, and he told me he had a wife and three children in Mechanicville, but that things were not going right at home. The wife was silent and moody, and the children kept away from him.

"It needed small penetration to understand the situation. The mother and children were gnawing their hearts out because of the change in the father, while the father stood on the edge of a debauch that might ruin not only his chances as a railroad man, but also imperil the foundations of his home, and the future of his children.

"All this time the train was thundering its way to Mechanicville. The conductor was more sober than when we started, but my chances for turning him from his purpose were lessening.

"At last a plan suggested itself to me. 'Look here,' I said. 'Why not try this way? When you reach Mechanicville to-night, instead of going to "Jim's place," go home as you ought, wash, shave, and tidy up a little, and eat supper with your family. After supper, take a ten-dollar bill and give it to your wife, and tell her to buy clothes or shoes for the children. Then go out, and if you have any store accounts or other bills, pay them.'

"When you are ready to go home, go to the market, buy a turkey, cranberries, celery, some nuts and candy for the children, and tell your wife that since you have a day off to-morrow, you thought a turkey dinner would taste good. And mark my word something will happen."

"The train was now whistling for the yard. 'Will you try this?' I shouted. He hung back a moment, and then said, 'Yes, I will.'

"I hurried to the station to catch the north bound train, reached home safely, and after a time the conductor and the conversation faded from my mind.

"Nearly a year afterward, my wife and I were on our way to Boston on the express train that leaves Mechanicville about noon. When the conductor entered our car I noticed that he was a tall, fine-looking man.

"Tickets, please." I handed them to him, and looked up. The conductor was looking at me in a way that showed he thought he knew me. But he was a stranger to me. Then he put out his hand, and said: 'Do you know me?' I replied: 'You have the advantage of me.' He said: 'Do you remember riding on a freight train last winter from Valley Falls to Mechanicville?'

"Then, of course, I recollected him at once, and recalled our talk together, and his promise.

"He passed on, but after a while he came back, and told me the missing chapter of this story:

"I went home after that sobering talk with you, with my mind made to follow out your plan. Wife was surprised, of course, to see me so early and so sober. I surprised her again by not giving her \$10, but \$20 as a starter. I had not done that before for a couple of years. I went down street, and fully entered into the spirit of the occasion. I bought the turkey and all the things that go with it, fully resolved that the good dinner should celebrate not only pay-day, but the beginning of a new life for me. I went home staggering, not with a load of beer, but with a lot of stuff for what we have since called our reunion dinner.

"Well, to cut it short, the experiment worked out as you aid it would. There were confessions from me, tears and forgiveness from my wife. We understood each other again, and—well, things are all right at home now. I have kept the vows I made that night. What they are God and wife and I know.' He stopped, and for a time neither spoke. We were busy with our thoughts.

"I am glad you have been promoted,' I ventured to say, finally.

"Yes,' he replied, 'the superintendent has been kind to me. I learned from a friend who knows, that he was about to drop me for drinking. Your timely advice saved me. I shall never forget it, or forget you.'

"Soon he came to say good by at the end of his run. The brakeman called out the name of the station, the train stopped, and he was gone."—David Hughes, in *Epworth Herald*.

The President's Story of a Good Deed.

THE President of the United States recently introduced Rev. Charles Wagner, author of "The Simple Life," at a meeting in the Y.M.C.A., and in the course of his remarks, told this story of a good deed by an individual citizen:

"As an example of what can be done and should be done by the individual citizen, I shall mention something that recently occurred in this city of Washington, a thing that doubtless many of you know about, but which was unknown to me until recently.

"A few weeks ago, when I was walking back from church one Sunday, I noticed a great fire, and found that it was Downey's livery stable—you recollect three or four weeks ago when the livery stable burned?

"Through a train of circumstances that I need not mention, my attention was particularly called to the case, and I looked into it. I had known of the very admirable work done with singular modesty and self-effacement by Mr. Downey in trying to give homes to the homeless and to himself a friend of those in a peculiar sense friendless in this community, and I now by accident found out what happened in connection with this particular incident.

"It appears that last spring Mr. Downey started to build

a new livery stable; his stable is next door to a colored Baptist church.

"Mr. Downey is a white man and a Catholic, and these neighbors of his are colored men and Baptists, and their kinship was simply the kinship of that broad humanity that should underlie all our feelings toward one another.

"Mr. Downey started to build his stable, and, naturally enough, wanted to have it as big a stable as possible, and built it right up to the limits of his land. That brought the wall close up against the back of the colored Baptist church, cutting out the light and air. The preacher called upon him and told him that they would like to purchase a strip six feet broad of the ground of Mr. Downey, upon which he was intending to build, as it would be a great inconvenience to them to lose the light and air; that they were aware it was asking a good deal of him to cramp the building out of which he intended to make his livelihood, but they hoped he would do it because of their need.

"After a good deal of thought Mr. Downey came to the conclusion that he ought to grant the request and hope, notified them that he would change his plans, make a somewhat smaller building, and sell them the six feet of land in the strip adjoining their church.

"After a little while the preacher came around with the trustees of his church, and said they very much appreciated Mr. Downey's courtesy, and were sorry they had bothered him as they had, because on looking into the affairs of the church they found, as they were already in debt, they did not feel warranted in incurring any further financial obligations, and so they had to withdraw their request.

"They thanked him for his kindly purpose, and said goodbye. But Mr. Downey found that he could not get to sleep that night until he made up his mind that, as they could not buy it, he would give it to them any way, which he did.

"But, unfortunately, we know that the tower of Siloam often falls upon the just and the unjust alike, and Mr. Downey's livery stable caught fire and burned down.

"It was Sunday morning, and the Baptist church was in session next door to him, and the clergyman stopped and said:

"Now, you women stay here to pray, and you men go straight out and help our benefactor, Mr. Downey,' and go out they did, and got his horses all out so that none of them were burned, although he suffered otherwise a total loss."

Incense at the Shrine of my Lady Nicotine

IN the latest edition of his excellent book, entitled, "Manhood's Morning," Dr. J. A. Conwell gives a striking account of the time and money wasted by tobacco users in the United States.

The tobacco bill of the American Union amounts annually to about \$750,000,000; or over two-thirds the cost of the Boer war. If this vast sum were turned into houses and furniture it would give to one thousand young men a \$1,700 house, furnished with \$300 worth of furniture every day in the year. In other words, it would handsomely supply one thousand newly married couples with a respectable house and home every morning.

But think of the time lost, or at least, spent in smoking or chewing. Allowing ten minutes for the smoking of a cigarette; fifteen minutes for a cigar; [the author does not give the time required for smoking a pound of smoking tobacco], and half an hour for each quid of chewing tobacco, and supposing each tobacco user were to smoke or chew steadily for ten hours daily, Sunday included, we get the following result:

	Men required.
Smoking 3,258,716,305 cigarettes	148,000
" 6,176,596,421 cigars	430,000
" 101,548,476 lbs. tobacco	1,225,000
Chewing 185,353,411 lbs. tobacco	2,500,000
Men chewing or smoking ten hours daily	4,303,000

A NEW sixteen page catalogue has just been prepared, containing a very complete list of books and leaflets bearing on Epworth League work. There is something helpful for every department and every committee. Send to this office for a copy which will be supplied free.

Quiet Hour.

The Things I Miss.

An easy thing, O Power divine,
To thank Thee for these gifts of Thine,
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that
glow;

But when shall I attain to this—
To thank Thee for the things I miss?

And ne'er will be, this side of heaven,
And blessings seen that are not given,
Through others' fortunes, not my own,
Hopes unfulfilled and pleasures known,
The dreamed of joys that still are dreams,
For all young Fancy's early gleams.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Could I have felt Thy presence near
Had I possessed what I held dear?
My dearest fortune, lightest bliss,
Have grown, perchance, from things I
miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A power that works above my will
Still leads me onward, upward still;
And then my heart attains to this—
To thank Thee for the things I miss.

—Thomas Wentworth Higginson.

Each Day Sufficient.

We sometimes ask ourselves if we should be willing to die or should we be willing to live in hopeless suffering or should we be willing to put the fire to our darling ambitions. It is easy to answer such questions. We determine the future by the present. If to-day we do to-day's duty, to-morrow we shall be able to do to-morrow's. If to-day we are willing to live for God, on some to-morrow we shall be willing to die for Him. To-day we do not receive dying grace, for God does not call us to death. To-day He calls us to life and therefore He gives us living grace. To-morrow He will call us to death and to-morrow He will give us dying grace.

The Fine Art of Living

I remember an old negro in New Jersey who had the sunniest disposition I ever knew, a cheerful, hearty soul; and it was no more trouble for him to laugh than it was for a bird to sing. With a wish to draw him out, I used to express dark views of life, and he would respond with "Laws, honey, you doan' know how to live."

There are a great many who "doan' know how to live." Life is the finest of the fine arts and can be mastered only with infinite patience and ceaseless applications to its lessons. Many graduates have been receiving diplomas recently, but all their learning is of small value if they have not learned this fine art, if they have not learned besides classics and languages and mathematics, to be good and to do good, to be happy or content, they are worse off than that old negro, for he was happy and good, and cheerful and tolerant, and in real sense

learned how to live. The very noblest workers on earth often give the world nothing else so great or helpful as themselves. I desire no higher eulogium than that one recently passed upon a retired pastor: "What he says is good; what he does is better; what he is is best.—*Rev. W. C. Martin.*"

When Men Do Not Know

The Archbishop of Canterbury has been making an extensive visit to America, and has been entertained by Mr. J. P. Morgan. While at Niagara Falls the Bishop indicated that he would like a picture made of himself with the falls for the back ground. An artist was secured and the picture made and forty of them ordered at one dollar each. Later Mr. Morgan saw a larger picture which was five dollars each, and liking it better than the other he cancelled the first order and gave the order for forty of the five dollar pictures. The photographer stepped aside and consulted an official of the Niagara Falls Power Company as to the security, whereupon he was almost paralyzed upon being told who his customer was. When he knew that the man back of the order was Mr. Morgan, whose millions are beyond counting almost he would have trusted him for an order of any number of pictures. Is it not much the same in the relations of men to the Lord Jesus Christ? They do not know him or they would trust him. It is the duty of those who do know him to make as many others as possible acquainted with him. Are we doing our duty in this respect? If one should learn about Jesus from us would he learn of his love and power and grace, or would he learn that we do not fully rely upon his Word?

Making it Useful

A man bought a tract of land in a mountain region. On it was a wild stream which rushed down in a fierce torrent through deep chasms and gorges, carrying destruction to the valleys below. The owner built a flume in the torrent, and then it flowed quietly down the slopes, and turned great mills in the valley. Thus the wild stream became a source of useful energy, and its power, no longer destructive, became useful. That is what we should do with a bad temper—tame it, bring it under discipline, and compel it to use its energy for good, and not for evil. The secret for such a change is in getting the mastery of one's self. We have high authority for saying that "he that ruleth his spirit is mightier than he that taketh a city."—*The Thrift.*

Impressions of the Heart

In the quaint little house where Shakespeare lived, at Stratford-on-Avon, for many years no register was kept, and visitors wrote their names upon the walls and ceiling, until every bit of space had been occupied with some handwriting; and it must not be forgotten that fully 40,000 people visit there every year. Sir Walter Scott had written with his diamond ring his name upon the window-pane, and there were the names of Washington

Irving, John Ruskin and a host of distinguished and no distinguished visitors.

Standing there I felt as though that little room was like the human heart, sensible to every influence, and inviting every comer to write his name upon its walls: for the heart is the most impressionable of all God's works. It gets a part of every passing thought, word, look, picture—everything! Luther wisely said: "I am more afraid of my own heart than of the Pope; and all his cardinals.—*Rev. Peter Anselm.*"

Welcome

There is a country residence in England, grand and massive in its proportions, a combination of palace and castle. Walls and ramparts surround it; also porters' lodges and kennels for dogs; but engraved upon its porch in large stone letters is the sweet and inviting word—"Welcome." It has a voice for all comers. It is the first thing that greets the eye. It can be discerned at a considerable distance. It grants free and hearty entrance within the spacious building and participation in its comforts and attractions. Old and young, rich and poor, alike are welcome. So all have an equal right to the manger of Christ. The wise men visit it and are made glad. The attendants of the stable look in and see the infant King. The birthplace of the Prince of Peace is for the highest as well as for the lowest. None need be afraid or ashamed of the cradle of the Saviour of the race. The lowly spot is the heritage of humanity.—*Presbyterian.*

The Great Christmas Gift

While Christmas gifts are accepted, let none refuse the great Christmas gift which God made to sinful men. He made the greatest gift that could be made, and it is to all. Whosoever will, may have it. No other gift will be refused at this Christmastide, however poor and trifling. But there is one that, though love prompted it, and its value is beyond all price, may be rejected by many. This is the wonder of men and angels, that God's Christmas gift should be slighted, and that the human heart may be moved by anything but the wonderful love of God. Let this unspeakable gift be joyfully received and gratefully acknowledged by newly consecrated lives.—*Presbyterian.*

The Bishop and the Porter

The Bishop of Stepney told a striking story when addressing the Federation of Workingmen's Clubs the other day. He described the confusion and noise at Liverpool Street Station one night, when the suburban trains, workingmen's tains, and a number of excursion trains were being rapidly dispatched one after another. In the midst of the noise and rush there stood a porter, so calm, good-tempered, and helpful as to be remarkable. At last the bishop went up to him and said, "My friend, how can you do it?" and the man replied: "Why, sir, you ought to know. The grace of God."

New Year

Intrusted.

O New Year, fair and flawless, we receive
Into our waiting hands thy pages white,
A page for every day, whereon to write,
The truthful record of each word and
thought,

And every deed of good or ill that's
wrought.

O New Year, bright and stainless! with
a prayer

For strength and courage, we this new
trust take,

And in thy smile new promises we make;
We will be better, purer, tenderer, more
wise,

As loving, kind, and good as in us lies.

Yet, New Year, as we greet thee, we
confess

We've said the same before, when a new
book

Wherein to write was given to us: we
took

With hopeful hearts the utmost pains
and care,

Lest we should tear or mar the pages
fair.

And yet, and yet, O New Year, ere the
leaves

Were scarce half written, we have seen
with grief

Dark blots and crooked lines on many a
leaf;

And then they have been further soiled
and stained,

Where hot and ineffectual tears have
rained.

And now, O New Year, thinking of the
past,

We take with trembling hands thy fair,
new gift.

Again will we essay to write, and lift
Our prayers for daily help, if God shall
will

That we its pages to the end shall fill.

And thus, O New Year, do we take thy
trust!

And when the rolling years have all been
passed,

And we shall stand before the Judge at
last,

May He, remembering our human frailty,
say:

"My love shall wipe all blots and stains
away."

—EMMA A. LENTE, in *Christian Advocate*.

"A Beautiful Year."

If we saw a man standing by the shore
and flinging gold coins and diamonds
into the sea, we would say he must be
insane. Yet many young people fling
into the world's dark waters coins and
gems of time—days, weeks, months,
years. We should not waste a moment.
God wants all our life from infancy to
the last hour. We rob Him when we
delay becoming a Christian. Let us sur-
render ourselves to Christ now, to-day,
and begin to live for Him, in Him, with
Him, and to Him. Then we shall make
1905 truly a beautiful year.—*Wellspring*.

New Year Resolutions.

Here are some resolutions, which if all
would make and keep, the world would
be the better for it.

Resolved—That in 1905 we will think
less of our own comfort and happiness,
and more of the comfort and happiness
of others.

Resolved—That in 1905 we will have
sharp eyes to see all that is good in other
people, and hide our eyes from that which
is bad.

Resolved—That in 1905 we will notice
and remember and tell others of all the
blessings that come to us, but will try to
forget our troubles and will not burden
others with them.

Resolved—That in 1905 we will watch
for opportunities to say or do whatever
will make other hearts glad.

Advice for the New Year.

The coming year will have 365 days in
its calendar, but really will have only one
working day, and that is called "To-day."
That is all you will be accountable for;
none but a fool lives in to-morrow. Serve
your Master by the day. Each four and
twenty hours brings its own duties to
be done, its own temptations to be
conquered, its own loads to be carried,
and its own progress to be made heaven-
ward. There never was a Christian yet
strong enough to carry to-day's duties
with to-morrow's worries piled on the
top of them. Take short views, and
never try to climb walls until you get to
them, or to cross a bridge until you reach
it. Begin every day with Jesus Christ,
and then, keeping step with him, march
on to duty over the roughest road that
lies before you, and in the teeth of the
hardest head wind you may encounter.
"My times are in thy hands," and they
could not be in better hands. Our times
are in our all-wise and all-loving Father's
hands, both for control and for conceal-
ment. He takes care of us, and yet we
cannot tell just what to-morrow or the
next year will bring forth. For one I am
glad of it. So let us sing.—*Christian
Work*.

Are You Turning Over a New Leaf To-day?

New Year's is the time when every-
body resolves to be good. Especially,
those who have not been living at their
best make up their minds to turn over a
new leaf. A sort of penitential wave
sweeps over people's hearts and lives at
this season. The light of the closing
year seems to bring out in painful clear-
ness our faults and the blemishes and
imperfections of our lives. This is
the season of the year when we are
quite willing to confess, at least in a
general way, that we are miserable sin-
ners. The last day of a year is really
not different from any other day except
for its place in the calendar. But
being the end of the year makes it a time
for settling accounts, striking balances,
and ending out where we stand.

It is well to have such a squaring-up

time and a new start at least once a year.
Anything that makes people stop and
think even for a few minutes is a good
thing, for there are many who never do
think unless they are brought face to face
with their own soul, and with God and
eternity, in some resistless way.

It is a good thing for any of us to turn
over a new leaf. We cannot do it too
often. Indeed, we should do it every
morning. We never should consent to
make any day only as beautiful as the
day before. Especially should we demand
of ourselves that each New Year shall
see us living better than each past year.

What new leaf shall we turn over this
New Year? The year itself is a new leaf
opened to us. We never have lived it
before. We do not know what is before us,
what new experiences we shall meet,
to what new tasks, duties or responsi-
bilities we shall be called, what it may
cost us to be true and to live worthily
this year. Life is always new. No matter
how much routine there may be in it, the
same things over and over, day after day,
the way is always new and strange. No
two days are alike. We are always sail-
ing over an uncharted sea, and finding
our way through a pathless forest. Hence
we need a guide. The only safe way to
enter any year is with Christ. If he goes
with us, all will be well, we never shall
lose our way; and we never shall be over-
whelmed by any danger. Whittier's
lines are true of every one who takes
Christ with him in unfamiliar ways:

I know not where his islands lie
Their fringed palms in air;
I only know I cannot drift
Beyond his love and care.

A Christmas Sentiment.

Christmas is the one time of the year
when Christianity is in full bloom. "The
giving of pleasure and joy to others
shows that the Golden Rule is workable
in Christmas times. If the Christmas
spirit could be extended along the whole
year, the problem of the ages and of
Christianity would be solved forthwith.
Why not make it our business the whole
year round to make others happy? If
the Christmas spirit in relation to chil-
dren could but be worked the whole
year, heaven on earth would be begun.
The Christmas times show us the kind of
a world we shall have all the time when
Christ reigns in every heart. May God
hurry that good day's coming.—*Rev.
Charles A. Crane, D.D.*

A New Path.

The New Year fronts us with this wit-
ness, "Ye have not passed this way
before," as it notches a new figure on the
century's record. We may know at any
time along some railroads how far we
have got to go by the numbered road
posts, but not so along life's roadway.
True, we may know how far we have
come, but how far to the journey's end
no one can tell. . . . Each new day
will bring some new experience to thee,
earth-born pilgrim, but nothing new to
God, and nothing new—that is unknown
before—in its underlying causes to man.
—*Albert G. Lawson*.

Hints for Workers.

'Tis You!

The world is waiting for somebody,
Waiting and watching to-day,
Somebody to lift up and strengthen,
Somebody to shield and stay.
Do you thoughtlessly question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
Somebody brave and strong,
With a helping hand and a generous
heart,
With a gift of deed or song.
Do you doubtfully question "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
The sad world, bleak and cold,
Where wan-faced children are watching
For hope in the eyes of the old.
Do you wondering question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
And has been years on years;
Somebody to soften its sorrow,
Somebody to heed its tears.
Then doubting question no longer,
"Who?"
For, oh, my friend, 'tis you!

The world is waiting for somebody,
A deed of love to do:
Then up and hasten, everybody,
For everybody is you!
For everybody is you, my friend,
For everybody is you!

—Epworth Herald.

His Old Father Satisfied

Twenty years ago a discouraged young doctor in one of our large cities was visited once by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, how are you getting along?"
"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent, but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient, when the old man burst forth:

"I thought you told me that you were not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about money;

you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live, and sleep sound every night with the thought that I have helped you to help your fellowmen."

No Time

Many decline to do church-work on the plea that they have no time. Especially is this so when they are asked to teach or do regular work in League or Sunday-school. Alluding to this, *The Wellspring* gives this pointed illustration:

"Isn't that lovely!" asked a young girl, holding up a large and most elaborately embroidered table-mat for the admiration of a friend.

"It is very pretty, indeed," said the lady. "It must have taken you a long time to embroider it."

"Indeed it did!" was the almost triumphant reply. "Why, do you know I kept an exact account of the time I spent on that cloth, and it aggregated nearly four weeks, allowing eight hours each day."

Later in the conversation the fact was developed that she had given up a class of little girls in a mission Sunday-school because she "simply had no time in which to prepare the lesson."

Our Opportunity

The difficulty is, we do not carry our best thoughts to the finish. We take our thought for the deed, and there is no deed. We sing, we resolve, we weep, we relent, we hope, we yield to popular apathy, we surrender to popular taste or to fear of popular opinion, and we never put ourselves in the way of maturing the noble movement of the soul within, begun by the good God, who cannot without our consent perfect it; and thus nothing permanently good comes from our lives. We never reach perfection. Now you can understand how it is that men so full of faults in the Old and New Testament times are spoken of as "perfect"—men like Noah and Abraham and Peter and others whom we call saints. They had the force that carried a resolve through to the end. They perfected their resolves concerning God. Alas for us in these days of our opportunity, in the Church and out of the Church! What a pity it all is! And how much we lose by our lack of courage, resoluteness, and persistency!—*Bishop Vincent.*

The Loaf of Opportunity

Oliver Cromwell is said to have observed very sapiently: "It is a good thing to strike when the iron is hot, but it is a better thing to make the iron hot by striking." The successful man is he who to a great extent creates his own occasions, and, instead of waiting for things to turn up, turns things up while he waits. The wise laborer works with a small opportunity until the Lord gives him a great one. And the Lord is apt to give the larger chance to the man who has proved himself willing to make the best use of little things. To him who gathers up the fragments the whole loaf of opportunity is finally given.

Kindness

We cannot be happy ourselves nor can we make others happy without the spirit of kindness. It is promotive of all joy and brings smiles to the face and cheer to the heart. It puts its stamp on the choicest of coin—the coin of human souls, more precious than silver or gold. It is twice blessed in that he who has its spirit receives largely in his own soul, and he to whom the kindness is performed gets the blessing in abundant measure. There are some things many cannot do—some things they would like to, but are denied the privilege, but to perform simple acts of kindness is possible to all. We can be kind to the dumb animals, and to our fellows, and without restriction. The law of kindness may be written on our hearts. Children should be taught it. All should practice it. It is a virtue. It is a grace. It is not harsh, but gentle. It is not hateful, but loving. It is not rude, but tender. It is not repulsive, but attractive. To many it is not natural, but all may acquire it by grace.

To exercise it, one must have its spirit. Love is its essence. The highest type of kindness is loving kindness. That is Godlike, and so we may be like God.

There is a kindness which is harsh, the kindness of severity, which our rebellion against God and good makes a necessity. But that belongs to God. Our duty and privilege lie in the direction of doing good to our enemies, and of being kind to everybody.—*Rev. S. L. Hamilton.*

Time Well Spent

Do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, rest—whatever it is, take hold of it at once, and finish it up evenly, then to the next thing without letting any moment drop between.

It is wonderful to see how many hours prompt people contrive to make of a day; it is as though they picked up the moments which the dawdlers lost. And if you find yourself where you have so many things pressing upon you that you hardly know how to begin, take hold of the first one that comes to hand, and you will find the rest all fall in line and follow after, like a company of well-drilled soldiers; and, though work may be hard to meet when it charges in squad, it is easily vanquished if you can bring it into line.

A man was asked how he accomplished so much in life. "My father taught me," was the reply, "when I had anything to do, to go and do it."

Work and Happiness.

If one's work does not bring him happiness, he is not doing the right kind of work—the work that is the natural expression of himself and his powers. For every one of us, somewhere in the round of earthly service, there is a task in the doing of which, even though it be over and over, day after day, he will find life's greatest and most unclinging joy.

Anecdotal.

Introducing Dr. Steel.

At a town in Louisiana Dr. S. A. Steel was introduced by a young lawyer, who said in substance: "When Queen Elizabeth, walking through her gardens, came to a damp spot in the path, one of her courtiers threw his cloak in the way that her majesty might pass over. I am the cloak thrown before you that Dr. Steel may pass over to this audience."

It was in another Southern town that the chairman of the committee begged off from introducing Dr. Steel, saying that it was not necessary. Dr. Steel explained that it was a customary formality, that it made matters easier, and closed by saying, "You know a skillet is always better with a handle." The chairman took the cue, and after relating the conversation introduced the speaker, saying only: "Ladies and gentlemen, I am the handle; this is the skillet."

Relating this incident to the chairman of the committee in the next town, Dr. Steel was surprised in the evening to hear the chairman tell the story to the audience, and to have him close with these words: "It is a new handle, but it is the same old skillet."—*Talent.*

Horace Greeley

An acquaintance met Horace one day and said: "Mr. Greeley, I've stopped your paper." "Have you?" said Horace. "Well, that's too bad," and the old white hat went its way.

The next morning Greeley met his subscriber again, and said: "I thought you had stopped the *Tribune*?" "So I did." "Then there must be some mistake," said Horace, "for I just came from the office and the presses were running, the clerks were as busy as ever, the compositors were hard at work, and the business was going on the same as yesterday and the day before." "Oh!" ejaculated the subscriber, "I didn't mean that I had stopped the paper, I stopped only my copy of it because I didn't like your editorials." "Pshaw!" retorted Greeley, "it wasn't worth taking up my time to tell me such a trifle as that. My dear sir, if you expect to control the utterances of the *Tribune* by the purchase of one copy a day, or if you think to find any newspaper worth reading that will never express convictions at right angles with your own, you are doomed to disappointment."

It Was Simple.

Timothy Woodruff, the New York politician, says that an old chap in business in a town not far from Buffalo, recently discovering one morning that his safe was out of order, telegraphed to the maker in Buffalo to send down an expert.

When the man arrived he discovered that the vault, which was an old-fashioned affair and locked with a key, could not be opened. After a hasty examination the expert took a piece of wire, and began to dig out a mass of dust and lint from

the key. He then opened the safe as quickly as one could desire. With a sickly smile the old merchant meekly asked:

"What's the charge?"

"Twenty-five dollars," was the reply.

"Does any one know you're in town?"

"None save yourself."

"Then here's fifty. You will do me a favor if you'll get out of town by the first train. If any one knew that I had paid a man twenty-five dollars to dig the dirt out of a key for me I'd never do another dollar's worth of business in this part of the State."

Too Technical.

Thomas A. Edison was one day explaining an intricate machine to a newspaper writer. "Do you understand?" Mr. Edison would ask. And, a moment later, "Now do you understand?" The poor journalist tried to follow the swift sentences of the inventor, but the effort was vain. Every little while he would have to stop and say that, just there, he did not quite understand; and then, sighing, Mr. Edison would begin all over again. "I know I am very green as regards machinery," the journalist said, apologetically. "Oh, no, I have seen greener," said Mr. Edison. "Did I never tell you about the fireman I once met in Canada? Well, in a certain Canadian town where I was running a telegraph office in my youth, a new factory, with a very fine engine-house, was put up. I visited this factory one day to see the engine. The engineer was out, and the fireman, a new hand, showed me about. As we stood admiring the engine together, I said: 'What horse-power has this engine?' The fireman gave a loud laugh. 'Horse-power!' he exclaimed. 'Why, man, don't you know that the machine goes by steam?'"

The Pleasure Vehicle.

The story is going the round of the experience of a Chicago policeman who assisted in complying with the law in an unexpected manner. In this city certain boulevards are set apart for the use of pleasure vehicles only, from which all wheeled appliances which appear to be used for toil or profit are strictly excluded. At the intersection of two such driveways one Sunday afternoon stood a dapper little park policeman in a new spring uniform.

Suddenly, as if he had bobbed up out of the ground, appeared a gigantic laborer trundling a plebeian wheelbarrow. It was an empty wheelbarrow, to be sure, but a wheelbarrow none the less, which had been used many a time for carrying brick and other common things. For a moment the park policeman was stiff with horror at this desecration of the boulevard. Then with lordly tread, he stepped out and tapped the workman easily with the switch.

"Here, now, my man," he said. "None of that, you know. Only pleasure vehicles allowed on the drive. You'll have to go down to the next street with that barrow."

The workman hesitated a moment.

"Pleasure vehicles, eh?" he repeated. "Well, there," and as easily as a cat would pick up a mouse he picked up the policeman and deposited him in the barrow, "Sit you there, then, my boy, and we'll have a pleasure vehicle all our own."

A Cement Pudding.

A British volunteer has had the hard-hood, according to the *London Weekly Telegraph*, to make the following confession. He says:

Some time ago I spent a week with a garrison battery in a South Coast fort. On the last day the sergeants sat down to an exceptionally fine dinner, the crowning glory of which was a large plum pudding. I had made the pudding two days before, had it boiled, and now, reheated, it made its appearance amid the welcome shouts of my brother warriors; and I naturally felt a bit proud of it, for I hadn't been a ship's cook for nothing.

"Seems mighty hard," remarked the sergeant major, as he vainly tried to stick his fork into it. "Have you boiled us a cannon ball, Browney?"

"Or the regimental football?" asked another.

"Where did you get the flour from?" questioned Sergeant Smith.

"Where from?" I retorted. "From store No. 5, of course."

"You did!" roared the quartermaster sergeant. "Then you've made the pudding with Portland cement!"

And so it proved. The pudding is now preserved in the battery museum.

The Tailor's Argument.

In "Thurms" lived a merchant tailor who ordered from a friend, a book agent, a complete set of an encyclopedia which was being published in monthly parts. All went well till the delivery of the last volume, which proved to be about one-half larger than any of the others. Delivery was refused on the ground that the volume was not according to sample and broke the uniformity of the set. Mr. Comrie Thompson was then acting sheriff substitute for Forfarshire, and the resulting case came before him. The plaintiff stated his case, and Mr. Thompson then advised the defendant to take delivery, adding:

"Now, Mr. —, don't be foolish. If the book is larger, they don't propose to charge you anything extra, and you ought to consider you are having a bargain."

"Well," pleaded the defendant, "I'm a tailor, and if your lordship were to order a coat from me, and I quoted a price, and afterward delivered the coat a half size bigger than you wanted it, you would, I have no doubt, refuse it. And I might then say: 'Don't be foolish, sheriff. The coat, it's true, is much larger than you want, but the cloth is the same, and I won't make any extra charge. You ought to consider you are having a bargain.'" "

This rather tickled the court, which expressed its appreciation of the point somewhat noisily. Verdict for the plaintiff, with costs.

THE CANADIAN EPWORTH ERA

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Editorial.

Give the Facts, Gather the Returns

At a recent District Convention, during a Round Table Conference, the question was asked:

"What is the business of the Missionary Committee of the League?"

One of the delegates gave the pithy reply: "It is to give the facts, and gather the returns."

This is putting the whole question into a nutshell. If the facts are given, clearly, systematically and persistently, there will doubtless be returns. Indeed, nothing so stimulates missionary giving as to place missionary information in the hands of the people. Let them know what the church is doing, and what our workers are undertaking; tell them of the trials and triumphs of the cause; show them the tremendous need there is for missionary activity, and without doubt there will be a financial response. Then it becomes our duty to see that business management is applied to the work of gathering the returns, even looking after the "fragments that nothing be lost." There is no better way of doing this than the monthly method of collecting adopted by the Young People's Forward Movement. Do not forget that if you stop giving the facts the returns will speedily diminish.

What is Your Life?

Life seems to be drawing to a close when we feel we are just beginning to live. "For what is your life? It is but a vapour that appeareth for a moment and then vanisheth away." In regard to many of us as we look around we are not able to find those who were with us but a short time ago. They talked with us; they toiled for us; they planned and executed on our behalf; they served at our table; they knelt with us and led in our devotions around the family altar. They are no longer with us. Our fathers and many of our mothers have passed away, so with many of our earliest associations, our companions in childhood and in youth. The place that once knew them knows them no more forever. In a little while we will be surprised that we have lived so long, surprised that life is so short as we look at it. Let our hopes be not built upon health of body, upon strength of mind, upon position of society. Let us not build upon anything that is human—that we may be able to say with the psalmist "My hope is in the Lord which maketh heaven and earth." Then life will have been well spent.

The Greatest Need.

Dr. Mills, in speaking at the opening of the Macdonald Institute at Guelph, said that one of the greatest needs of our educational system is to teach the children how to write a legible hand, to speak correctly, and to compose English intelligently and clearly. It seems astonishing that such a statement could be made, and yet it is a fact that the basal principles of a sound English education are being sadly neglected in most of our Public Schools. It is really a rare thing to find a boy or girl of sixteen who writes well, and spells correctly. Most of them are so busy studying French, German, Latin, etc., that they have no time for anything so ordinary as learning to write, and apparently teachers pay little or no attention to penmanship. Many a young fellow, applying for a position in a store, warehouse, or bank, has found his lack of skill in writing and spelling a fatal obstacle to his advancement. No doubt of it, Dr. Mills is right.

From House to House

Friends of Elm Street Church, Toronto, will be pleased to know that the old church is taking on new life in every department. Reference was made in the last issue of this paper to the recent increase in Epworth League membership, and we are glad to learn that the congregation is also growing satisfactorily. One means adopted by the Elm Street pastors and workers has doubtless had much to do with this advance movement—*house-to-house visitation*. The whole section in which the church is located has been thoroughly canvassed and every family called upon. Those having no church affiliations have been invited to come to Elm Street and in this way many members and adherents have been secured. The results, thus far, have been highly gratifying, well repaying the workers for their efforts.

There is probably no better way of increasing interest in League, Sunday-school, or any other feature of church activity than personal work from house to house. The church that goes after the people is the one that will prosper. Try it and report results.

The New Evangelism.

Rev. W. J. Dawson, the eminent English preacher who has recently visited the United States, advocates what he is pleased to call, "The New Evangelism," by which he means a combination of culture and aggressive revivalism. This is, of course, a fine idea. It would be a splendid thing if all the educated and cultured preachers of this continent could be stimulated to undertake direct soul-saving work, but really the suggestion is not very new. Many years ago John Wesley illustrated it in his own wonderful labors for the poorer classes in Great Britain, and since his time there have been many successful scholarly evangelists.

In our opinion, there is a phase of Christian work, that is better deserving of the designation of "The New Evangelism," and that is an earnest, intelligent, and sustained effort to bring the boys and girls and young people to Christ. A revival of this kind has just been conducted in the Parkdale Methodist Church, Toronto, which, in some respects, is the most remarkable held in the city for many years. For some time the teachers and officers of the Sunday-school have felt anxious about the spiritual condition of the scholars who were unconverted, and special meetings for prayer were held. These led to evangelistic services for the young, which were continued every evening for nearly three weeks, under the auspices of the Sunday-school. The Superintendent occupied the chair every night, and usually conducted the after meet-

ing, the addresses being given by the teachers, the pastor taking his turn with the rest. While no one was repulsed, no special effort was made to reach the unconverted adults, but all the strength of combined prayer, address, song, and personal effort was directed to the work of bringing in the young people. The results justified the plan, for the meetings were thronged with young men and women, and over one hundred were led to an open confession of the Saviour.

This is the "New Evangelism" that will pay better than anything the Church can do. It may not always be necessary or advisable to hold special meetings, but in some way the work should be done.

The Merciful Man

Here is an incident worth telling mainly because cases like it are so rare. Some years ago a lively man in the city of Hamilton purchased a horse from a Glanford township farmer for use in his business. After several years of work, receiving such miscellaneous usage as comes to a lively horse, the animal depreciated in value, and was scarcely able for regular road duty of the kind demanded. A pedlar came along and offered the owner fifteen dollars for the old bucephalus, which was promptly declined. The next day the farmer from whom the original purchase was made was notified that he could have the horse back as a gift if he would undertake to care for it during the remainder of its life, providing such light work as could be readily performed. Most people would have taken the fifteen dollars without a thought of the comfort of an old horse, but this man made a very beautiful application of the law of kindness, which undoubtedly should extend even to the brute beings about us. The inhumanity of man to the lower creatures by whom he is served is often deplorable. The Humane Society is doing a good work, but its influence should be supplemented by the teaching of the day schools and the Sunday-schools.

ONE of our Western pastors writes: "Our League is doing well. It is increasing in numbers, and influences many young men. As a rule, what can be done in one place, can be done in another. If there are few young men in your League there must be a cause for it. Try and find out what it is."

MOST Christians seem to have the idea that God's will relates solely to sorrow, suffering and disappointment, and they are continually talking about being "resigned to the Divine will." If such people would look into their Bibles they would discover that God's word has much more to say about *doing* God's will than suffering it.

SOMETIMES the value of committee work is minimized, in order to emphasize personal effort. There is, however, no kind of antagonism between them. In the right sort of committee you have half a dozen or a dozen members all doing personal work, and the results should be much more satisfactory than when one person works alone.

HERE is the way Dr. H. G. Holland puts it: "We dedicate this edifice to thee, O Lord, and Master. We give it to thee and thy cause and thy kingdom, subject to a mortgage of \$5,000—or \$50,000. We bequeath it to our children and their children, as the greatest boon we can confer on them. We trust they will have grace and money to pay the interest on the mortgage. Preserve it, O Lord, from fire and foreclosure, and make it abundantly useful to thyself—subject, of course, to the aforesaid mortgage. Amen."

CHRIST told His apostles, in attempting to evangelize the world, to begin at Jerusalem. The "Jerusalem" for the Christian Church to-day is found among its own boys and girls. Here is the place to commence evangelistic and educational work, and if it is continued faithfully, there will not be so much need to go outside and adopt extraordinary means to reach the wanderers.

A CHORUS of 1,000 voices is in preparation in Denver to welcome the world's Epworth Leagues at the convention of 1905. They will sing Handel's oratorio of "The Messiah." The headquarters of the Convention Committee is at 408 McPhee Building. H. I. Ritter is chairman and E. E. Bean secretary, and they are working like beavers to make the gathering the greatest in the history of the young people's movement.

REV. DR. WILKINSON, who has been speaking in Canada recently on behalf of a mission to the Jews, says that every New Year's Day for many years Rev. Hudson Taylor has been in the habit of sending to his father the sum of five guineas, marking the cheque: "For the Midway Mission to the Jews—*To the Jew first.*" To this Mr. Wilkinson always replies by sending a similar sum to Mr. Taylor, with the words: "For the China Inland Mission—*And also to the Gentile.*"

THE other day a lady stepped into a store and asked for some lace, adding, "I want it very cheap, because it is to give away." Sometimes young people consider that is the way with their services. These are only giving to God and anything will do. Repeatedly, in the Word, the necessity of giving our best, our first fruits to Christ is emphasized. Some people tell us: "Throw away your commentaries and helps, and open your Bible with prayer, and God will give you words for your work." Well, we do read of an instance in that Book when God did open the mouth of an ignorant animal and put words into it, but it is the only case on record. Just in proportion as we give effort to our work are we going to receive and be a blessing.

WHILE returning from church on a recent Sunday morning, the editor of the *Central Christian Advocate* overheard one lady ask another if she knew who a certain stranger in the congregation was. The one questioned made reply: "she has just moved into the community. Her name is Mrs. John Smith, and they live at 327 East Line Street." The questioner then asked, "When did you meet her?" "O, I met her in Church after the service; I introduced myself." The editor thinks that a whole sermon could be preached from this incident. The church should be regarded as the spiritual home of the membership, and the members are "at home" at every service. If this is the right idea then it is a positive duty for members of the church to greet strangers.

How opinions do differ! *The Christian Endeavor World* has been asking pastors what they think of combining the Christian Endeavor meeting with the Sunday evening public service. One prominent pastor answers:

"Poor plan. Bound to fail in the end."

Another pastor says:

"This is the finest plan I know."

These answers simply show that methods must vary in different localities. What suits one place may not be the thing at all for another.

Pertinent Paragraphs

He who imparts to another a noble thought is like one who opens a fountain by the wayside to refresh generations of thirsty travellers.

What are you worth to-day? Not in money, but in brains, heart, purpose, character? Tell yourself the truth about yourself.—George H. Hepworth.

The pious Christian home is the best and most hallowed of all academies, and the mother is the oldest and most cherished of all teachers.—Cardinal Gibbons.

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—George Sand.

Repose we may possess even in the most arduous toil; ease we can never have while we are surrounded by conditions which are hostile to our highest life.—Hamilton W. Mable.

"If bitterness has crept into the heart in the friction of the busy day's unguarded moments, be sure it steals away with the setting sun. 'Twilight is God's interval for peacemaking."

It is not so much what you say to the children that charges the atmosphere of your home, as it is the spirit of your life, the temper you exhibit, the ends which you live for.—Dr. J. K. McLean.

Rest and peace are good things, are great blessings, but only if they come honorably; and it is those who fearlessly turn away from them when they have not been earned who, in the long run, deserve the best of their country.—President Roosevelt.

He who walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an everyday greatness beyond that which is won in battle or chanted in cathedrals.—Orville Dewey.

The moment you find yourself in an absolutely hopeless and despairing state of mind regarding your work—take a vacation. If only for a day—still take it. Let your brain rest by giving it new thoughts. You will return to work like one reborn.—Ella Wheeler Wilcox.

If you have not tried it before, try for a week to find something to approve in whatever you speak of. The weather, the political situation, your new acquaintance, might all be criticized unfavorably, but what good would it do? Look for sunshine. Find the things that are favorable and comment upon them. Such a habit is worth more to the one who forms it than a legacy of half a million.

Whatever adds in even the smallest way to the world's brightness and cheer is worth while. One who says an encouraging word to a disheartened neighbor, gives a look of love to a lonely one, or speaks a sentence which may become strength, guidance, and comfort to another, does something worth while. It is always worth while to live nobly, victoriously, struggling to do right, showing the world even the smallest fragments of divine beauty.—Woman's Life.

Have you ever had your path suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you? You can make to-day the same for somebody. It is only a question of a little imagination, a little time and trouble. Think now: What can I do to make some one happy—old persons, children, servants—add a bone for the dog or sugar for the bird? Why not?—Mattie D. Babcock.

Prominent People

Kubelik, Bohemian violinist, is said to have made over \$500,000 in the last three years.

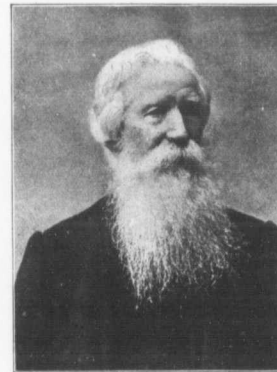
Bishop McCabe will lead in an evangelistic campaign in Philadelphia, beginning the first week in January.

The best paid lawyer in England is said to be Sir Edward Clark, K.C. His income from his law practice brings \$650,000 yearly.

Hon. William Jennings Bryan lectures on "The Value of an Ideal." The other evening he spoke to an audience of 1,000 in Topeka, Kansas.

Albert J. Beveridge, United States Senator from Indiana, at fifteen, was a logger and a teamster. At twenty-three, he was a graduate of a university, at thirty-eight, he was a member of the United States Senate.

Mrs. Julia Ward Howe is charmingly described by her daughter in the capital *Woman's Number of The Outlook*. Mrs. Howe was once asked for a definition of the ideal aim of life. Her reply was full of wisdom: "To learn, to teach, to serve, and enjoy."



REV. JOHN G. PATON
Missionary to the New Hebrides.

Dr. John S. Paton, now nearly eighty years old, has been making a tour of the churches in Victoria, Australia, in the interest of his mission in the New Hebrides, where he has spent the most of his life. He expects to go back and end his days amongst his people.

Rev. W. S. Rainsford, D.D., has been trying to reach the dwellers in the better class of apartment houses in New York. Of three thousand letters sent, only thirty answers came. He thinks that the dweller in the apartment house has little sense of responsibility.

The Pope is an accomplished pianist, and spends a great deal of time at his favorite instrument. He has two magnificent pianos, the gifts of two of the most renowned makers in Europe. His two valet secretaries are his chief listeners when he plays.

At the reception given him in Buffalo last week, Bishop Berry said that for the first three or four months after his election he had "serious seasons of homesickness, and a hundred times would have traded the new place for the old one without demanding a farthing for boot."

Interesting Facts

England's bill for sugar to make into sweets is \$2,000,000 every week.

32,500,000,000 letters and newspapers are handled annually by the post-offices of the world.

Plans are being formulated for the erection in New York of a large monument to commemorate The Hague Tribunal's mission among the nations.

There are more pupils in the public schools of Japan than in all Russia, notwithstanding the fact that Russia has three times the population.

The skyscraper schoolhouse is coming next. New York is planning for one to be at least ten stories high, each story to accommodate 750 scholars.

The bronze statue of Frederick the Great, the gift of Emperor William of Germany to America, was unveiled in Washington, D.C., November 4.

The public schools of New York City opened the fall term recently with an enrollment of six hundred thousand children. They represent nearly every nation on earth.

The Massachusetts Society for the Prevention of Cruelty to Animals has placed drinking-fountains or watering-troughs in 116 towns of the State, and all horses will rise up and call it blessed.

Canada's fishery industries produced, in 1903, twenty-two million dollars. Since 1869 they have yielded 377 million dollars; cod comes first to the value of 125 millions; salmon 74 millions.

Lord Kitchener is organizing an army of 100,000 men for the defence of India's northern frontier. This army is to be supported entirely by native resources. Let us hope that it may be long ere the army will be called into action.

It is stated that the cars which are to be used this year on a single Canadian line to handle the grain and cattle trade of the North-West if placed along a single track would mean 177 miles of freight cars, and 7 miles of engines.

A despatch from Buenos Ayres, Argentina, says, according to *The Herald* correspondent at Valparaiso, Chili, that the British Government has purchased there 8,000 mules destined for the Indian Army. The animals are to be delivered in Calcutta next February.

Colorado has an official snow inspector, the only officer of the kind in the country. His duty is to inspect the snow in the Rocky Mountains, and report its condition to the state department of irrigation. From his reports the officers of the department estimate the amount of water that will be available for irrigation purposes each year, as the streams are fed by the melting snows.

A trackless railway is being erected between Mounheim and Langenfeld, Prussia, a distance of about two and one-half miles. The roadway has a good basaltic cover about fifteen feet in width. The cars will be run by electricity. Ordinary electric cars have but one pole, but these railless cars have two; the second pole serves for conducting back the current which is otherwise done through the rails.

"It is literally true to say that, properly used, the water power of Canada is a greater treasure than the coal mines of South Wales or Pennsylvania, or the gold mines of Australia or the Klondike. Unlike these it is inexhaustible. When you have taken one million tons of coal out of the earth there is only a hole left—it is the same with the gold. But the river and stream go on for ever and their power never wears them down. So far the water wealth of Canada has hardly been touched."

The Denver committee preparing for the International Epworth League Convention in 1905 desire to secure a new and original badge. They therefore offer a \$10 gold piece to any one offering a design which is adopted literally. The committee reserve the right to adopt parts of designs, and, if deemed wise, to reject all designs. Send proposals to Christian F. Reisner, 1257 South Fourteenth Street, Denver, Col.

In 1903-4, Great Britain, France, Russia, Germany, Italy, Austria-Hungary, and the United States, expended an aggregate sum of ninety-nine million sterling (nearly 460 million dollars) on their fleets. In the last five years the naval expenditure of these powers has increased almost fifty per cent. Great Britain alone spent last year on her fleet ten and a half million pounds sterling (over fifty million dollars) more than she did in 1898.

Niagara can no longer claim the supremacy of a waterfall. The Commissioner of Mines from the Republic of Argentina says that the Iguazu, on the boundary between Brazil and Argentina, is the largest waterfall in the world. It is sixty feet higher than Niagara Falls, and the stream is twice as large as the Niagara River, pouring 28,000,000 feet of water per minute over a precipice 210 feet high. The stream at the falls is 13,123 feet wide.

Great Salt Lake in sixteen years has lowered eleven and one-half feet, and in the last three years forty feet. Its greatest depth now is only forty feet, and at its present rate of fall it is due to disappear in forty years. It is said to be caused by evaporation, or use of its water for irrigation, or by a subterranean outlet. The Philadelphia Westminister says: "We wish this was a prophesy of the decline of Mormonism."

A new light, which, it is claimed, will be the most powerful in Canada, is being installed on Leonard Island, off the west coast of Vancouver Island. The cost of the lantern alone, which was manufactured in England, was \$5,000. The light gas will be generated from vaporized coal-oil gas; it will have a candle power of about 14,000 which, with the aid of the reflectors and revolving lenses, will be increased to 750,000 candle power, which should, in fair weather, make it visible a distance of twenty-five miles.

It is reported in the German press that successful experiments have been made in various forests of France in cutting trees by means of electricity. A platinum wire is heated to a white heat by an electric current and used like a saw. In this manner the tree is felled much easier and quicker than in the old way, no sawdust is produced and the slight carbonization caused by the hot wire acts as a preservative of the wood. The new method is said to require only one-eighth of the time consumed by the old sawing process.

Temperance

Bishop Hartzell says that the white man's ruin is responsible for the death of 200,000 black men in Africa every year, by the diseases that it induces. For how many more deaths it is responsible through the strife and murder which it incites, no one can estimate.

The British Commissioners in Lunacy report 117,199 insane persons in England and Wales. During the past decade there has been an average annual increase of 2,813. "Alcoholic intemperance" is assigned as the cause of the insanity in the cases of 22.8 per cent. of the men, 9.5 per cent. of the women.

At a wayside railroad station in Africa the writer came across a distiller's adver-

tisement; it was a large map of the world, and across it was printed the words, "Our field is the World." In the Church of Christ characterized by a like zeal and enterprise? The motto is also theirs.—Rev. James C. Dorwood.

That a reduction in the number of public-houses would have no effect upon the amount of drink consumed, or upon the number of cases of drunkenness in a town, has often been stated to be a fact by advocates of the trade, but from the remarks of Archdeacon Madden at Leeds last week it would appear that the contrary is the case. Last year, in Liverpool, seventy-one public-houses were done away with, and the result is that Liverpool is a changed city. Drunkenness, as well as crime, has correspondingly decreased.

Literary Lines

It is said that of the 478 versions of the Bible in common use, 456 have been made by missionaries.

Paris has a circulating library for the blind, with 7,000 volumes. Similar libraries exist in Vienna, Leipzig and Geneva.

The gospel of St. Matthew is issued by the American Bible Society in a Syriac dialect that is declared to be nearly the same as that spoken in Palestine in the time of Christ.

The newspapers of New York City are to have a magazine, for the first number of which President Roosevelt writes an introduction. We guarantee that it will be put on the market vigorously.

The British Bible Society report that since the commencement of the Russian-Japanese war they have distributed a larger number of Bibles translated into the Japanese language than has ever before been the case.

The feature of Leslie's Monthly Magazine for January that will be of greatest interest to Canadians is an article on "The Governor-General of Canada," by C. Y. Warner. There is a number of other good things in the magazine, which make it excellent value at ten cents.

If the Editor of this paper were a farmer he would have "The Farmers' Advocate." It cost twice its subscription price. As it is, he reads it every week with much pleasure and profit. It is amazing that a paper of such size and excellence can be prepared, every week, for \$1.50 per year.

Dr. Hillis will have the commiseration of authors in his misfortune in having the manuscript of a new book lost by the messenger boy who was taking it to the publishers. Unfortunately, Dr. Hillis had destroyed his notes on the manuscript, and recalling what he had written will be like catching the fragrance of yesterday's rose.

"When the great Hungarian leader, Louis Kossuth, made marvellous speeches before great audiences in 1851 he was asked how he had acquired such a splendid command of English. His reply was, 'I have studied two great literary works—the Bible and Shakespeare.'" The wisdom of Solomon, the poetry of Job and Isaiah, the terse and forcible Anglo-Saxon of the four gospels—these were his models, which made him an artistic writer and speaker of English.

"Six years before Pastor Wagner's 'Simple Life' came from the press, President Eliot, of Harvard, published a little book entitled 'The Happy Life' (Crowell). In each of these books is expounded the philosophy of the life worth living, and to one who has read them both they present a most interest-

ing comparative study. It is very possible that if eight years ago the President of the United States had chanced in one of his speeches to call attention to Charles W. Eliot's book, we might at that early date have recognized in our own land and tongue—in a form fully as masterful and even more concrete—as powerful and practical a plea for simplicity of living as that which we exploit to-day in the volume by Charles Wagner." The above opening sentences are quoted from a three-column article which lately appeared in the New York Evening Post. Several interesting parallel passages from the two books are shown.

Smiles

Doctor (to Mrs. Perkins, whose husband is ill): "Has he had any lucid intervals?" Mrs. Perkins (with dignity): "E's 'ad nothing except what you ordered, doctor."—Exchange.

Kind Gentleman (to small boy, who has fallen down): "I don't like to see little boys cry." Small Boy (crying louder): "Don't you? Well, there's a candy store across the street."

A little two-year-old tot was warming her feet in front of the grate, and her little pet dog was playing with her toes. She looked and said: "Papa, the dog is biting the finger nails on my toes."

A gentleman, rushing into a railway station, asked the porter if he could catch the 10.30 train to London. The porter replied: "That depends on how fast you can run, sir. It's been gone three minutes."

A bright little tot of three years asked at the breakfast table for a biscuit, and, not being waited upon as promptly as she desired, said in a very aggrieved tone: "Please give me a biscuit. I am waiting as fast as I can."

Mr. Newlywed: "I saw your old lover on the street to-day, looking awfully blue." Mrs. Newlywed: "I hope you tried to cheer him up." Mr. Newlywed: "Oh, yes. I showed him my buttonless shirt and that new tie you bought me."

Dr. Van Dyke was one day examining a class of boys on their acquaintance with Bible characters. "And who was Esau?" he asked. "For a moment there was silence, then the youngest son of Mrs. Malaprop piped out, "Esau wrote a book of fables and sold the copyright to Messrs. Pottage."

Singleton: "Dr. Pellet is certainly the most absent-minded man I ever saw." Wedely: "Is that so?" Singleton: "Yes. He was married last week, and during the ceremony, when he should have placed a ring on the bride's finger, he actually felt her pulse and asked her to put out her tongue."

The orator of the corner store was giving forth his views of a popular Congressman, whose death had been chronicled in the evening paper. "I tell you," he said gloomily, "he's going to be a loss to all that have known him or know of him. He has died, as he has lived, unanimously regretted."

"'Clar ter gracious!' said Aunt Semphina when the white lady entered her cabin, 'desé yere p'licemans suttinly is gwine drive me plum crazy wid der insinuarie rules."

"What is the matter now, aunty?" asked the visitor.

"Why, jes' dis maw'nin' 'long cum one ob dese yere constables, an' 'ol' me dere so much militarial fever gwine 'round dat 'dat mustn' drink nuffin' but plifered watah."

Hints for the Social Committee

Social Work in the League

BY MISS EDITH FOULTON

It has been said that we cannot combine social work and spiritual, and that if our Leagues are to be institutions where young people are taught to take Christ as their example, all social work must be left out.

There are those who claim that all social work is a hindrance and that no truly Christian spirit adheres to it, and yet let us look for one moment at the life of Jesus as he is sitting at the marriage feast in Cana. He shows the social side of his nature by being present, and then he shows us how he takes an active part in the festivity by turning the water into wine. Did he do wrong by being present? No. Was it not an inspiration to those around him to follow him more closely afterward. Then, assuming that social work had a place in the League, we come to the second question, How should it be conducted?

First, social work should be subordinate to the spiritual work. The League was organized as a society to help young men and young women to live pure, Christian lives, to seek those things that are good and true. Its aim is to uplift all young people who come within its reach, and from this fact we must not turn, that our society calls us first to take Christ as our example. The social element may follow, but the spiritual part of our meetings must come first. Our motto tells us to "Look up, Lift up" for Christ and the church. Surely, then, we will not prove false to our motto by allowing the social side to come first. If we are true to our pledge all other things will follow.

Second, social work should be systematic and regular. A great deal of the success of our social work depends upon its system and its regularity. No matter if it be once a month or once in two months, it should be held on the regular evening. Quite frequently we find young people coming to our meetings, and at the close we hear them say, "I thought this was your social night." They appear disappointed, and perhaps we find it difficult to get them out again, whereas, had it really been the social evening the meeting would have been so interesting to them, that they would have come again. Not that the social evening is the only interesting one in our League, but rather should we strive to make the others doubly interesting. But there are those of us who at the start look for the social side first, but afterward find the true life of the League in the spiritual.

Of all things, let us be regular in our meetings. To make social life effective every member should consider himself or herself responsible for the meeting. Everybody is welcome on that evening. Have your rooms well lighted and comfortably heated. If strangers come, speak to them a kind word of welcome, and see to it that they are called on by those whose place it is to look after strangers. Have some one at the door to shake hands with all who come in, and then do not, as soon as the lesson has entered, fly off to your own particular crowd, to those whom you are in the habit of associating with every day. How often we fall in this particular. We imagine that in order to have a good time we must cling to our own companions. Is not this a selfish motive? I do not mean to say that it is wrong

to have friends, but I do think it is wrong to carry that friendship into public social gatherings. Especially in our Leagues should we cultivate the spirit of sociability to all. Let us forget ourselves in our great effort to win those around us for the Master (for even in our social gatherings we must never forget that our aim must be to win souls for him), and if at the close of the meeting we feel that we have not had as good a time as we might have had, we will have the reward at least, of knowing that we have done our duty, or, at least tried to do it.

Have a good, but brief, programme. Procure, if possible, talent from your own church and League. Then serve light refreshments, and just here is where every true leaguer can help, by going around and getting acquainted with all strangers. Invite them to come again. Make them feel that you really want them to come and you will be astonished at the results, those of whom you never dreamed of will come to the service.

Follow this up by a friendly call at the house. It takes time, but it pays. The social element is the strong point in any department of activity, especially church activity. Havlock, Ont.

Social Work Outside the League

BY MISS F. SQUIRE.

The League is not the only place where social work is to be done. How many times strangers have come to our church unnoticed. Who knows the good that may be done by a hearty hand-shake as they leave. Make them feel that you are interested in them.

Strangers may attend the church services and do not feel so inclined to attend League or prayer-meeting without an invitation. At our church services we should keep our eyes open for any strangers, welcome them to the church and give them an invitation to the prayer-meeting and League.

Only those who have attended strange churches can realize the good it may do the strangers to have you speak to them.

But you may say that you do not think it your duty to speak to the strangers who may be at the church service. Let the older members of the church do that, you will look out for any strangers who may be at the League. This is where we make a great mistake. Remember that your service is not only needed in the League, but also in the church. The League is but an arm of the church. Do not wait for the older member to speak to them. Do it yourself. No matter who may neglect duty, let the young people be true.

Be a specialist if you will, but don't be afraid of going beyond the little circle you call your duties.

In nearly all our churches you will find that those who are not on the Social Committee never think of trying to make the stranger feel at home, because that is not in their department, and then again, those that are on the Social Committee do not feel that they should carry that same spirit into all the other church services.

Stick to your own department by all means, but remember that whatsoever your hand findeth to do, do it with your might.

Let brightness dominate your nature, but do not let your brightness degenerate into lightness. God, back of the hearty welcome, and kindly deed and laughing word, will make them tell for eternity, and nothing else will.

Then again we find a work that will help our pastor very much and which I am sure you will appreciate. Help him in his visitation. Probably you have never thought of the work our pastors have to do. We can help our pastor very much in this. If we hear of any one who is sick or in need, let our pastor know, he may not have heard of it, and then, too, we can visit them ourselves. If there are any strangers who have come to our towns or villages, let us go and call on them. Give them an invitation to church, introduce them to other members of the church. You cannot estimate the good that you may do. Norwood, Ont.

How the Social Committee May Win Souls

BY MISS DELLA M. FALLIS.

As a rule, the Social Committee, in the League, is looked upon with less favor than some of the others; very good in its place, no doubt; very useful in providing any entertainment that may be thought necessary, but not contributing greatly to the spiritual welfare of the League; and sometimes the committee itself is satisfied to settle down to this state of affairs and to believe that the winning of souls for Christ belongs to the Lookout, Prayer-meeting, or Evangelistic Committees, and that their social duties, though they be performed ever so faithfully, count for but little. Now, this is a great mistake. Social workers, if they be also co-workers with God, possess an influence that can lead men to the foot of the Cross, almost without them being aware that they are being led.

Too many of us underrate the value of kind words and sunny smiles, and yet scarcely one of us but can look back to a time when some little act of kindness, probably forgotten long ago, by the one who gave it, helped us over a rough place and made us for a time forget the thorns along our pathway.

In order to uplift socially, we must first of all gain strength. A weak Christian cannot do much to help in any way. We must have our hearts given, unreservedly, to Christ, our time, our talents, the best that we have, fully consecrated to his service. We must be willing to give up anything which, although not harmful to us, may prove a stumbling-block to our weaker brother. If we do these things in sincerity, trusting God to help us, social work cannot fail to have an uplifting influence.

In our League there should be no "Big I and Little You" people. The feeling of "I am better than you" amongst members of a League, can kill more germs of good in one meeting than a dozen faithful members can produce in six.

The skilled angler will say, "Keep as far back as possible," and just so it is in League work; a much greater work can be accomplished when self is entirely forgotten.

There should be no putting on of costly apparel, no display of any kind, when we know that by doing so our humbler sister is made to feel her position. A kind

invitation to attend the League, a hearty hand-shake of welcome, a few flowers sent to a sick friend, or all means by which those about us may be made to feel our sympathy and interest in their behalf, and, although these things may seem trifles to us, we are obeying the command of him who said, "Bear ye one another's burdens and so fulfill the law of Christ." If Christ were to come to some of our Leaguers in the form of a poor, plainly-clad man or woman, the chances are he would receive but scant courtesy from some of those who profess to be his followers.

Let us ever remember that he has said: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." There is no other way by which a more powerful influence can be exerted to uplift socially than by the concentrated use of the Christian home.

Perhaps you and I have been blessed with beautiful homes, and with dear ones who enjoy their life with us. They are full of light and warmth and gladness. In the windows are beautiful flowers, on the shelves are books—such delightful books—and music, everything to make us happy.

Is it not rather selfish of us to enjoy all these pleasures, while there are so many, so very, very many, in this and that world of ours who do not know the comforts of a home; so many who are just hungering for a little taste of home life, which too often is so sparingly given, and because our doors are closed coldly against them, they turn away, and seek their pleasure elsewhere, too often finding it in the saloon, where, with all its glitter of sin and vice, they are least made welcome. Only God knows the influence that a home where every joy is an innocent joy and every pleasure a pure pleasure can have on the young life, that must have its fun some place, and if it cannot have it in the pure atmosphere of a Christian home, will seek for it some place else, perhaps where the air is heavy with sin and impurity.

Let the Social Committee, then, not be discouraged; God has given them a mighty work to do, and with him on our side, if we do our best, we shall surely see some results of our labor, if not here, then in eternity.

Newbridge, Ont.

A List of Authors

For the social gatherings are always needed some new ideas to enliven conversation. Here is a suggestive plan on words in connection with well-known authors. They could be effectively used as questions for brain ticklers. Here they are:

- The oldest author—Adams.
- The youngest author—Child.
- The healthy author—Hale.
- The sickly author—Haggard.
- The farmer's author—Fields.
- The sportsman's author—Hunt.
- The dairyman's author—Cowper.
- The warrior's author—Shakespeare.
- The ditcher's author—Trench.
- The jeweller's author—Goldsmith.
- The angler's author—Hooker.
- The chef's author—Cook.
- The suburban author—Townsend.
- The domestic author—Holmes.
- The greedy author—Hog.
- The woodland author—Hawthorne.
- The cunning author—Fox.
- The pontifical author—Pope.
- The evasive author—Dodge.
- The submarine author—Cable.
- The painful author—Bunyan.
- The groaning author—Bayne.
- The aboriginal author—Savage.
- The blistering author—Burns.
- The refreshing author—Brooks.
- The breakfast author—Bacon.
- The dinner author—Lamb.
- The chorister's author—Sangster.

"G-u-e"—ss.

Here is a verbal puzzle. The invitations were rhymed, one couplet running: "At your time of life you ought to see What fun you can find in 'Gue.'" Cards were distributed bearing fifteen questions, which are given below, together with the proper answers:

1. What is the most unruly member? Tongue.
 2. What is a partner in debate? Colleague.
 3. What causes one to shake? Ague.
 4. What is peculiar to foreigners speaking English? Brogue.
 5. What is the ancient name for a church building? Synagogue.
 6. What is the distance called equal to three miles? League.
 7. What do people do when they disagree? Argue.
 8. What did God give to Moses on tables of stone? Decalogue.
 9. What do we call a list of names? Catalogue.
 10. What are most of you studying to be? Pedagogues.
 11. What did the people of Israel have to endure? Plagues.
 12. What is a synonym for exhaustion? Fatigue.
 13. What is a conversation between people? Dialogue.
 14. What do we call a noisy address? Hيرانgue.
 15. What society is furnishing you this entertainment? League.
- The first does not profess to be exhaustive, and an entirely new list may be made, if desired.

The Bible Study Course

The Epworth League has committed itself to a great and comprehensive plan of Bible work. It involves a three years' cycle of study which covers the entire Bible. The course begins with "Studies in the Life of Christ," which provides for the first year's study, making large allowance for the summer vacation. The second year takes up "Studies in the Apostolic Church," and the third "Studies in the Old Testament." Each of these courses is divided into thirty-five studies of one week each. There is a daily study scheme, indicating the work of each day, and abundant help is provided for the Bible-class leader or individual student, so that the course may be followed with the utmost effectiveness, interest, and pleasure.

The second text-book of this course is "Studies in the Apostolic Church" by the same authors as "The Life of Christ." It is prepared on the same plan, and is highly spoken of by those who have examined it.

The Epworth Herald suggests that whenever possible laymen should be selected for leaders of this Bible Study Course. The pastor has enough on his hands already; apart from that, lay leadership is valuable for many reasons. The leader need not be a proficient Bible student, if he is one who believes in the value of the study and is willing to give much time to his work. These two qualifications are absolutely necessary. The helps suggested are easily obtained, so that anyone who has the slightest work, or make a real success of the class. The leader makes the class.

It is of great importance that the work be commenced early in the year, so that it may be concluded by the end of December, 1905, and the advantage

secured of being in harmony with the topics in the regular Epworth League meetings.

The enrolment of Bible Study Classes for the last two years in the League of the M. E. Church in the United States, has been as follows:

- In "Life of Christ," 1902-03, 821 classes, 13,871 members.
- In "Life of Christ," 1903-04, 707 classes, 11,385 members.
- In "Apostolic Church," 318 classes, 3,650 members.
- In "Junior Studies in the Life of Christ," 459 classes, 7,802 members.

Here are several valuable suggestions from the Bible Record in regard to the place of prayer in Bible study: The lesson which is not prayed over is not truly studied. Pray before you study. Be in the spirit of prayer while you study. Do not be disturbed, if now and then while you study there come outbursts of the spirit of prayer. This will not obstruct the intellectual processes—it will rather quicken them. Pray after you study. Pray while you teach. Never cease to pray.

"I have just risen from the examination of 'Studies in the Apostolic Church,' and hasten to express my delight with its form and contents. It is the book long needed in normal classes in Sunday-school and special Bible study classes in the church. I especially commend the care with which it follows the latest scholarship, and the reverent and evangelistic tone of the book."—Dr. Camden M. Coburn.

A circular describing this Bible Study Course will be free, on application to the General Secretary of the Epworth League, Room 9, Wesley Buildings, Toronto. Orders for the text-book should be addressed to Rev. William Briggs, Methodist Book Room, Toronto. Bound in cloth, prepaid, single copy, 75 cents; same, in lots of ten or more, to one address, carriage extra, per copy, 50 cents. Bound in manilla, prepaid, single copy, 50 cents; same, in lots of ten or more, carriage extra, per copy, 40 cents.

Rev. H. S. Dougal, Ph.D., conducted a very successful Bible Study Class last year at Merriton, ordering twelve copies of the book "Studies in the Life of Christ." For next year he has asked that twenty-four copies of "The Apostolic Church" be forwarded to his new charge at Walkerton.

The Farmer's Christmas

Among the best things of 1904, we welcome the annual Christmas number of the weekly Farmer's Advocate and Home Magazine, London, Ont. Like Canada itself, it grows better, and it grows better fast. The progressive farmer is justly proud of so able an ally in his work and enterprise. To have produced so magnificent a number as a regular weekly issue is a splendid tribute to the capabilities of the editorial and business management. Lovers of the horse and children will be sure to like the tasteful cover. The articles discussing the great problems of practical interest to farmers and home-makers, as well as those of a more entertaining character, are both able and graphic, and the illustrations are superb. To properly appreciate the number it must be seen and read, and, like the regular issues, must go a long way to making the farmer's home intelligent and happy, and his business prosperous.

From the Field.

A Missionary Tour.

Here is a missionary programme quite out of the ordinary, that created quite an interest among the members and friends of the League of St. Paul's Church, Toronto. The evening proved to be both enjoyable and instructive.

A Unique Tour of the Mission Fields

UNDER THE AUSPICES OF THE

EPWORTH LEAGUE

of the St. Paul's Methodist Church, Avenue Road, will take place on

MONDAY, NOVEMBER 21ST, 1904

AND WILL VISIT

China at Mrs. Whiting's, 11 Avenue Place
Japan at Mrs. Booth's, 135 Avenue Road
N. W. America at Mrs. Armstrong's, 144 Avenue Road
Africa at Mrs. Page's, 21 Davenport Road

The parlors of these homes will be fitted up after the pattern of the above mentioned countries, and interesting curios and tasty decorations will be displayed.

YOU

are invited to come at 8 o'clock sharp to complete the visitation of the above mentioned countries, and remain where you are for a twenty-minute programme and stay for refreshments.

FARE FOR THE ROUND TRIP, \$60.00.

We leave the amount for the generosity of the tourists, who will have an opportunity of contributing at each home.
It is hoped to realize by this effort \$100 for missions.

DON'T FORGET YOUR PURSE!

How We Did It

BY REV. J. H. OSTERHOUT, B.A., B.D.

We decided, if possible, to do our share in increasing the numbers and efficiency of the Epworth Leagues. On arriving at Wroxeter, we found no League at this appointment, and during the fall we organized a League here. We have now seventeen active and nine associate members, some five or six of whom have subscribed to the Era. Our League is progressing and prospering. So much for the increase campaign. But we did not stop there. A little over a month ago we started a contest at our Salem League, which is working fine.

Two captains were selected, who chose up sides, choosing all the members of the League. There are five ways of securing points for your side. The points are recorded each week by the pastor, who takes charge after the regular meeting has been held. He asks the sides to each take one side of the church, and then gets the report of the number of points for the week. The regular meetings are not interfered with, but rather helped, as a large increase in attendance has been noticed since the contest was begun.

At the close of the contest the purpose is to have a social evening, at which a small admission will be charged, and the losing side in the contest will furnish refreshments for the evening. At this place we are bending all our efforts to get our church fixed up, which will cost \$700 or \$800, and the League will help in this matter. If this immediate object was not in view we would, in all probability, give the proceeds of this evening to the Forward Movement for Missions. The following are the ways of securing points:

1. (a) For securing new active members; (b) for securing new associate members.

2. For reciting passages of Scripture: Ten Commandments, Psalm 91, Psalm 23, 1 Cor. 13, Prodigal Son, were the passages chosen here.

3. I gave one point for every chapter of the Bible read at home during the week. The contest will, perhaps, run for two months, and in that time, at the rate some are reading, they will have read the Bible from Genesis to Revelations.

4. For essays on some Bible character or Bible subject. We are offering four prizes for this: 150 points for best essay, 125 for next, 100 next, and 75 next. The essays to be read near the close of the contest, and judged by competent judges.

5. For getting new subscriptions to Epworth Era. Each League could attach points to the different parts according as the necessities require. If the main purpose was to get new subscribers to Era or new members, give more points for these.

Our membership is being largely increased, and about ten new subscriptions to Era have been secured, whereas about two or three only were coming here before.

I would suggest the following:

For new active member, 10 points.
For each new associate member, 5 points.
For each passage of Scripture recited, 10 points.
For each new subscription to Era, 10 points.

Wroxeter, Ont.

Edmonton District

League Notes

The Leaguers on the Edmonton District are, generally speaking, in a healthy condition. The Missionary Department is being quite enthusiastically worked. The Forward Movement is quite popular. We are aiming at \$1 per member for missions. This is about fifty per cent. in excess of last year's givings. Through letters sent from various Leagues, we glean the following items:

Star League, with a membership of about 18, has an attendance of between 35 and 40 at its prayer-meetings.

Beaver Hills League is showing remarkable vitality and energy. Its membership is necessarily small, owing to the few English-speaking people resident there, but it enters heartily into the work. The young people are arranging a debate on "Resolved,—That capital punishment should be abolished."

Partridge Hills League has just had the Forward Movement organized. While the number who attend are not many, yet its outlook is more encouraging.

Clover Bar League has a nicely equipped League room, and a membership of about thirty-five. Six young ladies have arranged for a debate on "Resolved,—That it is more expedient to support home missions than foreign missions." The members take their part well in leading the prayer-meeting and in discussing the topics.

Sturgeon League was the banner League in missionary givings last year. They esteem it quite an honor, and justly, too. They are aiming to maintain the same position next year.

Strathcona has a strong League, numerically. They have recently elected officers, and are planning for a successful term during the winter months.

Edmonton League is the strongest on the district, both as to members and finance. They propose raising \$100 for the Forward Movement for Missions. They are taking up "Canadian Poets" as a feature of their literary meetings.

The last one held was very well attended and very instructive.

New Norway League is quite isolated from other young people's societies, and has never had a visit from any of the district officers. It is doing an excellent work, is largely attended, and has a membership of forty-five.

The District Executive has asked that a missionary be assigned us that we may undertake his support as our representative in the foreign field. The matter is now being considered.

R. E. Finlay, Dist. Pres.

Brighton District

The tenth annual Epworth League Convention of the Brighton District was held in the Methodist Church, Salem, on Tuesday, November 29th, 1904.

The morning session was opened by the President, Rev. S. F. Dixon, with a prayer and praise service. Then followed an excellent Bible study by Rev. F. W. White. The reports of the Leagues showed an advance of \$80 over last year's offering.

A very profitable address was given by Rev. S. T. Bartlett, on "Junior League Work." The Forward Movement was well taken up by Miss L. Peake, of Campbellford. Rev. S. G. Rorke gave a very interesting address on "How to Study the Bible."

Addresses were given during the evening session by Revs. Edmison and Ross. The music furnished by the choir and Rev. Geo. and Mrs. Ross was unusually well rendered.

It was resolved at the Convention that the Leaguers of Brighton District determine to reach the three hundred dollar mark for the Forward Movement.

The officers for the following year are: Hon. Pres., Rev. T. J. Edmison, B.A., B.D.

Pres., Rev. F. W. White.
Rev. McMulon.
2nd Vice-Pres., Miss Olive Johnson.
3rd Vice-Pres., Mrs. S. Terrill.
4th Vice-Pres., Mr. A. Metcalfe.
5th Vice-Pres., Rev. S. T. Bartlett.
Sec.-Treas., Miss Edith McColl.
Conf. Rep. and Summer School Organizer, Rev. S. T. Rorke.

Strathroy District

The eleventh annual convention of the Epworth Leagues and Sunday-schools of the Strathroy District was held at Petrolia on Tuesday and Wednesday, November 8 and 9. The subjects brought before the delegates during the first day's sessions were: "Our Responsibility as League Members," by Dr. Calder, Petrolia; "The Need of the Hour," by Rev. John Morrison, of Comber; "Sunday-school Work in General," by Mr. Yellowless, assistant secretary of Sunday-school Association of Ontario; and "Summer Schools" by Rev. J. W. Baird, Sarnia, who extended from the Sarnia District an invitation to join them in holding a Summer School next year, which was gladly accepted.

The subjects discussed on Wednesday were: "The Model Epworth League President," introduced by Rev. R. Hobbs and Mr. Bryan, president of Petrolia League; "Little Things and Their Importance," by Rev. J. Morrison; "The Leaguer: Spiritually and Intellectually," by Mr. G. Robinson, Melbourne; "Teacher Training," by Rev. E. D. Hamilton, Petrolia. A very interesting feature of Sunday-school work taken up on Wednesday afternoon was the Question Drawer, conducted by Mr. Yellowless; also the mass-meeting after four o'clock, when a large number of the school chil-

dren were present. Mr. Yellowlee gave an illustrated talk on "Ship Signals," using many different flags, and telling what each represented. Mr. G. M. Haldane, superintendent of the Strathroy Sunday-school, gave an object-lesson, using candles of different sizes.

The evening session brought a delightful convention to a close, addresses being given on "Harmony," by Rev. Mr. McCanus, of Sarnia, and "The Necessary Qualification for a Sunday-school Teacher," by Rev. R. Hobbs.

The officers for the ensuing year are as follows:

Hon. President, Rev. R. Hobbs, president of Conference, Strathroy.

President, Mr. W. B. Ferguson, Strathroy.

1st Vice-Pres., Miss Mame Smith, Petrolia.

2nd Vice-Pres., Rev. R. D. Hamilton, Petrolia.

3rd Vice-Pres., Dr. Calder, Petrolia.

4th Vice-Pres., Miss A. Richardson, Kerwood.

5th Vice-Pres., Mrs. P. W. Jones, Oil City.

Sec.-Treas., Miss C. Holmes, Strathroy. Representative to Conference Executive, Rev. L. W. Reid, Kerwood.

Wiarion District

The Wiarion District held this year, from September 25th to 29th, its first school for the study of the Bible and missions.

The usual half-day E. L. Convention was replaced by an autumn school, which proved a source of helpfulness to many Leaguers in this district. The school began with the missionary anniversary services of the church at Wiarion, on Sabbath, September 25th.

On Monday evening we were treated to a lecture, with stereopticon views, by Rev. Dr. Jackson, on "Our Mission Stations in British Columbia."

On Tuesday morning the work of the school began in earnest by Bible study, conducted by Rev. W. S. Daniels, B.A., B.D., Colpo's Bay. On three successive mornings the study was conducted, dealing with 1 Corinthians. The various mission fields of our Church passed under review, our leaguers manifesting a deep interest in the work of our Church and preparing excellent book reviews.

We were also favored by an address from Dr. Meacham, from Japan, on Tuesday evening. The Convention was brought to a close on Thursday evening, 29th, by an interesting session, when Rev. W. S. Daniels gave a review of his Bible studies, which he had conducted each morning, and Rev. C. P. Holmes gave the closing address of the Convention on the subject, "The Evangelization of the World in this Generation."

Officers for the coming year: Hon. Pres., Rev. Dr. Clark, Wiarion. Pres., Mr. I. Groh, Shallow Lake. C. E. Vice-Pres., Miss Ferguson, Oxenden.

Missionary Vice-Pres., Rev. W. S. Daniels, B.D., Colpo's Bay.

Literary Vice-Pres., Miss Fisher, Wiarion.

Special Vice-Pres., Miss Lena Smith, Parkland.

Junior Dept. Vice-Pres., Miss Flo. Clark, Wiarion.

Sec.-Treas., Mrs. C. P. Holmes, Shallow Lake.

Conf. Rep., Rev. W. S. Daniels, Colpo's Bay.

The Cookstown League, under the direction of the Literary Department, conducted a successful programme on Thanksgiving evening, illustrating a transatlantic trip.

Just a Line or Two

The League at Berlin has joined the procession, and organized a Reading Circle.

Eleven new members joined the Tara League recently, eight active and three associate. That is about the right proportion.

The young people at Tara are delighted with the Reading Circle which they recently started. There are twelve members.

The Sarnia and Strathroy Districts are planning for a joint Summer School, to be held on Lake Huron, near Sarnia, next August.

At the anniversary services of the Colborne Church, the proceeds were \$660, of which the Sunday-school contributed \$153, about \$1 per member.

Rev. J. M. Wright, of Ridgeway, reports that the members of the Reading Circle there, to the number of twelve, are very enthusiastic over the work.

The Berwick, N.S., League recently held a novel and interesting literary meeting, the programme consisting of a newspaper, "The Evening Patriot," edited by one of the members.

A systematic visitation of the Leagues and Sunday-schools of the Sarnia District is being made by the district officers. There is no better way of promoting the work than this.

Two bright bands of boys and girls have been recently organized into Junior Leagues, one at Mimico, and the other at New Toronto, under the superintendency of Mrs. Wallis Harton.

Rev. G. W. Kerby, Chairman of the Calgary District, organized an Epworth League at Delaware, on the Langdon Mission, recently, and has also started a Junior League at Calgary. If every district chairman would follow this example we would have a fine increase in the number of our societies.

Rev. J. G. Carscadden writes: "I am glad to report that the Reading Circle proved so enjoyable to the young people of Honeywood last year, that this year we have another circle in full swing, with a membership of twenty-six, almost double that of last year. We enjoy the books." Good for Honeywood!

New Books

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

Children and the Home. By Eleanor Hunker. Published by the American Tract Society, New York. 167 pages, 75c.

A large number of helpful suggestions on the management and training of children are embodied in this volume, which is specially intended for fathers and mothers. Here are some of the chapter headings: "The Home Manners of Mother," "House Keeping and Home Keeping," "Scolding," "Appreciating Children," "Training the Will," "Trusting Children," "The Children's Companion," "Children's Books," "Children's Amusements," "Fathers and Sons," etc. The circulation of such a book cannot fail to do good.

The Prospector. By Ralph Connor. Published by the Westminster Co., Toronto. Price, \$1.25.

"The Prospector" opens with a realistic description of a football match between McGill and Varsity, on the grounds of the latter in Toronto. Soon the scene shifts to the regions of the West, and the hero of the football field finds himself among miners, cow-boys, and adventurers as a missionary. He becomes a "prospector," not for gold, but

for souls, and has many remarkable experiences. His noble, manly character makes a deep impression upon the rough men around him, and considerable success attends his labors. The book is interesting from first to last, and will be generally regarded as quite equal to "The Sky Pilot," and "Black Rock."

Benizens of the Deep. By Frank T. Bullen, Author of "The Cruise of the Cachalot." Published by the Revell Co., Chicago. Price, \$1.50.

It is simply wonderful that Mr. Bullen can continue producing books on the sea of such an instructive and interesting character. His knowledge of the ocean and its inhabitants seems to be inexhaustible. This volume describes the habits and manner of living of the various denizens of the deep such as the whale, shark, walrus, turtle, sea elephant, sea serpent, the flying fish, seals, etc. The chapters are not a collection of dry facts concerning these strange creatures, but are filled with exciting anecdote, and pulsate with life. It is a book of absorbing interest, that ought to be in every Sunday-school library.

Red Cap Tales. Stolen from the treasure chest of the Wizard of the North, which ties is humbly acknowledged to S. B. Crockett, published by the Geo. N. Morang Co., Toronto. Price, \$2.00.

For some time a committee of Sunday-school superintendents and librarians in Toronto have been engaged in preparing a catalogue of books, all of which can be confidently recommended to Sunday-school libraries. When the works of Sir Walter Scott came to be considered, the committee found themselves in a difficulty. They were anxious to retain these splendid stories, but found most of them objectionable on account of their prolixity, and the very objectionable language used by many of the rough characters. Reluctantly, it was decided not to recommend them. Here, however, is exactly the thing that is wanted. Sir Crockett has re-told several of Scott's best stories, especially for children, leaving out the dry details and long introductions, and eliminating all profanity, etc. His work is well done, and the book can be confidently recommended with it.

Doctor Luke of the Labrador. By Norman Dunn (aka P. Revell Co., New York). Price, \$1.50.

Mr. Duncan is a Canadian, born in Brantford, educated at the University of Toronto, working for some years on the staff of the New York Evening Post, but now Professor of English in Washington and Jefferson College. For several years he travelled on the Newfoundland and Labrador coast, gaining the same acquaintance with those regions which has well fitted him to write this charming story. It is told in the first person, as by a boy of those parts, and in style is a frequent reminder of "Lorna Doone." The language is beautifully simple and yet perfectly fitted to the peculiar atmosphere of the fisher-folk who make up most of the characters. Tender pathos, exquisite sentiment, whimsical humor, and spirited action are here. Sin and punishment and expiation come strongly in.

The Little Kingdom of Home. By Margaret E. Sangster. McLeod & Allen, Publishers, Toronto. Price \$1.50.

An exquisite gift book, beautifully printed, with unique marginal designs. Mrs. Sangster deals in a most interesting and suggestive manner with almost every question that relates to the home. Some of the chapter headings are: "Bride and Groom," "Who Shall the Home be?" "How Shall the Home be Furnished?" "The Training of Children," "The Earnings of Married Women," "The Sinister Influence of Worry," "The House of Feasting," "The House of Mourning," "Early Religious Teaching," "The Library," "The Old Folks at Home."

Missionary.

Notes

Wesleyan missionary operations in Western Africa are producing abundant fruit. This region has been known as the "White Man's Grave," and during the past fifty years the Wesleyan Church alone has buried there fifty missionaries and wives of missionaries. Last year, however, the work was self-supporting, and the churches gave \$5,000 to spread the Gospel in the regions beyond.

Mr. Moody used to tell of an English colonel in India, who declared that he had lived there long enough to shoot thirty tigers, but had never seen a heathen convert; whereas a missionary, who had spent a lifetime there, said he had never seen a tiger. Both were truthful. Each found what he wanted. One thirsted for tiger blood, another for souls. One found no converts in the jungles, the other no tigers in meeting-houses.

The most respected foreigners in Japan to-day are the Christian missionaries. The Japanese people though not yet admitting Christianity as a nation, yet know who have been its true teachers and benefactors.

Recent reports from the American Bible Society in the Philippines show that the Scriptures have been translated into many of the Malayan dialects, and that the translations into other native dialects are progressing favorably. Since the society was established four years ago, 272,400 volumes have been distributed.

About one hundred missionaries and mission workers go out to the foreign field this year under appointment from the British Wesleyan Missionary Society.

The evangelism that wins is aggressive evangelism. "Go for them," said Mr. Moody, in defining how to win the masses. Do not wait for open doors. Open the doors of opportunity yourself.

Missionaries, like other people, have their amusing experience. The following happened to a worker in Siam: One of the missionaries told a new hostler, who was supposed to understand his business, "to grease the cart." Next time the missionary wished to use the cart he found it greased, from tips of shafts to tire. He gave his hostler some instructions, and decided to be more definite. So next time he told the man to "grease the wheels." He did it all, excepting the axle.

In one of the Fiji islands there is a stone church; and it is said that some of the stones were once parts of heathen temples; others were gods; and one, at which men used to be killed in the old days, holds water for baptism.

When Dr. Cyrus Hamlin, the famous missionary to Turkey, was about ten or eleven years old, he was going to see the yearly muster, which was the greatest holiday of the year. His mother gave him seven cents for spending money, which meant much more to him than it would mean to a boy now. At that time the church was trying to support a boy in school in India, and one of the women kept a box into which the money was put by all. Mrs. Hamlin told Cyrus that perhaps he would put a cent or two into that. At first he thought he would give two cents; then he thought that five cents for gingerbread and two for

the heathen did not sound well, and he decided to give one more. So he kept on thinking about it until, when he passed the house, he put all his money into the box, and went hungry until he reached home again.

Splendid stories might be told of the heroines of missions who have remained at home, and by word and life have inspired others to go, at the same time encouraging, working, praying, and giving for their support. Prominent among these women was Mary Lyon, the founder of Mount Holyoke Seminary, who used often to say to her graduating classes: "When you choose your fields of labor, go where nobody else is willing to go." Wives of home missionaries, teachers among the Indians and negroes, went from her classes by the hundreds. Hardly a State in the Union but at one time contained those she inspired to the highest service. On the Sandwich Islands, in Darkest Africa, amid the groves of Ceylon, and under the trees of India were found those who "were willing to go where no one else would go."—Record of Christian Work.

The Rev. Dr. Pentecost, lately returned from the East, asserts, as the result of his personal observations on mission fields, that Christianity is making more progress in Korea than in any other country of the world. No people are more easily reached by the Gospel preacher than the Koreans. They readily respond to the preached Word. The testimony of an English missionary is: "I can get thousands to hear the Gospel preached. Every time I open my church—which is one of the largest in Korea—I can get from 700 to 1,500 people to attend." There the great instrument of evangelization is preaching.

A missionary of the Presbyterian Church (South) in China says that many of the Chinese Government and private schools now close on Sunday—not to keep the Sabbath holy, but because they see, as some of our own people do not, man's need of a rest day.

Mid-Winter Mission Study Campaign

Never in any one year of twelve months has there been one-half as many young people enrolled in the study of Christian missions as there have been during the past three months. The popularity of the study has been a surprise, even to those leaders who had most carefully prepared and planned for it.

But the real mission study season is just now approaching. There is no better time for the organization of a Mission Study Class than in early January; the holidays are past; vacations are ended; there is an almost uninterrupted three months before Easter; winter is on; the evenings are long, and a better use of these cannot be made than in the quiet study of the victories of prayer and of spirit-filled men out on the battle-line of missions.

Nothing, except the study of the Word of God, will do as much to quicken the wavering faith, or strengthen Christian purpose and character. The spiritual influence of mission study upon the individual life, and through that life upon the church and community, as well as upon the distant mission fields, is often most marked.

The Young People's Departments of a number of leading Missionary Boards are uniting at this time to secure the organization of a large number of Mission Study Classes during January.

Most of the classes in the Young People's Societies will study one of the Forward Mission Study Courses. These courses consist of eight lessons, and a class organized in January, meeting once a week, will just have time to complete the course comfortably before the Easter season.

Special helps are prepared for the use and guidance of leaders, and every effort is made by the denominational boards to give assistance that will make it possible for even the most backward class to conduct a successful series of studies.

Persons who are preparing for a quickening of missionary interest and a deepening of the spiritual life of the local church and Young People's Society, should write for suggestions for the organization and conduct of Mission Study Classes, addressing F. C. Stephenson, Methodist Mission Rooms, Toronto.

A Brief

We began to prepare a leaflet of testimonials from Mission Study Class members, as to the value of mission study. We found that a bulky pamphlet or booklet would be required to include even the best of the material at hand. The brief of it is this—the scores, yes, hundreds of letters at hand from Mission Study Classes show conclusively—

1. That mission study is interesting, even fascinating, and that classes have a tendency to increase in membership rather than diminish; interest likewise increasing as the study progresses. Hundreds of quotations could be made testifying to this fact, and we are unable to find a single testimony to the contrary.

2. That a considerable number of young people have been led to consecrate their lives to personal service on mission fields, who probably never would have dreamed of such service had it not been for the enlarged outlook, the world vision that came to them in the study of the world-field, and of the triumphs of the Cross in mission lands.

3. That there has been a marked increase in giving on the part of the members of the classes. One young laboring man, who had never given more than \$1.00 at any one time to missions, was so interested, that before the course of study was half completed he had given \$46.50. Others, with larger incomes, who are prevented from going to the field in person, are coming to realize their opportunity in supporting substitutes on the field. Young People's Societies are assuming part or all of the support of a missionary.

4. That the knowledge of the need on mission fields is bringing the young people into sympathetic relation with the non-Christian world, and, as a natural result, is increasing greatly the volume of prayer that ascends in behalf of mission work.

5. That missionary work affords a definite objective toward which the activities of young people can be directed, and furnishes a limitless outlook for their pent-up, latent power.

6. That the reflex influence of mission study upon the home church shows itself promptly and prominently in the re-discovery of "work at our own door," and in the re-awakening and application of powers that long have been dormant, or half-buried in inactivity.

7. That if the church of the future, as at present enrolled, organized, and in training in the Young People's Societies, can be enlisted in the prayerful, sympathetic study of Christian missions, there will be no question about the missionary spirit and consecration of the Protestant Christian Church of the next generation.

CONCLUSION.

The study of the history of modern missions is one of the most interesting, fascinating, inspiring subjects that can engage an active young mind. It deepens the spiritual life. It promotes intelligent prayer. It increases giving. It reacts wonderfully upon the spiritual life and activities of the local church.

QUESTION.

If hundreds of Young People's Societies have found in the study of Christian missions that breadth of outlook and spiritual uplift which has put new life, purpose, and power into its half-slumbering organization, and made its influence felt throughout the church, why may not I take steps to secure the organization of a class in my own church during this present winter season?

Some Objections

Obstacles will be encountered in an attempt to organize a Mission Study Class, but they merely test your purpose. What really worthy enterprise ever succeeds without either smashing through or quietly, tactfully circumventing a few obstacles? We note the following among the objections that we hear to the organization of Mission Study Classes:

1. No Time.—It does seem really as if there were not enough evenings in the week to enable us to meet all of our church and social obligations, but it is to be noted that most people have approximately seven evenings each week, more or less, at their disposal, and they presumably appropriate these evenings for the things that are most important in their lives. If we really have convictions that the study of the progress of Christ's Kingdom is an important, helpful study, we will find time for that study somewhere in the seven days and nights of the week. We find time for other things, and the discovery of time for mission study may merely call for a change or emphasis as to what things are of trust worth. It has been noted that "Miss Pleasure" usually has no difficulty in finding an evening for her whist party, and "Miss Culture" usually in some way manages to find time for her "Browning Club." If we are equally earnest as to the importance of mission study, we will find time for it in some way, and the testimony of those who have been enrolled in study classes indicates that there are few ways in which time can be more profitably employed.

2. There are very few persons who will join.—So much the better. Experience has shown quite conclusively that a small class is very much to be preferred to a large class. Some of the best work has been done in a class of five or six.

3. No leader.—Missionary specialists have put in months of time and hundreds of dollars have been spent in preparing and printing manuals, helps, and suggestions for the use of leaders in the conduct of the class hour. All of the experience of these specialists, together with splendidly prepared maps, libraries, and reference books, are placed at the disposal of the leader, in order to enable him to conduct the class successfully without having to master the entire subject of Japanese missions. The helps that are prepared for leaders include, among many other things, the exact selection of Scripture appropriate to the evening, suggestions for the assignment of the next lesson, suggestions for the review, a pronunciation drill, questions and answers on the lesson, a chart drill

giving in miniature form an appropriate chart that may be reproduced by the class artist on a large sheet of paper or on the blackboard, illustrations suited to the lesson, suggestions for special topics that may be assigned to the members of the class for special investigation, and in connection with each of these special topics, reference is made to the exact page of reference books where material on these topics may be found. Similar reference is also made to timely articles that are appearing in the current magazines and periodicals.

With these helps, furnished by the Methodist Mission Rooms, it is possible for an inexperienced leader to conduct a class very successfully, if the leader is but willing to give the subject earnest thought, prayer, and time.

4. Our young people will not study.—This is really a somewhat serious obstacle and one not easily overcome, for it is true that a successful Mission Study Class does require some work on the part of its members, but once begun, the work proves fascinating. The textbook is an interesting story of missionary achievements, the side references open up new fields of knowledge, and persons who, it was thought, would not give time to the study of missions, are found enthusiastically searching after new sources of information.

5. Our people are not interested in missions.—No better reason could be given for the organization of a Mission Study Class than the fact that at present people are not interested. Their lack of interest merely indicates their lack of knowledge, and there is no better way to get them interested than to gather them once a week around a table for the united, prayerful study of missionary heroes and heroines.

After all, the best answer to all objections is faithful prayer that the obstacles may be removed. Not infrequently has a successful class been organized and conducted in societies, where at the beginning only one person had any sympathy with the suggestion; but that one person, by prayer and by tactful effort, overcame the objections and enlisted one of the members, until the Mission Study Class came to be regarded as one of the essential and most fruitful missionary societies of the church.

The Best Books on Japan

Three editions in three months is sufficient assurance of the popularity of the Mission Study Reference Library on Japan.

It was published with some fear and trepidation lest it prove a financial loss. The offer of \$10.25 worth of the latest and newest books on Japan for \$5.50—about one-half the publisher's price—did not leave much margin for losses caused by unsold volumes, etc. But the value, the quality, the brightness, the up-to-dateness of the books has secured for them a most gratifying sale.

The Library Committee of the Young People's Missionary Movement, consisting of representatives of six prominent Missionary Boards and Societies, selected nine of what they regarded as best of the recent books on Japan, the selection being made with special reference to the needs of Mission Study Classes studying "Sunrise in the Sunrise Kingdom." These books were then purchased from the publishers, in the form of flat, unbound sheets, and bound in attractive, uniform, cloth binding, enabling the Young People's Missionary Movement to sell them through denominational boards, in sets of nine volumes, at about one-half the publisher's price, or \$5.50 per set.

The following are the books that are contained in the Library:

"A Maker of the New Japan." By Rev. J. D. Davis, D.D.
"Japan and Its Regeneration." By Rev. Otis Cary.

"Japan—Country, Court and People." By J. C. Calhoun Newton, M.A.

"Evolution of the Japanese." By Rev. Sidney L. Gulick.

"A Hand-book of Modern Japan." By Ernest W. Clement.

"A Maker of the New Orient." By William Elliot Griffis, L.H.D.

"The Gist of Japan." By Rev. R. B. Perry, A.M., Ph.D.

"Japanese Girls and Women." By Alice Mabel Bacon.

"Sunrise in the Sunrise Kingdom."

"Sunrise in the Sunrise Kingdom" is substituted for "Dux Christus," when requested, for the use of Women's Missionary Societies that are using "Dux Christus" as a text-book, and consequently prefer "Sunrise in the Sunrise Kingdom" in their Reference Library.

These books may be ordered only through the Methodist Mission Rooms, Address F. C. Stephenson, 33 Richmond Street West, Toronto, Ont.

Mission Study Class Notes

1. Nearly 40,000 copies of the new book on Japan, "Sunrise in the Sunrise Kingdom," have been sold in the last four months.

2. Several shipments of the Forward Mission Study Text Books and Library series has been adopted by the Young People's Organizations of the Church Missionary Society.

3. Among the interesting accessories for the study class hour is the set of United Study Pictures, consisting of twenty-five attractive, half-tone prints representing Japanese life, and furnished to classes by the denominational Mission Boards at twenty-five cent per set.

4. More than twice as many Mission Study Classes have been organized in Young People's Societies during the first three months of this year, 1904, as were organized during the entire twelve months of last year, and the best of the mission study season, January, February, and March, is yet before us.

5. The fact that three editions of the Mission Study Reference Library on Japan have been ordered within three months indicates the demand on the part of Study Classes for reference books and the eagerness with which they avail themselves of the best literature concerning the most interesting nation of the Orient.

6. A large cloth map of Japan, three by five feet in size, has been prepared for the special use of Study Classes, and by having them made in large quantities, the price has been reduced to \$1.00. The maps can be secured through the denominational missionary boards.

7. The "Helps for Leaders" on the individual lessons of "The Heart of Japan," are prepared in a much more attractive form than were the "Helps" of last year, and include a wealth of suggestions for the class hour that make it possible for almost any leader to command and retain the interest of the class throughout the entire session.

8. Classes that organize and fail to report their organization and the name of their leader to the Secretary of the Forward Movement, deprive themselves of the special helps that are to be had through the Secretary, and of the inspiration and uplift that comes from contact with the general mission study movement that centres in the Secretary's office.

Devotional Service

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

(These topics harmonize with the chapters of our Bible Study text-book, "The Christian in the Life of Christ," which is advertised in this paper.)

JAN. 15.—"THE LIFE AND FELLOWSHIP OF THE PRIMITIVE CHURCH."

Acts 2, 41-47; 3, 32-35; 6, 1-7.

(STUDY 2. APOSTOLIC CHURCH.)

How simple and satisfactory is the life of the early Christian Church! How far some churches and some individuals have departed from it! Back to the New Testament Church is an injunction much needed even where evangelical methods appear to prevail.

THE DOOR OF ENTRANCE.

The qualification of membership in the early Apostolic Church was conversion at the outset. The church was to be made up of regenerated men and women. This was a new thing. In the Jewish Church one came into membership by being born of the flesh. To enter Christ's Church one must be born of the Spirit. At the beginning of the Christian Church, the Apostles, filled with the Holy Spirit, set as conditions of membership, true conversion and public confession of a sound faith.

CONDUCT WITHIN THE CHURCH.

Consider how this large company of believers grew in grace and acquired strength in the Spiritual life. The means employed were four—every one essential to Christian progress.

1. "Steadfast continuance in the Apostles' doctrine." Christianity is a religion based on facts, all of which embody vital and eternal truths. And this is even one of the most indispensable methods of nourishing the soul in piety and holiness. We must study the truth as it is in Jesus, and be built up into Him in all things. Moreover, there must be "steadfast continuance" in this work. Never will the time come for even the most studious to say, "I have learned it all." If a Paul could say, "I count not myself to have apprehended," there is no chance for a reasonable boast with any of us that we have attained all and are perfect in knowledge. The more we know truly the better we shall become.

2. The second means of edification is "fellowship." By this I understand friendly intercourse of believers, with each other as brethren and sisters in Jesus Christ. Their faith had united them in a new and holier sympathy. One Divine Spirit pervaded their hearts. Fellowship is one of the essential conditions of a healthful, happy and vigorous existence. The church that does not take pains to cultivate it is untrue to itself. Disintegration by reason of class-distinction or mutual jealousies and rivalries or personal alienations is weakness, is destruction. Let it be avoided by all means. The "communion of saints" should be no dead article of our creed, but a living fact.

3. The "breaking of bread" is the third specific. This expression may be taken in a broader sense to denote the love-feasts of the earlier time, or it may be restricted to denote simply the sacrament of the Lord's Supper, with which the love feast was always concluded. And how important the observance of the Lord's Supper is to the development of the Christian life need not be largely insisted upon. It brings us, we all know, into special communion with our Lord in the mystery of his great sacrifice in our behalf. Sacramental seasons are therefore the church's festival seasons. They should be so celebrated, and mark as they come the stages of its enlargement.

4. "In prayers" is the fourth qualifi-

fication. Whether are intended here public or private supplications, the essential thing is "the offering up of the heart's desires for things agreeable to God's will in the name of Christ." Such prayer is the breath of the Christian life. No soul that has been quickened to feel its own ignorance and weakness and perverseness, that has been awakened to discern the beauty of holiness, and see what it ought to become, that has learned something of the glory of God's Kingdom, and what a renovation it was designed to effect on earth, can live without prayer. If Christians would grow in grace they must pray for grace.

5. A church thus alive and edified will be likely to exhibit some fruits of its new life. What fruit the early Church bore the text tells us. First, there was the largest liberality. The time was one which called for special sacrifices on the part of believers resident at Jerusalem. A large number of people had come from a distance to attend the feast of Pentecost, and, expecting soon to return to their homes, they had not provided for a long stay. And the need was heartily supplied. In the first fervors of their love and joy all selfishness seems to have melted away. No one called aught he had his own, but they had all things common. Generosity is one mark of a true Church. Let no person deem himself a Christian who does not exhibit something of it. Other fruits were gladness, singleness of heart, praise. Indeed, to such a degree did these fruits abound that one would infer that the early days of the Church were one continuous festival season. The new life burst forth at once in full beauty and fragrance as a spring-time, and all hearts blossomed with joys and gushed out in song. How could it be otherwise? This is the natural effect of that religion, the object of whose worship is a God of love, and whose spirit breathes love into every believing soul. Love is gladness, love is musical.

6. Lastly, we see the influence which this exhibition of this Christian spirit had upon the multitude. The new converts "found favor with all the people." And this, too, was a legitimate result. The Gospel, truly acted out, commends itself to every man's conscience. It creates a blessedness which wins admiration. The Lord added to the Church daily. "This is the way every church must grow and spread. It must aim to make itself attractive by catching and reflecting the beauty and the glory of its risen Lord. There is no community on earth that has in itself the possibility of exercising such an all-conquering power over mankind as the Church possesses.

POINTS FOR THE PRESIDENT.

The four elements of growth in the Primitive Church are referred to in the foregoing exposition. 1. Doctrine. 2. Fellowship. 3. Lord's Supper. 4. Prayers.

Select four members of the League each to develop one of these essential elements in a five-minute paper or address. The President might open the study of the topic by a brief talk on "the door of entrance." Bear in mind, you are studying the method of the church in its early and formative period, and in its purest and most unalloyed form. Drink deeply of this apostolic spring, and may you be refreshed and stimulated thereby.

JAN. 22—"EARLY PERSECUTION: ITS OCCASION AND RESULTS."

Acts 4, 1-4, 8-22; 5, 40-42.

(STUDY 3. APOSTOLIC CHURCH.)

The apostles in jail! A strange place for preachers of the Gospel to be. But so it was. There are reasons for it, and results that follow.

TIME OF THE ARREST.

At the very moment when their usefulness appeared to be at its height, when their work seemed to be entering into the hearts of the people, the apostles were arrested. One would have thought that the hand of Providence would have kept the persecutors in church, at least till Peter's sermon was closed; but no, these enemies of the truth were allowed the freest scope to carry out their ill designs. Divine wisdom is perfectly able to outwit the cleverest of Satan's schemes; therefore never needs to be in a hurry to hinder man's prospects or thwart his purposes. When Peter's sermon was probably near its termination, and when it was too late for Peter and John to be put on trial before the Sanhedrin, they were "put in hold." So that the people had heard of what most of them intended to say in his sermon, and, on the other hand, the two apostles had leisure to reflect on the situation before being called into court to answer for their conduct. There is always some mitigation or compensation even in the worst lot.

THE PRIME MOVERS.

The priests engaged at the time in the temple were among the chief instigators of the persecution. The division of the priesthood into twenty-four orders, originally made by David (1 Chron. 24, 3, 2 Chron. 8, 14), was revived after the exile. If the Feast of Pentecost had not yet terminated, a larger number than usual of these religious officials may have been present on this occasion. A pitiful mistake it is when ministers of religion leave their proper work to become instigators of persecution. This has been often done, our own Wesley and his fellow-laborers suffering greatly from the clergymen of the period.

The world grows slowly towards toleration. The captain of the temple took a hand in it. He was the priestly commandant of the Levitical troops, whose business it was to preserve order in and about the sacred edifice. Though the captain little thought of it, what looked to him like disorder was really in accordance with the highest order of the temple. It is not always safe to judge by appearance. Then the Sadducees joined the mob. They were the rivals of the Pharisees, probably the rationalists of the day. They were the first bitter enemies of Jesus, and it was no wonder they were among the prime movers in this hostile action against the two apostles. The men who took part in killing Jesus were not likely to be scrupulous in consigning his disciples to prison.

MOTIVES FOR THIS ACTION.

There were at least two motives that led to this persecution. There was, first, indignation at the apostles for teaching the people. Strange that the priests should have been sore troubled at the apostles for doing what they themselves should have done, but possibly the consciousness of neglected duty had rendered them uneasy. That the Sadducees should have objected to the education of the vulgar crowd whom they despised as the scum of society, was not surprising. In the second place, the head and front of the apostles' offence in the eyes of the Sadducees was promulgating the doctrine of the resurrection. To preach that Jesus, whom they had hunted to death, was risen, and that all who believed in him should eventually rise like him, and by virtue of his power—this teaching was to lay the axe to the root of the favorite dogmas of these Sadducees for they taught that this life was the whole of man's existence. Such preaching on the part of the apostles was, of

course, an outrage upon their superior wisdom, and they were glad, no doubt, to take a hand in the persecution.

UNEXPECTED RESULTS.

One of the results of the persecution was the imprisonment of the apostles. Their liberty was for the first time removed. No such experience, continues Whitefoot, had befallen them prior to the Crucifixion. They had seen their Master's forerunner consigned to a dungeon (Luke 3, 20), and Peter had confessed his willingness to follow Christ to prison and to death (Luke 22, 33). Now, for the first time, they know what it meant to languish within prison walls. How they spent their first night in jail is not recorded. Perhaps, like Paul and Silas, they prayed and sang hymns to God "who giveth songs in the night," and of whom it is written, "He hath looked down from the height of his sanctuary, to hear the groaning of the prisoner." But another and unlooked-for result of the onslaught upon the early servants of God was that many people believed. The most foolish thing in the world is to expect to hinder any cause, and, least of all, a good cause, by means of persecution. So many received the Word that afternoon that the number of believers increased to five thousand persons. The experience of Israel in Egypt was repeated in the early history of the Christian Church (Exod. 1, 12).

BRIGHT SPARKS.

Christ's enemies are clever at outwitting themselves.

What seems a hindrance often turns out a help to the Gospel.

That religion condemns itself which opposes the education and enlightenment of the people.

Rationalism never will satisfy the deepest instincts of the human heart, and Sadduceism fails to meet the spiritual needs of any age.

POINTS FOR THE PRESIDENT.

Persecution in doing the Lord's work is the subject for this week's topic. Show that persecution has been one of the ever-present features of progress. Have some member prepare a ten-minute paper on the persecutions of early Methodism and their results. This will bring under brief review one of the most dramatic periods of Methodist history. Then have four members of the League develop in brief three-minute papers or talks, the four principal headings of the exposition above: (a) time of the arrest, (b) the prime movers, (c) motives for action, (d) unexpected results. Make clear that to serve Christ faithfully we must be fully prepared for criticism and persecution in the various modern forms in which they are presented.

JAN. 29.—"MISSIONARY MEETING—THE ISLAND EMPIRE OF THE EAST—JAPAN."

Our League missionary studies for the present year will be centred on Japan. When the eyes of the world are upon the Sunrise Kingdom, there will be an added interest in the study of the country and the people, as well as of the present condition and future prospects of Christianity in that land.

To carry on intelligently these studies it will be necessary for our Leaguers to obtain a copy of "The Heart of Japan," the Forward Movement Missionary Text-Book No. III. It may be obtained from Rev. Dr. F. C. Stephenson, Methodist Mission Rooms, Toronto, price thirty-five cents. This interesting book will form

the basis of the studies on Japan during the year.

JAPAN—WHAT IT IS.

Japan is an island empire, just east of China and Korea, consisting of a chain of islands over two thousand miles long. Canada is twenty times as large, and all Japan could be set down inside of the Province of Ontario, with a large margin to spare. Present-day Japan consists, in the main, of four large islands, Hokkaido, Hondu, Shikoku, and Kyushu, together with Formosa, acquired by Japan in 1895, as one result of the war with China. The number of islands in the Japanese Empire nobody knows. Some are so small that they disappear in the time of floods. But those whose circumference is over two and one-half miles number 487. Because earthquakes and volcanoes have played such a prominent part in the making of this empire, it is a land of wondrous beauty. These fearful agents of nature have not yet completed their work. Travellers are still greeted with the smoke of a living volcano as they approach Yokohama Bay. How beautiful is the slope of the peerless Fujiyama, rising 12,365 feet from the level of the ocean! Everywhere in the land mountains, little and large, are in sight. They are partly covered with bamboo groves and woods, amid which are innumerable cascades and waterfalls, while the valleys below are of every conceivable shape, continually delighting the eye with ever-varying beauty. It is this perpetual beauty that has made the people all lovers of the beautiful, which is reflected in their houses, their clothes, their gardens, and their household utensils.

LAND AND WEATHER.

There is comparatively little level ground in these islands. About one-sixth is under cultivation, and this is increasing year by year. The larger part of the largest island is near the coast and less than one hundred feet above the sea level, so that a huge tidal wave might easily sweep out of existence all the great cities, and, indeed, half the population of the empire. The longest river in Japan is far north, in Hokkaido, called Ishikari, 412 miles long, and the next largest is the Shinano, 190 miles long. Even these largest rivers are navigable only by small steamers, and then only for a short part of their length. Broad-bottomed freight boats, however, do a prosperous business on all the rivers, small and large. The rivers are dangerous in times of prolonged rain, and occasionally they break their banks, to the utter ruin of the farms within their sweep. Sometimes villages are inundated and even swept away with their people. The climate is varied. There are cloudless spring days when the whole land blossoms out in beautiful colors, and harvest days, when glorious autumn tints cover the hills, but there are also periods of cloudy and rainy weather continuing for weeks and even months. The heat in Central and Southern Japan, all over the lowlands, is intense. The nights are so oppressive that it is difficult to sleep. Added to this, the rainy season is spread over the warmest months, and, once in a while, there is hardly a pleasant day all summer. As soon as one gets away from the cities of the plain into the mountains, above two thousand feet, the air becomes cool and invigorating. The winter weather is largely controlled by the winds from the north, which are laden with moisture and disagreeable. The frost is not keen enough to render the climate in Northern Japan so severe as in the mountains. Sometimes the snows completely bury the whole villages, so that

the people actually burrow under the snow. The number of pleasant days, however, is nearly double that of rainy days, so that in spite of objectionable features, Japan is a pleasant country to live in. The population by the last census was 46,000,000. The average annual increase is over half a million, which shows that the people are a vigorous and healthy race.

FOREIGN INFLUENCE.

The Westerners residing in Japan have been a mighty influence, mainly for good, in the regeneration of the nation. It is astonishing that they are so few in number, only 5,383, including women and children. About two-thirds of these foreigners are Anglo-Saxons. One can readily estimate the amount of direct Christian influence, since, of these few thousands, 772 are Protestant missionaries, 109 are Catholic, and four are Russian. Japan is probably the best managed of all the great mission fields, averaging one missionary to about sixty thousand people. The rapid and successful passage of Japan from a country wholly closed against foreigners, to one open to free international intercourse, and from absolute monarchy to a constitutional government, is like a fairy tale. It is only a little over fifty years (July 7th, 1853) since Commodore Perry's fleet entered Yokohama Bay and startled Japan out of her two hundred and fifty years of sleep. In course of time numbers of distinguished Japanese were sent abroad. Their eyes were opened to the power and value of the civilization of the West, so that when they returned, they, with kindred spirits, undertook the stupendous work of bringing Japan out of isolation and feudalism and caste into international intercourse, constitutional government, universal education, and equality before the law. The policy of the reform party created a profound commotion, and, a brief but effective war between the Shogun's forces and the Imperial troops ended in favor of the young Emperor's army. The royal abode was changed from Kyoto to Tokyo, and the Meiji Era (Era of Enlightenment) was ushered in by a proclamation in which it was declared that "state affairs shall be decided by a deliberative assembly," and "knowledge shall be sought for throughout the whole world." Trial by torture was abolished, and Japan became the first of the great Eastern nations to be recognized as the political equal of Western nations. Religious liberty was granted as part of the era of enlightenment. Before this era, it was declared that Japanese had nothing to do with Christianity. Now the propagation and profession of Christianity are as untrammelled in Japan as in any part of the world. A memorable date was that of this advanced constitution, Feb. 11th, 1889. Railroads four thousand miles in length, telegraphs, steamships, light-houses, well-equipped navy, increasing manufactures, mark Japan as enterprising and progressive, and rivaling in a most creditable manner the Western nations of the world.

A GREAT FIELD.

What a magnificent field for the work of Christian missions! The Methodist Church in Canada has entered this field, and results gratifying and encouraging are being achieved. Our men and women, our money, our prayers, our intelligent sympathy, are being rewarded, and a fruitful harvest is in sight.

POINTS FOR THE PRESIDENT.

Endeavor to secure a man of Japan to illuminate this topic. If you cannot secure one, get some capable person to

draw one on the black-board for reference during the evening's study. Remember this is a study, and all the helps that can be had should be used. It would be interesting to have the first chapter of "The Heart of Japan" read before the League, having two or three members take part in the reading, arranging the plan beforehand. If this is not practicable, the article above will give a satisfactory account of Japan, the country, and its progress.

FEBS. 5—"EARLIEST MISSIONARY MOVEMENTS."

Acts 8. 1-8, 14-17, 25; 9. 31-43.

(STUDY 4. APOSTOLIC CHURCH.)

After the descent of the Spirit, which meant power for service and the initial sway of life and fellowship consequent upon so great a blessing, we should naturally look for aggressive work in the extension of the truth, and the growth of the newly established church, and that is exactly what took place, and we read of heroic and persistent efforts at missionary enterprise. When men receive the truth, they cannot, must not, keep it to themselves—they must make it known.

To encourage originality of topic treatment on the part of our Leaguers, the writer presents this week two selected outlines on the subject of study, to be expanded by those who prepare the topic for the meeting.

THE RELIGIOUS AWAKENING IN SAMARIA.

1. The obstacles which required to be overcome.—(a) The natural indifference of the human heart to religion. This formed the deepest and least movable barrier. (b) The character of the people. Half-heathen, ignorant, diseased, demoralized, the population was hardly likely to be taken up with the interests of the soul. (c) The presence in the city of Simon the sorcerer, who in a manner had pre-engaged their attention and even captivated their hearts, from the least of them to the greatest.

2. The means which led to the awakening.—(a) The miracles and signs which Philip did, which convinced the people that a greater power than that of Simon had arrived upon the field. (b) The preaching of the Gospel of the Kingdom and of Jesus Christ. (c) While these were the means, the Holy Spirit was the agent.

3. The characteristics which attended it.—(a) Great excitement. This was inevitable. (b) Widespread conviction. The whole town seemed to be turned. (c) Numerous baptisms. The magician himself owned the power of the truth and was baptized. (d) Universal joy. The whole city was in raptures of delight.

The second outline views the missionary movement in Samaria from a different point of view, and under a strong and impressive figure of speech. The forces of light and of darkness are viewed as in conflict. There are in bold relief the Champions, the Battlefield, the Weapons, the Methods and the Result.

THE KINGDOM OF DARKNESS AND THE KINGDOM OF LIGHT IN CONFLICT.

1. The two champions.—(a) Of the kingdom of darkness, Simon, the sorcerer, an old and experienced warrior from the army of Satan (v. 11). (b) Of the kingdom of light, Philip, the Christian deacon, a new and untried soldier from the ranks of the faithful.

2. The selected battlefield.—(a) Locally, the city of Samaria. (b) Spiritually, the souls of its inhabitants. As the

kingdom of light, so the kingdom of darkness is within a man.

3. The trusted weapons.—(a) Those of Simon, sorcery, witchcraft, magic, legerdemain, sleight-of-hand, and generally the arts of the conjurer and wizard. (b) Those of Philip, the Gospel or the good tidings concerning the Kingdom of God and the name of Jesus Christ.

4. The varying methods.—(a) Simon relied on the power of delusion, or his ability to take advantage of human ignorance and credulity. (b) Philip reposed his confidence alone in enlightenment and conviction by the pure force of truth addressed to heart and conscience.

5. The decisive result.—(a) Simon succeeded for a time in deceiving the people. (b) Philip in the end won them for Christ, and even carried captive (to appearance, at least) Simon himself.

SIDE-LIGHTS.

The law of nature is that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever.

Some soldiers in the late American war dragged some heavy guns to the base of a hill, but were unable to get them further. The order was to plant the guns on the top of the hill. The officer, seeing the state of things, cried, "Men! it must be done! I have orders in my pocket." So the church has orders to disciple the world.

POINTS FOR THE PRESIDENT.

Use either one or the other of the outlines given in the foregoing. Give it a week or two in advance to some member to expand and prepare for this meeting. Having received the truth as it is in Jesus, we must make it known—leave that impression on the meeting. It is forcefully illustrated in the narrative under study. Select missionary and Christian-work hymns and let prayer and testimony bear on the theme.

FEBS. 12—"JAMES AND THE PERFECT LAW."

James 1. 19-27.

(STUDY 5. APOSTOLIC CHURCH.)

Good influences can only enter in at the doors which meekness, docility, and desire to learn and serve can open. Men's character-conditions usually suffice to explain the limitations of Divine blessing upon them. They receive not, because they are not willing to receive. Every man is just as good as he wants to be. Power to receive depends on resolute dealing with our personal character. Here is a great law.

THE PERFECT LAW.

That must be the law which secures to a man the power and liberty to do right. The law is perfect, because it not only tells us what to do, but it imparts the power to do it. The world knows what it ought to do well enough. But there is need to bring men something which shall be both law and power, and the duty and the help to discharge it. The Gospel brings power because it brings life, and presents the law which it helps us to fulfil. This perfect law is freedom, not an exemption from the law, but as the harmony of the will with the law. Freedom comes from the reception into the heart of that divine life whose outcome is the keeping of the commandments. And in the fulfilment of this law, we must lay aside all hindrances and be doers of the Word and not hearers only.

HINDRANCES.

The hindrances which James points out to the operation of this perfect law are worthy of attention.

1. One hindrance is hasty talk. "Be slow to speak," says St. James. Much talk is a dangerous thing; but hasty talk is still more dangerous. Much talk usually goes with little thought. Indeed, hasty talk often goes before thought, and utters what the thought would neither approve nor support. It should be remembered that hasty talk is no less a hindrance when it is pious talk, or talk about religious things. The fact is, there are no persons, as a rule, more difficult to influence for good than those who have too much to say. Hasty talk expresses and nourishes self-conceit and self-satisfaction. "Be slow to speak."

2. Another hindrance is hasty temper. "Be slow to wrath," announces St. James. It is difficult for us to realize the suddenness, unreasonableness, and intensity of anger in Eastern countries. One writer says, "I have never met with a people so disposed to violent anger, especially from slight causes, as in the case of the inhabitants of the East. Men get angry with each other, with their wives or children, or even with inanimate things with surprising frequency. The noticeable points are want of control, and want of anything like ordinary proportion between the cause and the degree of emotion. These fits of anger are marked by most expressive demonstration." Evidently St. James feared that among the Jewish Christians the new Christian spirit was not recognized as a force to restrain this habit of anger. So he exhorts, "Be slow to wrath." Where the weakness prevails, appeal is often made, in excuse, to "human nature," which will explain his wrong-doing by his disposition, as if the first sphere for the operation of Christian truth were not that very disposition. The power of wrath in man is a necessary and noble element of character, and wider Christian control has its place, as righteous indignation against wrong-doing. But the hasty and thoughtless expression of wrath is a sign of lack of self-restraint. It is often cruel, heartless, insulting, sinful. Lack of restraint is a condition in which evil can work effectively, but good cannot. Temper spoils the work that good would do. Now, the Christian religion is a distinct force towards self-restraint. It helps to the possession of all human powers in sanctification and honor. The angry man is a weak man. Extreme anger is temporary insanity. The Holy Spirit and sinful anger simply cannot live together. Therefore, "Be slow to wrath."

3. A third hindrance is found in the relics of sin still remaining in us. "Putting away all bitterness and overflowing of wickedness," exhorts the writer of the epistle. John Bunyan, in his "Holy War," represents some Diabolians as left lurking and hiding in "Man-soul," and ever hatching and plotting mischief. St. Paul speaks of the "old man with his corruptions"—evil habits, unsubdued desires and passions, every part of our nature under the dominion of sin. Such are a serious and fatal obstacle to the sway of the perfect law.

4. A fourth hindrance is the failure to receive the truth in its fullness as the guide of life. "Receive with meekness the engrafted word," declares St. James. The Word of God is intended to bear fruit in the one accepting it. In bringing this about an agent is necessary, and in this connection ministers of the Gospel and all true Christians are to be active. Thus the Word becomes "engrafted" or "implanted." And the

heavenly doctrine is to so enter the soul, and pervade it, as to become a second nature, thoroughly identified with the life, even as the graft which has taken root becomes after its insertion into the stock, completely one with it. And yet it is from the stock it draws strength and sustenance, and becomes a fruit-bearer. Therefore, "Receive the engrained word."

5. A fifth hindrance is the tendency to hear rather than to heed. "Be ye doers of the Word and not hearers only." There is "hearing only" which leads to nothing. The seed of truth lies as on a hard field-plot, exposed to the birds. There is a "doing" of what we hear which is in every way valuable, for it implies thought, care, determination, sense of duty and responsibility. A man's religion is not a thing all made in heaven, and then let down and shoved into him. It is his own life and conduct. A man has no more religion than he acts out in his life. A brief but expressive eulogy was pronounced by Martin Luther on an acquaintance of his: "What we preach, he lives," said the great reformer.

POINTS FOR THE PRESIDENT.

We have treated the topic for this week in the form of "The Perfect Law and its hindrances." A profitable way of arranging for it would be to appoint some one to explain "The Perfect Law" in a brief paper or talk, and then have five others appointed, each to explain one hindrance to the operation of this "Perfect Law." You will find ample suggestions in the foregoing exposition. Press home the personal questions: Are we conformed to the Perfect Law? Do we prayerfully and determinedly avoid the hindrances? What are we doing to help hinderance to an acceptance of the Gospel ideal? Pray for help, and then help in line with your prayer.

Book Shelf.

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

Sabbath School Methods. Studies in Teaching and Organization. By Tracy, R.A., Ph.D. Teacher Training Handbook No. 5. Published by the Presbyterian Church in Canada. Price, 10 cents.

This little book is the best cheap volume of suggestions on practical Sunday-school work that we have seen. It deals in a plain and helpful manner with the problems that all teachers have to meet. We would like to see it circulated by the thousand among our Sunday-school workers.

The Hundred Best English Poems. Selected by Adam L. Gowans, M.A. Published by T. Y. Crowell & Co., New York. Price, 35c.

These may not be absolutely the one hundred best poems in the English language, but certainly they are all good, and the selection and arrangement indicates literary taste. The poems are principally from the works of Browning, Burns, Byron, Coleridge, Keats, Lamb, Milton, Herrick, Dryden, Shakespeare, Shelley, Tennyson, etc.

Is There a Santa Claus? By Jacob A. Riis. The Geo. N. Morang Co., Toronto. Price, 75c.

A very pretty Christmas gift-book, on thick paper and with appropriate margin drawings. Mr. Riis, in answer to a question in a letter from a boy of six out West, whose father told him there was no Santa Claus, and who was much cast down thereby, says there is a Santa Claus, "because, don't you know, Santa Claus is the spirit of Christmas" a spirit that "came into the world to soften the hearts of men and make them love one another," came into the world when the Babe came to Bethlehem.

Messages of the Masters. By Amory H. Bradford, D.D. Illustrated. 16mo, plain edges, 65c. net; gilt top, 85c. net. Postage, 5c. T. Y. Crowell & Co., New York.

The volume deals with ten great paintings, from which Dr. Bradford draws ten striking lessons. It has the merit of coming at spiritual realities by a fresh and attractive way of approach, and of arousing attention by an unfamiliar and winsome note.

From One to Twenty-One. Studies in united growth. By Alice C. Murray, M.A., LL.D. Professor of Philosophy, Dalhousie University, Halifax. Price, 10c.

This little volume is one of a series of teacher training hand-books, published recently by the Presbyterian Church in Canada. It deals with the interesting question of child study, showing how the mind grows from one to twenty-one, which is the formative period of life. It is full of valuable suggestions for teachers and parents, and its low price brings it within the reach of all.

Behold Yourselves! By Lyof N. Tolstoy. Translated by T. Chertkoff and I. M. What is Worth While Series. 64 pages, decorated cover, 50c. net. T. Y. Crowell & Co., New York.

A remarkable document is this most recent utterance of Count Tolstoy. Written at a time when his own country is involved in war, it is one of the bitterest of utterances of strife and bloodshed, sparing neither friend nor foe in depicting the horror of such conflicts. From his opening sentence—"Again war; again sufferings, necessary to nobody, utterly uncalled for; again fraud; again the universal stupefaction and brutalization of men"—the reader's attention is closely fixed by the writer's intense earnestness. From the nature of this book it could not be published in Russia.

Finding the Way. By J. R. Miller, D.D. Silent Times series. 252 pages, 16mo, plain edges, 65c. net; cloth, gilt top, 85c. net. Postage, 5c. T. Y. Crowell & Co., New York.

Dr. Miller may be truly called "the preacher of immense audiences." More than a million copies of his various books have been sold in the past few years in nearly every civilized country on the globe. Requests for translation into French, German, Russian, Hungarian, Japanese and other languages are constantly being made. One secret of his wide popularity lies in his keen sympathy and practical helpfulness. He does not deal in generalities, but his discourses are heart-to-heart.

His new, long book takes as its chief text a passage from Browning's "Paracelus." The strong, brave Christian philosophy there set forth is followed up in twenty-three other discourses on such themes as "Learning God's Will," "The Abundant Life," "To Each One His Work," "The Duty of Pleading Others," "The Fault of Over-Sensitiveness," and "Making a Good Name."

One Hundred Bright Ideas for Social Entertainment. By Mrs. Herbert B. Lincoln, Cleveland, Ohio. Price, 50c. To be obtained from the author.

This little book is designed as an aid to our young people, by suggesting ways and means whereby a social evening in the League may be instructive, and not merely enjoyable or amusing.

It is full of unique, interesting and valuable hints, which ought to be of great value to the Social Department. If material can be gathered for just one successful social evening, it more than repays for the cost of the book. In this volume, we believe that quite a number of the suggestions can be worked out to good advantage. Here are a few of the titles of social evenings that are described: Authors; "Literary Poem of Poems," "Musical Evening," "Romance," "Medical Social," "Medical

"Trunk," "Measuring Party," "Nut Social" and "Conundrums," "Noted People," "Owl Social," "Seven Days in One," "Telegram Invitation," "Vegetable Party."

The Sea Wolf. By Jack London. The Geo. N. Morang Co., Toronto. Price, \$1.50.

Wolf Larsen, the villain and devil of this rather remarkable story, is by no means an agreeable or approvable character. He is a monster, both physically and morally, gigantic in body and utterly abominable in soul. He is the master of a sealing schooner which he makes a hell on earth with his cruelties and outrages. With no sort of conscience, or pity or mercy, he is a study in wickedness. By a strange concatenation of circumstances, the hero and heroine—two literary people—are subject for a season to his despotic whims, being picked up out of the sea and confined to his vessel. They finally make their escape in an open boat, and after much suffering, land on a desolate island. Their experiences, together with result, of course, in mutual love, and all comes out well, their enemy, the Wolf, meeting a very appropriate doom. The range of the elemental passions is here, and also some fine description.

The Front Line of the Sunday-school Movement. By Rev. F. N. Peloubet, D.D. Published by W. A. Wilde & Co., Boston. Price, \$1.00.

It is an encouraging sign that so many helpful books on Sunday-school work are coming from the press from time to time. Here is a new one by the veteran author of "Peloubet's Notes," which are used by so many Sunday-school teachers with pleasure and profit.

The aim of the volume is to present some of the strategic points of the Sunday-school, such as the relation of the teacher to his class, teacher training, grading, the best methods for business men and busy mothers to use in preparing their Sunday-school lessons, Sunday-school architecture, etc.

The following are some of the chapter headings: "The Teacher and His Class," "How Can Business Men and Busy Women Best Prepare Their Sunday-school Lesson?" "Teacher Training: An Education for the Educator," "A Study in Praying," "Sunday-school Ignorance of the Bible and its Remedy." These and other topics are treated in an interesting and suggestive way. It is a volume which deserves a wide circulation among Sunday-school workers.

How to Bring up Boys. By S. A. Nichol. What is Worth While series. 64 pages, 12mo, illuminated cover. T. Y. Crowell & Co., New York. Price, 35c.

Practical suggestions on the training and nurture of children. Those who are trying to bring up boys in the right way will find the book full of straightforward advice worth pondering over and following.

The Book and the Land. By Rev. R. W. Van Shook, D.D. Published by Eaton & Mains, New York. Price, \$1.00.

This is an account of the excursion to the Holy Land, last spring, to attend the World's Sunday-school Convention at Jerusalem. It is printed on fine paper, with a number of excellent illustrations.

Nita. The Story of an Irish Setter. By Marshall Saunders, Author of "Beast and Boy." Published by L. G. Page & Co., Boston. Price, 50c.

A very pretty story about a little girl and her pet dog. The book also contains two other interesting tales for children, "Uncle Jim's Burglar," and "Mehitable's Chicken."

John Knox and His Times. By P. Hume Brown, LL.D. Published by Oliphant, Anderson & Ferrier, Edinburgh. Price, 50c.

An interesting biographical sketch of the great Scotch reformer, with illustrations.

Junior Department

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

For 1905

"Courage, brother; do not stumble,
Though thy path is dark as night;
There's a star to guide the humble;
Trust in God and do the right.

"Let the road be long and dreary,
And its ending out of sight;
Foot it bravely, never weary,
Trust in God and do the right.

"Perish policy and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God and do the right.

"Some will hate thee, some will love
thee,
Some will flatter, some will slight;
Cease from man and look above thee,
Trust in God and do the right.

"Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding—
Trust in God and do the right."

—Dr. Macleod.

Weekly Topics

Jan. 15.—Taking God's name in vain.

Ex. 20. 7.

HOME READINGS.

Mon., Jan. 9.—Swearing falsely. Lev. 19. 12.

Tues., Jan. 10.—Profaning God's name. Lev. 22. 33-33.

Wed., Jan. 11.—Our daily prayer. Matt. 6. 9.

Thur., Jan. 12.—Swear not. Mat. 5. 33-37.

Fri., Jan. 13.—"Let your yea be yea." Jas. 5. 12.

Sat., Jan. 14.—God's holy name. Ps. 111. 9.

Sun., Jan. 15.—Topic, The Third Commandment. Ex. 20. 7.

In the first commandment we are told that God is to have the highest place in our hearts. We are to have no other God before him. In the second commandment we are told not to worship any idol that is set up to represent God to us. In this week's topic we are told how to use the name of God in our speech. We are warned against talking about God in a vain or idle way. You can see why this command has its place. If we think purely and highly of God, as in the previous commandments, we will not speak vilely of him. It is this way with our earthly friends. We would not say bad things of those we love, and we would not want to hear others speaking of them in an evil way. If a boy reverences the good name of his earthly father, how much more should he revere the name of his Father in Heaven. The name "God" stands for all that is holy and good. It represents every virtue and every blessing. How careful we should be in our use of it in our speech. In prayer and praise it is properly used, but seldom otherwise. The Bible throughout teaches us to "hallow" (keep holy) the name of God. We cannot make it holy, for God is perfectly holy now; but we can have this high and reverent thought of him in our minds and hearts so much that we will never degrade his name in speech. We fear many girls and boys take God's name in vain without intending to. There are words and phrases too often used as substitutes for the

Divine Name. Such an one is "goodness gracious." Often we hear it on the lips of some thoughtless young person. Think of what it really means, and you will see at once that it is but a substitute for the Holy Name. Few who use it think of this. It is a careless and irreverent habit, and all our Juniors should be warned against the use of it and all such words. "Swear words" are not to be used at all. Our inward thoughts of God are to be so high that we will be perfectly truthful in our words. Hence our word is to be always reliable. "His word is as good as his bond" we sometimes hear said of a man. So it ought to be with us all, old or young. If it is not, our characters are not like God, and we may deceive others; but him never. If a man's word cannot be believed for his own sake, it will not make him a truthful man to take an oath. That is what St. James meant at the home reading for Friday.

Explain that "vain" in this third commandment means not only vile or wicked; but idle, profitless, careless use of the Holy Name is forbidden. Sometimes even good people are thoughtless in their use of God's name. We have often heard "God bless you!" "God bless my (or your) soul!" and such phrases, used in a very "vain" way. They are not words of benediction or blessing in such ways of use, and are unbecoming a thoughtful person. Do not form any habit of speech that involves the use of God's name or of any substitute for it, must be the teaching of this study to our growing youth. Keep God so holy in your thoughts of him that your speech will be pure, and your statements truthful always. Do not tolerate in your companions a "vain" use of God's name. Stand up for clean, truthful talk everywhere, and so you will keep your conscience tender and never become accustomed to the awful habit of profanity in any form. . . . It is painful to notice how quickly young boys become used to swearing, as they hear it from others, and how soon they learn to swear themselves. So let our school children refuse to "chum" with any who are given to the irreverent habit, and keep their tongues from evil and their lips from speaking glibly. (Psa. 34. 13.)

Jan. 22.—The Fourth Commandment—a holy Sabbath day.

HOME READINGS.

Mon., Jan. 16.—Sabbath rest. Ex. 31. 14-16.

Tues., Jan. 17.—Keeping the Sabbath. Lev. 19. 30.

Wed., Jan. 18.—A sign. Ezek. 20. 12.

Thur., Jan. 19.—A delight. Isa. 58. 13, 14.

Fri., Jan. 20.—No manna. Ex. 16. 26-30.

Sat., Jan. 21.—Christ and the Sabbath. Matt. 12. 1-13.

Sun., Jan. 22.—How does God want his Sabbaths kept? Ex. 20. 8-11.

(A profitable exercise in connection with this topic will be to set the members to work in finding out how our Lord spent his Sabbaths when he was on earth. Instruct them a week ahead to find from the Gospels something that Jesus did or said on the Sabbath. Then make a list of these on the board and teach the lessons growing out of them, e.g., from Luke 4. 16 we learn that Jesus always attended public worship on the Sabbath. From Luke 4. 31 we see how he taught the people on the Sabbath. From Luke 4. 36-40, we see how he did good on the Sabbath. In this way you may gather from the teachings of the Juniors the great lessons of Sabbath rest, worship, instruction, mercy, etc.)

Last week we were warned against

profaning God's name. This week we are told how to use his day. For God claims in a special manner our days in seven to be his own. All our days belong to God, but the seventh portion of our time is to be set apart from the rest to be a day of rest and worship. The Sabbath existed before the Ten Commandments were given. (See Genesis 2. 2, 3.) When creation was completed, we are told that "God sanctified the seventh day," i.e., he set it apart from a secular to a sacred use. As God after creation rested, so we are commanded to rest. This seventh day of rest is needed by all for their body's sake, and without it we cannot keep at our best physically. But it is needed for spiritual, as well as physical, reasons. The hurry and rush of the six days are to be followed by a day of quiet for worship and meditation. Physical rest, mental contemplation for spiritual profit, and worship, are the three characteristics of a well-kept Sabbath day. Anything that detracts from these is an injury. The Sabbath is not to be an idle day, but a sacred day. For religious and not secular purposes it is to be mainly used. On it we are to do nothing that will be out of keeping with its sacred character or that will unfit us for the reverent worship of God. . . . (Close your study by catechizing the meeting as to how God's Day is often profaned, e.g., idleness, social visiting, neglect of church services, light reading, frivolous conversation, etc., and insist on the essentially sacred character of the day in its nature and use.)

Jan. 29.—The Fifth Commandment. Ex. 20. 12; Eph. 6. 1-3.

HOME READINGS.

Mon., Jan. 23.—Hear instruction. Prov. 1. 8.

Tues., Jan. 24.—Father glad. Prov. 10. 1.

Wed., Jan. 25.—Mother's law. Prov. 6. 20.

Thur., Jan. 26.—Despise not mother. Prov. 23. 25.

Fri., Jan. 27.—Obedience. Col. 3. 20.

Sat., Jan. 28.—Reverence. Heb. 12. 9.

Sun., Jan. 29.—How shall we honor our parents? Ex. 20. 12; Eph. 6. 1-3.

(God originally instituted the family as the most lasting and sacred bond of union between individuals. Thus the preservation of the truest family ties is necessary to the perpetuation of the household, and on the purity of the family depends the strength of the nation. . . . Let the superintendent explain these points as the basis of this week's study.) The need of the fifth commandment is seen in the disrespect that is still often shown by children to their parents. God knew of old that children would be inclined to dishonor and disobey their parents, and as a result to become disloyal to both them and him. Hence this command. And he knew, too, that unless the families held together they would not conquer the new land of Canaan, so he warned them that if they did not keep it their days would not be long in the land. It was then the family first, then the tribe, then the nation. The nation was strong only as the tribes were united; the tribes were made up of families, and the families of parents and children. So you can see that this fifth commandment was necessary to keep all united as one. It is so yet. The nation is really made up of families, and if the family life is impure, the nation will be broken up. So the fifth commandment is given for the children, and the seventh commandment for the husbands and wives. If these two commandments are kept faithfully, the home life will be maintained safe and happy. That is

why God gave them. But our topic is "how," not "why." If we think for a moment, we will see how children dishonor their parents, and thus by contrast we may learn how we ought to honor them. Many dishonor their parents by unthankfulness. They forget all that father and mother have done for them. Think of what it meant to you when you were a helpless little babe to have kind and loving care from your parents. Think of what they did for you when you could do nothing for yourself; how they fed and clothed you, and often at what denial of their own health they waited on you. Think of how they provided for your growing needs as you became older, and the numberless ways in which they sought after your prosperity. Can you be other than thankful for it all? Many repay all this by unkindness and neglect. And there is no surer sign of a bad heart than filial unkindness. Solomon long ago strongly advised boys and girls to act towards their parents so as to give them gladness and not heaviness of heart. To do so is right and wise. So be thankful and show it, that your parents may not grieve over your indifference to their efforts on your behalf. Many children do not honor their parents by obedience. Too many boys and girls are wise in their own conceit and know more than their parents. Hence they grow rebellious and cause their parents' hearts to ache on their account. Many a bad man has attributed his fall to first disobeying his parents. Disobedience is the first step in the downward path for many. "A wise son heareth his father's instruction." "Hear thou my son and be wise, and guide thee heart in the way." Thus spoke Solomon of old, and to-day we may well repeat his words. . . . Mark now, how our New Testament lesson tells us to obey, viz., "in the Lord." That is, in the spirit and way of the Lord. Jesus honored his parents by obeying them (Luke 2, 51), and he did so should we. How do you think Jesus obeyed? Grudgingly? Grumblingly? Slowly? We are sure not. But with cheerfulness and alacrity. And so should we. Smile, not frown. "Be a sunbeam" in your home, and make it as light and beautiful as you can, and so as long as your parents live and you can add one ray of brightness and cheer to their lives, do so, and the Lord will reward you now and forever.

Feb. 5.—What I owe to the Junior Epworth League. Psa. 34, 11.

HOME READINGS.

Mon., Jan. 30.—Trust in God. Isa. 26, 4.
 Tues., Jan. 31.—Keeping his law. Ecc. 12, 13.
 Wed., Feb. 1.—Prayer. Eph. 6, 18.
 Thurs., Feb. 2.—Bible study. Ps. 19, 11.
 Fri., Feb. 3.—Following Christ. Micah 4, 5.
 Sat., Feb. 4.—Confessing him. Rom. 10, 9, 10.
 Sun., Feb. 5.—What I owe to the Junior League. Psa. 34, 11.

There are two questions to-day for each to ask and answer: First, Has the Junior League done as much for me as it might have done? Second, Have I done as much for the League as I ought to have done? If not, why? Must follow each. What does the Junior League exist for? Does not our Sunday text tell us to "teach you the fear of the Lord"? This is a wonderfully large subject. It deals with the intellect, and gives me instruction. It deals with the affections, and helps me love Christ. It reaches the will, and shows me how to obey Christ. These three parts of us all are

influenced by the League's purpose. Our minds, that we may be wise in knowledge of God and his Word; our hearts, that we may love him ardently; and our wills, that we may obey him fully by serving him in all we do. The plan of the Junior League is to combine these three most important duties, knowing, loving, serving, Jesus Christ. Have the meetings helped in these as much as they might? Not if you have been irregular in attendance or inattentive while present. You owe it to the League to be both regular and attentive. The second question is whether you have done all you ought for the League, by preparation, by attendance, by attention, by participating, by serving on committees, and in all other possible ways you ought to have been working for and with your superintendent and officers. Have you done what you could? I am sure many of you owe a good deal to the League for the instruction you have received, for the opportunity you have had for studying the ways and means of work, for bringing you into real union with the church, and in many ways edifying your characters. How shall we pay our debt to the League? By loving it more, by studying to make its meetings more interesting and helpful, by increasing its membership, by serving on any committee as appointed, and by praying as we work for its success. The new year is not yet far advanced. Do not let it grow older before you truly renew your pledge to "try to do whatever He would like to have you do," as a person and as a League worker. We owe the League our loving and loyal service as a place in which we may learn to know, to love, and to serve our Lord Jesus Christ.

HOME READINGS.

Mon., Feb. 6.—Hatred is murder. 1 John 3, 15.
 Tues., Feb. 7.—Keep thyself pure. 1 Tim. 5, 22.
 Wed., Feb. 8.—Do not steal. Eph. 4, 28.
 Thurs., Feb. 9.—A lying tongue. Prov. 12, 17-22.
 Fri., Feb. 10.—Put away lying. Eph. 4, 25.
 Sat., Feb. 11.—Do not covet. Ps. 119, 36.
 Sun., Feb. 12.—Topic. Five "thou shalt not's." Ex. 20, 13-17.

In the first five commandments we are forbidden to have more than one God, idolatry is prohibited, profanity and Sabbath breaking are also forbidden, and we are commanded to love our parents and to honor them. In the remaining five, which form this week's topic study, the people were warned against murder, adultery, stealing, lying, and covetousness. These are five large subjects, and the meeting will not lack for subject-matter. The interpretation of these commandments, given by our Lord in the Sermon on the Mount, should be used, e.g., murder is not only in the outward act of killing, but in the inner spirit of hate. Hence not what we realize, but what we do to others, is to be examined, but how we feel towards them. Jesus taught that it is not enough to keep from doing bodily harm to others, but that we must love them in our hearts. So we will not want to injure them. Love is the one great antidote to all harm-doing. Love is the one great preventive to any injury to others. "Let brotherly love continue."

The seventh commandment calls for personal purity and domestic unity. This is gained only by love for one another also. A loveless home has wrecked many a life. The children can contribute much by loving ministry to make father and mother happy. . . . The Saviour warned against all impurity of thought and unholy desire in his com-

ment on this commandment. Think good thoughts and you will not desire to do evil deeds, is the vital lesson for the young here. "As a man thinketh in his heart so is he." The eighth commandment is or other "murder" articles is really as bad as stealing money. To take as ours what is another's is theft, and before God no such act is small, for the motive is only wrong, and in his sight motive is all-important. . . . The ninth commandment (false witness) forbids lying. Truth is one of the most beautiful virtues. Not only truth on the lips in speech, but "the law of truth" in the heart. Again, remember that "God desireth truth in the inward parts." Not only must we not tell a lie about another, but we must not tell it because we have no desire or disposition to. We must "love one another," and so we will never even feel like saying untruthful or unkind things of another. Truth in speech, in motion, in act, in desire, is one of the most attractive and precious graces and makes grand and lovely characters. To be always true we must walk in him who is "the truth." . . . The tenth commandment is against covetousness. Our Lord gave a very pointed warning against it (Luke 12, 15-21). Our young people are to be warned against "things" for their own sake. A man's life is greater than "things." It does not consist of "things," Jesus said. And yet "things" are the source and object of much unwholesome desire by old and young. "Things" are a temporary character is permanent. Hence Jesus taught that to be is greater than to get or to have. Do not strive over the temporary and forget the eternal riches, was his advice. Children are inclined to covet. "I wish I had —" is often heard. Let them be taught better and higher thoughts, and they will learn to "be content with such things as they have." (Make it clear in this concluding study in the Ten Commandments that they are still binding upon us. We are warned against the vices named, and therefore advised to practice the corresponding virtues, and to do so right in the spirit of him who came to complete the commandments, we must remember that "love is the fulfilling of the law.")

Hints for Junior Workers

"The careful preparation of the lesson by the superintendents or an assistant calls for a large amount of study, which may take time that it would seem might be properly devoted to other pursuits. But the greater the amount of time given to this work, the larger will be the results, and the reward will be so overpowering that the teacher will be stimulated to even more earnest efforts."

"No one has, or ought to have, so much influence over the child as his own father and mother. No one commands so much of his respect and confidence. No one comes so near to him, and no one is so vitally responsible for his right training. The church worker laboring for the religious training of the children will have tenfold power over him, if the homes are in earnest sympathy and co-operation with him. The greater the number of such homes in a church, the greater will be its power for far-reaching helpfulness."

More Than She Expected

A little girl well expressed the mingling of hope and doubt which anticipation holds for many people.

When she received her first "very own" doll, after a succession of treasures inherited from her older sisters, she turned to her mother a face full of rapture.

"I expected I'd have a doll some day," she said, breathlessly, "but I didn't expect I should ever have my expect!"

Of No Interest to Her.

Uncle Ephraim had put on a clean collar and his best coat, says the Chicago Tribune, and was walking majestically up and down the street.

"Aren't you working to-day, uncle?" asked one of his acquaintances.

"No, suh. I's celebratin' my golden weddin' suh."

"You were married fifty years ago to-day?"

"Yes, suh."
"Well, why isn't your wife helping you to celebrate?"

"My present wife, suh," replied Uncle Ephraim, with dignity, "ain't got nothin' to do with it. She's de fourth, suh."

He Was Humiliated

A well-known artist was once engaged upon a sacred picture. A very handsome old model named Smith sat for the head of St. Mark. Artist and model became great friends, but when the picture was finished they lost sight of one another. One day, however, the artist, wandering about the Zoological Gardens, came upon his old model, with a broom in his hand, looking very disconsolate. "Hello, Smith," said the artist, "you don't look very cheery. What are you doing now?" "Well, I ain't doin' much, sir, and that's a fact. I'm engaged in these 'ere gardens a-cleanin' hout the helephants' stables; a nice occupation for one o' the twelve apostles, ain't it, sir?"

All Arranged

Mr. Foster, congressman from Vermont, relates an incident during the first McKinley Campaign. Having volunteered to do a spellbinding stunt, Mr. Foster was detailed to address a meeting of Italians in New York. The small hall was crowded with sons of sunny Italy, who seemed to be unusually unanimous in their frequent outbursts of approval of the remarks of Mr. Foster. It was the first speech of the campaign away from home, and he naturally felt proud of the apparent hit he had made with his audience of foreigners. When the meeting was over, he went to the presiding officer to say how gratified he was that his remarks had been so well received, and expressed his surprise that he had been able to make himself so well understood. The presiding officer, also an Italian, shattered Mr. Foster's pride by saying: "Dev understand nota a word you say. When I hold up one finger dev maka de hands clap; two fingers, dey maka de feet stamp, an' when I hold three fingers dey will like everydying for McKinley."

The Old Way

A Springfield school-teacher, says the St. Louis Dispatch, received the following note from the mother of one of her pupils on Monday:—

"Dear Mis, You writ me about whipping Sammy. I hereby give you permission to beat him any time it is necessary to learn him, lesens. He is just like his father—you have to learn him with a club. Pound nole into him. I wante him to git it, and don't pay no atention to what his father says. I'll handle him."

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