

THE CANADIAN

# LEWIS & CLARK EPWORTH ERA

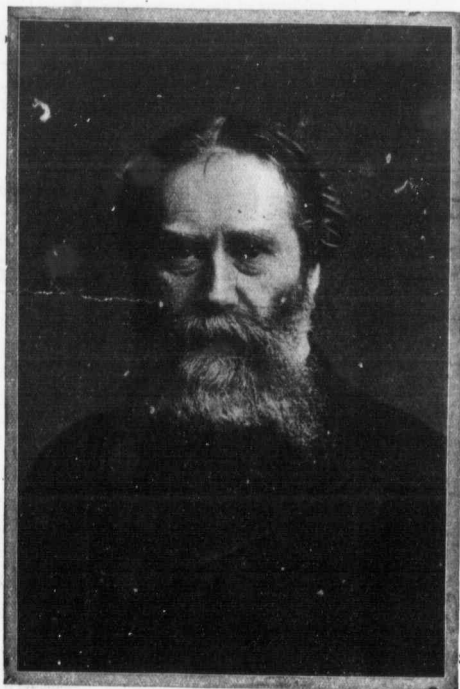
*Christian  
Endeavor*

Vol. 3

TORONTO  
DECEMBER, 1901

No. 12

*Missionary*



JAMES RUSSELL LOWELL.

*Social*



*Literary*

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Generous Giving.

A pastor contributes the following illustration of "generosity." Can any one beat it?

He considered himself one of 'the pillars' at a country appointment. He and two sons—two boys and six-footers—consumed probably \$40 worth of tobacco a year. When I approached him for a missionary subscription, he squeezed out ten cents."

For the Boys.

The publishers of The American Boy have filed a formal request with the management of the St. Louis Exposition that a boy's building be made one of the features of the World's Exposition for 1903. In general, the plan is to have a building that shall accommodate exhibits of boy invention and enterprise, and shall have an assembly hall in which there may be a boys' congress, conventions of men and women workers in behalf of boys, and meetings of associations of amateurs, state and national.

Had a Sensible Wife.

There is a certain Church of England Bishop in Canada, whose acquaintances will easily recognize him by the following incident. The good man is very absent-minded, and so had in his memory that he is accustomed to leave nearly all his business affairs with his capable wife. One Saturday afternoon, in the absence of his better half, he undertook to pack his own valise and started off for his Sunday work. About ten o'clock that night he arrived at his destination, but found that he had made a serious mistake. He had come to the wrong place, and was more than a hundred miles from the church where he was expected for Sunday services. In despair he telegraphed to his wife, "What shall I do? She was equal to the occasion, and immediately wired back, "Go to bed."

Wanted One, Too.

James Russell Lowell was a great student of dialect. One day, while in England, he entered a South Shields restaurant, and sat down opposite a bare-footed Shields yokel, who had been walking, and whose feet were tired. "Waik, waik," he said, "bring me a steak and fried potatoes."

The yokel leaned his elbows upon the table. "Bring me yan tee," he said. "Bring me a cup of coffee and rolls," continued Lowell.

"Bring me yan tee," said the yokel. "And, John, you may bring me a bootjack," said Mr. Lowell. "Bring me yan tee," added the yokel. "Why, what on earth can you want with a bootjack?" asked Lowell. "The retort nearly took away his breath. "Can you, ye fule," said the yokel, "dye thing I canna eat a bootjack as well as ye?"

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# The Canadian Epworth Era.

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. III.

TORONTO, DECEMBER, 1901.

No. 12.

**Good Advice.**—Attached to the door of the parish church of Seale, near Farnham, is the following notice: "Be in time. Come straight into church. Kneel down. Do not look around every time the door opens. Stand up directly the hymns are given out. Do not whisper to your neighbor. Keep your thoughts fixed."

**To Train Teachers.**—The Church of the Holy Communion in New York proposes to raise a fund of one hundred thousand dollars, the interest of which shall be used to pay experts to train Sabbath-school teachers and heads of departments in the school, and also to pay such teachers as shall demonstrate their willingness to be classed as expert workers.

**Colored Young People.**—A Negro Young People's Christian Congress will be held at some point in the South, August 6-11, 1902. Societies of various names, and from different denominations, will take part. This enterprise was considered at our International Convention in San Francisco, and was heartily endorsed. Mr. I. Garland Penn, Secretary of the Epworth League for the colored churches, is one of the main promoters.

**Wesleyan Missions.**—The British Wesleyan Missionary Society had an income last year of \$800,000, including nearly \$100,000 for famine relief in India. They employ 364 missionaries and assistants, and 9,000 other helpers. They have a Church membership in their mission-fields aggregating 48,478, besides 13,622 on trial. Notwithstanding the hindrances occasioned by the war in South Africa, they have made decided gains in that difficult field.

**Four Good Books.**—The *Central Christian Advocate* advises all pastors and Sunday-school workers to buy four books: Dr. H. Clay Trumbull's classic "Yale Lectures on the Sunday-school," Dr. Marianna C. Brown's "Sunday-school Movements in America," Bishop Vincent's "The Modern Sunday-school," and Dr. George E. Coe's "The Spiritual Life." If any person will read these books, he or she will understand how great the vocation of a Sunday-school worker is.

**Captivate Them.**—Dr. Clifford, the leader of the Baptist Church in London, closed a ringing speech with these words: "If I wanted to utter any word to the churches of this land it would be this: Whatever you do don't miss the young men and the young women; do captivate them. Lay yourselves out to secure them for Jesus Christ, first of all as His disciples and subjects, and next into His

Church. Let us, as pastors and leaders in connection with the Church of Jesus Christ, see to it that we win the young men and women for Jesus, and thereby win their lives for the highest duty of citizenship and for the noblest forms of service."

**Men Wanted.**—Bishop Hartzell, who is in charge of the missionary work of the M. E. Church in South Africa, is in danger of being forced to relinquish his beloved work through ill health. His enthusiasm, however, is unbounded, as shown by his recent call for men. "Many a night," he says, "I have looked up into a clear sky and cried for men! I find scientists seeking bugs, men going into the heart of the country to plant cocoa plantations, or to build cattle ranches, but day after day and week after week I scarcely see a missionary. O, for men!"

**They Sang Them All.**—Dr. E. E. Hoss, of the M. E. Church South, thus describes a Methodist service in Ireland: The service was much less elaborate than in the English Methodist Churches, though it included, among other things, the singing of five or six hymns. This leads me to remark that on the eastern side of the Atlantic they do not chop up their hymns as we do in America. In concluding the service I gave out a hymn which, in our book, has four stanzas, not reading it through, but simply repeating the first stanza. When the choir began to sing I noticed that there were nine stanzas. Did they sing them all? That they did, and well, too. Not so much as by a look did they express any surprise, or raise any inquiry. And the whole congregation followed them.

**They Raised it Themselves.**—At a recent meeting of the American Missionary Board of the Congregational Church, held at Hartford, Conn., it was stated that the Board was \$100,000 in debt. At one of the evening meetings there were two thousand well-dressed people present, when special reference was made to the debt. Anxiety and distress were in the air, and the two thousand well-dressed, well-fed Christians sighed as they sat in their cushioned opera chairs and contemplated this miserable situation, when, suddenly, a speaker suggested they extricate the Board, and relieve their own pain and dismay, by subscribing the \$100,000 needed, then and there. Happy thought! What a simple solution of the difficulty! And no sooner said than done; in an hour the \$100,000 was raised, and the Board was out of debt! This simply shows how much more might be done by all our churches if they were fired by a holy enthusiasm.

**Christianity not Losing.**—The *Chicago Record-Herald*, which gives more attention to religious matters than most metropolitan journals, sounds this cheering note: "People who are inclined to listen to the voice of the pessimists who indulge in lamentations over 'the waning power of Christianity' will do well to look at the figures which measure the marvellous growth of the religious organizations during the past one hundred years. It is found that church membership has grown in this country four times as fast as the population. As our growth in population has no parallel in human history, it will be seen that the advance in organized or institutional Christianity is something amazing. Over a billion dollars a year for Christianity is the answer of the Church to the skeptic and the pessimist."

**World-Wide Evangelization.**—The Pastoral Address read at the Ecumenical Conference in London contained the following paragraph, which is worthy of special emphasis. "It cannot be too strongly pressed home that the genius of Methodism is evangelistic and missionary. Evangelism made Methodism. John Wesley lived to save souls. He saw more clearly than perhaps any other man since St. Paul the glorious meaning of salvation by faith, and he preached it to the people. He was imbued also with missionary enthusiasm, for missionaryism and evangelism are essentially one. We rejoice to know that the work of foreign missions throughout Methodism is being prosecuted with untiring energy and with distinguished ability, and we beseech you to support the work to the utmost of your power. Let your missionary enterprise be aggressive, bold and liberal. The duty of evangelizing the people at your own doors is of almost equal urgency, and it is a most glorious and promising fact that the strongest and best men in Methodism to-day are intensely evangelistic. We pray you all to come nearest to those who need you most. Carry the gospel to the poorest of the poor and compel them to think about the Saviour. And particularly may we impress upon you how suitably in this work you may enlist the ministry of good, sympathetic and consecrated women. Methodist culture and refinement must be laid at the foot of the cross."

**Greeting.**—The Editor of this paper wishes every reader a Merry Christmas and a Happy New Year, and desires to express the hope that all present subscribers will renew for the coming year. We do not want to lose a single subscriber from our list. When renewing send the name of a friend along with your own.

## JAMES RUSSELL LOWELL.

JAMES RUSSELL LOWELL, the poet, came from one of the old Massachusetts families, his grandfather being Judge of the Massachusetts Supreme Court, and his father a distinguished clergyman of Boston. He was born at Cambridge, Mass., February 22nd, 1819. Graduating in 1838 at Harvard College, he qualified himself as a lawyer, and was admitted to the bar in 1840, but as he never liked the profession it was soon abandoned, and his whole attention given to literature. In later life, however, he was appointed United States Minister to Spain.

A little before his twenty-second birthday Lowell published a small volume of poems called "A Year's Life," which bears a favorable comparison with other fruits of budding genius. By means of his *Biglow Papers*, written in 1848, he became widely known. They are mainly an exposure of national injustice and political dishonesty, and form one of the best satires in the language.

In Lowell's verse there is something of Wordsworth's simplicity, something of Tennyson's sweetness and musical flow, and something of the manly earnestness of the Elizabethan poets. The obvious characteristic of many of his poems is their high religious spirit. It is not a mild and passive morality that we perceive, but the aggressive force of primitive Christianity.

A writer in one of the magazines thus characterizes Lowell's poetry: "If, whenever one is tempted to quote an author that presents diamonds in the mire unwashed and uncut, he will select Lowell, rather he may find the diamonds without the dirt, every facet clear as light, cut and clean, ready for queenly ornament. This poet everywhere and always is pure, though not always singing from star pavilions. Sometimes he tenderly stirs the soul's pellucid depths unto welling tears, anon he leads us onward and upward as with the clarion's startling, thrilling call. There are sobs in some lines, laughter in a few, and war-cries of justice, courage, and victory in many; but all are in the name of humanity, country, and God."

In person, Lowell was of medium height, rather slender, but sinewy and active. His hair, at maturity, was dark brown in tint. His habits were scarcely methodical; reading, correspondence, composition, exercise, and social converse, coming often hap-hazard, yet being incapable of idleness, he accomplished much.

His affections were singularly deep and steady. He had not only a tender, but a very large heart. His love for his friends was such that at times, if it did not blind, it at least colored his judgment. He was sure to like what they did. He was to them all that a faithful and generous friend could be. His thoughtfulness for them, his readiness to take trouble for them, and to put all his resources at their disposal outwent the common rules and experience of friendship. In the more intimate relations of life, the depth, the soundness, the sweetness and the simplicity of his nature

secured happiness for himself and for those whom he loved.

One who knew him well, said: "He never grew old. The spirit of youth was invincible in him. Life battered at the defences of youth with heavy artillery of trial and sorrow, they did not yield. His healthy temperament resisted with success."

During the anti-slavery days Lowell's heart and soul and pen were given to the cause of the enslaved race. Lowell helped many a fugitive slave to escape; he gave money to husbands to buy their wives and children out of slavery, and when he did not have the money to give, he subscribed an amount to be paid when he had.

No man ever loved his country more devoutly than Lowell, or served her more faithfully. "There is something magnificent," he writes, "in having a country to love. It is almost like what one feels for a woman. Not so tender, perhaps; but to the full as self-forgotten."

## JAMES RUSSELL LOWELL AT HOME.

BY REV. M. H. ALEXANDER.

LOWELL had the rare privilege of seeing our great American poet in his home. It was one afternoon in June. As our little party, consisting of three adults and one child, drew near Elmwood, we saw the poet under the trees in his garden. He had a saw in his hand and was assisting in trimming the trees.

Though it was not his regular day for receiving callers, Mr. Lowell came into the house and received us with his un-failing characteristic courtesy. When we expressed our fear that we would trench on his time, he put us thoroughly at our ease by telling us that he was "invalided" for the summer and, therefore, his time was not valuable.

He had the exquisite pleasure not only of seeing Mr. Lowell's famous study, but of having him for our guide to point out the various objects of interest.

The study is a large room. At first



JAMES RUSSELL LOWELL'S STUDY.

His letters, written during the war, while they indicate that their writer was alert to the gravity of the situation, and awake to its difficulties—nevertheless have a calmness and a confidence that must have been very reassuring to Lowell's friends. One wonders if now for the first time he learned that

"Behind the dim unknown  
Standeth God within the shadows  
Keeping watch above his own."

Not far from the entrance to beautiful Mount Auburn there lies a grave. Above it, in the splendid group of trees, the birds build and sing in the summer. A tombstone such as might mark the last resting place of the humblest of earth's children is this; but the path leading to the grave is worn bare by the countless feet of the worshipping multitudes who have come thither. The stone bears this simple inscription: "Sacred to the memory of James Russell Lowell, and to his first wife, Maria White, and to his second wife, Frances Dunlap."

sight it looks like two rooms separated by a partition. Such is not the case. A huge chimney in the middle of the room is responsible for the deception. On either side of this chimney there is an archway.

In the front study one sees the very fireplace where the poet has often sat and "toasted his toes." Then there is his carefully-selected library of 4,000 volumes, some of which are rare and beautiful works, evincing the poet's fondness for certain departments of literature.

Mr. Lowell called our attention to two small pieces of crayon work which were done by Miss Tennynt, afterwards Mrs. Henry M. Stanley. He also showed us a portrait of Tennyson, which is very different from the pictures one generally sees, but Mr. Lowell said it looks very like him and was preferred by Tennyson himself.

Mr. Lowell pointed to a curious old picture over the fireplace in the rear study. The picture had been there since the days of his grandfather. It repre-



sented a company of ministers seated about a table with their pipes, peamably discussing weighty topics of theology. A river was somehow introduced into the picture, as well as six swans and the White Mountains, which loom up in the distance. The entire affair was more valuable for its antiquity than for artistic merit. Above the picture is an inscription to which Mr. Lowell pointed with the remark: "It is a very good motto." It read: "In essentials, unity; in non-essentials, liberty; in all things, charity."

We were shown a portrait of Browning, painted by the son of Mr. Lowell's story (the "Story" of his travels).

One of our party spoke to the poet about a sweet face that hung above the mantle in the front study. Mr. Lowell said in reply: "That was Mrs. Lowell." There was a peculiar sadness in the past tense. And then we thought of his first wife, the beautiful and fragile Maria White, herself a poetess, highly gifted and attractive, whose body was too frail to linger long on this earth and whom he laid away after nine years of loving companionship. His home was then a "dead house."

"For it died that autumn morning  
When she, its soul, was borne"  
To lie all dark on the hillside  
That looks over woodland and corn."

After some time spent in the study we were shown the entrance hall. There was a clock that had run more than two hundred years, also a brass-bound chest that Mr. Lowell brought from Spain.

The hall is colonial in its style, having ample room and an old-fashioned staircase. The poet praised it as one of the most attractive apartments in his house.

An inspection of the dining room was next in order. Besides the usual furniture of such a place there was a deeply-carved cabinet from Florence, valuable for its antiquity and the exquisite beauty of the workmanship. On the walls were portraits of some of the noted men who had dined in that room, among the number being Thackeray and Thomas Hughes. Mr. Lowell continued talking all the time most delightfully.

When my friend mentioned the fact that he was a Methodist preacher, Mr. Lowell gave us an account of an early New England preacher of that denomination who was mobbed, and afterwards, when asked how he felt, said: "I felt as though God and I were alone in that town."

The poet then told us of the first Methodist preacher he ever met. He was a man who did not advertise his profession or his denominational predilections in his personal appearance. Mr. Lowell said that many years ago this man came to see him about the study of Italian, and had a copy of Renan's "Life of Jesus" under his arm. "I asked him how he came to have an interest in Renan."

"My calling would naturally give me an interest in him," he replied. Pardon me, but may I ask what your calling is?" When Mr. Lowell found that he was a Methodist preacher he said he was glad to see him, for he had never seen one before. The result of that interview was that Mr. Lowell taught him Italian and afterwards Spanish. This incident shows the hospitality of Mr. Lowell's nature.

It was difficult to leave when we felt that we had stayed as long as we ought. Mr. Lowell continued to talk charmingly, detaining us several times when we attempted to leave. Finally, when we were out of the door, he called to us and wished us to notice his elms. He pointed out one which he said was the biggest in the State, "But," he added, "I suppose it is not large to a Californian."

The easy grace and delightful simplicity of the poet in his own home are beyond all praise. He was one of nature's noblemen—too great to be small.—*Epworth Herald.*

THE HOLY GRAIL.

ONE of the finest of Lowell's poems, and perhaps the best known, is "The Vision of Sir Launfal," which he is said to have dashed off in a kind of inspired ecstasy of forty-eight hours, scarcely eating or sleeping. The poem is a great Christian parable.

Sir Launfal was a knight of the North Country, who made a vow to travel over sea and land in search of the Holy Grail. Before he departs he sleeps, and in the dreams of the night he sees a vision of what is and what will be. As from the proudest hall in the North Countree Sir Launfal flashed forth in his unscarred mail, he saw a leper crouching by his gate, "who begged with his hand and moaned as he sate." A loathing came over Sir Launfal; for this man, so full and bent, seemed a blot on the summer morn. "So he tossed him a piece of gold in scorn." Years seemed to pass. Sir Launfal, old and grey, returns from his weary quest, to find his heir installed in his place. The seneschal rudely turns him away from his own gate.

Little he recked of his earldom's loss,  
No more on his surcoat was blazoned the cross,  
But deep in his soul the sign he wore,  
The badge of the suffering and the poor.

As Sir Launfal sits down in the snow outside and muses of summer chimes, he hears once more the leper's voice, "For Christ's sweet sake, I beg no alms." Sir Launfal turns to the sound and sees again "the gruesome thing," the leper covering beside him lone and white, "as the ice isles of the northern seas, in the desolate horror of his disease."

And Sir Launfal said, "I behold in thee  
An image of Him who died on the tree;  
Thou hast also had thy crown of thorns—  
Thou hast also had the world's buffets and scorns—

And to thy life were not denied  
The wounds in the hands and feet and side:  
Mild Mary's Son, acknowledge me;  
Behold, through him, I give to thee!"

So he parted in twain his single crust, and broke the ice on the streamlet's brink, and gave the leper to eat and drink. Then lo, a wondrous transformation!

As Sir Launfal mused with a downcast face,  
A light shone round about the place;  
The leper no longer crouched at his side,  
But stood before him glorified,  
Shining and tall and fair and straight  
As the pillar that stood by the Beautiful Gate,—

Himself the Gate whereby men can  
Enter the temple of God in Man,  
And the voice that was calmer than silence  
said,  
"Lo, it is I, he is not afraid!"

In many climes without avail,  
Thou hast spent thy life for the Holy Grail;  
Behold, it is here—this cup which thou  
Durst fill at the streamlet for me but now;  
This crust is my body broken for thee,  
This water His blood that died on the tree;  
The Holy Supper is kept, indeed,  
In whatsoever we share with another's need;  
Not what we give, but what we share—  
For the gift with-out the giver is bare;  
Who gives himself with his alms feels three,  
Himself, his hungering neighbor and me."

The sequel tells how Sir Launfal woke from his dream explaining that "The Grail in my castle here is found."

LOWELL AND THE BIBLE.

BY WILLIAM D. MURRAY.

LOWELL'S letters are looked upon as good literature, and were written by a man who gave himself to general literature. It is interesting to see how they are fairly saturated with the Bible and to learn from them how much influence the Bible must have had in forming Lowell's delightful style. The direct quotations are not numerous—a dozen, perhaps; it is rather that the Bible words and phrases and figures have become a part of the warp and woof of his writings. At least 125 references from twenty-five different books of the Bible can be found in the Letters, and these are not merely from the familiar books as Genesis and the Gospels, nor such use of Bible similes as is found in every writer; but he goes to Samuel, Kings, Joel, Jeremiah, Romans and Revelations. The references, too, many of them, show an intimate knowledge of Scripture, as if he had maintained his resolution of 1837, "I mean to read next term, if possible, a chapter in my Bible every night."

LOWELL'S ADVICE ABOUT READING.

AMONG the letters of James Russell Lowell is one to a young lady who had asked his advice in regard to certain studies. His reply is so inspiring to those whose opportunities are limited, so suggestive to everyone who wishes to make the most and best of himself, that no one can afford to miss it.

"The advantage of study, I suspect, is not in the number of things we learn by it, but simply that it teaches us the one thing worth knowing—not what, but how, to think. Nobody can learn that from other people; but I am inclined to think that one may get a reasonably good education out of any first-rate book, if read in the right way. Take Dante or Milton, for example. If you like or dislike a passage, insist with yourself on knowing the reason why. You are already unconsciously learning rhetoric in the best way. Then ask yourself what is contemporary and what perdurable in his theology, and the like. You are not only studying the history of his time, but also, what is vastly more important, learning to look with deeper insight at that of your own time. You see what I mean. If all roads lead to Rome, so do all roads lead out of Rome to every province of thought. What one wants is to enlarge his mind and make it charitable and capable of instruction and enjoyment from many sides. When one has learned that, he has begun to be wise."

## THE BURMUDAS.—THE LAND OF THE ROYAL PALMS AND COPAL ROCK.

BY DR. J. F. GERMAN.

**T**HE Quebec Steamship Company maintains a regular and efficient service between New York and Bermuda.

This route is of special interest to the tourist because it crosses the Gulf Stream, that imperfectly understood "river in the ocean," and which exerts such a marked influence upon the climate and products of many lands.

With possibly the exception of St. Helena, there is no habitable land upon the face of the globe so isolated as is Bermuda. It is a group of many irregular islands, located about seven hundred miles south-east from New York, and lying so near together that the principal ones are connected by bridges. Many of these islands are too small to be inhabited. Com-

world. We made our home at the American Hotel and were exceedingly well cared for.

### ENGLAND'S STRONGHOLD.

Bermuda is the rendezvous of England's North Atlantic fleet, and is one of her most powerful strongholds.

The approaches to the islands are difficult and dangerous, and every one is carefully guarded by heavily armed forts and batteries. Here a very extensive dockyard is maintained, and a floating dry dock, capable of receiving the largest iron-clads of the British navy. Several thousands of troops are stationed here, including one regiment of colored soldiers.

### CLIMATE AND PRODUCTS.

These islands enjoy an equable and agreeable climate. The occasional excessive heat of the middle of the day is usually modified by a delightful sea breeze, the evenings and mornings being com-

### CHURCHES.

The Episcopalian is by far the strongest church in these islands, owing, no doubt, largely to the support and influence of the military stationed here.

The Methodist, Presbyterian, Roman Catholic, Reformed Episcopal, and Salvation Army are established in the principal centres.

There are several very creditable church edifices, and these are well attended. A decreasing yearly grant is made by the government to each branch of the church, and when this shall cease, unless the minor bodies are assisted from abroad, it will be difficult, if not impossible, for them to continue their work. It is a great pity the various branches of the Church of Christ have not breadth of view and Christian charity sufficient to permit the establishment of one form of worship for these islands, so that the services might be better sustained, and be made more efficient for good.

### BOER PRISONERS.

A very interesting portion of the population of Bermuda at present are the three thousand Boers, located upon several of the smaller islands. These prisoners are well cared for, and very carefully guarded by British soldiers, and by gunboats, whose searchlights sweep the camps and surrounding waters during the night. One thousand more prisoners are expected shortly. In the military prison upon one of the islands are confined thirty-six Boers condemned to imprisonment for life for treasonable conduct.

Want of space prevents me from speaking of the charming drives, beautiful flowers and foliage, caves, coral rock, houses, bathing, boating, etc.

These unique islands must be visited to be understood and appreciated. The climate is endurable by tourists from Canada at any season of the year, and each season presents some attractive features. The artist will find here charming subjects for sketches. Here the wearied one will find repose without stagnation, and restfulness without isolation. Tom Moore, who resided for a time in Bermuda, says of it:

"Could you but view the scenery fair,  
That now beneath my window lies,  
You'd think that Nature lavished here  
Her purest wave, her softest sigh,  
To make a heaven for love to sigh in,  
For bars to live and saints to die in."

Toronto, Ont.



HAMILTON, BERMUDEA.

pared, they have an area of about twenty square miles, and a population of fifteen thousand. These are coral islands built upon the summits of submarine mountains, and now by the action of wind and wave present hill and vale, covered with a rich soil that produces a rich variety of tropical trees, plants and fruits.

### PURGATORY VS. PARADISE.

Because of its climate, products and scenery, Bermuda has been called Paradise—but someone has said you must pass through purgatory to reach it, referring to the usual roughness of the ocean in crossing the Gulf stream. But with a sea-worthy vessel, skilfully handled, there is no special inconvenience experienced by a fair sailor.

The approach to Bermuda is exceedingly interesting. Amidst scenery of rare beauty our vessel slowly threads its way amongst the islands, and ties up at the wharf of the unique and pretty little town of Hamilton, beautifully located upon one of the prettiest harbors in the

fortable and refreshing. Most products from any part of the world (except those that require cold weather) flourish here as well as in their native home. A superior quality of bananas, onions, potatoes and Easter lilies are produced, while the flowers and foliage are especially rich and beautiful.

### THE PEOPLE.

The Bermudans impress a stranger as being exceedingly courteous and hospitable. The colored people are superior in appearance, education and prosperity to the American negro, although this cannot be said of the negroes who have recently come to Bermuda from the West Indies. The schools are under the control of a Board of Education and are fairly efficient. The whites and colored have separate schools, and the attendance is compulsory. The same standard is required from each teacher and school, so that the colored people are above the average in culture and intelligence, and they have the privilege of the franchise upon the same conditions as the whites.

### INFLUENCE.

BY MISS EDITH JAQUES.

**I**NFLUENCE is of two kinds, direct and indirect, conscious and unconscious. The first is the influence we directly put forth. The second is that which radiates from us whether we will it or not. There is an imperceptible personal atmosphere, which surrounds every man, an invisible belt of magnetism, which he bears with him wherever he goes, and others quickly detect its presence.

Take some of its simplest phases, and think of the influence of a look. The Lord looked upon Peter. No more than that, but it reached right down into his

heart, "and he went out and wept bitterly." Think of the influence of a smile. By the very expression of countenance we can influence others and make their lives more pleasant or more painful. Think of the influence of sympathy, and

varieties of shocks and chills are secured. Men are shot out of cannons, perform in mid-air, dance on tight ropes; and recently a woman has gone over Niagara Falls in a barrel. Surely one-half of the world has gone

a legitimate one. God intended man to enjoy life. It was no part of His programme that he should be a victim of morbid melancholy. God made the world bright and beautiful. Everything that interferes with pure happiness is contrary to His purpose.

It is true the world does offer pleasure. There is music certainly, in the world, but blessed are the ears which are deaf to its strains. Men may smile and continue to have a good time. They may find pleasure in debasing sights. They may cast away every scruple and associate with the swagger fraternity. They may boast themselves as villains, and turn around with hellish faces to call the preacher a dotting idiot. They may say they are in the paradise of delight. But their better feelings rebel and give the lie to such a statement.

The heart can find no peace or comfort in worldly pleasure. The music of the world only continues so long as you can pay the piper. When the money is all spent and gone in riotous living, the music will cease, mirth will be hushed, and the lights will be turned out.

Toronto, Ont.

A STRANGE REQUEST.

THERE are some disadvantages which attach themselves to persons who have become famous. These, however, often have their ludicrous side. It is said that at one time Henry Clay, the American statesman, was travelling in the west, and stopped over night in a little log cabin inhabited by an old man and his wife. After breakfast the next morning his old host, who had been in a flutter of excitement ever since he learned who his



OFFICERS AND TEACHERS OF ST. GEORGE'S SUNDAY-SCHOOL, BERMUDA.

especially that of example. The simple doing what is right, though we say nothing about it, is bound to tell.

"Example" says Dr. Smiles, "is one of the most potent instructors, though it teaches without a tongue. It is the practical school of mankind working by action, which is always more forcible than words. Good advice has its weight, but without the accompaniment of good example is of comparatively small influence."

It will be found that the common saying, "Do as I say, and not as I do," is usually reversed in the actual common experiences of life. It is impossible to measure the extent of our influence.

"Its echoes roll from soul to soul  
And grow for ever and forever."

Cowansville, Que.

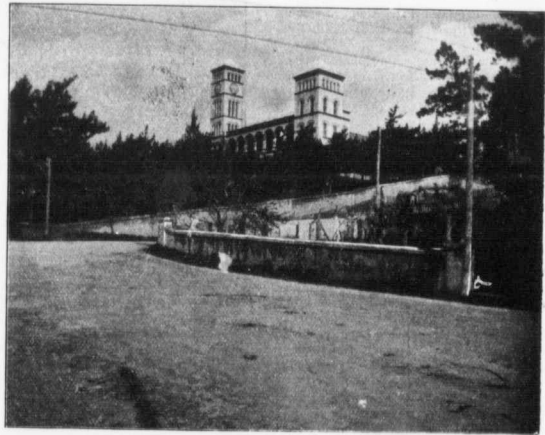
THE DESIRE FOR PLEASURE.

BY REV. J. V. SMITH, D. D.

EVERY young man and woman wants to be happy and is in search of joy. They hate long faces and everything that checks their mirth. Many of them fight shy of Christians, who, they think, are too solemn by half. They seem to have the idea that to join the Church means never to laugh again. They desire change, excitement, novelty. Their creed appears to be "my life is going to be a short one; it will be a merry one anyhow."

This feverish desire for pleasure was never more noticeable than now. It threatens to make the rising generation frivolous, and possibly vicious. The present age is racking its brains to produce all sorts of novelties, and many

max. Daily and weekly papers and monthly magazines vie with one another in describing sensational events. Yellow journals are destroying the taste for pure literature and leading men and nations to do the devil's own work. The drama is exerting a degrading influence, and threatens to strike at the very foundations of social life. Men are indulging



LEGISLATIVE BUILDINGS, HAMILTON, BERMUDA.

in all kinds of ruinous excesses, drinking wine, gambling, and sacrificing themselves to guilty passions. They are going from the earthly to the sensual, from the sensual to the devilish.

The desire to have a good time is quite

distinguished guest was, said he would like to make a slight request before the visitor departed.

"Couldn't ye," he said, with evident anxiety, "could ye jest make my wife an' me a little speech before leavin' us?"

## OUR YOUNG PEOPLE AND CHARACTER.

BY REV. J. T. CALDWELL, M.A., B.D.

**C**HARACTER, from the Greek word "Charassein," to make sharp, to stamp, to cut into furrows, to engrave, indicates that every act or thought is a furrow or a cutting of the marble either for disfigurement or masterful perfection. Every day's straight furrows will make the tilling of the field of life complete for the rich harvest of a well-founded life, and every day's heaven-influenced chiselling and polishing will help to make the human life grander than any Phidian statue. We must strive, as we look into the future, that our character be perfect. Outward finish cannot endure. It is like a fence that cannot be strengthened by whitewash, or the cable that holds the sheet-anchor, but whose weak links lose the anchor and endanger the vessel. Spurgeon well said that "good character is the best tombstone, for when the forget-me-nots are withered, those you influenced for good will remember you." Carve your name in human life, not perishing stone. A man's character can be injured only by himself. No other man can touch it. It is what he is. Reputation is what men say of him. Reputation is for time only, but character is what we carry into eternity. Our young people can never become beautiful in spirit unless the smaller duties in the work of character be well performed; and this can be done only by simple trust in God, a control of our faculties, and the selection of a rational end in union with secret retirement with God.

Solomon's temple was prepared in the solitudes of the Lebanon forests and the underground quarries of Zion. In the same way will character be built by secret prayer.

Character for the young man is the best capital, and will bring larger returns than anything else, and will never fail when panics and collapse imperil others.

Benjamin Franklin's success in public life depended not so much on his talents but on his sterling character. Good character creates confidence, in every sphere of life. In loftier spheres, which are alluring and dangerous, or in lower walks with their obstructions, it will stand when all else will be quicksand; a Gibraltar when the enemy takes the environments. Once, when a famous patriot fell into the trap of his foes and they sneeringly asked him, "Where now is your fortress?" the courageous hero of stainless character put his hand over his heart and replied, "Here." Good character shines brightest when troublous clouds hang low.

We often say knowledge is power; but in a grander degree character is power, for there may be knowledge and great intellect without Christian deportment or honesty. Character is power. Let it be in every League as a motto and engraven on every person's heart. Well has Whittier said, "Manhood overtops all titles," and "One drop of manly blood the surging sea outweighs"; and the godly Tennyson, "Better not to be at all than not to be noble."

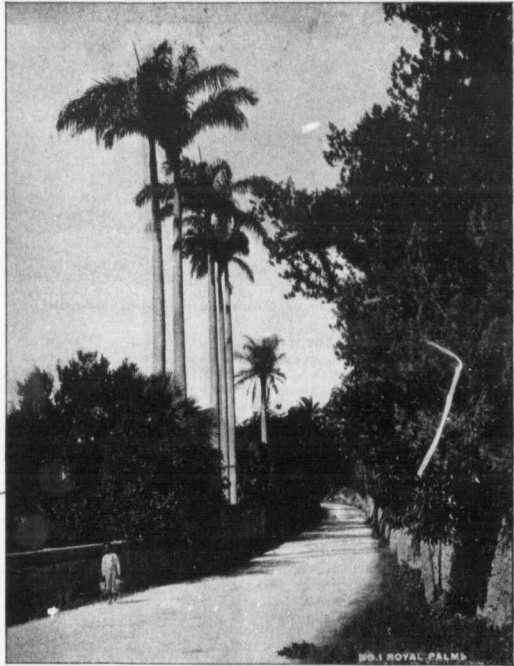
See the character of Socrates, who, rather than stain his lofty name, accepts the hemlock and endured the sneer of his enemies.

"A good name is rather to be chosen than great riches, and loving favor than silver or gold." The poet has expressed it thus:

"Virtue alone outbuilds the pyramids,  
Her monuments shall last when Egypt's fall."  
"Good name in man or woman  
Is the immediate jewel of their souls."

Mimico, Ont.

lyzed in such a way as to elicit interesting and accurate information. Of course, the data is not as exhaustive as that employed in life insurance circles. The work has been done by volunteers in search of knowledge, and not by professionals for commercial purposes. The insurance experts have been preparing their tables for a century; the scientists have been studying their subject for little more than a decade. But some results have been secured that are reasonably sure.



THE ROYAL PALMS, BERMUDA.

## TABLES OF IMMORTALITY.

BY REV. M. S. HUGHES, D.D.

**T**HE law of mortality is deduced from death records and from the experience of life insurance companies during a long series of years. In this way is determined what average proportion of the persons who enter upon a particular period of life will die during that period, and consequently what proportion will survive. The statistics embodying the results are called "Tables of Mortality."

So the Scientists who have been studying the phenomena of the religious life have published what might well be called in contrast, "Tables of Immortality." They have secured from hundreds of persons facts connected with their religious history. These facts have been ana-

The "Tables of Immortality" give us information that should inspire every member of the Epworth League with the greatness of his opportunity, and send each one with heart searching to his knees at the thought of the mighty responsibility. It is profoundly significant to the leaguer that Professor Starbuck found that of 776 graduates of Drew Theological Seminary, the largest number were converted at the age of sixteen, and that the average age of conversion was 16.4. It is profoundly significant to the leaguer that another investigator (Mr. Luther Gulick) found that 526 officers of the Young Men's Christian Association in the United States and the British provinces were converted at the average age of 16.5. It is profoundly significant to the leaguer that Professor George A. Coe found that the average age of 272 members of the Rock River Conference

of the Methodist Episcopal Church, at the time of their conversion was 16.5. It is profoundly significant for the leaguer that the same authority in one of his "Tables of Immortality, covering the experience of conversion or decisive religious awakening of 1,784 men, shows that the average age was 16.4.

These facts are of superlative importance to the Epworth League. They show that the leaguer has raw material to deal with that is plastic to the touch and receptive to divine influences. They show that in this great movement of the young for the young, God has honored the leaguer by calling him into the field of supreme opportunity. They show the grounds of our high expectations of the achievements of the leaguer of the twentieth century.

Kansas City, Mo.

**EDUCATIVE FEATURES AT THE PAN-AMERICAN.**

BY REV. D. W. SNIDER.

ONE great educative feature of such an Exposition as that recently held at Buffalo, is the concrete exhibition of progress in all the departments of industry; early methods of agriculture side by side with present methods; early modes of travel side by side with present modes of travel; early instruments of war and the present instruments of war; the pioneer sewing machine and the sewing machine of to-day—through the whole range of invention and improvement—from fire-flints to X-rays; from stages and four-in-hands to the fast express; from sailing tubs to ocean greyhounds; from signal fires to wireless telegraphy; from scythe and flail to self-binder and threshing machine; not to speak of automobiles and airships and dynamos and incubators. One dares not boast in the presence of it all. The debate is an ever recurring one as to the man who is of the greater value to the race, whether the prime inventor or founder of a thing, though now its rude and clumsier construction is ludicrous, or the man who has

And has some prophet spoken true of all we shall achieve, The wonders were so wildly new that no man would believe. Meanwhile, my brothers, work, and wield the forces of to-day, And plough the present like a field, and garner all you may."

Another educative feature of such an Exposition as the Pan American, is the accentuation of man's emotional nature by the sights and sounds, by the scenes and exhibits which compel him to laughter and melt him to tears. The grave and gay are side by side like smiles and tears upon a baby's face. The man in his office daily held by the hard-driving concerns of business until he fits to it like a cog to its wheel, may sometimes think that the emotions of his nature have been done to death, and he can no longer laugh or cry, or the worn and weary housewife upon whom the burdens and sorrows of life have pressed so long that she has lost responsiveness to any pain that's new, may suppose that her old face can never light up again, but so keen are the strokes of art and so subtle the charms of life when its varieties of mirth and mourning, of severity and tenderness, of pathos and bathos, stand side by side in their revelry and in their seriousness, that one is made anew; he's become a child again, filled with wonder, with laughter chasing tears, or pity driving out mirth.

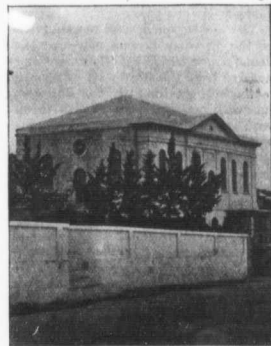
The Art Building perhaps brought this out in its most refined qualities, while the walks on the Midway and the aisles of the Ethnological Building gave it its wider, perhaps grosser, contrasts. Let me hint at what I mean more plainly by a further reference to the Art Building. Do you know why one came from such a building more weary than from any other; mentally, nervously, sensationally 'used up'? I do not wish to convey the thought of being bored as the result of it. It was a man like that who wanted the painting "a yard and a half long by one yard wide to cover the cracks in the fresco."

God pity the unimaginative creature who talks of being bored by an Art Gallery. But you of keen perception and cultivated imagination came away from the Art Building more limp and jaded than from any other; the howling dervishes of the Midway; the blare of trumpets, the cries of the peanut vendor, the devilish screech of the miniature railway—any sound was relief.

Why? Because for the space of two or three or four hours as you may have ventured to stand it at one stretch, you silently became a part in your sympathies and feelings with the sum total of the comedy and labor and tragedy of life. You were at a picnic and at a funeral; at a welcome and at a farewell; at a birth and at a death; at the house of mourning and at the house of feasting. You were in a sylvan retreat or beside placid waters, and you were tossed in the storm and dashed against the breakers. You romped with children and you starved with poverty, and you were alone with toothless and wrinkled age. You witnessed the wedding and you saw the sickening, appalling and suffocating scenes

of battle and blood. But the educative influence of such hours is great indeed, though the immediate effect of it upon the powers of the body and the faculties of the soul is described by the paradox of a glorious weariness.

Another educative feature of such an exposition is that which directs us to the possibilities of concerted civic action.



CUSTOM HOUSE, BERMUDA.

The Columbian Exposition at Chicago will ever be referred to as the White City, while the dimensions of the Pan-American were in every way smaller than those of Chicago, the feature to which I refer was much more fascinating at Buffalo; the grouping of buildings and arrangement of courts and general climatic effect, from any point of observation, was beautiful indeed. What a medley and muss, so far as any engineering or architectural skill is concerned are most of our villages and towns and cities! The Pan-American has given striking and effective evidence of what can be produced on any given piece of land by the application of knowledge and skill and the judicious outlay of money under the direction of concerted ideas and definite plans.

Simcoe, Ont.

**METHODIST YOUNG PEOPLE'S SOCIETIES**

BY REV. DR. WILLIAM J. INGRAHAM HAVEN.

Read at the Methodist Ecumenical Conference, London.

THE world advances by generations." These are the thoughtful words of William Xavier Ninde. What could better introduce my theme? I ask you to look out upon a mighty host, mobilized, in a measure disciplined, with regiments here and there already veteran, a host that had no being a generation ago: twenty thousand from the Colored Methodist Church, twenty-five thousand under the banner of St. George, eighty thousand from the far-stretching Dominion whose shores are washed by the oceans; three hundred thousand bearing palm branches from the Methodism of the Southern Church, two thousand from the eldest of the American daughters of the Wesleyan movement—two and a half million, a company equal to—yes, vaster



STONE QUARRY, BERMUDA.

softened its lines and increased its power and extended its uses. We stand on the shoulders of yesterday, and to-morrow will plant its surer feet upon the progress of to-day.

"As we surpass our fathers' skill, our sons will shame our own, A thousand things are hidden still and not a hundred known.



than—one-half of the entire organized Ecumenical Methodism of the first Conference, two decades ago. What nation, what empire would not rejoice in such a host, sensitive to its ideals? I wish that there hung before us here a war map of the Church, and that there was marked upon it the number and location of these forces of our young militant Methodism. I believe that we should find it in our hearts to shout at the mercies of our God.

The ideals, spirit, and responsibilities of the Epworth League movement now demand a word. The ideals were comprehensive from the start. Based upon the methods of great industrial organizations, its work was laid out in departments, with a chosen head for each. These heads and the general officers from the Cabinet, or central unit, with whom rests the initiative. Here the pastor has direct touch with the chapter or guild. The departments enlist all the members in special lines of work, ranging from the highest service in the meetings for evangelistic activity and worship to the planning for pleasure gatherings and holiday recreation. This has much to do with the fact that I believe to be capable of demonstration—that at least one-fifth of this vast host of young people, or a half-million in round numbers, are young men and young women who would otherwise be entirely outside the pale of Methodism—young people who in this way have been attracted to our standards. It has also had much to do with giving to the coming generation of Methodism a well-rounded conception of the Christian life as a life not of worship alone nor of work alone, but of worship and work, of keenest interest in reforms, in social and civic betterment, in intellectual culture and achievements, in wholesome recreation and pleasure, but of chiefest interest in those finer influences that bring the soul into living touch with Jesus Christ as a personal Saviour and Lord, and thus carry his saving name to all peoples. In a word, this young people's movement of modern Methodism attempts to reproduce the high ideals and achievements of the old Foundry and of this illustrious chapel. But the real point that needs emphasis at this moment is the fact that this is a movement for the youth. This it is that gives it value. The Church is awakening to the realization that youth is a moment of destiny. The years between fifteen and thirty are a world by themselves. The dawning sense of personality, the intimate and eager questioning of the soul, the sensitiveness to social atmospheres, the outlook into life, give to youth a tremor and an exultation that belong to no other period of life. It is a time of dreams, when Joseph looks out into the future and Isaac waits for his bride. Shall we not see to it that these visions are colored with heavenly hues, and not with the glitter of false gold?

It is a time of initiative. The French Academy, that has for more than 250 years influenced and shaped the brilliant literature of that people, took its rise not in the thought of Richelieu, but in the ardent aspirations of a group of young men meeting in the house of one Courart, himself but twenty-six years of age, and his companions, all save one

younger than himself. Will you suffer me to say it here, the leaders of the American republic at its beginning were mere youths? When the Revolution broke out, in 1775, Washington was forty-three; John Adams, then a delegate in the Continental Congress, forty; his colleague, Thomas Jefferson, only thirty-two; Madison, just entering on public life in Virginia, but twenty-four; Monro, a boy of seventeen; Hamilton, a college student of eighteen, Washington's aide-de-camp at twenty, and a member of the Continental Congress at twenty-five. I cannot forget in the capital of this great empire that Pitt, to whose ideals very much of the present greatness of this nation is due, entered Parliament when hardly twenty-two, and was Prime Minister at twenty-five. Pitt and the "boys," Canning and Lord Wellesley, as their contemporaries style them, did they not mould the destinies of modern Europe? The facts are that our own vast Ecumenical Methodism is sprung under God from a Young People's Society. Benjamin Ingham was but twenty, Charles Wesley a year older, Clayton only twenty-three, James Henry nineteen, and Gambold and Whitefield still in their teens when members of the Holy Club at Oxford; and John Wesley was their leader at twenty-six. What was true then is true now. Youth is the period of initiative.

Youth is also a moment quick to the approach of the unseen. Isaiah saw the angel in his youth. Jeremiah was called, and heard and obeyed his call, in these early years. As it was then, so it has been since. Who has gone out to the mission fields? Did not Judson start for India when he was twenty-four? Was not Livingstone called at twenty-one and ordained at twenty-seven? Does not Paton tell us that at thirty-three he "had heard the wail of the perishing in the South Seas for ten years?" Brainerd, whose life work was finished at twenty-nine gave himself to the aborigines as soon as his college days were over in a consecration that consumed him. Ah, friends, these are hours in life when the veil is between the soul and God. Already in the present movement young hearts are hearing the voice, "Go ye into all the world."

Youth is the characteristic moment of sensitiveness to spiritual atmospheres. Modern psychological experiments are revealing scientifically what the wisest spiritual leaders have known for years: the apexes of the lines of conversion are at the years of twelve and thirteen and sixteen and seventeen and twenty. One of the most suggestive of these modern studies tells us that the critical year for conversion is sixteen. Now, when we gather all these facts together, and think of youth alive, restless, eager, ardent, ready for the ideal, what is the duty of the Church of God? Is it not to give itself with aroused intelligence and deepened enthusiasm to the training of these hearts that under God have been brought in touch with its influence? I call upon Methodism not to spend its energies in criticizing the mistakes of these young people. They may make them. But I say it deliberately: It will be the fault of the Church if this movement becomes distinct and separate from the life of the

Church. It will be the fault of the Church if it lacks spirituality and power. The young people are as ardent as the altar fires of Methodism are, are their elders. When the young people do not attend the evening service, let me ask, Are the office bearers of the Church all there? When the young people engage in frivolous amusements and forget the Lord's day, let me ask after their parents and their elders. When the young people fail to support the revival, let me ask, Are they less enthusiastic than those whose names have been long upon the Church records? My friends, the youth of Methodism will respond to the example of a consecrated membership. A Church given over to commercialism and social pleasures and ambitions cannot expect to rear a self-giving body of youth. A humble, warm, tender, solicitous Church will create an ardent, loving, enthusiastic following of young people. Let us remember this responsibility. Back of the consecrated youth of the Holy Club were the prayerful father and the mother upon her knees. Back of Oxford was Epworth. So the young people's movement in our present Methodism needs the inspiration of a holy Church.

#### BEAUTY OF A LIFE OF SERVICE.

NO, indeed, there is no wonder that God loved the world. There is no wonder that Christ, the Son of God, at any sacrifice, undertook to save the world. The wonder would have been if God, sitting in his heaven—the wonder would have been if Jesus, ready to come here to the earth, and seeing how it was possible to save man from sin by suffering, had not suffered. Do you wonder at the mother when she gives her life without hesitation or a cry, for her child, counting it her privilege?

Read your own nature deeper, and you will understand your Christ. It is no wonder that he should have died upon the cross; the wonder would have been if, with the inestimable privilege of saving man, He had shrunk from that cross, and turned away. It sets before us that it is not the glories of suffering, it is not the necessity of suffering, it is simply the beauty of obedience, and the fulfilment of a man's life in doing his duty and rendering the service which it is possible for him to render to his fellow man.

There is one word of Jesus which always comes back to me as about the noblest thing that human lips have ever said upon our earth. When He was sitting with His disciples at the last supper, how He lifted up His voice and prayed, and in the midst of His prayer there came these wondrous words: "For their sakes I sanctify myself, that they also might be sanctified." The whole of a human life is there. Shall a man cultivate himself? No, not primarily. Shall a man serve the world, strive to increase the kingdom of God in the world? Yes, indeed, he shall. How shall he do it? By cultivating himself, and instantly he is thrown back upon his own life. "For their sakes I sanctify myself, that they also might be sanctified." I am my best, not simply for myself, but for the world. That is the law of my existence.

And the man which makes that the law of his existence neither neglects himself nor his fellow men; neither becomes the self-absorbed student and cultivator of his own life, upon the one hand, nor does he become, abandoning himself, simply the wasting benefactor of his brethren, upon the other.

You can help your fellow men; you must help your fellow men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be. I watch the workman build upon the building which, by and by, is to soar into the skies, to toss its pinnacle up to the heaven; and I see him looking up and wondering where those pinnacles are to be, thinking how high they are to be, measuring the feet, wondering how they are to be built; and all the time he is cramming a rotten stone into the building just where he has set to work. Let him forget the pinnacles, if he will, or hold only the floating image of them in his imagination for his inspiration; but the thing he must do is to put a brave, strong soul, an honest and substantial life, into the building just where he is now at work. Let yourselves free into your religion, and be unselfish. Claim your freedom in service.—*Phillips Brooks.*

#### THE WATCH-NIGHT SERVICE.

BY A TORONTO METHODIST.

THE watch-night service is a time-honored institution of the Methodist Church. Of late we fear it has not met with the favor it did at one time; whether it be the fault of the pastor or the people, we do not know, but judging from the little effort put forth by either, and by the comparatively few who attend (where a service is held at all) it seems to have lost the hold it once had in the affections of our membership, and, except, perhaps, in a prominent church or two in our large centres, where special attractions in the way of music or speaking are offered, this service is only frequented by the faithful few, who, from loyalty to the Church and devotion to the cause of Christ, can always be counted on to be present.

It may not be easy to discover the reason for a lack of interest in this solemn yet eminently profitable observance. Is it an increasing worldliness on the part of our people? Is it a growing thoughtlessness in matters of eternal concern? Or is it the multiplicity of meetings that the machinery of every well-ordered church finds necessary to its successful working? It may be any or all of these. Whatever the reason, it is time that a revival took place on behalf of what was wont to be regarded, at least until recently, as one of the glories of Methodism. Let pastor and officials and Epworth League unite in putting new life into it, and, by devising methods of conducting the meeting, draw not only the faithful few but the careless many, and what God has so richly blessed in times that are past He will as richly bless again, to the quickening of believers and the conversion of the unsaved.

Just here might be a fitting place to inform our young people and remind our

older ones, of the origin and history of the watch-night service.

The colliers of Kingswood, near Bristol, in the west of England, were, at the time John Wesley began his labors, a people who feared not God neither regarded man, and were noted in all the country round about for the infamous character of their lives and the depth of wickedness in which they were plunged. They were the vilest of the vile. So utterly removed were they from everything good that Wesley himself considered them almost on a level with the beasts that perish. They were accustomed to honor the departure of the old year and to usher in the new with drinking and revelry. Their way of spending this solemn hour had probably suggested the hymn frequently sung at watch-night services:

"How many pass the guilty night  
In revellings and frantic mirth!  
The creature is their sole delight,  
Their happiness the things of earth."

Under the earnest preaching of Wesley and Whitefield, many of these abandoned men were converted, and forsaking their former sinful ways, betook themselves to a religious life. When the close of the year came round they turned their midnight debauch into a holy vigil; hymns of thanksgiving and praise were heard instead of the drunken song; blasphemy gave place to prayer, and fighting and carousing to fervent worship and meditation. Mr. Wesley was requested, strange to say, to put an end to this novel proceeding, but with the example of the early Christians in his mind, who spent whole nights in prayer—to which the name of *vigilie* was given—and foreseeing the great usefulness of such a service, not only advised its continuance, but promised to unite with them himself in one of their night watches. The result was that they became quite popular. The idea was caught up by Methodists in other localities and it soon grew to be an established service among the new sect all over England, and later on as a sacred institution by all branches and divisions of the denomination. As the Muezzin's call at the time of sunset finds the devout Mohammedan repeating his evening prayer, so in all parts of the world the last moments of each dying year beheld the Methodist on his knees in the house of God bowed in solemn silent devotion.

Nor was it confined merely to the last night of the year in those early times. In some places they were held as often as once a month, a night being chosen "nearest the full moon," to use Mr. Wesley's own words, "that we may have plenty of light going and returning." They were afterwards held once a quarter and then only on the last night of the year. At that time they extended over a longer period. They began at half-past eight and continued till a little after midnight—a protracted service, indeed—and one that no worshipper of the present day, with his desire for short prayers and shorter sermons, would tolerate even once a year. So the watch-night service is due many of the religious awakenings that have occurred in the old country and in America. From the solemn associations of the occasion many

have turned away of set purpose to begin a new life, many a burdened soul has been cheered and comforted on the way to the New Jerusalem, while all have been able to reflect that, however marked with failure the new year may prove to be, there is no small satisfaction in the feeling that it has at least had a good beginning.

#### I SHALL NOT PASS THIS WAY AGAIN!

I SHALL not pass this way again!

The thought is full of sorrow;

The good I ought to do to-day

I may not do to-morrow.

If I this moment shall withhold

The help I might be giving,

Some soul may die, and I shall lose

The sweetest joy of living.

Only the present hour is mine—

I may not have another

In which to speak a kindly word,

Or help a fallen brother.

The path of life leads straight ahead;

I can retrace it never;

The daily record which I make

Will stand unchanged forever.

To cheer and comfort other souls,

And make their pathways brighter;

To lift the load from other hearts,

And make their burdens lighter,

This is the work we have to do—

It must not be neglected.

That we improve each passing hour,

Is of us all expected.

I shall not pass this way again!

O! then with high endeavor

May I my life and service give

To Him who reigns forever.

Then will the failures of the past

No longer bring me sadness,

And his approving smile will fill

My heart with joy and gladness.

—*Rev. W. R. Fitch, in Northern Advocate.*

#### THE POOREST GIRL IN THE WORLD.

IF many girls who to-day are living in comparative idleness could be made to realize how fickle its fortune and how uncertain is the turning of its wheel, it is possible they would set about in more sturdily fashion to shape their own destiny, rather than allow day after day to drift them on without aim. Says an exchange:

"The poorest girls in the world are those who are not taught to work. There are thousands of them; rich parents have petted them; they have been taught to despise labor, or at least to think it a disgrace for them to labor, hence they do nothing all their days, and depend on some one else for a living. This class of girls are usually supposed to dwell in our towns and cities; but this is a great mistake, for even in our rural country homes, where one would suppose they had received only systematic training, do we find many farmers' daughters boasting that they never expect to earn their own living, but intend their friends shall support them. Should misfortune overtake their friends, as is often the case, they are in a lamentable and perhaps a hopeless condition. The most forlorn and destitute creature on earth is the woman who has never learned to labor with her hands."—*Canadian Churchman.*



## Anecdotal.

### A Scotchman's Inspiration.

A Scotch writer gave to Hamilton W. Mabie this illustration of the source of a Scotchman's inspiration:

One day in the early spring he was walking along the side of a mountain in Skye, when he came to a hut in which lived an old man he had known a great many years. He saw the old man with his head bowed and his bonnet in his hand. My friend came up and said to him after a bit, "I did not speak to you, Sandy, because I thought you might be at your prayers."

"Well, not exactly that," said the old man, "but I will tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world."

Where untrained farming folk go out and take off their hats to the beauty of the world, it is there that we may expect to find poets.

### The Kaiser and His Barber.

The *New York Herald* tells this characteristic story of the strenuous young Emperor of Germany:

Emperor William of Germany has taught his barber a lesson. Very punctual himself, the emperor insists that his servants shall also be punctual, and as he noticed some time ago that his barber was almost always a few minutes late when the time came for shaving him, he presented him a gold chronometer, and urged him to make good use of it.

Much to his surprise, the barber continued to be a few minutes late almost every morning, and, after waiting in vain for some signs of improvement, the emperor said to him the other day:

"Have you still the chronometer which I gave you?"

"Yes, your majesty; here it is," replied the barber, taking it from his pocket.

"Give it to me," said the emperor. "It is evidently of no use to you, and you can have this one instead."

With these words he placed the handsome gold chronometer on his dressing-table, and handed to the amazed barber a nickel-plated watch worth about \$1.00.

### Lord Robert's Way.

Lord Roberts, says *Christian Work*, can scarcely move without becoming the centre of some interesting incident. A boy smoking a cigarette, who pushed himself to the front on Lord Robert's arrival at Swinton, he admonished with the remark, "It is very rude for a boy of your age to smoke." The boy is not likely to forget the rebuke, and it is to be hoped that he and other juvenile smokers will profit by it.

The incident recalls another that happened a few years ago, when the field

marshal was staying at Dunbar. As he was taking his afternoon walk to the links, he was met by a smart, soldierly man, who had evidently been waiting to see him, and saluted. The general stopped, inquired the man's name and regiment, and explained, "Aye, I mind you: there were two of you of the same name in your company." Then, fixing his keen, kind eyes on the man, he said in a low tone, "But why have you been drinking and what have you been drinking?" "Only a glass and a half and a mug of ale, my lord."

"Only a glass and a half and a mug of ale! Too much, my man! Don't you do it!" Putting his hand in his pocket, Lord Roberts took out a silver pipe and placed it in the man's hand. "Don't you do it, man!"

"No, I won't, my lord," replied the man.

"You pass your word?"

"I do, my lord."

"That's well, and I trust you. Don't do it. You have passed your word: keep it. Be true to yourself, and prove yourself to be a man—a brave man."

### Promised He Wouldn't.

Dr. Edward Everett Hale, in his book, "James Russell Lowell and his Friends," tells a story which illustrates the seriousness of the offence of writing poetry, in the opinion of some practical people.

During the last year of Lowell's course at Harvard, his father, Dr. Lowell, spent most of his time in Rome. Young Lowell was in the summer of his graduation, "rusticated," or sent off to Concord in a sort of studious banishment, under a preceptor, as a punishment for persistently failing to attend morning prayers at the chapel. This fact caused great consternation among his class-mates, for he had been staked as class poet, and the rustication forbade his presence in Cambridge until commencement week.

About this time a certain Cambridge citizen went abroad, and visited Rome, where he called on Dr. Lowell, and gave him all the Cambridge news. He went on thus with some of the items:

"The parts for commencement have been assigned. Rufus Ellis is the first scholar, and is to have the oration."

Dr. Lowell expressed interest. "Your son James has been rusticated, and will not return to college until commencement week."

The father expressed no particular interest in this sad news. It evidently gave him no distress.

"But the class have chosen him their class poet."

"Oh, dear!" Dr. Lowell broke out, despairingly. "James promised me he would quit writing poetry and go to work!"

### Trust and Temptation.

It is well to trust our fellow-men, but not in such a manner that we place temptation in their way.

Sir Edward Malet writes, in "Shifting Scenes," that he had gone to a hotel, at Milan, and eager to see the sights, sallied

forth, leaving his portmanteau yawning, his dressing case ajar, and money on the table.

I thought of nothing save that I was once more in Italy. Still I locked my door, and took the key with me.

When I came back, an aged and shrivelled housemaid followed me into my room. She was wringing her hands

"Ah, mio signore!" cried she, going up to the dressing table and opening a little drawer. "Is this yours?"

In the drawer lay ten or a dozen gold pieces.

"Yes," I said, "they are mine."

"Ah, signore, how could you do it? How could you leave this money about? It was all lying on the table."

"Why I locked the door. I knew it was safe."

"No," she cried, "it was not safe! It was cruel to put such temptation in my way!" She sank upon a chair and burst into tears. "Think of me, signore. I am very poor. I have six children to keep and a husband who can do no work. The money would make me rich, and you leave it on the table, the gold pieces all loose to dazzle my eyes and to put the devil into my heart! Through your thoughtlessness I might go to jail, my children might starve, my husband die. Ah, signore mio, never do it again! Think of the poor. Be merciful to us. Do not put temptation in our way."

### A Unique Tip.

The travelling American is the lawful prey of every landlord in Europe. "Candles" especially are charged to him in the belief that, being long-suffering and good-natured, he will pay the most exorbitant bills of this kind. The average American yields meekly, and pays for each candle lighted for him during his stay, though only half an inch of it may have been burned. Occasionally, however, he shows more spirit, as in this case, narrated by an American consul in Belgium.

A New Yorker was shown to a room in a hotel in Brussels, where he found twenty candles stuck in a chandelier in the centre. As it was dark, the attendant lighted them all; but the guest had been in European hotels before and made him put them out immediately.

This was of no avail, however. In his bill next day he found them charged: "Twenty candles, 10 francs" (\$2).

He went back to the room and took them all out, wrapped them in a bit of paper, and slipped them into his overcoat pocket.

When he was about to leave the house, he found the servants drawn up in two lines in the hall in the European style—ten men-servants on one side, ten maid-servants on the other—all smiling and ready for the expected tip. He then drew out his package and distributed the candles, one to each.

"Allow me, monsieur," said he, with a bow; "permit me, madam. They are very superior candles, I assure you; I paid ten cents apiece for them;" and he left them all staring at the candles like so many altar boys.—*Northwestern Christian Advocate.*

## The Quiet Hour.

### Shut In.

Shut in, shut in from the ceaseless din  
Of the restless world, and its want and  
sin;

Shut in from its turmoil, care and strife  
And all the wearisome round of life.

Shut in with the tears that are spent in  
vain,

With the dull companionship of pain;  
Shut in with the changeless days and  
hours,  
And the bitter knowledge of failing  
powers.

Shut in with the dreams of days gone by,  
With buried joys that were born to die;  
Shut in with the hopes that have lost their  
zest,  
And leave but a longing after rest.

Shut in with a trio of angels sweet,  
With Patience and Grace all pain to meet,  
With Faith that can suffer and stand and  
wait,  
And lean on promises strong and great.

Shut in with Christ, oh, wonderful  
thought!  
Shut in with the peace these sufferings  
bought!

Shut in with the love that yields the rod!  
Oh, company blest! shut in with God.

—*Author Unknown.*

### Must Have All.

The electrician cannot charge your body  
with electricity while a single thread con-  
nects you with the ground, and breaks the  
completeness of your insulation. The  
Lord Jesus cannot fully save you while  
there is one point of controversy between  
you and Him. Let Him have that one last  
thing, the last barrier and film to a life of  
blessedness, and glory will come, filling  
your soul.—*Rev. F. B. Meyer.*

### The Sensitiveness of Jesus.

Perhaps unconsciously we are apt to  
assume that our divine Lord from His ex-  
alted state, and the myriad vast concerns  
of creation, government, redemption,  
would not notice such trifling matters as  
little acts of courtesy and gratitude on the  
part of men. That he is "kind to the un-  
thankful" may suggest more than his  
generosity, namely, that he is above the  
notice of such things.

That nothing could be further from the  
truth than this assumption of divine insen-  
sibility we find throughout the whole  
gospel story. When He allowed the  
Pharisee to patronize Him and thrust  
Him in the awkward position of a neg-  
lected guest, the dignity of His bearing  
accentuates His recital of the slight offered  
Him, "I entered thine house, thou

gavest me no water for my feet, no kiss,  
no anointing." But the cold tones melt  
in tenderness as He enumerates the  
efforts of the outcast woman to supply  
the courtesy.

Nothing could be finer than the smothered  
sigh that escaped Him as nine out of  
the ten lepers cleansed were so engrossed  
with the miracle of their restoration as to  
forget to return with thanksgiving. Who  
would have thought He was so sensitive!  
Why not! It is that very sensitiveness  
that reveals to us how dear we are to  
Him. Did he not care for us our  
heedlessness would not wound Him  
so acutely. We cannot fail to find it  
a searching study to go through the  
Gospels, carefully noting the many evi-  
dences of the sensitiveness of Jesus. And  
then we must pause and read from the  
inner monitor the parallel record of our  
own conduct. It must spur us on to kneel  
at His feet with our spikenard and our  
tears, sure that it will not pass unnoticed.

### God's Best Gifts.

God's best gifts often come to us under  
such disguises that we fail to recognize  
them as gifts, but only look upon them as  
misfortunes. A disappointment, a sorrow,  
a trial, a cross, a temptation, a withholding  
of some much desired object, are very  
often the best gifts that God can possibly  
give us. His will is to perfect us in  
Him, to impart to us His nature and He  
will accomplish His purposes in the best  
way for us. If when the disappointment  
or trial or temptation comes we realize  
that in this God is answering our prayer to  
give us His best gifts, what peace, what  
fulness of joy, what delight we will find  
in following the paths that cross our  
wills. May we covet earnestly the best  
things from God, but desire just as earnestly  
to receive them in His way.—*Emily  
Gardiner, Woodstock, Ont.*

### The Diamond Rule.

A rule better than the Golden Rule?  
Yes, one of as much more value than that  
as diamonds are more precious than gold.  
Apply the Golden Rule to the "greatest  
thing in the world"—love. How would  
it read! "Love others as you would have  
them love you." How would the Diamond  
Rule read? Let us take it from the lips  
of Christ: "I would that ye love one  
another as I have loved you."

Here is a new standard, a diamond  
standard, for loving. Our highest concep-  
tion of the love of others for us, according  
to the Golden Rule, would be equal value  
to that which we feel for ourselves. But,  
after all, how imperfect, how inadequate,  
how blind and limited, is the love of any  
one for himself! One might wish for  
himself a thousand good things, and after  
he had received them all discover that his  
best and most enduring good had not been  
promoted. So human beneficence as a  
measure for mutual human love is very  
narrow and inadequate. We should love  
one another in a deeper and wiser way  
than that. The Golden Rule of love is  
only the human way of loving. The  
Diamond Rule of love is the divine way of

loving. "As I have loved you"—if we  
could only realize that love in its fullness!  
But we can realize it to some extent, at  
least—enough to make our imperfect pat-  
tern after the divine love better, far  
better, than our perfect realization of  
human love in return for human love.

To love one another as Christ has loved  
us—what large, sacrificial, far-reaching,  
discerning, discriminating love were that!  
Not a love of mutual indulgences, but of  
tenderest sympathy and most helpful  
ministration. Not a love all of prom-  
ises and gifts, but of profound and gra-  
cious interpretation and wise withhold-  
ing. Not a love of sight so much as a  
love of insight—the deep love, the heart  
of love, the love that was in the begin-  
ning. Ah! this Diamond Rule of love—  
how much better and more precious than  
the Golden! Is it not worth while for  
us to try to love one another more after  
the fashion of Christ's love for us?—  
*Zion's Herald.*

### Pleasing Christ.

Do we thoroughly believe in a living,  
omnipotent, omnipresent Christ, who is a  
real Presence to all His people, very near  
to each one of them, and pleased or dis-  
pleased with every act? If so, the pleas-  
ing of Christ becomes the most important  
matter that we have on hand. As He  
did always those things that pleased the  
Father, so we may and should do always  
those things that please the Saviour. Our  
discipleship has no sweeter joy, no  
higher ambition than this. Things little,  
as well as things large, may be "done  
unto the Lord," in communion with Him,  
and with a special purpose to win His  
approbation. Since we owe Him every-  
thing, personal gratitude should lead us  
to serve Him in everything. And love, if  
it be genuine, will be satisfied with  
nothing else. One of the best guides in  
perplexity is the inquiry, "Will this,  
which I think of doing, please Christ?"  
for as a rule we can tell, if we have been  
diligent students of His life on earth,  
and have drunk deep of His Spirit, what  
course would win His "well done" here  
and now. And how comforting the  
reflection that we can do more for this  
Friend than for any other, even as He  
has done more for us! For many of our  
earthly friends we seem unable to do  
much; we are separated from them by  
distance or by circumstances; they are  
in no special need of our aid; we can  
hardly even tell them of our love. But  
it is different with Christ. He is always  
with us, in the person of some ailing one;  
He prizes the cup of cold water given to  
the thirsty in His name; we can go to  
His bedside in sickness; we can bring  
Him many presents; we can live for Him.  
No life is so well worth while.—*Rev.  
James Mudge, D.D.*

Prayer pulls the rope below and the  
great bell rings above in the ears of God.  
Some scarcely stir the bell, for they pray  
so languidly; others give an occasional  
pluck at the rope; but he who wins with  
heaven is the man who grasps the rope  
boldly and pulls continuously with all his  
might.—*Spurgeon.*

## Hints for Workers.

### The Time is Short.

The time is short.  
If thou wouldst work for God, it must be now.  
If thou wouldst win the garlands for thy brow,  
Redeem the time.

I sometimes feel the thread of life is slender,  
And soon with me the labor will be wrought;  
Then grows my heart to other hearts more tender;  
The time is short.

—Horatius Bonar.

**Never Mind.**—Dr. Maclaren says: Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issue of your toils. You are working for eternity. If you cannot see the results in the hot working day, the cool evening hours are drawing near when you may rest from your labors, and then they will follow you.

**By Rule.**—A good many people are in the habit of speaking contemptuously of that which is done according to rule. These invariably object to the Endeavor Society. They believe in a religion that is natural, and not one that binds one to fixed times and places. One would imagine, to hear them talk, that to be natural means to be haphazard. Nature seems to do things by rule: hence we have cherries in June instead of in October, and harvest in midsummer instead of in March. The natural religion is that which brings forth its fruit in its season.—*The Lookout.*

**To Help Others.**—If you have had an extraordinary measure of tribulation you should be peculiarly prepared to comfort others; not by parading your griefs and crosses, but by bearing them in such a way that your whole character shall be a comfort and blessing to those about you. Those who have greatly suffered and have been comforted of God are rich in sympathy and courage, two things of which men are in constant need. You cannot abound in sympathy and courage without unconsciously imparting them to others. They will realize your sympathy and will be strengthened by your courage.—*North-ern Christian Advocate.*

**A Hint From Dickens.**—Those who have read "Nicholas Nickleby" will remember the school at Dotheboys Hall, and its master, Mr. Squeers. Mr. Squeers' method of instruction, it will be recollected, was to connect thought with action. "Spell 'horse.' H-o-r-s-e. That's right. Now, go out and rub him down!" Or, "Spell 'clean.' C-l-e-a-n. Now you take and clean the winder, and then you'll not forget it!"  
Mr. Squeers' other methods with his

pupils were such that his system, as a whole, was deplorable in its results. But in this one respect he had perceived a great truth about young minds—that to know a thing should be to put it into use. Education, if it teaches us only to think and dream, instead of to do, is a flat failure. The young man who can spell d-u-t-y, and then do it, is better educated than one who can translate Greek into English at sight, but fails to translate thought into practical, useful action for himself and others.

"The end of man," says Carlyle, "is an action, not a thought." Knowledge is power only as it transmutes itself in act. The true thinker sets things moving, and leaves behind him something accomplished, something added to the world's stock. And physiologists tell us that a "barren impulse," a useful thought never put into deed, recoils on the mind, and weakens it by just so much; while every active impulse of good, carried out, reacts for strength and sanity. Dickens has given us, laughingly, a valuable hint. We will do well to take it.

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**Improve the Time.**—Time is fleeting. It is uncertain. It is like a vapor that appeareth and then vanishes away. Time is short. While these statements are all true, at the same time the injunction given is very important. We can improve our time. Do it to our great advantage here and hereafter. Few, comparatively speaking, place a proper estimate on the value of time. The one who

is deeply interested in the use and appropriation of the golden moments of life, so that they may redound to their present and eternal welfare, is inspired by the highest wisdom known. Time is valuable; it is precious. "Let us so number our days that we may apply our hearts unto wisdom." Habits of industry in the use of time should be cultivated. Often we allow habits of carelessness to develop and much precious time is allowed to run to waste. The amount of time wasted in idle conversation is simply amazing. To idle away the precious moments that our heavenly father gives us is very wrong. No man has ever reached the high plane of scholarship without the cultivation of studious habits. And these habits are conditioned on the proper use of time. We do not mean that such people do not have times of relaxation from study, for this is absolutely necessary. And this diversion of the mind is placing the right value on the improvement of time. Time which is allowed to pass without improvement is gone for ever. We may beckon to the future, but cannot call back the past. How striking are the words of Dr. Young:

"The bell strikes one—we take no note of time,

But from his loss :—to give it then a tongue  
Is wise in man. As, if an angel spoke,  
I feel the solemn sound; if heard aright,  
It is the knell of my departed hours."

Reader, be more careful of your time. Do not let the blessed moments of life pass without a proper estimate by you of their importance.—*Baltimore Methodist.*

## Prominent League Workers.

### MR. LOCKBURN B. SCOTT.



LOCKBURN B. SCOTT is a son of Rev. W. L. Scott, now a superannuated member of the Montreal Conference. He was educated at Peterboro' Collegiate Institute and Victoria University. After leaving the University, while taking a course in Eastman's National Business College, Poughkeepsie, N.Y., he received an urgent call to the ministry of the Methodist Episcopal Church, and spent eight years very

successfully in the pastorate. In 1883 he was most happily united in marriage to Miss Hattie Gullett, of Cobourg, sister to Mr. Geo. Gullett, M.P. Prolonged and severe nervous prostration, following typhoid fever, necessitated retirement from the ministry, and in 1890 he returned to Canada, entering upon journalistic work in Toronto, frequently occupying the pulpits of churches in the city and vicinity. In the fall of 1891 he accepted a position in the Government service at Ottawa, and has been since 1893 on the staff of the House of Commons. Shortly after locating in Ottawa, he became actively connected with the Sunday-school and Epworth League of Dominion Methodist Church, of which he became a local preacher, when it became evident that a return to the ministry would not be warranted by his health. For three years he was superintendent of the Sunday-school, but found the strain too heavy for his strength, and is at present its treasurer. At the organization of the Epworth League of the Montreal Conference in February, 1895, he was chosen secretary-treasurer, an office held continuously since. For the last two years he has also been secretary of the Ottawa District League, of which, for two years, he was President.

It seems scarcely fair to impose this double duty upon him, but Mr. Scott has rare talents for such a position. His work is done systematically and thoroughly that it has been thought wise to keep him in this important office.



## Practical Plans.

### The Mission of Flowers.

BY MISS PATTERSON, MIDLAND, ONT.

In the spring of 1869 Miss Helen W. Tinkham, of Boston, was spending a few days in the country, rejoicing in the flowers that burst into bloom under the magical breath of April. Upon returning to Boston she noticed with what wistful eyes the children playing about the railroad station viewed the flowers, and how eagerly they accepted those she offered them. This incident led her to urge the church-going people to co-operate with her in collecting and distributing flowers. A meeting was held and the work soon started. Boston is, therefore, the birth-place of flower missions, a form of charity which has extended to every section of that country and across the Atlantic. In the last quarter of a century the work and field of these missions have been greatly amplified. Now not only are flowers distributed amongst the poor of our cities, and inmates of hospitals and other institutions for the care of the sick and decrepit, but fruit, milk, ice and other such summer requisites are supplied. It always grieves me sorely when I receive in reply to some of my letters the statement, "We have no scope for flower mission work in our town," or perhaps it is, "We have taken up too many departments already."

It has been said of the true flower mission superintendent that it is "she who doeth little kindnesses which most would leave undone," and nothing I think could have expressed it better than those two lines. To my mind it is a very singular town or village where there are not some lonely hearts to cherish, and some sad ones to comfort. Don't confine your work just to distributing flowers; by all means take flowers whenever you can, and wherever you see an opportunity of doing good, but if there are no flowers, give to them the small pleasures of life. It is the small things after all that count. Don't wait until your friends are dead to speak of your love for them; take the alabaster box in which is hidden all joy and sweetness and give of its treasures while your friends are still with you, instead of keeping it sealed up till they are dead. Give them flowers every day, if no other sort than flowers of pleasant deeds and loving kindnesses. Any stranger can send in a wreath of roses when one is dead, but it is only the close companion who can give the flowers of thoughtfulness and kindness. Don't fret because the bouquet may be small. I never see a huge bunch of flowers, and especially when flowers are scarce, without thinking that if it were only divided into three and given away that its owner would have a joy that the large bunch never could have given her. Oh! what opportunities we are losing of service for God in the humanity which surrounds us. We read the story of Christ performing the miracle of breaking the bread, but we

do not see what miracles we might perform every day if we would only share what we have with others.

There are a great many people who are longing for some grand sphere in which to serve God. They admire Luther at the Diet of Worms, and Paul making Felix tremble, and they only wish they had some grand occasion in which to preach righteousness, temperance and judgment to come, but if one is not faithful in an insignificant sphere, he will not be faithful in a resounding sphere. The fact is, we are all placed in just the position in which we can most grandly serve God, and we ought not to be chiefly thoughtful about some sphere of usefulness which we may after a while gain, but the one important question with you and me should be, "Lord, what wilt thou have me to do," and to do it. How little it costs, if we give it a thought,

To make happy some heart each day  
Just one kind word or a tender smile,  
As we go on our daily way;  
Perchance a look will suffice to clear  
A cloud from a neighbor's face,  
And the press of a hand in sympathy  
A sorrowful tear efface.  
One walks in sunlight, another goes  
All weary in the shade;  
One treads a path that is clear and smooth,  
Another must pray for aid.  
It costs so little I wonder why  
We give it so little thought,  
A smile—kind words—a glance—a touch—  
What magic with them is wrought.

The one true basis for our flower mission work must be love for God and one another. There is not one of us who does not want to be loved.

Now-a-days I sometimes think that we are too busy to be kind and really useful. We hear so much of making every minute count and having all our activities planned systematically, that there is no place left for small kindnesses. We go to see the sick and relieve the poor, but for the everyday neighbor who, as far as we can see, hasn't fallen by the way, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world. The old-fashioned exchange of garden flowers over the back fence and the friendly chat about domestic affairs helped to brighten weary days and brought more cheer than many a sermon. Last of all, I urge upon you the importance of the Scripture text. If I only had time, what stories I might tell you of the good that has been accomplished by the sending of God's message with the flowers and other gifts. You know God has said, "My word shall not return unto me void, but shall accomplish that which I please."

If they to whom God gives fair gardens knew  
The happy solace which sweet flowers bestow,  
Where pain depresses and where friends are few  
To cheer the heart in weariness and woe.

If they could see the smile which dries the tear,  
The new light glistening in the languid eyes,  
The thin white hand, which clasps the gift so dear,

With words of welcome, and of glad surprise.

I pray to you whom God gives gardens, lend  
This happy solace which the flowers bestow,  
Where pain oppresses and where few befriended,  
To cheer their suffering and to soothe their woe.

Nor failure, but low aim, is crime.—  
*James Russell Lowell.*

## On Taking Part.

The Interior, in a recent number, contained the following capital hints:

Five foolish things. It is foolish—

1. To neglect looking at the subject until the hour of meeting. Politicians never win votes nor business men make bargains in that way. A river pilot generally knows what is before him, and you ought to do the same.

2. To put off saying what you have in mind. Give it while it is fresh. Let it out while it glows.

3. To keep your mental distance and criticize the efforts of others. Remember your own weakness.

4. To feel that every slip you make will be noticed. In the first place, it may never be thought of as you think of it; and, in the second place, most people are kindly disposed toward a trial of strength.

Five wise things. It is wise—

1. To be constantly in the spirit of prayer. Cornelius was "a devout man, one who prayed to God always." The talk with God all the week will make it easy to speak for him in public.

2. To prepare thoughtfully on the subject in hand. Whatever may come on short notice, it is reasonable to suppose that larger acquaintance with the subject will bring out more and better thoughts. The heard must be interested as well as the heart.

3. To venture something. No one knows what he will do until he has attempted it. You can do no worse than fail, and there is the possibility of doing something. Speculators take great risks; why not take risks for God?

4. To pray for help for the effort about to be made.

5. To feel that God can bless the humblest effort. Be full of His truth; rise with full confidence in Him; speak as if God had commissioned you, and leave results with Him.

## Lookout Work.

The following practical suggestions for members of the Lookout Committee appointed to do special visiting in a certain district, were made by the President of the St. James' Church League, Montreal:

1. Make yourself thoroughly familiar with the territory of our district.

2. Secure helpers to assist in visiting.

3. Make the acquaintance of the Church representative who is working in your district.

4. Do not try to rush the visitation; go carefully and thoroughly.

5. Go as a visitor from our League, but also come away a friend of the person visited.

6. Remember the other departments of our Church work.

7. Make the work a matter of prayer.

8. Keep a systematic record on the printed form of the work you accomplish.

9. Don't be afraid to visit those whom you think ought to be called upon, whose names, if in your district, are not on your list.

10. If you find cases needing pastoral visitation, as in case of sickness, see or telephone the pastor immediately.

The Canadian . . .

## Epworth Era

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

Published Monthly at TORONTO, ONT.

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

**SUBSCRIPTION PRICE**, 50 cts., per year, payable in advance. For every five subscriptions received, one free copy of the paper will be sent.

**RECEIPTS** should be sent direct to the office of publication addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or REV. S. F. HURDIS, Methodist Book Room, Halifax, N.S.

**DISCONTINUES**.—The date when the subscription expires is shown by the label. The paper will be stopped unless the subscription is renewed.

**ALL ORDERS** for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

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

### Editorial.

#### About Our Paper.

This number completes the third year of our history as a League paper. There is reason to feel gratified with the success which has attended the enterprise, as building up a subscription list is always a matter of time and effort. One of our greatest difficulties has been to secure renewals at the close of the year. Many persons who declare that they appreciate the paper greatly allow their subscription to lapse, simply through neglect. They wait for some League officer to call upon them, and because no one comes they forget or do not take the trouble to forward their subscriptions, and so their names are removed from the mailing list.

We would appeal to our readers not to allow this to happen this year. As soon as the December number has been received, send forward your half dollar for 1902 so that there may be no break in the receipt of the paper. We expect to make the ERA better than ever during the coming year, and have some special issues in mind which will alone be worth more than the subscription price for the year. We do not want to lose a single reader.

#### A Splendid Tribute.

It was at the funeral of Mr. W. E. H. Massey. The pulpit and altar rail were buried out of sight by the floral offerings. Representatives from the Board of Trade, and many other leading business institutions were present to show their respect for the departed. Nearly all the Methodist ministers of the city were there, besides several from other denominations. The church was crowded, while hundreds were unable to find admission. The finest tribute of all, however, to Mr. Massey was the attendance of the "Bible League," consisting of thirty or forty young men who were given prominent seats in the

centre of the church. For a number of years Mr. Massey met these young men every Sunday afternoon for the study of God's Word, and had also fitted up a room in his own home for their social enjoyment, where they met once a week.

In this way he had influenced for good many young lives and inspired them with noble ambitions. If more of our laymen of wealth and standing in the community would copy this example there would not be so much talk about young men being alienated from the Church.

#### An Honest Apple Grower.

The editor of this paper has been buying apples for a number of years and never yet purchased a barrel of this delicious fruit in which the sample on the top was not immeasurably superior in quality to what was found in the interior. He was just about concluding that the man who could pack a barrel of apples honestly had no existence when his eyes rested upon this item in an Eastern paper.

"A Nova Scotia apple grower puts the following statement on every barrel of apples he sends out: Notice—I hereby guarantee the contents of this package to be the same from head to head and to be fairly represented by the face end, and I further authorize my consignees to refund the money paid for fruit of my packing which is proved not to be according to brand. Injury in transit only excepted."

We do not know who this man is, but he is surely a "rara avis," and we would like very much to make his acquaintance. From a purely business point of view he is acting to his own advantage, for his goods will certainly be in demand when it becomes known that he deals fairly with his customers. It pays to be thoroughly honest, apart altogether from the satisfaction it gives one's conscience.

#### By All Means, Announce.

A London correspondent in the *Presbyterian Review* says:

"It is noticeable and gratifying that a few of the city churches abstain from special announcement of subjects, and the weekly advertisement is simply a statement of the hours of public worship, and the name of the one who is to conduct them. This is as it should be. The majority however announce subjects, and in one or two cases there is a manifest desire to draw people by appeals to mere curiosity."

We beg to differ from this good brother. There are undoubtedly multitudes of people in every community who care little for the Church or its services, and if these can be interested and led to attend, even though the motive be only curiosity, it is a good thing. The sermon will not do much good to the man who is a mile away from the place where it is delivered. Many Christians have such hide-bound notions about the propriety and dignity of church services that they would rather see the masses on the street, than attracted to the house of God by any unusual method. Of course the church should not be turned into a theatre, nor must the preacher make a buffoon of himself, but there should be sanctified enterprise in carrying on God's work.

Our services should be made as entertaining as possible, while keeping in mind the great object of our gathering together. If an interesting subject is to be discussed in church or League, by all means announce it, and thereby reach and influence as many of the people as possible. We should, however, carefully guard against anything coarse or low. Every thing should tend to the salvation of souls and the development of character.

#### Bible Study in the League.

At the recent Convention of the Toronto Conference League, considerable attention was paid to the subject of Bible Study, and the various Young People's Societies of the Conference were recommended to join with the Leagues of Toronto city in the scheme of Bible study which they have adopted.

Some time ago Prof. McLaughlin, of Victoria University, at the request of the Toronto Methodist Young People's Union, prepared an outline for study of the Old Testament Prophets, which the Leagues of the city have taken up with great interest and profit. This, it should be understood, is something entirely different from the devotional study of the Scriptures as conducted in the weekly League prayer meeting, by the use of the regular topics. This plan is under the auspices of the Literary Department, and is intended to stimulate our young people to gain some knowledge of the Bible as a book, and not to be satisfied with a mere acquaintance with detached portions.

Prof. McLaughlin's pamphlet can be secured at the Methodist Book Room for five cents a copy. We trust that many Leagues will give their attention to this work during the coming winter.

#### It's no Secret. It's System.

An active layman belonging to one of the city churches in the Hamilton Conference was recently telling, in a sympathetic way, of the necessitous appeal for money that had been made a short time before on the congregation of which he is a member in behalf of a debt-burdened church in another town. The appeal had been cordially received, in his judgment, and was met by a very substantial offering. When, upon enquiry, he named the amount that had been given no exception could be taken to the soundness of his judgment.

But the well-known reputation of the church in question for large and generous giving called forth the remark which, while it lacked enthusiasm, was not unappreciative: "Well, that is to be expected from your church." Whereupon the zealous layman responded quickly—almost warmly: "I do not see why. We have no wealth in our church of any account. There is not a man among us who may justly be said to be wealthy. We have some who are fairly well to do but the most of our people are simply working people earning average wages."

Such an earnest disclaimer coming from him against the insinuation that the ability of his church was the measure of its generosity aroused the truth-seeking

query: "How do you account for it then? What is the secret of your large givings as a people?" "It's no secret. It's system," was the prompt reply. "Our people are systematic and proportionate givers. The man, therefore, who comes before our people with a good case cannot fail to get a hearing and a response."

Why cannot other churches follow an example so Christian in its method, so satisfactory in its working, so happy in its results? Epworth Leaguers, let us lead the way. S.

### Modern Fiction.

"Of making many books there shall be no end," said the wise man of the Bible. We see the fulfilment of this prophecy in the present time. It is simply bewildering to attempt to even keep in one's mind the names of the volumes that are pouring from the press every week. The surprising thing about it is that so much of what is printed finds a ready sale. Publishers are not philanthropists and do not do their work without a pretty fair prospect of financial gain. As compared with twenty years ago, the sales of books-to-day are so enormous that we are apt to hastily conclude that the literature of this age is superior to that of former times. A very little examination and comparison, however, will be sufficient to satisfy any candid person that this is not the case. The modern book is better advertised. This is the real explanation of the wonderful success of such works as "The Christ," "Eben Holden," "The David Harum," etc.

If Sir Walter Scott's books had been boomed and advertised as these ephemeral productions have been, who doubts that they would have far out-sold them?

The least encouraging feature about this avalanche of books is the fact that so large a proportion of the publications are novels. Looking at a bookstore window on a prominent Toronto street the other day, where there were about fifty new volumes displayed, we noticed that there seemed to be absolutely nothing but fiction in the whole collection. At last our eye caught the word *PHILOSOPHY* on the back of a red covered book. We were mentally giving the bookseller credit for putting at least one solid book into his window, when a second look showed that the full name of the book was "Mr. Dooley's Philosophy," and it appeared to be very much at home among its associates.

A few of these modern novels are worth reading, but those whose time for reading is limited must exercise great care in selection, or much time will be wasted.

We regret very much to learn of the serious illness of Rev. J. F. Berry, D.D., Secretary-Editor of the Epworth League in the Methodist Episcopal Church, but rejoice that he is on the way to recovery. He has been granted release from all official duty for six months. We hope that he will soon be fully restored, as he is too valuable a man to lose from the ranks.

The entire expense of the Epworth League across the line is borne by the Book Rooms. In Canada the general work of the League has been self-sustaining from the very first.

The January EPWORTH ERA will be a "Tennyson number," which we expect will be one of the best papers we have ever issued. Make sure of getting it by at once renewing your subscription for 1902.

One of the best speakers at a recent convention was a "Mr. Bear." The most striking thing about his speech was the characteristic manner in which he *hugged his subject*. This is something that all convention speakers do not do.

The missionary pages have been crowded out of this issue and also of the November issue, by District Convention reports, but we intend to continue this department during the coming year, and make it more interesting than ever. The illustrated sketches of "Great Missionaries" will be recommenced in the January number.

It is not because the editor does not know how to write long editorials that the articles on these pages are so brief. He could produce long, prosy, dry-as-dust editorials quite easily, but what would be the use? Nobody would read them. Our policy in the future, will be, as in the past, to reach the point as quickly as possible, and then quit.

It is the general opinion of those best qualified to know that the District Epworth League Conventions were never better than they have been this fall. They have been marked by good attendance, fine addresses, practical discussions, and an earnest spiritual tone that bodes well for the future of our organization. Those who have hastily concluded that the Epworth League is in a decadent state because it has lost somewhat in membership, are laboring under a great mistake. It was never so much alive as it is to-day.

The Committee appointed by the Presbyterian General Assembly of Canada to consider the work of the Young People's Societies makes the following reply to those who think that the Christian Endeavor Society is too religious in its tone: "Any organization which is not distinctively religious and Christian in its aim, and which does not call the young people to service and testimony for Christ cannot be of sufficient interest to hold the young people together permanently, or be of real value to the congregation." Methodists everywhere will say "Amen" to this.

The City Engineer of Toronto has been making some investigations with the waterworks system which show that more than one-third of the water pumped into the mains has been wasted through leaks in the pipes. If a similar enquiry could be made into the business affairs of

the Church, doubtless considerable loss through bad management would be shown. It is absolutely certain that there is much waste of energy in the way that some of our work is done. How to conserve our forces and use them to the best advantage, is a question of great importance.

The editor of this paper had the privilege, recently, of taking part in a unique and beautiful service in the Centenary Church, Hamilton, when on Sunday afternoon, at the close of the regular Sunday-school session, nearly the entire school went into the church and partook of the Lord's Supper. There were nine teachers who had all their scholars with them taking part in the solemn service. We judge that the pastor and people of this church are paying great attention to the children and young people, as most of our churches are doing. It is an encouraging sign.

SEVERAL Presbyterian ministers have recently celebrated the completion of very long pastorates. In Toronto Rev. Dr. Milligan has been pastor of one church for twenty-five years, and the probabilities are that he will remain for another quarter of a century. Such a pastorate would not be possible in Methodism, not merely because of the limitations of the itinerancy, but on account of the restlessness that prevails among Methodists and which prompts them to desire a change. Our people are probably more exacting in their demands upon their preachers than any of the other denominations.

The editors of our daily papers do not seem to have a right idea of proportion in making up their columns. On a recent Monday morning the *Toronto Globe*, one of the dearest and best papers in the world, had a whole page of seven closely printed columns devoted to sporting news and not a single word concerning the churches or their work. On the previous Sunday, anniversary sermons of more than ordinary interest had been preached in several of the churches, but none of these were deemed worthy of a single line. The newspapers should recognize the fact that a large section of their readers are intensely interested in the Church and its work, and do not care a straw which clubs won at football. We would not advocate that no sporting news be given, but the space allotted to it should be curtailed by at least one half.

### Methodist Chat.

The Methodist churches of the United States are said to be worth \$134,000,000.

According to statistics compiled by Dr. Daniel Doehner, world-wide Methodism has 47,041 ministers and 7,833,456 members.

It is said that the Methodist Episcopal Church will erect at least a dozen churches in the Philippines during the year.

trustees are busy arranging for the dedication of the same."

The Methodists of Harbor Grace, Newfoundland, are erecting a school hall as a monument to the memory of Rev. Lawrence Coughlan, who established Methodism in that town one hundred and thirty-six years ago, and who, they claim, was the first Methodist preacher on this side of the Atlantic.

In Edinburgh, Scotland, on October 17, the new building of the Methodist Mission was opened—one of the most remarkable events in the history of the Wesleyan Church during the present generation. It is a magnificent stone building, with the first floor used for business, and the upper floors as a Mission Hall, which The Methodist Recorder says is "at once a noble church and the finest and most beautiful Mission Hall yet produced in Methodism." The cost of building, site, and equipment is about \$260,000. The leader of the movement in Edinburgh, the soul of it, the pastor and shepherd of the flock, is Rev. George Jackson, B.A., whose very successful twelve years' labor in Edinburgh has culminated in the erection of this Mission Hall. He is a comparatively young man. He is a thoughtful, fresh, and forceful preacher, with a passion for soul-saving, and with the divine art of leading men to Jesus Christ as Saviour and Lord.

### Literary Lines.

The United States has over 20,000 newspapers and magazines. Eighty years ago it had 200.

James Russell Lowell declared that the autobiography of Peter Cartwright was the most genuinely American book ever written.

It has been estimated that the British people spend from \$10,000,000 to \$15,000,000 annually in the purchase of books, exclusive of magazines and newspapers.

Perhaps the best-known cradle song in English-speaking countries is Lucy Larcom's "Rock-a-bye, Baby, on the Tree-top," though Eugene Field's child verses and the songs of Robert Louis Stevenson are likely to be as generally adopted by another generation.

Dr. Du Bose, Secretary of the Epworth League in the M. E. Church, South, says: "Dr. Newton's 'Japan: Country, Court, and People,' has been placed in the next Reading Course of the Epworth League in Canada. A rare treat awaits our young Canadian friends."

Amidst all the clamor and trumpeting of new books, a novel which has become a standard work quietly continues building a record of sales which is difficult to equal. We refer to Lew Wallace's "Ben Hur." The publishers of this remarkable story have sold nearly 725,000 copies up to this time.

Just think of it! You can get "The Popular History of Methodism," by John Telford, B.A., at the Methodist Book Room, for five cents. It is a paper-covered book of 65 pages, and contains very much valuable information. There need be no excuse for ignorance about Wesley. Telford's "History of Methodism" can be secured at the same price.

A notable achievement in book-making was the printing and binding in a single week, of 70,000 copies of Evangelist E. P. Hammond's book on the "Conversion of Children," and the distribution of 60,000 copies to the ministers and Sunday-school superintendents of the United States and Canada. This was done by the Fleming H. Revell Company, through its Chicago House, and at the special instance of a lawyer of New York City.

How to teach the Bible to the youngest children is a problem that has vexed many a mother as well as the Sunday-school teacher. Mrs. Margaret J. Cushman Haven has solved it in "Bible Lessons for Little Beginners," the first year of a two-years' course, to be published soon by the Fleming H. Revell Company. Mrs. Haven has had long experience and seems to know intuitively just what the little folk can best understand.

ARE you looking for a Christmas present for a young person? What could be more suitable than a set of the EPWORTH LEAGUE READING COURSE, which can be secured for \$1.50, postpaid, from the Methodist Book Room? The three beautiful volumes will make three very handsome presents.

A Japanese translation of Professor Ely's "Socialism and Social Reform" appeared in September of this year. It was translated by Mr. Kiyoshi Kawakami, a Japanese gentleman who is now pursuing advanced work in politics and economics in the University of Iowa. "Pushing to the Front," by O. S. Marden, has been adopted in many government schools in Japan as a regular text-book.

### Leaguets.

At the fourth All-India Epworth League Convention, held recently at Poona, encouraging gains were reported, in some cases with growth of over fifty per cent. since the last meeting.

I give it as the result of much experience and observation as an under-shepherd of the flock of Christ that there are unlimited possibilities for good in the Epworth League.—H. P. Myers.

If we were called upon to state what we consider the greatest need of the Epworth League, we should say its greatest need is piety, a deep, earnest devotion to duty and to God.—St. Louis Christian Advocate.

The Epworth League must ally itself with the school. It must send more young people to college. It must put better books and religious periodicals in to the homes of our youth, and thus train up a generation of wise and cultured Methodists, who are also full of faith and the Holy Spirit.—S. A. Steele, D.D.

What the Tenth Legion was to the conquering army of Julius Caesar; what the Imperial Guard was to Napoleon the First—the Epworth League is to the Methodist Church.—Bishop McCabe.

Carlyle in one of his milder moods says: "Youth is in more need of models than critics." This is precisely true of our young people's societies. They need the fostering care of the Church. They demand the presence of our ministers at their meetings. Let our pastors and elders attend as often as possible, take part in the regular and business meetings, and show their interest in the young people at their work as opportunity affords.—Rev. Marcus Scott, B.A.

The distinctive work of the Epworth League, then, as a training-school is to develop those interests which pertain to eternal life, all others are subsidiary. Young people are to be trained here so that they may become skilled workmen for the Master. They should be taught the history, discipline, and doctrine of their Church. All the departmental work of the Church should be subjects of instruction. Their interest in these departments should be educated. Above all, they should be trained in matters spiritual, so that they shall incorporate the spirit of their Lord and thus, attaining a Christly spirit, they shall win souls for the kingdom.—Jas. E. Dickie.

### Prominent People.

Lord Kitchener is now in his fifty-second year. His military service is one of thirty years.

Mr. Marconi, of "wireless telegraphy" fame, is resident in London, and is to be seen piloting a bike through its crowded streets.

It is said that the inventions of one man, Mr. Edison, gives support to working men and their dependents to the number of a million souls.

President Roosevelt's favorite hymn is—"Onward, Christian Soldiers," as might be expected from his strenuous life, but "How firm a foundation."

The Emperor of Japan is a poet. According to Baron Takasaki, scarcely an evening passes that he does not compose from twenty-seven to thirty of the thirty-one syllabled couplets called "wa-ka." In nine years he has written 37,000.

Rev. Courtland Meyers, D.D., author of "Making a Life," one of the books in this year's Reading Course, is pastor of the Baptist Temple, Brooklyn, the largest church in the city. It has seats for 2,300 persons, and is overcrowded, especially at the evening services.

Upon his return from the trip abroad, the heir-apparent to the British throne, by imperial decree, became Prince of Wales and Earl of Chester. The title of Prince of Wales was originally borne by the native rulers of that territory, who governed as suzerains under the English sovereign. It was at first hereditary, but later it became merged in the crown.

In speaking of the character of Li Hung Chang, the Chinese statesman who has recently passed away, Zion's Herald says: "Judged by Western standards, he was deficient in moral qualities, especially in genuine honesty, truthfulness, and respect for human life. Ministers of other nations never felt quite sure that his representations were truthful, or that he would always keep his promises." The Goderich Signal puts it more bluntly, by declaring that "the death of Li Hung Chang moves from active political and commercial life one of the most unscrupulous rascals that ever lived—bar none." Neither of these characterizations are very flattering.

Queen Wilhelmina deserves great praise for the brave and statesmanlike manner in which she has faced the condition of national affairs in her beloved Holland. In a recent speech from the throne, she suggested a law enforcing a more careful observance of the Sabbath, and a measure which would restrict gambling and drinking, while not infringing upon individual liberty. She also recommended that unfair competition in trade, and the adulteration of foods be combated.

Dr. Frank Crane, the most brilliant of Chicago Methodist pastors, has accepted a call to the pastorate of People's Church, which has its meeting-place in McVicker's Theatre, and of which Dr. Thomas, also once a Methodist, has been pastor for many years. He began his ministry with these cheering words: "I have but one message; it is to preach Jesus. If you ask my creed, it is there—the personal influence of Jesus. If you ask what I have to offer for the good of the city, it is that we need men who shall try to be like Jesus. If you want my views on current topics, there is but one topic current here—the deep need the human soul has for God and the satisfaction of that need in Jesus."

The Rev. F. B. Meyer has announced his resignation of his pastorate in London, to take effect next September. It is nine years since he succeeded Newman Hall at Surrey Chapel, since known as Christ Church, Westminster, and during that time he has borne the burden of a large church, has visited many lands in response to earnest calls, and has published a marvelous number of books. This multiform work proves too heavy a strain upon his physical and nervous strength, and he feels compelled to choose between the different lines. The wider service seems to him most imperative in his demands, and henceforth he is to be long in a peculiar sense to the whole Church of Christ.

### Evangelistic Effort.

The evident demand of the age is not only for consecrated pastors, whose lives shall be entirely given up to religious work, but also for men and women engaged in secular affairs who shall give time and attention to the evangelization of the people who throng around them.—Rev. J. F. Stout.

Cottage prayer-meetings afford an opportunity for the lay worker. They require less formality than a church meeting and are adapted to smaller congregations. Two or three consecrated laymen of good judgment and persistent spirit can capture almost any community by means of cottage meetings.

The hand-to-hand work in arousing the consciences of men has always been successful. Personal work has ever been the most effectual form of Christian work, and if the multiplied thousands of our people engage in this work in this way the vast majority of the citizens of this country will be touched and influenced as never before.—Bishop Joyce.

At a thousand points and in a thousand ways, all along the course of one's life, the power to persuade men for good will be found of more practical value than profound scholarship, brilliant eloquence, or the highest social prominence. The duty of bringing disciples to Christ should be accepted as an obligation binding upon all, everywhere and under all reasonable circumstances.—Bishop Thoburn.

I am almost "cranky" on the subject of personal work. I was reached in that way myself. When I had no intention of becoming a Christian, a godly man persisted in his urgent request for immediate decision, and I finally yielded. Since then nearly 2,000 souls have been

led to Christ under my ministry during twenty years in the pastorate, and nearly all of them have been reached by personal effort.—Rev. W. A. Smith, D.D.

I am sure that in connection with every church in Methodism we can find two persons who are not members of the church for every person who is a member. These persons who are outside of the church may be husbands or brothers or sons or daughters, young people in the Sunday school or persons who simply attend the church services. Either we must bring these personal friends to Christ or they will be lost. We can have literally thousands of souls during the next eighteen months if we will pray earnestly and then work systematically and hopefully for the results.—Rev. J. W. Bashford, D.D.

### Woman's Work.

The sum of \$8,000 was realized at a Deaconess Hospital Fair, recently held in Boston.

The Presbyterian Church in Canada is looking in the direction of establishing the deaconess movement.

A single deaconess went to Seattle, Wash., three years ago to open the work. Ten women now wear the costume in that city. Much regular church work is done, and the largest hospital in the city is under deaconess management.

A deaconess in Boston, who is gifted with a sweet voice, often slips into the Deaconess Hospital, and, standing in the

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hall or on the stairs, sings to the patients. They have given the unseen singer the witty, but beautiful, name of "The Choir Invisible."

An exchange thus calls attention to an interesting phase of woman's work: "The possibilities of women evangelists have yet to be tested in the homeland as well as in foreign missions. If we could only disabuse our minds of wrong notions concerning what we have come to regard as perfunctory evangelism, and give a broader and much simpler meaning to the term, it might be found that thousands upon thousands of anointed women could be employed successfully in taking Christ into darkened homes and neglected communities, where his hallowed name is never heard except in profane connection."

### Temperance Items.

The consumption of lager beer in the United States last year was 1,220,000,000 gallons.

Every prohibition city of California has made a handsome gain in population since the last census. Seven saloon cities suffered losses.

The Church! The Church! How these labor papers and socialist papers do berate the Church. Now, the saloon does more harm to the laboring man, so called, in one day, than the Church in a thousand years. Why not give the Church a rest for a year, and take your glasses upon this abomination of desolation. South Africa was not won by

shooting at butterflies when Boers were around.—Canadian Baptist.

The sailors of the Chicago naval reserve training ship "Dorothea" courteously refused the offer of ten dollars made by Sir Thomas Lipton to be used in drinking his health, requesting instead that Sir Thomas present them each with his autograph picture.

Liquor dealers in Abingdon, Mass., by way of a joke nominated Rev. W. H. Wyman for constable, but they have about come to the conclusion that the joke is on them instead of on the minister. They thought the proffer of such an honor would anger Sir Wyman, but he enlisted the aid of local church people, was triumphantly elected, and now declares that the Sunday and midnight closing ordinances must be rigidly observed.

A company of maniacs cutting, shooting, and killing hundreds of people in Georgia every year would be at once arrested and confined. A band of whiskey-sellers, committing a hundred times more damage to body and soul, are not only allowed to go free, but are under the special protection of the State. Why is this? Simply because the manhood of the State is too feeble to vote against the latter enemy. This is commercial manhood.—Wesleyan Christian Advocate.

E. W. Bok, editor of The Ladies' Home Journal, finds this effective temperance sermon in real life: "Only recently there applied to me, for any position I could offer him, one of the most brilliant editorial writers in the newspaper profession—a man who two years ago easily commanded \$100 for a single editorial in his special field. That man became so unreliable through drink that editors are now afraid of his articles, and, although he can to-day write as forcible editorials as at any time during his life, he sits in a cellar in one of our cities writing newspaper 'wrappers for one dollar a thousand.'"

### Pertinent Paragraphs.

Life is not so short but there is always time enough for courtesy.—Emerson.

Great effort from great motives is the best definition of a happy life.—Channing.

A wide-spreading, hopeful disposition is your only true umbrella in this vale of tears.—T. B. Aldrich.

Remember that there is something to be considered besides pattern, in the fabric of life. There is fibre.

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. Taylor, D.D.

"I have heard a great deal of cant about them; I have scarcely heard a word of cant in them," said Dr. Clark concerning the U. E. prayer-meetings.

There is only one way to be happy, and that is to make somebody else so; and you can't be anybody cross-lots; you have got to go the regular turn-pike road.—Grace L. Duncan.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops. One single sin indulged in makes a hole you could put your head through.—Charles Buxton.

To plough a straight furrow on Monday, or to dust a room well on Tuesday, or to kiss a bumped forehead on Wednesday, is worth more than the most ecstatic thrill under Sunday eloquence.—Mattie D. Babcock, D.D.

Bishop Haygood used to tell in his sarcastic way of a certain preacher who wasted his time on trifles during the week, and then on the morning of his threes in the pulpit on Sunday morning and fairly screamed for "power."



Our Letter Box.

We are anxious to make this page a sort of Round Table Conference, to which all our readers are invited to contribute. Hints and suggestions concerning the work in which we are all interested will be always welcomed. Long contributions cannot, of course, find a place here, but the pith of a great many communications can be presented, together with some concise comments.

One correspondent writes: "Our League lost quite a bit during July and August." The very same mail brought another letter which contained these words: "Our League made steady progress during the summer." Which report do you prefer?

Rev. Dr. Potts sends a postal-card which is cheering to the Editor. He says, "Thanks for the November Era. Very glad that such attention is given to beautiful Whittier. The number is packed with most useful matter for our leaguers, and, indeed, for all."

The illustrations undoubtedly have it, judging from expressions of opinion which reached this office. In our last number we asked whether our readers preferred The Era with pictures or without. The vote is unanimously in favor of the illustrated paper.

"A great deal of the success of our League is due to our pastor, who takes a great interest in our work, and helps in every possible way." This writes the president of a League which has not long been under way. This is just as it ought to be, and as it is in most cases. Would that it could be said of all our ministers!

The president of the Morrisburg League sends one of their new topic cards, which is very attractively gotten up. We notice that they have arranged for an "Absent Members' Evening," which is a very good idea. There is also to be an evening on "Current Events," and another on "Canadian Authors." Subjects of this kind, introduced once in a while, undoubtedly increase the interest and profit.

Dr. A. L. McLachlan, of Carman, Man., reports that the mottoes of their League for the coming year are:

1. More practical Christianity in our lives.
  2. \$150 for missions.
  3. 40 Epworth Eras in our homes.
  4. To be the right hand of our pastor.
- These are excellent resolutions.

"All our committees are down to work," writes the president of one of our Leagues. We are glad to hear it. That is what committees are for. In some cases we fear the committees exist mainly on paper, for they do very little. Please remember, dear leaguer, when you are appointed on a committee, it is that you may have an opportunity of working.

Here is a plan which ought to bear good results. It is supplied by a president, who says, "I have been thinking of calling a meeting of all who have been assigned to take topics, together with the officers and conveners of committees, in order to get them to put forth every effort to have our meetings full of power." A Round Table Conference of this kind, on

"How to make the services interesting and profitable," ought to be very valuable.

A specially attractive Sunday-school Rally Day programme has been forwarded from Coileir street Church, Barrie. On the cover are the words, "Our New Century Watchword—Forward." In one of the inside pages the aims of the school are thus enumerated: "A better organization—A bigger school—A Cradle Roll Department—A Home Department—A Normal Department—a Decision Day." We trust that all these will be realized.

The president of the League at Elmira writes: "We have a League here of 25 members, 20 active and 5 associate. Last year it was just the other way, some 5 active and about 15 associate members, but we had a little revival in our League with the above result." This is the kind of news that we like to receive. We wish that many more of our Leagues could have their membership transformed, and turned upside down in like manner.

"Please send 16 copies of The Canadian Epworth Era to my address, beginning with the December number. Will remit on receipt of account." This is what appeared upon a postal-card which recently came to this office from Ancaster. It is both "short and sweet," and probably means that the League of this place has determined to place The Era into every family represented in its membership. Why do not more Leagues do this and supply their members with Eras just as Sunday-schools order Onwards and Pleasant Hours?

A district literary vice-president writes: "I have been appointed third vice-president of this district, and I believe that it becomes my duty to look after the interests of the Reading Course and Epworth Era. Please send me any information you can in regard to organization of Reading Circles, and also any hints as to the best method of increasing The Era subscription list." This officer has the right conception of his duty, and, better still, evinces a determination to do his best in performing the work assigned him. We wish that all vice-presidents, district and local, would follow his example.

Doubtless much of the opposition to the pledge is due to a misunderstanding of its requirements. A correspondent calls attention to this in the following note: "I have more than once, and in more than one League, heard members say that the active member pledged himself to take part in every meeting of the League, and he neglect to do so was a violation of his obligation. But this is not true. The Pledge actually reads, 'As an active member of the League, I will, except when excusable to my Master, be present at and take part in the meetings of the Department of Christian Endeavor.' There are the young people's prayer-meeting and the monthly consecration meeting. As I understand it, the active member should take part in these services in order to fulfil his pledge, but it is not a violation of the pledge for him not to take part in the other meetings, such as missionary, social, and literary. Kindly let me know if this is a right explanation of the clause?"

Our correspondent is perfectly right. The promise in regard to "taking part" applies only to the devotional services, which are held under the direction of the Christian Endeavor Department. This is so plain that it seems strange that there could have been any misunderstanding concerning it.

There is another thing about the pledge which is very often overlooked. Fre-

quently members say, "It is quite impossible to take part in every prayer-meeting, for it often happens that there is a good reason why I do not wish to speak or pray." That is covered by the clause, "Except when excusable to my Master," which simply means that we are not expected to take part if there is any genuine reason why we should not. It should be remembered, however, that the excuse is not to be offered to the president, or to the society, but to our Master, and it must, therefore, be a good one. The pledge is not nearly so strict in its requirements as many persons think, and careful reading of the pledge would often remove nearly all difficulties and objections.

The following letter has been received from Mr. F. H. Torrington, choir-master of the Metropolitan Church, Toronto:

"It seems to me that through the medium of the Epworth Era, great things could be done for good music in our church. At the last League rally which I attended at the Metropolitan Church, I noticed that, with the exception of Onward, Christian Soldiers, there was not one hymn from our church hymn-book on the programme.

"I am well aware that some contented for the particular style of ephemeral words and music so frequently used in such meetings, and in our Sunday-schools; but I maintain that appropriate words and music, selected from Wesley's hymns and tunes sung to them, could be made to serve the purpose of the League gatherings just as well, and at the same time train thousands of young people to sing the regular church hymns and tunes, and thus vastly improve the congregational singing in our churches.

"I do not think it necessary to take ground against the rhythm and jingle of many of the tunes which are to be found in the books from which they are selected. This objection settles itself on the fact that most of them disappear as a natural consequence of the innate rottenness of them—making a new crop necessary all the time—but I do say, they should not prevent the good hymnology of the church being made the principal portion of the music used in our Sunday-schools, and other church gatherings."

How many of our readers agree with Mr. Torrington? We would like to have an expression of opinion. It may be interesting to know the titles of the hymns which were sung upon the occasion referred to by our eminent musical friend. They were as follows:

"Standing on the Promises."  
"You're longing to work for the Master."

"Send the battle cry."  
"Thaw out the life-line."

"We have heard the joyful sound."  
These selections are certainly open to the criticism that there is too much sameness about them. The programme would have been greatly improved by substituting one or two of the grand old hymns of the church, like, "Come, thou Almighty King," or, "How firm a foundation."

"There is one thing about our League of which I am particularly proud," writes a young president, "and that is the number of young men who are taking an active part in the work." This is in beautiful contrast to the frequent wail about the failure of the church to interest young men, and we quote it to show that there are many of them where the problem is being solved. There are, doubtless, many other Leagues which might have the same record, if a resolute and persistent effort were made. A robust and manly type of Christianity should be developed, such as will appeal to young men.

## Question Drawer.

(Questions dealing with practical methods of work are invited.)

**Q.**—Should officers be elected for six months or a year?

**A.**—The constitution contemplates the election of officers for twelve months. It is usually the better plan. The programme of services, however, may be arranged for six months if deemed desirable.

**Q.**—Should written reports of departmental work be given each month?

**A.**—By all means. If verbal statements are allowed, you will very soon have no reports at all. The president should insist that each vice-president shall present a written report at every business meeting.

**Q.**—Who should conduct the monthly consecration meeting?

**A.**—The president, first vice-president, the pastor, or some other thoroughly qualified leader. Do not experiment with this service by putting it into the hands of an inexperienced person. It is a good plan to have the pastor take charge of the consecration service quite frequently.

**Q.**—May an Epworth League undertake church improvements without consulting the Trustee Board?

**A.**—If changes or additions to the church building are implied by this question, then the reply must be a strong negative. The young people may help, but it is always right to leave the business management where it belongs, in the hands of the trustees.

**Q.**—Should a membership fee be charged? If so, how much?

**A.**—The League should pay its way, and should not be a financial drag upon the church. Surely nobody could object to a small fee of say, ten cents per quarter. The benefit of this plan is that there is always money in the treasury, so that it is not necessary to charge an admission fee to socials.

**Q.**—Is it right for a League Executive Committee to hold meetings and transact business without notifying the pastor, and asking him to be present?

**A.**—Certainly not. The pastor is a member of the Executive just as much as the president, and no business is legal which is done in his absence if he has not been notified of the meeting. For a Young People's Society to undertake to work independently or in opposition to, the pastor is a crime.

**Q.**—What would you advise a Conference or District officer to do who has written to local League vice-presidents twice, and has only received answers from about half of the number?

**A.**—Why, write again, of course. An officer who has received answers to one-half of the communications sent out has had rare good luck, and ought to be greatly encouraged. As a rule, the proportion of replies is much smaller than this. It is very strange that corresponding-secretaries and other League officers feel no obligation whatever to answer a communication even of an official character. In most cases it is simply neglect. When the letter of inquiry arrives, they fully intend to reply, but put it off for a few days until it is entirely forgotten. The only remedy, so far as the person who desires the information is concerned, is to write again, and again.

**Q.**—Would you advise organizing a League where none of the young people are Christians?

**A.**—Not unless the pastor or some other thoroughly capable person would undertake to take charge and conduct the meetings. An Epworth League without any active members, however, would not be much of a success. A better plan would be to have a revival and get the young people converted.

**Q.**—Would you encourage recitations in League meetings?

**A.**—If you have, among your members, persons who are gifted at reciting, it is perfectly right to utilize their services occasionally, but our literary programmes should consist of something more than readings, recitations, and songs. The speaking talent of the members should be developed by having addresses, debates, discussions, round table conferences, etc.

**Q.**—What book would you advise a League to study, whose members need to be stimulated to greater missionary activity?

**A.**—We know of nothing better than "The Evangelization of the World in this Generation," by John R. Mott. It is full of pungent facts, arguments, and appeals that cannot fail to stir the hearts of all who read it. If you desire a list of other good missionary books for your library, write to Dr. F. C. Stephenson, 81 Car Street, Toronto, who will be glad to give full information.

**Q.**—Why is it that some pastors will announce every meeting in connection with the church, and very often meetings outside the church, and always forget that there is a Junior League that needs a little notice?

**A.**—Very likely the reason is that the corresponding-secretary of the Junior League has neglected to send a "pulpit notice" to the pastor, calling attention to the Junior service. Organizations in the church, which have secretaries, should not expect the minister to make their announcements unless a written notice has been sent.

**Q.**—If a League member can attend only one week-night service, which should have the preference, the League, or the church prayer-meeting?

**A.**—This is a question for the individual himself or herself to settle. As a general rule, however, we would advise each person to go to the service which affords the larger amount of spiritual instruction and inspiration, and where the greater opportunities of doing good to others present themselves. There certainly ought to be, in every church, one social religious service each week which would be attended by all classes. If at all possible, the young people should be present at this meeting.

**Q.**—Would you call it a consecration meeting when nearly all the members respond to the roll-call with nothing more than a text of Scripture, which they have hurriedly looked up at the last moment?

**A.**—Not a very profitable one, to say the least. There is great danger of over-doing text repeating. This method of replying to the roll-call is intended specially for any timid members who do not feel that they can do anything else. It is, however, a sort of kindergarten plan, which should be soon as possible be laid aside. Every member should be urged to give some words of personal testimony at the consecration service, or express some opinion on the topic of the evening. Nothing does a society more harm than for members to remain year after year in the kindergarten department.

## The Book Shelf.

**Who's the Author?** By Louis Harman Feet. Cloth. Published by Thomas Y. Crowell & Co., New York, Price, 50 cents.

This is a guide to notable works in American literature. Very often a reference is made to a book concerning which some one asks the question, "Who's the author?" This little volume will afford a ready means of getting at the answer, and it also gives information as to when and where the book was written.

**Handy Dictionary of Prose Quotations.** Edited by George W. Powers, D.D., cloth. Published by Thomas Y. Crowell & Co., New York, Price, 50 cents.

As its name implies, the "Handy Dictionary of Prose Quotations" is a ready reference list of brief extracts from the thought of many writers upon topics of deep and lasting interest. The extracts number 2,138, and are chosen from 368 authors, chiefly American and British. A comprehensive index of both authors and quotations is included, adding greatly to quick decisions about questions of disputed authorship.

**Handy Dictionary of Poetical Quotations.** Edited by George W. Powers, D.D., cloth. Published by Thomas Y. Crowell & Co., New York, Price, 50 cents.

A companion volume to the "Handy Dictionary of Prose Quotations," and no less useful in its provisions. The entire work is alphabetized according to the leading word in the quotation, and the quotation itself is given, together with the author and location. At the back of the book a condensed index is given of both authors and extracts, making of the whole an exceedingly valuable compendium of poetry.

**Little Arthur's History of Greece.** By Arthur S. Walford, illus. Illustrated. Published by T. Y. Crowell & Co., New York, Price, \$1.25.

This History of Greece is admirably adapted to its purpose. While intended specially for young readers, older people will find it very enjoyable and instructive. The Greeks have a wonderful history, and this direct, simple telling of it will be found full of interest. The book is three hundred pages in length, printed from good-sized type on smooth paper. It is profusely illustrated by Grecian scenes and reproductions of famous statuary and paintings.

**Talks with Great Workers.** By Orison Swett Marden, Editor of Success. Fully illustrated with portraits. Published by Thomas Y. Crowell & Co., New York, Price, \$1.50.

A series of personal interviews with men who have achieved success in life through their own efforts. In these talks the great workers have outlined their life-stories, which not only prove interesting reading, but also of the highest value to ambitious men and women striving after success.

Illustrations are gleaned from the lives of such men as Senator Channing Freepce, Sir Thomas Lipton, Governor Flower, John Philip Sousa, Dr. Gunsauld, etc. The book will make a splendid present for a boy or young man.

**Success Booklets.** By Orison Swett Marden, Author of "Architects of Fate," etc. Ornamental white binding. Published by Thomas Y. Crowell & Co., New York, Price, 50 cents each.

With marvellous versatility Dr. Marden continues to turn out stimulating books for young people. In our opinion he has not produced anything better than this series, the price of which places them within the reach of all. The following are the titles: "Good Manners and Success," "Character the Grandest Thing," "An Iron Will," "Cheerfulness as a Life Power," "The Hour of Opportunity." We would especially recommend "Character the Grandest Thing" as a suitable gift-book for a young man. It cannot fail to stimulate to better things those who read it.

## From the Field.

### Toronto Conference Convention.

The sixth convention of the Toronto Conference Epworth League was held in Collier Street Church, Toronto, on Tuesday, Wednesday, and Thursday, November 12th, 13th, and 14th.

One hundred and seventeen delegates registered, and many other Leaguers were in attendance on the meetings. The sessions were good from start to finish, and in the opinion of many the convention was the best yet held by the Conference League.

The first session, Tuesday evening, was given over to Rev. Dr. Cleaver's lecture, "Victor Hugo's masterpiece—A Study in Character-Building." This was a real treat, both intellectually and spiritually, and gave the key-note to all that followed.

Wednesday morning the quiet half-hour, led by Rev. Geo. McKinley, of Elizabeth Street Church, Barrie, was helpful and uplifting. The president's address was very short, and was followed by the Literary Department Conference, conducted by Miss Clara G. Wallace, of Toronto. Under this head, Mr. C. W. Bishop, of Victoria University, gave an excellent address on "Bible Study." The balance of the morning session was taken up by an address by Rev. A. C. Crews, on the "General League Outlook." This partly took the form of a Round Table Conference, and was very valuable.

Wednesday afternoon the Junior Work and Social Departments were discussed. Papers or addresses were given by Mrs. H. Stephenson, on "How to Preserve Order in the Junior League;" Miss Madge E. Brown, on "Possibilities of Junior Work;" and Mr. Charles Bonnick, on "The Work of the Social Department."

The missionary mass-meeting on Wednesday evening was a fine, inspiring gathering. Rev. J. C. Speer represented the Chinese work in China and in British Columbia, and Rev. L. Massicotte, of the French Methodist Church, Montreal, gave an eloquent vindication of and appeal for the French work in Quebec. The enthusiasm of the large audience was intense, frequently breaking forth during the midst of the addresses.

Thursday morning the Christian Endeavor Department had right of way. Rev. J. W. Churchill delivered a splendid address on "Look up—Preparation." Mrs. J. R. Aikenhead took the other half of the subject, "Lift up—Service," and then the consecration service, in charge of Rev. John Locke, closed a meeting in which the Holy Spirit was present in great power.

The missionary work was taken up on Thursday afternoon. The work in the Conference was reviewed by Rev. A. T. Ingram, and after brief reports from the various districts, Rev. J. D. Fitzpatrick roused the convention to great fervor and enthusiasm by his advice on "How to Move Forward." In the ensuing discussion, Mr. Massicotte was asked his three greatest needs at present. He replied (1) \$200 to help sustain the French Protestant paper used by the various denominations; (2) A Bible-woman; (3) Tracts and literature for distribution. At once a subscription was taken up, and in less than ten minutes \$50 in cash and a pledge of \$10 was received to aid in the work mentioned.

It is impossible to single out one session for special notice, because all were good in every respect. Each paper and address was followed by a long discussion.

The hospitality of the Barrie people was most generous, and every delegate went away feeling that they had been royally entertained. The tea and reception tendered the convention by the Barrie Leaguers was very enjoyable, and afforded the ubiquitous Dr. Stephenson a much-needed opportunity to dispose of a large number of splendid missionary books and pamphlets.

The following officers were elected for the ensuing two years: President, Mr. James Mayor, Toronto; 1st Vice-President, Mr. N. M. Squires, of New Lowell; 2nd Vice-President, Miss Madge E. Brown, Stouffville; 3rd Vice-President, Miss Clara G. Wallace, Toronto (re-elected); 4th Vice-President, Mrs. J. R. Aikenhead, Gravenhurst; 5th Vice-President, Rev. J. W. Churchill, Allandale; Secretary, Mr. Thos. G. Rogers, Toronto; Treasurer, Mr. Wm. Chapman, Toronto; representative to General Epworth League Board, Mr. G. H. Wood, Toronto.

A resolution of sympathy with the work of Mr. Massicotte was unanimously passed.

The "Bible Study Plan," prepared by Prof. McLaughlin, was endorsed and recommended to all the Leaguers within the bounds of the Conference.

The Executive was empowered to prepare and circulate brief missionary leaflets touching the different phases of the work.

THOS. H. KEOUGH, Secretary.

### Will Raise \$100.00.

In view of the increasing interest in the cause of missions all over the land, the Missionary Committee of the Orangville Epworth League have much pleasure in handing in the following report:

"Orangville has always very generously responded to the cause of missions, and last year raised the sum of \$70. This year the committee thought a special effort should be made, and set their mark for \$100, and decided that instead of following the usual plan of personal canvassing, they would make the offering, as far as possible, purely voluntary. For the regular missionary evening, the committee secured the services of the Rev. Mr. Watch, of Shelburne, who delivered a very able and interesting address on missions, after which the policy of the committee in regard to raising the annual subscription was outlined, and an appeal made for a special effort. Lists were then started at \$4, \$3, \$2, \$1, to which the leaguers very generously responded, and though the meeting was small, in consequence of a number being out of town, \$79 was raised on the spot. Since the meeting, a number of the absent ones have been interviewed by members of the committee, and we are now in a position to state with pleasure that not only will we reach the desired amount, but will go some few dollars over.

MISS H. McCARTNEY,  
Convener of Missionary Committee.

### Epworth Era Evening at Huntsville.

Following up the suggestion made by the Editor of The Canadian Epworth Era in a recent open letter to League presidents, the Huntsville League gave an evening with "The Era" on Tuesday, November 12th. The first vice-president, Miss Querre, who had the arrangements in hand, succeeded in presenting a very spicy programme, consisting of reading from The Era pages; eulogistic references to the paper from prominent League officers, and solos from a number of young ladies. An unusually large number of young and old people were present, and it is felt by the Executive that as a result of the evening's programme, the number of Huntsville subscribers to The Era will be largely increased. The

Huntsville League has at present twelve regular subscribers to The Era, among whom are all the officers. The latter find it practically indispensable as an aid in their work, and no opportunity is lost to bring its merits as a worthy and helpful organ before the League members generally. Success to The Era is worthy our best support. H. E. R.

### Practical Help.

Colborne Street Church, London, has been improved and beautifully decorated at a cost of several hundred dollars. The Epworth League paid for it all.

The congregation of Hill Street Mission, London, are enlarging and repairing their church. In order to economize, the members of the League did the excavating for the new basement. When they first undertook the work, many prophesied that they would soon tire of it, but they stayed with it until the job was finished. The young ladies endeavored to do their part by providing refreshments for the workers.

### Young People's Day and the Forward Movement.

The League at Leamington conducted evangelistic services, following Young People's Day. The pastor led one meeting, and the League members the rest. The services were profitable and instructive.

At Loree, special attention was called to League work on Young People's Day. The pastor made some practical remarks, and the president spoke on the duties of the leaguer as shown in the active member's pledge.

The president of the League at Union writes: "We were again successful in carrying on the Forward Movement this fall. The pastor and League workers conducted a week of services which were very helpful."

The Junior pastor on the Streetsville Circuit reports that Young People's Day at the Eden appointment was a memorable day. The church was crowded at both services. In the afternoon the president and secretary each read papers, one on the life, and the other on the Gospel of St. Matthew. In the evening a special preaching service was held, at which Rev. C. W. Bishop greatly inspired the people.

"Young People's Day" was observed on November 3rd by the League at Carman, Man. In the morning a reception and sacrament service was conducted by the pastor, Rev. Dr. Maclean, at which a number of leaguers joined the church. In the evening, a mass-meeting for young people and their friends, at which Rev. H. B. Spence presided. Evangelistic services followed, during the week, at which the power of the Holy Spirit was felt.

Wellandport young people observed Young People's Day, on November 10th, with a grand rally. A sunrise prayer-meeting, with excellent sermon by the pastor on the Book of Matthew, and suitable addresses at the afternoon mass-meeting, made the day a great success. The church was profusely draped with red and white bunting, and decorated with pretty flowers. A collection for the Forward Missionary Movement was taken up.

Simcoe Street Church, Hamilton, had an interesting series of services in connection with the Forward Movement. On Young People's Sunday, the pastor, Rev. J. E. Hockey, preached two appropriate sermons, and in the afternoon there was a good attendance at the Junior Rally. During the week the meetings were continued. Each evening two members of

the League read papers or gave short addresses on such subjects as, "What it means to be a Christian," "Why I ought to be a Christian?" "Why I am not a Christian?" "How may I become a Christian?" "How I may help others to become Christians."

The League of the Metropolitan Church, Toronto, observed Young People's Day on Sunday, October 20th, commencing with a testimony meeting, which was attended by a large number of the younger people. At eleven o'clock, the pastor, Rev. Mr. Sparling, preached on the object of the League, and how to intensify interest in its work. In the afternoon, the president, Mr. C. R. Bilger, addressed the Sunday-school, and gave the senior scholars an invitation to the League. In the evening, Rev. R. J. Treleven gave a forceful sermon on "The Influence of Character." An after-meeting was conducted by Mr. James Simpson. All the services were refreshing and helpful.

The members of the League at Burlington read the Gospel according to Matthew, as suggested by the Forward Movement in Bible study and evangelistic work, and the pastor preached each Sabbath morning on the chapters read during the week. The Young People's Day services were largely attended. There was a sermon to young ladies in the morning, and to young men in the evening. There was a young ladies' choir in the morning, and a young men's in the evening. The week-evening meetings which followed were largely attended, and full of inspiration. Invitation circulars had been printed, and the week previous distributed among the congregation, each family being visited by a member of the League. These circulars contained the topic and speaker for each evening.

The young people at Brighton took up the study of Matthew, as suggested by the Forward Movement for Bible study and evangelistic work, and also had special services on the People's Day. During the week following they took an active part in the revival services, conducted by the pastor and Rev. A. Browning, holding a half-hour prayer-meeting each evening before the regular meeting. The active members determined to win every young person in the congregation for the Master before the meetings closed. The result is thus reported by our correspondent: "We were gloriously rewarded. Last Tuesday we had consecration and reception service at the League, and received thirty active and five associate members, and there are still others to join. Of course some of these active members were associate before. We had reception first and then roll-call, and it was certainly encouraging when all present, both active and associate members, rose and gave a personal testimony for the Saviour."

We submit that this is a much better plan than the usual one of closing up the League during evangelistic services. When a revival is in progress, that is the time above all others for the League to be active.

### Missionary Endeavors.

Calgary League this year is doubling the amount raised for missions last year, besides paying for a new piano.

The League at Davisville has thirty-five members, and will probably give \$50 to the Forward Movement for Missions this year.

In answering the question, "What is the greatest difficulty in developing the 'Pray, Study, Give' plan," one League says that it is "Lack of interest and knowledge;" another, "Concentration and leadership;" while a third sums it up in the one word, "Stinginess."

Corwin, Ont., Epworth League, which has twenty-nine members, raised \$33. This is an average of over two cents per week per member.

Inglewood, Ont., Epworth League is planning for a missionary meeting in February at which a missionary exhibit will be used to demonstrate the customs and industries of the people whom our church are trying to reach.

Carman, Manitoba, Epworth League last year gave \$130 for missions, which is an average of five cents per week per member, counting both active and associate. This year they are aiming at \$150. Where are Leagues in some of the other provinces who can do likewise?

The Leagues of Goldsmith Circuit took the palm, for missionary givings, in the Windsor District, having contributed \$80. Each congregation has a flourishing League, and they sent eight delegates, together with their pastor, to the District convention, from the farthest corner of the district.

Neepawa District, Manitoba, reports a missionary meeting having been held at Plummas, Glenholme, and Arden. These meetings were conducted by Rev. Hiram Hull and Rev. J. W. Melvin, who are enthusiastic League workers for missions. The estimated givings from these Leagues will be \$4, which will be a substantial increase over last year.

The Missionary Study Class in Avenue Road League, Toronto, Ont., are studying China. The study class meets Monday evening after League. The members have taken advantage of the Missionary Lending Library, and have many of the latest books by the best writers, which are being read by the members as supplemental to the regular text-book, "Dawn on the Hills of Tan'g."

A correspondent writes: "The London District Convention was a splendid one. We had a beautiful day, and many parts of the district were represented. Many said that it was the best convention ever held in London District. It should do a great deal of good along Christian endeavor, missionary, and financial lines. Mr. Endicot very kindly came to our aid at the last moment, and we were delighted with him. His stirring address and plain way of stating facts and the need stirred up the missionary vice-presidents of our societies."

### The Reading Course.

The Elmira League has organized a Reading Circle, with nine members.

Burlington League has started its Reading Circle with four new members.

The Epworth League at Birtle, Man., has ordered sixteen sets of the Reading Course.

Rev. E. S. Bishop has organized a Reading Circle of sixteen members at Meadowvale, on the Streetsville Circuit.

The old Windham League, on the Simcoe District, has ordered nine sets of the Epworth League Reading Course. The Circle has a membership of fifteen.

Rev. John Morrison, of Springfield, Ont., reports the organization of two Reading Circles, with nine sets of the books ordered, and more in prospect.

Up to date we have disposed of 800 sets of the Reading Course. This is very good, but we want the whole stock sold off before February 1st. Now is the time to push the work.

There is a Presbyterian Sunday-school in London which evidently knows a good thing, for it has ordered two sets of our Epworth League Reading Course to be used as prize books for senior scholars.

The St. Mary's Argus has an appreciative review of this year's Reading Course. It says: "If there is anything better and cheaper in the line of books, on the market, The Argus will be glad to hear of it."

One League president writes: "We have not seen our way to take up the whole Course, but are studying the poems of Whittier." This is better than doing nothing at all. Next year perhaps the whole Course will be undertaken.

The president of one of our Leagues writes: "I brought the Epworth League Reading Course before our society last Monday night, but did not have very good success. I only secured orders for seven sets of the books." We must get to differ from our young friend. We think he had excellent success to secure seven orders in response to a first appeal. If every League would do equally as well very many more sets would have to be published.

### Just a Line or Two.

Two new Leagues have been organized at Copper Cliff by Rev. E. R. Young, Jr., B.A.

The Berlin Epworth League has a song service of ten minutes preceding each meeting.

The League at Berlin has a five-minute paper on "Current Events" each Monday evening.

Rev. G. W. Henderson, of St. Mary's, preached Epworth League anniversary sermons at Galt on December 1st.

Rev. J. H. Long, of Hensall, recently delighted the League at Centenary Church, Sylvan Circuit, with his lecture on "Our Great Heritage, the Prairie Province."

Zion Hill League, with a membership of twenty-four, takes fourteen copies of The Epworth Era. These young people believe in knowing what is going on in League circles.

The Thorold Epworth League appoints one member of its Look-out Committee to "look out" for new subscribers to The Epworth Era. The result is that we have a large number of readers in that town.

The Epworth League of Christian Endeavor of the First Methodist Church, Hamilton, held a reception for the students of the Ontario Normal College on October 24th. There were about two hundred persons present. Rev. W. F. Wilson delivered an address of welcome to the students, after which there were promenading and parlor games. Refreshments were served by the ladies of the society.

### London District.

The London District Convention was held in the First Methodist Church, London, October 29th. No report has been received from the secretary, but we notice by a newspaper item that there was an attendance of over 100 delegates. A sunrise session was held at 5.30 o'clock, when the gathering, which took the form of a prayer-meeting, was largely attended, and led by Mr. Watson. At the regular morning session addresses were made by Rev. Mr. Bishop, pastor of the First Methodist Church, on "The League and the Bible;" Mr. W. J. Young, "Our Financial Methods," and Rev. R. D. Hamilton, of the Wellington Street Methodist Church, on "Our Literary Work and the Reading Course." In the afternoon an address was delivered by Mrs. Case, and the business portion of the convention was completed. In the evening Rev. Mr. Endicot, of China, and Rev. Geo. W. Henderson, ex-president of the League, addressed the gathering.

## District Conventions.

### Belleville District.

The seventh annual Epworth League Convention of the Belleville District was held in the Holloway Street Methodist Church, Belleville, on the afternoon and evening of Friday, October 26th. The attendance of delegates from the district was good, and it was evident that they were there to make the most of their time, and to obtain new ideas and new methods of work.

The presence of the General Secretary, Mr. Crews, was of great assistance in making the convention successful. Perhaps the most helpful part of the day's proceedings was the departmental rallies in the afternoon, when the convention broke up into five smaller meetings to discuss the work of the different departments. The reports of all the meetings were full of interest and help to all.

A paper on "Junior League Work," by Mrs. J. R. Real, aroused renewed interest in this important branch of League work.

The secretary's report showed a decrease in membership, but a substantial increase in missionary givings.

In the evening, the addresses by Rev. J. R. Real, on "Missions," Rev. Mr. Crews, and Dr. Crothers, were listened to with careful and appreciative attention by the audience.

The following are the officers for the year: Hon. President, Rev. Dr. Crothers; President, Mr. T. G. Bell, Gilead; 1st Vice-President, Mr. H. Emerson, Corbyville; 2nd Vice-President, Miss M. Johnson, Belleville; 3rd Vice-President, Mr. F. Anderson, Belleville; 4th Vice-President, Mrs. W. R. Penning, Shannonville; 5th Vice-President, Mrs. J. R. Real, Belleville; Secretary-Treasurer, Rev. E. R. Dooxee, B.D., Belleville; representative to Conference, Rev. E. A. Tonkin, Wallbridge. E. R. D.

### Carman District.

The Carman District Epworth League Convention, held at Carman, October 22nd, is said to have been a "splendid success." Representatives assembled from almost every part of the district, and were most hospitably entertained in the homes of the Carman people.

Rev. J. M. Harrison gave an admirable opening address. The following subjects were then discussed: "Why every League should have a Junior Department," by Mrs. H. Lewis; "How to Make the Junior Meeting interesting," by Mrs. J. J. Crookshanks.

Rev. W. A. Cooke, B.A., of Cypress River, gave a racy and exceedingly interesting address on the International Convention held in San Francisco.

The work of the missionary department of the League was presented thoroughly discussed, especially the Forward Movement for Missions. Rev. M. C. Flatt, in a splendid address, spoke of the work to be accomplished. The way in which to pursue this work was outlined in a terse paper written by W. T. Shipley, editor of the Glenboro' Gazette, and read in his absence by Miss Etta Fawcett, of the same town. Miss Honeywell, of Carman, told of the usefulness and use of missionary libraries in a very suggestive paper.

Rev. J. J. Crookshanks, in a bright paper, told of the importance of reading circles. The intellect as well as the heart should be cultivated. The books of the reading course are well selected, and should prove to be an appetizer for other literary works. Rev. R. F. Bowles, M.A., of Grace Church, Winnipeg, gave a very helpful address on the historical study of the life of Christ from the four Gospels. At a later stage he delivered an inspiring address on "Reality in League Work." Mr. A. E. Vroom spoke on the sociological problems

that the Church must confront. Mrs. J. V. Vannorman spoke very helpfully on the relation of Epworth Leagues to the church. Robert F. McManis gave a good paper on the Lookout Committee. Prayer-meetings methods were mentioned by Miss Maggie Kennedy, who pointed out some very suggestive means by which the most important part of the League's work can be carried on.

The following officers resulted as follows: Hon. President, Rev. John MacLachlan, M.A., Ph.D., Carman; President, Rev. W. A. Cooke, B.A., Cypress River; 1st Vice-President, Rev. B. H. Spence, Eastland; 2nd Vice-President, Rev. R. E. Spence, G.A., B.D., Glenboro'; 3rd Vice-President, Dr. A. McLachlan, Carman; 4th Vice-President, Mrs. J. W. Vannorman, Jr., Roland; 5th Vice-President, Mrs. (Rev.) Henry Lewis, Stockton; Secretary, J. W. Shipley, B.A., Glenboro'; Treasurer, Mr. Brock, Treherne; representative to Conference Executive, Rev. J. M. Harrison, Roland.

The success of the convention was felt to be largely due to the retiring president, B. H. Spence.

### Orangeville District.

For the past two years the Epworth League organization on the Orangeville District has been defunct, but on Tuesday, October 23rd, it was revived by holding a new convention at Orangeville. The attendance was good, and an unusual interest was shown in the proceedings. Rev. J. G. Rogers gave a comprehensive paper on "What the Leagues in the District have accomplished, and what we hope yet to do." Rev. H. T. Ferguson, B.D., spoke on "The Individual Leaguer;" Rev. John Coburn on "The Leaguer as a Soul-Winner," and Rev. C. W. Watch on "The World our Parish."

Dr. C. Crews conducted a Round Table Conference, and delivered an address at the evening service.

The roll-call of the Leagues brought out many helpful hints and suggestions.

It was unanimously and heartily resolved to undertake the support of Rev. R. B. Steinhauer, B.A., at Morley, as missionary representative of the district.

The following officers were elected: President, Rev. C. W. Watch, Shelburne; 1st Vice-President, Miss L. Bell, Orangeville; 2nd Vice-President, Rev. J. G. Rogers, Caledon East; 3rd Vice-President, Rev. W. H. Adams, Laurel; 4th Vice-President, Miss A. Lamb, Mansfield; 5th Vice-President, Miss August, Horning's Mills; Secretary, Miss L. Green, Orangeville; Treasurer, Miss S. Marshall, Shelburne; representative to Conference Executive, Rev. C. Langford, Rosemont.

### Windsor District.

A most spiritual and stimulating convention of the Epworth League of this district was held at Essex, October 24th and 25th. In answer to much prayer the Holy Ghost was present with power from the first. A good number of earnest delegates was present, the speakers did fully, and the discussions were bright and very helpful. The sessions were arranged topically, and with a good church address at the close of each, made a deep impression.

In the session on "League Relationships," it was stated that, whether the associate members were dragging the active members down, or the active members lifting the associate members up, was a vital test of a League. The older members should be in sympathy with the League. The League should be the training-school for the Church, in knowledge, doctrine, and Christian activity. The active members should show a hearty interest in outsiders, and a desire to introduce them to their Saviour Friend.

Rev. J. C. Reid, B.D., of Cottam, delivered an excellent address on "Our Relation to God." In the first evening session, President A. A. Buchner, Kingsville, gave a very suggestive address on "Examples of Individual Work from the Bible." Rev. H. W. Locke, Leamington, gave an able address on "The Demands of the Twentieth Century on young Men." The sunrise prayer-meeting at 6.45 was well attended on time, and was a blessed season of refreshing.

The business session was opened with reports of District officers, which were very satisfactory. Three new Leagues were organized. Letters were sent by all the District officers to all the Leagues, and nearly all the Leagues were visited. More have joined the Forward Movement. Three very successful rallies were held at different centres. The secretary sent out nearly three hundred letters, cards, etc. Forty-eight dollars was received, and a balance of fourteen dollars remaining.

Rev. W. J. Ford conducted the Question Drawer most profitably.

The subject of the afternoon session was, "Spirituality of the Departments," and ought to influence the District for great good. The closing address, a very impressive one, was given by Rev. C. G. Corneille, B.D., on "Consecration."

The following officers were elected: Hon. President, Rev. Jas. Livingstone, President of London Conference; President, A. A. Buchner, Kingsville; 1st Vice-President, Rev. W. E. Millson, Gesto; 2nd Vice-President, Miss L. Keane, Essex; 3rd Vice-President, A. M. Robertson, B.A., Leamington; 4th Vice-President, Miss Belle Fox, Orlinda; 5th Vice-President, Miss S. Kennedy, Wheatley; Treasurer, Mr. F. J. Poirer, Wheatley; Secretary, W. R. Manning, Essex; Conference representative, Rev. W. J. Ford.

At the closing session, Mr. F. J. Voaden, Kingsville, gave an address on "Sabbath Observance." Rev. R. D. Hamilton, London, vividly described his trip to the San Francisco Convention, and Rev. J. Livingstone closed the convention with a short address on "The Mission of the Epworth League—Saving Souls."

W. R. MANNING, Secretary.

### Brantford District.

The Brantford District Epworth League Convention was held at Cainsville, on October 23rd, and was largely attended. The subjects discussed were: "Missionary Shot and Shell," by Rev. John Wakefield, D.D.; "Success and Difficulties in League Work," the convention; "Promptness," by Miss A. Drummond; "Christian Courtesy," by Rev. Victor J. Gilpin, B.A.; "Epworth Era and Epworth League Reading Course," by convention.

The reports from district officers were very encouraging, showing progress along all lines. There was an increase in the missionary givings of the district, which was one of the most pleasing things to note. At the close of the afternoon session the delegates were entertained to tea in the basement of the church. To the pastors, Rev. Rowe and Allan, and to the kind friends of the Cainsville church, we owe many thanks for their kind hospitality and a bountiful supply of good things to eat. The evening session was one of the most interesting and profitable that Brantford District leaguers have been privileged to enjoy. It opened with a lively song service led by Rev. G. K. B. Adams. The Rev. J. M. Wright gave a most interesting and profitable address on "The League as a Soul-Saving Society," an address that every leaguer of the district should have heard. The Rev. W. J. Smith delighted the convention with an address on "Cascades, Canyons, Cloud-Capped Summits and Cities of the West." This was a great



account of his trip as a delegate to the San Francisco Convention. The speaker proved beyond a doubt his ability to interest and profit an audience even at a late hour. The musical part of the programme consisted in solos, by Rev. G. J. A. Reany and Miss E. C. Sanders, and quartette by the Cainsville choir. The following officers were elected for the ensuing year: Hon. President, Rev. John Wakefield, D.D., Paris; President, Mr. Turner, Brantford; 1st Vice-President, Miss N. Dunn, Paris; 2nd Vice-President, J. B. Moyer, Brantford; Secretary, President, F. Richards, Zion Hill; 4th Vice-President, Rev. G. J. A. Reany, Brantford; 5th Vice-President, J. Sheppardson, Brantford; Secretary, Miss M. Bradshaw, Brantford; Treasurer, Miss Maggie Fyfe, Echo Place; Con. Representative, Rev. J. M. Wright, Brantford.

### Campbellford District.

The seventh annual convention of the Campbellford District Epworth League was held at Stirling, Thursday, October 24th. There was a good attendance, and a profitable programme. An Epworth League's Preparation for Services" was discussed by Mrs. Geo. Hammond, Campbellford. "The Social Work of the League" was the subject of a paper by Fred. C. Warr, Westwood. Miss D. Massey, Warkworth, contributed an excellent paper on "The Literary Work of the League."

Rev. W. J. Sanders, of Campbellford, gave a most interesting account of the San Francisco Convention. Rev. A. C. Crews conducted a Question Drawer at the afternoon session, and gave an address in the evening. Rev. R. Duke filled a gap in the evening programme with a fine address on "Influence."

The following officers were elected: Hon. President, Rev. Wm. Johnston; President, Miss L. Peake, Campbellford; 1st Vice-President, Rev. E. G. Cooke, South Dummer; 2nd Vice-President, Miss J. Boyce, Dartford; 3rd Vice-President, Miss Clara Martin, Stirling; 4th Vice-President, Wm. Thomas, Campbellford; 5th Vice-President, S. Patterson, Stirling; Secretary-Treasurer, Miss Delia Massey, Warkworth; representative on Conference Executive, Rev. E. B. Cooke, South Dummer.

### Guelph District.

The seventh annual convention of the Epworth Leagues of Guelph District was held in the Congregational church, Belwood, October 24th. Rev. F. A. Cassidy reviewed the work of the Christian Endeavor Department in the district. Mr. J. D. Agnew, of Kitching, read a paper on "Christian Endeavor Work. What does it Mean in Daily Life?" Rev. G. A. King, of Erin, gave an excellent address on "Workers." The missionary vice-president, Miss E. W. Kitching, Corwin, gave her report of missionary work in the district, which was carefully prepared. A discussion followed on the methods of collecting, each League promising to increase their missionary collections. Miss Vida Overland, Erin, read a paper on "Examples of Missionary Evenings," which was followed by a discussion. Miss F. Hudson, Guelph, read a paper on "Mission Work," and Miss Calvert, Corwin, one on "Can we Support a Missionary?" Mrs. E. L. Flagg, B.A., Nasaagaweya, gave her report of literary work in the district. Miss Carter, Guelph, read a paper on "Helpful and Injurious Reading." "Our Periodicals" was next taken up, and a paper read by Mrs. T. B. Coulson, Eden Mills, setting forth the claims of The Guardian and The Era. Miss Leslie, Sloom, read a paper on "The Aims of Sociality." Miss G. E. G. Deroche, read a paper on "The Cigarette Habit." Mr. C. H. Harris, Rockwood, gave an excel-

lent address on "The Card-Table and the Dance." W. T. Rush, M.D., a returned missionary from British Columbia, gave an address on "The Habits and Customs of the North Pacific Indians." Rev. K. N. Burns, Brampton, gave an address on "The Epworth League." The following constituted the executive for the ensuing year: Hon. President, Rev. F. A. Cassidy, Guelph; President, Mr. Orlando Jolliffe, Rockwood; 1st Vice-President, Mr. Copeland, Rockwood; 2nd Vice-President, Miss E. W. Kitching, Corwin; 3rd Vice-President, Mrs. A. Boncom, Guelph; 4th Vice-President, Mr. J. M. Thompson, Fergus; 5th Vice-President, Miss Vida Overland, Erin; Secretary-Treasurer, Mr. Isaac, Guelph. The convention throughout was a success, and one of the best ever held on this district.

JOSEPH W. LOVE, Secretary.

### Welland District.

The annual convention for Welland District was held at Dunnsville, October 24th and 25th, with delegates present from every society in the district. Very interesting and practical papers on "The Summer School," "The Reading Course," and "Junior Work," also a very inspiring address on "Power," by our Hon. President, Rev. W. S. Jamieson, were given.

In the evening, Rev. C. M. Marshall, of South Cayuga, gave an enjoyable and realistic description of his experience at the San Francisco Convention, to which he was sent by the four societies on his circuit. Rev. G. K. B. Adams, of Brantford, also gave a fine address, and the Dunnville choir rendered some choice music.

The chief interest of the convention centred in the missionary work, to the discussion of which two sessions were devoted. Different phases of this work were presented in the papers, and Dr. F. C. Stephenson, of Toronto, gave us much practical help. Much missionary literature was distributed, and all the delegates were thoroughly alive to their great privilege in this great work.

Before the convention closed, it was decided to constitute a General Board in regard to undertaking the support (in conjunction with some other district) of a missionary in the Northwest. The following are the officers for the ensuing year: Hon. President, Rev. W. S. Jamieson, Welland; President, Mr. Geo. H. Honsberger, South Cayuga; 1st Vice-President, Miss Hettie S. Box, Ridgeway; 2nd Vice-President, Rev. W. B. Smith, Fonthill; 3rd Vice-President, Miss Cora Misner, Wellandport; 4th Vice-President, Miss Jessie Misner, Dunnville; 5th Vice-President, Dr. Strongman, Canboro; Secretary-Treasurer, Miss M. A. Nivoll, Dunnville; representative to Conference Executive, Ex-President Rev. Geo. E. Heney, B.A., B.D., Bridgeburg.

### Bowmanville District.

The sixth annual convention of the Bowmanville District Epworth League was held at Maple Grove on October 17th. The morning session was well attended, and was opened by the president, Mr. W. J. Rickard. A consecration service was conducted by Rev. F. J. Anderson, in the afternoon addresses were given in connection with the Christian Endeavor Department by Rev. C. E. Cragg, on "The Necessity for the Spiritual in the League for Success," and by Miss Davey on "Good Prayer-Meetings, and How to Have Them." A very interesting discussion was led on these subjects by Miss Momen. "How Can the Literary Department be Made Most Helpful," was discussed by Miss E. Everson in a very suggestive paper. The report of the missionary work was then given, showing that the district is united with the Whitby district in raising \$800 per an-

num to support Rev. O. N. McNeill, Oxford House, Man. Previous to going out last summer, Mr. McNeill visited both districts, and became acquainted with a good many of the young people.

The evening session was reserved for Dr. Rush and Rev. J. C. Speer, Toronto. The former gave a very interesting and helpful address, using the map on "Missionary Experiences in the Field." Dr. Rush, having spent a number of years in the British Columbia work, was fully competent to handle the subject. Rev. J. C. Speer gave a splendid address on "Our Dominion in the North Atlantic Territory." The following officers were elected: President, C. Snowden, Maple Grove; 1st Vice-President, Dr. Tucker, Oram; 2nd Vice-President, Miss Eva Couch, Clarke; 3rd Vice-President, Miss E. L. Rusdie, Bowmanville; 4th Vice-President, Miss E. Everson, Oshawa; 5th Vice-President, Miss Ashton, Hampton; Treasurer, Mr. A. Amies, Tyrone; Secretary, W. R. Courtice, Courtice; Con. Representative, Rev. F. J. Anderson, Hampton.

### Napanee District.

Our eighth annual convention was held in the Eastern church, Napanee, on Wednesday, October 23rd, the morning session being devoted to election of business committee, and reports from the societies and districts. We have a new League this year, organized at Strathcona, on the Newburgh Circuit, and one at Wilton, on the Wilton Circuit, making now fourteen societies in all on this District. The reports showed the membership to be about equal with last year, and the livings toward the Missionary Fund quite equal or in advance of last year. At Conference, 1900, our missionary giving showed \$269; in 1901, \$316. We are hoping this year will show even better than that, as we are all interested in the work of Rev. Robert Emerson, in Japan. We are glad to know many souls are already into the light through his instrumentality. We have no societies on Bath, Bay, or Yarker Circuits, but are hoping for better things next year.

We dispensed with papers and addresses largely this year, and devoted the afternoon to conferences, conducted by the vice-presidents of the various departments. The result is that each League knows better what each of the other Leagues are doing, than at any time heretofore, and will, we believe, profit by the suggestions made.

In the Literary Department, the Reading Circle and Epworth Era received much favorable consideration.

In the Christian Endeavor Department, we are sorry to report that only two of our societies, Newburgh and Deseronto, have, as yet, taken up the Forward Movement in evangelistic work and Bible study, as asked by our General Secretary.

The officers for the ensuing year are: President, F. L. Hooper, Napanee; 1st Vice-President, George Watts, Odessa; 2nd Vice-President, G. E. Deroche, Deseronto; 3rd Vice-President, J. M. Deney, Newburgh; 4th Vice-President, Edith Sharpe, Morven; 5th Vice-President, Mrs. Gibbard, Napanee; Secretary, Mrs. D. B. Wilson, Napanee; Treasurer, R. Price, Wesley; representative to Conference Executive, G. E. Deroche, Deseronto.—G. D.

### Chatham District.

The tenth annual convention of the Chatham District was held in Victoria Avenue Church, Chatham, on October 27th and 28th. No report has been received, but we learn that the convention was quite a success. The programme was certainly an excellent one. It was indeed a model programme for a district gathering. The arrangement was such that a convention to be a failure with such a list of topics and speakers.

## Devotional Service.

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

Again the readers of these columns are treated to bright thoughts and helpful suggestions from ministrant alert in the far West. To the Manitoba ministers who have kindly rendered this valuable service, our thanks are due and cordially extended.

THOMAS J. PARR.

### DECEMBER 15.—IMPERIALISM OF CHRISTIANITY.

Deut. 2, 44, 45.

#### HOME READINGS.

Mat., Dec. 9. God as sovereign. . . . . Ps. 24, 1-10  
 Tues., Dec. 10. God's kingdom. Dan. 4, 3. Luke 1, 32, 33  
 Wed., Dec. 11. The law of the realm. . . . . Ps. 78, 1-8  
 Thu., Dec. 12. The Royal Prince. . . . . Rev. 1, 4-6  
 Fri., Dec. 13. Our King's edict. . . . . Matt. 3, 15, 17; 13:47  
 Sat., Dec. 14. The conqueror's sign. . . . . 1 Cor. 1, 17-24

A fancy of poets, the dream of tyrant and king, the ambition of conquerors. Behold "the stone cut of the mountain without hands." The God of heaven sets up a kingdom without fenced cities, without armies. Why destroyed like Babylon? Never shall it break in pieces. It will stand for ever a universal kingdom from pole to pole. Farther, too, for God's hand upholds distant star, and the reign of his love and righteousness must be an extended and mighty—a kingdom universal.

#### COLLOSSAL CONCEPTION.

The design itself is inconceivably majestic and vast. The conception is both illimitably extensive and comprehensively inclusive. It certainly baffles human thought, but it feeds faith and heightens hope. The magnificence and magnitude of God's purpose is appalling to our minds, but to his as consonant as light is for the eye. It is God's dominion with his love and power. The plans of Charlemagne pale before the scope of God's thought. To re-establish the Holy Roman empire was no mean manoeuvre. It challenged all that was great in that celebrated chieftain. But before the all-embracing design of the King of kings it lacks the proportions of immensity.

Confucius gave a system of thought and precepts for a race and a nation. For such as dwell beyond he had no word. Without missionary intent, his purpose was provincial. Mohammed began his career with only one high idea, to rescue his people from idolatry. From teaching morality he turns to arms to propagate the new faith, yet his ambition, wide as it was, never reached the breadth of universality. Such colossal conception forms in the divine mind alone.

#### UNIQUE UNDERTAKING.

To humble Rome was the task of a Hannibal, and the project was far from being a clever trick. Preaching the rescue of the Holy Sepulchre from the hands of the infidel Saracen, Peter the Hermit sent the flower of European chivalry, with the rabble, for two centuries, on the holy errand. It was not an affair for an able nation. The campaign of the Little Corporal in the conquest of the Czar was daring. The efforts of the emperor for the exploitation of Egypt as the open door to Asia, whose homage would make his name larger than Alexander's, was great—great enough to deserve the description "unparalleled." The project to bring every knee to bow to the name of Jesus, and every tongue confess him, is, in its execution, astonishingly unique.

Measure is magnitude. Exhaust the limits of "every man." Wall up "who-soever" with sophistries about race, color, intellect, and heredity, if you can. Attempt to make "all" exclusive.

Empty "every creature" of its evident commission.

The enterprise, involving the mastery of great difficulties and removal of huge obstacles, surpasses all the achievements of men. The Alps stand in the way to the fertile plains and opulent cities of sunny Italy. Compact systems of error and wrong, entrenched by the approval of statesmen, sage, and seer, dear to the heart of a people, block the redemption of society. Human hearts, dominated by the carnal mind, darkened through vanity of their imaginations, and sticking to the world through lasciviousness, must be cleansed. Wills weak need strength; perverted, need correction. Affections fastened to the flesh need to be set on things above. This for all men the great wide world over. Deem you this the work of a day? Verily, the struggle of millennia? Is such the adventure of an angel? It is the undertaking of God.

Scrutinize the undertaking from the means for its successful issue. Among men, you have diplomacy, gold and sword. No such means are available here; one harmonious to the high and holy end. God gives the Son, who sends the Spirit from the Father. Men press to and plead with men, and pray to God. These are the "things that are not," that are to "bring to naught the things that are." It is the "stone" again; breaking iron, farward, silver, and gold. With means so apparently insignificant, despised by the wisdom of the world, God sets up his kingdom. And verily it shall.

"Spread from shore to shore,  
 Till moons shall wax and wane no more."

#### CIVILIZATION ATTEMPTS UNIVERSAL DOMINION: WHY NOT THE CROSS?

Statesmanship leaps the bounds of empire and sits in the councils of a world. Commerce belts the globe and trade links the continents and islands. Language harmonizes the babble of tongues and speaks intelligently for all tribes. Charity asks not the color of the skin, waits not for a certain accent of voice nor the shibboleth of faith. It reigns, gentle, loving, inexpress, for all famines, calamities, scourges, woes—and sins. Shall not the cross have universal sway? Is the cross less than commerce? Is gold better than the Gospel? Is statesmanship as ameliorating, beneficent, redemptive as salvation?

#### UNIVERSAL DOMINION DECREED.

Unto the anointed King are given the heathen for his inheritance, and for his possession, the uttermost parts of the earth. The ages wear old; mountains grow dim; seas sink from sight, and, lo! the mountain of the Lord's house is established o'er all the universe. The kingdoms of this world have now become the kingdoms of our God and his Christ, and he shall reign for ever and ever (Rev. 11, 15). Amen! Hallelujah!—Epworth League Bible Studies.

### DECEMBER 22.—"OUR GIFTS TO OUR KING."

Matt. 5, 1-12.

#### HOME READINGS.

Mon., Dec. 16. Notable presents.  
 1 Kings 9, 10-16; 2 Kings 8, 9. Dan. 5, 29  
 Tues., Dec. 17. God's gift in Christ. . . . . Rom. 5, 12-21  
 Wed., Dec. 18. Offering life to Jesus. . . . . Acts 20, 17-25  
 Thurs., Dec. 19. Giving Christ your best. . . . . John 12, 1-8  
 Fri., Dec. 20. Giving for a blessing. . . . . 1 Cor. 13, 1-12  
 Sat., Dec. 21. Jesus worthy of all. . . . . Rev. 4, 11, 5, 9-14

This is pre-eminently the season for the receiving and giving of gifts. From earliest times this practice has existed. And what infinite blessings it has conferred upon humanity. From childhood to old age it has been one of the mightiest factors in inspiring joy and gladness in human hearts. Truly it is a grace

that is twice blessed. It blesseth him that gives and him that takes. How essential in the development of character. Sympathy is exercised. True friendships are formed or revived. Selfishness dies in the life of one who has learned to give. It is a heaven-born principle. Ever since the creation of man God has demonstrated it to the world. And the burden of the songs of poets, prophets, and all of God's redeemed ones has ever been,

"When all thy mercies, O my God,

My rising soul surveys,

Transported with the view 'er lost,

In wonder, love, and praise."

#### THE MAGI.

"We three kings of Orient are,

Bearing gifts we journey afar;

Field and fountain, moor and mountain

Following yonder star."

The name Magi, by which the three wise men are called in the Greek of St. Matthew, is perfectly vague. It meant originally a sect of Midian and Persian scholars. It was subsequently applied (as in Acts 13, 6), to pretended astrologers, or Oriental soothsayers. There is nothing but a mass of confused and contradictory traditions to throw any light either on their rank, their country, their number, or their names. The tradition which makes them kings was probably founded on the prophecy of Isaiah (60, 3). The idea that they were Arabians in all probability arose from the fact that myrrh and frankincense are Arabian products. The interpretation of Psalm 72, 10, may point in such a direction. However, the Gospel narrative assures us that they were Gentiles, scholars, and men from the East.

#### A WORTHY EXAMPLE.

1. We have no reason to suppose that the Magi were kings, but we do know they were truth-seekers, and as Oliver Cromwell said to his daughter, "To be a truth-seeker is to be one of the best sect next to truth-finders." God is on the side of the truth-seeker. He helps every one who earnestly desires to solve the problem of destiny. To these wise men he gave the guiding star. This was the harbinger pointing them to truth—to Jesus Christ.

2. They were undaunted by difficulties. Their quest involved a long and toilsome journey. Over mountain desert and plain they steadily pursued their way. No obstacles discouraged them in their search for the new-born King. What shame to the Jews! What stupidity! One would think that the men of Judea and the inhabitants of Jerusalem would have with both arms embraced the long-looked for Messiah. But for nearly two years Christ was at Bethlehem, unnoticed, until these wise men came. Note many times those who are nearest to the means are farthest from the end (Matt. 8, 11, 12). Toil and self-denial may be necessary, but Christ is at the end of the journey. Such is our inspiration. "Seek, and ye shall find."

3. They were not disappointed with what they found. The situation of the Child ill-fitted Oriental notions of a king's dignity, but under the Divine influence, which rested upon the Magi, they doubtless saw more than the outward circumstances. In the place where the babe was, poor as his parents evidently were, and he a mere babe, they fell down before him in worship, and presented their princely gifts. Devout adoration is the fitting attitude before the wonder of the Incarnation. Wise men and kings may well bow even to the infant of Jesus.

4. They brought their best and laid it at the feet of Christ. Behold the Magi opening their packs before the Christ-child! The search is over. The problem of destiny is solved. Here is gold indeed; here is myrrh for the doctor; here is frankincense for Very God

of Very God. Gifts emblematic of the richest treasures of their land are laid at the feet of Jesus.

OUR KING'S GIFT TO US.

We are passing through the days of giving. We are celebrating now the infinite grace that lavished upon us the unspeakable gift. God's gift to us calls for precious gifts from us (2 Cor. 9, 15). In the season of gifts, God crowns his continual bounty by the gift beyond all price. For our weal the Infinite Father will not spare even his utmost treasure. (John 3, 16.) Christ has given to humanity

1. His life and character, as our example, his teachings as our guide.

2. His life as a sacrifice, an atonement for sin. Through this sacrifice comes the gifts.

(a) Salvation from the power and guilt of sin.

(b) The hope of a glorious immortality.

(c) All the graces and blessings which come through faith in Christ as a Saviour.

WHAT SHALL WE GIVE TO CHRIST ?

1. Our best. (Matt. 2, 11.) What is that best? Ourselves. (Rom. 12, 1.) Consecrate time, talents, and all to the Master. The best is none too good for Christ.

2. We may give our best through the medium of other lives. As we cheer and bless the lives of others, we give to Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

AFTER-THOUGHTS.

Do you know the joy of giving? Let love be the motive power in the giving of every gift. Read "The Three Kings," by Longfellow. Follow your star. It will lead you to the truth. Hearken when God speaks, for there are many voices, and none of them is without significance. It is easy to quench all lights, to hush all voices, but hearken and give heed. Bethlehem is not far ahead. "Press on, dear heart, and thou shalt find the satisfying portion. Let nothing cool thine ardor until thou find it."

Christ must be born in each heart in order that we may have a true Christmas. Are you rejoicing in the gifts of human love? Be not unmindful of him who is the "unspeakable gift." Turn not the Christ of God away from the heart's inn: banish him not to the manger. Heaven's gift is now offered without money and without price. Receive him with glad welcome!

REV. F. M. WOOTTON, Winnipeg.

DECEMBER 29.—NUMBERING OUR DAYS.

Psalm 90.

HOME READINGS.

- Mon., Dec. 23. The year gone. . . . . Ps. 105, 18-19
- Tues., Dec. 24. My progress. . . . . Rom. 6, 1-4; 1 Cor. 13, 11
- Wed., Dec. 25. The Lessons of time. . . . . Eccl. 3, 1-12
- Thurs., Dec. 26. Using the days. . . . . Ps. 89, 47, 48; Hos. 10, 12; Col. 4, 1-5
- Fri., Dec. 27. In the year to come. . . . . Ps. 71, 1-5; Luke 11, 1-4
- Sat., Dec. 28. What shall I resolve? . . . . . 2 Tim. 2, 15; Heb. 10, 19-25

The passing of a year compels reflection. We turn to take a last look at the old before plunging into the new. The thoughts awakened by the retrospect are much the same as those experienced when in a cemetery beside an open grave. If this Psalm be, as it has been generally supposed, a prayer of Moses, it may have been inspired either by the closing of a year or by the almost daily death through which those who accompanied the patriarch from Egypt were swiftly vanishing away. His thoughts have

been ours at the end of many a buried year, and we turn to them once more for the wisdom they contain, only changing their order.

NUMBERED DAYS.

1. Thou carriest them away as with a flood. The flight of years is swift and inevitable. Life is a stream into which we are cast, and to resist which we are powerless. In its beginnings it is a rivulet of whose progress we are scarcely conscious. The child would travel faster. But the river rises, and soon becomes a flood. The waters grow deep, and we struggle. We become alarmed at the rapidity of our journey. We may cry for help; but the merciless rush of waters still carries us forward, till we are lost in the great eternal sea. No boat can bear us back over these waves. Wealth, position, influence, culture, can raise no dam to stem the torrent. With all our earthly trappings, tinseel, and toys, we are ever being borne onward.

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth  
e'er gave,  
Await alike the inevitable hour—  
The paths of glory lead but to the  
grave."

—Gray.

2. "They are as a sleep." Time never passes so quickly as when we are asleep. Often upon awakening we are startled to find how long we have slumbered. And the more sound the sleep, the more swift seems the passage of time. So is it with life. We experience a kind of shock at realizing that another year is gone. The more we have been occupied, the more happiness we have known; the more unconscious have we been of the flight of days and weeks and months. The persons and objects with which we deal in our sleeping hours seem very real, though only phantasies of the brain. So shall we discover by and by that many of the things that now occupy so large a place in our thoughts and hearts, the things for which we toil and contend, are utterly valueless. The keeper of the Old Curiosity Shop, who insisted that he was only dreaming, and would awaken by and by, was not far astray.

3. They are like grass which groweth up." Spurgeon quaintly summed up the literal history of the grass in these words: "Sown, quantity, blown, mown, gone." "The morning saw the blooming, the evening sees the withering." This is a favorite figure for setting forth the brevity of human life. See also Isaiah 40, 6; 1 Peter 1, 24.

4. "We spend our years as a tale that is told." Among primitive peoples storytelling is an important profession. In the absence of the written or printed page, it is the only method of imparting information and preserving knowledge. For good or evil the story is our most popular form of literature. Even our social and religious problems are now discussed in the form of stories. Yet how transient is the interest of a tale. Even when it is done, there is frequent disappointment, and at the best it cannot satisfy for long. Some new story sets all society astray to-day. To-morrow it is superseded or forgotten. So is our life. We do not interest others for long. The stage will soon be cleared and another tale will be declared.

5. "It is soon cut off, and we fly away." When Paulinus, the missionary, had laid the claims of Christianity before Edwin of Northumbria, one of the king's chief men addressed him in behalf of the new religion: "The present life of man, O king, is but he, 'may be likened to a tale that is told, and thou art sitting at supper with thy thanes and noblemen in winter-time. A fire blazes on the hearth, and warms the chamber; outside rages a storm of wind and snow; a sparrow flies

in at one door of thy hall, and quickly passes out at the other. For a moment, and while it is within, it is unharmed by the wintry blast, but this brief season of happiness over, it returns to the wintry blast and is cut off, and vanishes from thy sight. Such is the brief life of man; we know not what went before it, and we are utterly ignorant as to what shall follow it. If, therefore, this new doctrine contain anything more certain, it justly deserves to be followed."

AN ETERNAL PORTION.

1. A tinsmith was working on the spire of a church. There was a little breeze, and the sky was flecked with light white clouds. Looking upward for a moment, he saw them driven in rapid procession overhead. The effect was as if the spire had loosened, and was falling to meet the moving clouds. Instantly he turned his eyes from the fleeting things and clung more closely to the spire. In this alone lay his safety. So, if we look only at the passing years, we get bewildered, and lose our hold of life. Back of all the rushing floods, the transient sleep, the fading grass, the ending tales, and flight of time, there is a permanence to which we may cling. Only as we trust in him, and realize his unflinching strength, do we recover ourselves from the bewilderment and despair produced by time's changeful flight.

2. Generation follow generation in rapid procession, but through age after age he remains the home of the soul. Verse 1.

The mountains are suggestive of permanence as the gliding waters are of change. But before they reach their heads to the sky, he was. And when they shall have crumbled in world-consuming fires, he shall remain the same. Verse 2.

Man's measures of time count not with him; he knows no progression, no past, no future. All is an eternal now. Verse 4.

3. This everlasting, unchanging God is our hope and home. In him we find a certain resting-place. He is our shelter from the storms of adversity; our refuge from the angry enemies; our blessed habitation in which we hold fellowship with each other in the glow of his love.

A HEART OF WISDOM.

To number our days is not merely to count them. It is rather to estimate them in reference to their possibilities of service and in relation to eternity. The prayer of verse 12 is for that practical persuasion of life's brevity which prompts to provision for eternity. Many advantages accrue from this view of time. But our souls are dull, and we persistently refuse to give to the unseen more than a passing thought, except as we are spurred thereto in answer to prayer. The advantages, therefore, are here thrown into petitions.

1. A new view of death and all adversity. To the sinner death is the fierce punishment of sin inflicted by an angry God; to the Christian the grave has no terrors, it is but the open door through which he passes into the immediate presence of a loving Father. This change is represented as the repentance of God. Verse 13. It is doubtful, indeed, if the thought of the Psalmist carried him so far, but to us Christ has brought immortality to light. The floor bears through into the ocean of an endless life; the sleep ends in the beginning of a brighter day; the ripened grass is seed sown in a nobler soil; the tale told is the introduction to a volume of numberless pages; the bird's flight is to a land whose name is known as setting. Blessed hope of immortality.

2. A joyous experience of life. Verses 14, 15. True wisdom, having its beginnings in the fear of the Lord, is not merely a preparation for eternity. The mercy

of God, in which it bids us confide, is a soul-satisfying portion. Through it all restored between the soul and God. The real relations of things being established, life is more intelligible and connected. The favor of God is satisfying food. As the manna was given every morning, so may we know his favor early that life may be filled therewith.

5. An open eye for opportunity. Verse 16.

"Open thou mine eyes to see  
All the work thou hast for me."  
These days are precious after all, for they are pregnant with opportunities. This was never more true than now. The eager heart, the open eye, belongs to him who remembers that this is our probation, and the only probation of which we know anything. "Moments seize, heaven's of their wing."

4. A character partaking of the divine beauty. Verse 15. (a) To the man who fronts the coming day, its splendors already appear. "The light that never shone on land or sea" is kindled within him, and produces in his character the colors that captivate, and the forms that fix. The perfected likeness in which he shall one day awaken is daily anticipated. Looking daily into the face of God, he catches the divine glory, and is transfigured.

5. A work partaking of the divine permanence. Verse 17. (b) "Establish thou the work of our lips upon us." No man wants to see his work swept away. We would build for generations unborn. Of the good man it is said, "His works do follow him." He builds with gold, silver, precious stones; not with wood, hay, stubble. If our labors be wrought with a view to their issues in the hereafter, we shall by the blessing of God perform a work that shall not suffer through the flight of years, but shall partake of the eternal permanence of God himself.

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Rat Portage.

## JAN. 5 - THAT WHICH COMES FIRST.

Matt. 6, 33.

### HOME READINGS.

Mon., Dec. 30.	First fruits for the national	Ex. 23, 14-19
Tues., Dec. 31.	First, the blade	Mark 4, 26-33
Wed., Jan. 1.	First, the good	Col. 15, 42-49
Thurs., Jan. 2.	First, their own selves	2 Cor. 8, 1-7
Fri., Jan. 3.	First, be persecuted	Luke 14, 28-33
Sat., Jan. 4.	First, see clearly	Matt. 7, 1-5

Thus, according to Christ's teaching, the first great object of life is to seek the kingdom of God.

1. What is the kingdom of God? Rom. 14, 17. "For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost."

2. Why does Paul put in the words, "in the Holy Ghost"? Is there a standard of righteousness, peace, and joy apart from the Holy Ghost? Yes.

(a) There is a standard of business righteousness apart from the Holy Ghost, but approved by the world.

1. A merchant sells a lady a costly jacket, which he knows will soon be out of style. He knows, too, that if he tells her this, she will not buy, so he keeps quiet, and makes the sale. The world says such transactions are right—that a man would be a fool to injure himself by telling what he is not asked to tell.

2. Another merchant suddenly discovers that he is the only person in the town or village who has coal oil in stock. The other stores must wait several days before they can procure any, so the happy possessor at once doubles the price. Again the world says, "All right."

3. A third merchant sees Mr. H— coming into his establishment, and turning to his clerk, says, "Here comes that old reprobate, Mr. H—. I detest him."

Then he goes forward to meet his customer (who, by the way, has plenty of money), and, oh, how cordial the greeting, you would really think the merchant loved him, and then, to crown all, he takes him home to dinner, and treats him like a lord. Right, says the world, that merchant has true policy.

4. A fourth person flogs his son for smoking a cigarette, and discourses beautifully on the great evils of tobacco, and then goes to his store and sells the very thing which he condemns. Right, says the world, for no well regulated grocery can afford to be without such a staple article as tobacco.

But what says the Word of God, which is the sword of the Holy Spirit (Eph. 6, 17), re such things?

The first two cases are condemned by the Golden Rule (Luke 6, 31), and by Matt. 19, 19, where we are told to love our neighbor as ourself. This means, among other things, that what the seller knows the buyer has a right to know.

The third case is condemned by Rom. 12, 9, and the fourth by James 4, 17.

(b) There is a standard of social righteousness apart from the Holy Ghost.

The world says it is all right to be extravagant, if one has plenty of money. A very wealthy gentleman in our Dominion owned several thousand dollars on one huge party. The papers applauded him as a very liberal man. No one dreamt of condemning him. Yet the church of which he was a member was even then drawing on the Missionary Society to support its pastor. If he had followed the Holy Ghost's standard of righteousness as given in 1 Cor. 16, 2, he could not have done this.

(c) Then there is a home standard of righteousness apart from the Holy Ghost. The world says it is all right to entertain guests in the home with comic songs, society conversation, etc. without anything in the way of conversation or music. But the Holy Ghost, through Paul, says this is a false standard. (Rom. 15, 2.)

(d) There is also a standard of peace and joy apart from the Holy Ghost. Dives is a good example of this. He had a fine home, plenty to eat and wear, and all the money he desired. He was one of the most popular of men, sought after and envied by all; so the world pronounced him a peaceful and happy man. But was he? No! See him after death. Poor Lazarus, on the other hand, possessed true peace. True, he was only a poor filthy beggar, so weak that he could not keep the dogs from licking his sores, yet at heart all was peace. Why?

The name Lazarus gives us the clue, it means "God is my help." Dives had that peace and joy which comes as the result of worshipping self and living for the praise of men; while Lazarus had the peace and joy which comes from worshipping God and living for his alone.

Then we might read this verse somewhat differently. "Seek ye first to do God's will" in every known particular, and you will have that peace and joy which results from knowing the power and love of God, and all temporal blessings will be added, just as effect follows cause.

3. How seek the kingdom of God? (1) Pray earnestly. (Phil. 4, 6, 7; 1 Jno. 5, 14.)

(2) Search the Scriptures for rules of conduct.

(a) One business rule. (Rom. 12, 11.) Fervent here (Zeontes) really means bubbling or bubbling over. Most people seem to read it, "Bubbling over with business, not slothful in spirit."

(b) One social rule. (Acts 4, 19, 20.) Say and do only what is right in the sight of God.

(c) One home rule. (1 Peter 4, 8.) Fervent here (ektene) means "stretching out from." It means that we should have a charity or love that will stretch

out and cover over the faults, failings, and weaknesses of others. We need to remember this in every department of life if we would "seek first the kingdom of God." Study well 1 Cor. 13.

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## JAN. 12—ENTERING THE KINGDOM.

John 3, 1-5, 25.

### HOME READINGS.

Mon., Jan. 6.	The first disciples enter	John 1, 35-42
Tues., Jan. 7.	John the Baptist	John 1, 43-51
Wed., Jan. 8.	Matthew enters	Matt. 9, 1-19
Thurs., Jan. 9.	The Eldharians enter	Acts 8, 26-38
Fri., Jan. 10.	Paul enters	Acts 9, 1-18
Sat., Jan. 11.	Corinths enter	Acts 9, 19

The second of these two portions of Scripture answers the question that naturally arises from reading the first. In John 3, 1-5, the imperative necessity for a great change is clearly to be known, and the inquiry will undoubtedly come, "What am I to do in order to experience this change?" The answer is here, "Verily, verily, I say unto you, he that shall my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

"Ye must be born again." We do well to notice that the Master is here speaking of the necessity for this crisis, this turning-point in life, to a very religious man. Nicodemus was a ruler of the Jews, a member of the Sanhedrin. He held that a man became acceptable before God through his conformity to the law—hence was most strict in the attention he gave to what he regarded as the requirements of the law. It was undoubtedly assumed by Nicodemus, as by those of his class, that if any were the true servants of God, they indeed were. Did he not occupy an official position in the church? Was he not looked up to as a teacher of religion? The announcement made by Christ would be to him startling in the extreme. Surely this teacher must be ignorant of the character of the man to whom he speaks. Such words would be suitable enough for the heathen. Had they been spoken to the uncircumcised, Nicodemus would have given to them his heartiest assent—but spoken to himself, what does this teacher mean? Nicodemus came to learn about the kingdom of God, and in coming to a teacher as humble as Christ, he shows much nobility of character. He did not, however, expect to be told that he himself was not in that kingdom at all. It is easy for us to see the necessity for the new birth in the drunkard, and profane, and the heathen; but for the respectable and moral—how can it be said that there is a similar necessity to it? Nicodemus, a ruler of the Jews, that Jesus said, "Ye must be born again," and the same word comes to us to-day, however respectable and moral we may be. Any definition that is given to this great change will leave us with much to learn. In the New Testament, as in Christ's words to Nicodemus, it is described in metaphors, the most suggestive of which is that of its being a birth—that is, the commencement of a new life. It is elsewhere described as creation, as resurrection, as a new birth, as a new life, as an introduction into a new world. From the descriptions we may learn much of the nature of regeneration.

The teaching of the Master is that this marvelous transformation cannot be discerned in itself, but is made apparent by its consequences. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Some of the consequences are set forth (cf. John 3, 19) as follows: "Whoever is born of God doth not commit sin." "We

know that we have passed from death unto life, because we love the brethren. "Whosoever believeth that Jesus is the Christ is born of God, and overcometh the world." These are some of the marks of a regenerated man.

If regeneration is then an urgent necessity, wherein lies that necessity? It lies in the fact that "Except a man be born again, he cannot see the kingdom of God." Man was created for that kingdom, but through sin he has alienated himself from it. If he is now to be received into that kingdom, he must pass through this, the only entrance.

We cannot be educated into that kingdom. The early Greek philosophers held that virtue could be taught; but the testimony of the Word of God, and the experience of man is that education is insufficient to cleanse the heart and renew the life.

We cannot be reformed into that kingdom. A change of habit is not a change of heart; and whilst the heart remains uncleaned, however successful we may be in checking the outward display of wrong tendencies and passions, there will always be the possibility of that within the heart showing itself in practical life. "Out of the heart are the issues of life."

We can only enter the kingdom by being born into it. We can only see the kingdom of God through the Holy Ghost coming into our lives, and effecting such a transformation that it can be spoken of as nothing less than a new birth. Entering the kingdom means entering a new life which has its commencement in a new birth. There is an analogy between the natural and the spiritual. In nature each life has its commencement in birth, and is the same in kind as that from which it springs. In the spiritual life it is even the same. "Except a man be born again, he cannot, he simply cannot, see the kingdom of God." By nature we are dead. You cannot educate or reform death into life. "Except a man be born again, he cannot see the kingdom of God."

The agent in effecting this change in man is the Holy Spirit. "Except a man be born of water and of the Spirit. . . There is reference here to the baptism of John—indeed, as one has well pointed out, the key to this verse is found in the declaration of John, "I baptize with water. . . He baptizeth with the Holy Ghost." Regeneration is that work of the Holy Spirit in a man which results in a life of holiness and love. This is a work most definite and clear. The process none can fully explain, but its reality those never doubt who have experienced it. On the divine side the mystery is great. The Holy Spirit works quietly and unseen. The only material we have for forming anything like a definition is that which is afforded us by observing the results brought about in the life through the Spirit's operations.

What, then, is man's part? Is he passive, or does he take an active part? Here is the answer: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." These are the conditions to be complied with by man, and they are conditions insisted upon in every part of Christ's teaching.

The importance of this subject of regeneration cannot be overestimated. A religion that feels no necessity for conversion is becoming increasingly popular. For evidence of this we have only to read many of the widely circulated works of fiction. The teaching of many of these is that God is good, and if we are kind and generous, and do our best in the world, all will be well. In view of this, it becomes all who are anxious for the glory of God, and the well-being of

man, to sound this Gospel forth in no uncertain way, "Ye must be born again."

1. Nicodemus was led to inquire of Christ by the marvellous works that had been performed. Ought not the greater miracles of our own day to lead us to inquire of that One in whose name they are wrought?

2. "Can a man be born when he is old?" To this an apt reply has been made, "To give an affirmative answer to this question, Christ came into the world."

3. This from W. L. Watkinson—"A watch falling to keep time will not be corrected by any jewelling of the case; painting the organ-pipes will not improve the music; whitewashing the pump will not purify the water. Society in various ways seeks to gild the exterior, but what we need is beauty of life, springing from truth in the inward parts."

4. In regeneration the Father touches one who never ceased to be his offspring, and so changes his character that he becomes to him a true son."

#### POINTS FOR THE PRESIDENT.

This subject affords a splendid opportunity for pressing home the matter of personal decision. No one should leave the meeting without clearer views of the conditions of entering the kingdom, and with the conviction that, if they have not taken Christ as their Saviour, they should do so. As we know most about this change by its effects, would it not be well to speak of what regeneration accomplished in the lives of the saints? Paul, Luther, Wesley, and many others stand out as illustrating this. Let the necessity for regeneration be urged, not only as preparation for the life beyond, but as essential to the life that now is.

REV. HENRY WHITMORE,  
Moosomin, N.W.T.

#### Conference Convention.

The Bay of Quinte Conference Convention is to be held at Deseronto in February next. The secretary-treasurer, Mr. G. E. Deroche, is anxious to see the names and addresses of the representatives on the Conference Epworth League Executive, who may be appointed by the District Conventions. As soon as these are appointed, District secretaries are requested to send word to Mr. Deroche immediately.

#### Gist of the Lesson.

"The Gist of the Lesson" is the title of a little leather-covered book, which can easily be carried in the pocket. It contains concise expositions of the International Sunday-school Lessons, which can be studied by busy people at odd moments when they have a little time. It is a splendid idea. The price is 25 cents, and it is published by Revell & Co., Chicago and Toronto.

#### Seventy-Sixth Volume.

In 1902—the seventy-sixth year of its publication—The Youth's Companion promises more varied attractions for its readers than ever before, and The Companion always gives more than it promises. The Government of the United States will be represented in contributions from Secretary of the Treasury Gage, Secretary of the Navy Long, Postmaster-General Smith, and Assistant Secretary of War Sanger—a list, it is believed, never equalled in any previous year.

The Government of Great Britain will be represented by contributions from the Duke of Argyll, the Marquis of Dufferin and Ava, and the Rt. Hon. James Bryce,

T. P. O'Connor, and Winston S. Churchill, members of the House of Commons.

Other noteworthy contributors will be Wu Ting-fang, Chinese minister at Washington, Booker T. Washington, President of Tuskegee Institute, Justice Brewer, of the United States Supreme Court, Gen. Charles King, and Rear-Admiral Hichborn, while more than two hundred of the most popular of living story-writers will contribute from four to six fascinating stories to each of the fifty-two issues of The Companion for 1902.

To all new subscribers for 1902, and to those renewing their subscriptions, The Companion will send its beautiful 1902 Calendar, lithographed in twelve colors and gold. By sending \$1.75 before January 1st, the new subscriber will receive free all the remaining issues of 1901 from the time the subscription is received.—The Youth's Companion, 195 Columbus Avenue, Boston, Mass.

#### Canadian Education.

The rapid growth and development of this young nation, especially along industrial and commercial lines, is very largely attributable to the universal desire of its people for a liberal and useful education.

Fortunately for our people no country surpasses our own in providing proper facilities for the education of its rising generation, and among such facilities the Modern Business and Training School occupies a prominent place. Possibly the most noted of such schools is the Central Business College, of Toronto, which is a large, representative school, enjoying an annual enrolment of nearly eight hundred students, who gather from all parts of the Dominion to enjoy thorough courses in all commercial branches, including telegraphy. The equipment of this school is most complete, including no less than eighty standard typewriting machines.

It is well worth while for any one interested in the practical side of education to procure a copy of the prospectus of this particular school, whose advertisement is always found in our columns.

#### The Frozen Word.

In Siberia the milkmen sometimes deliver their milk in chunks, not in quarts, it being frozen solid, and thus carried about to the customers. There are those whose whose teaching is very sound. It exactly agrees with the creeds of the church. It is put methodically and with considerable learning, but it is so cold. The milk of the world is delivered in frozen chunks. In one sense it is the Gospel, in another sense not. It is not given with the heart, in love. There is no realizing sense of its tremendous importance and value, and none of that tender solicitation which prepares the heart of another to receive it. If the old Horace was right when he said, "If you wish me to weep, weep yourself," certainly if we wish others to believe in and love Christ, we must show our trust and love toward Him in the very utterance of the Gospel.—Augsburg Sunday-school Teacher.

#### Pitiful Indeed.

An English Sunday-school teacher handed to her scholars little slips of paper on which was printed the question, "What have you to be thankful for?" Among the replies that were given on the following Sunday was the pathetic sentence written by a little girl who had learned by experience probably the painful truth it implied, "I am thankful there are no public-houses in heaven."





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

## December 15.—What the Bible teaches about Temperance.

Suggested Treatment for Weekly Topics.

### HOME READINGS.

Mon., Dec. 9. What temperance is ..... Rom. 13, 14  
Tues., Dec. 10. Intemperance brings woe ..... Isa. 29, 24  
Wed., Dec. 11. Causes loss of friends ..... 1 Cor. 5, 11  
Thurs., Dec. 12. Overcome judgment ..... Isa. 29, 7  
Fri., Dec. 13. Liquor and its consequences ..... Prov. 31, 4, 5  
Sat., Dec. 14. Drunkenness is punished ..... Matt. 24, 46-51

"Temperance" in the Scriptures means self-restraint. The word is used thus several times in the New Testament. (See Acts 24, 25; Gal. 5, 23; 2 Pet. 1, 6.) "Temperate" men are self-restrained men. (See 1 Cor. 9, 25; Titus 1, 8; 2, 2.) These references should be read and explained to the Juniors. It is easy to show that the habit of using intoxicants tends to every form of license, that self-control is soon impossible under the awful power of liquor-drinking, and that the only safety is in total abstinence. Rom. 13, 14, as above, exhorts us not to "make provision for the flesh to fulfil the lusts thereof." "Flesh," "lusts," are words that suggest the removal of restraint and the indulgence in dissipation that tends to destruction. This is "intemperance." No form of it is so common and well-known as the habit of drinking intoxicating liquor; yet our Juniors should be taught that there are other things that lead up to this giant vice. No boy who loses his nobler self by giving way to base habits (e.g., lying, drinking, smoking, impure speech or reading) is a self-restrained (temperate) boy. No girl who allows herself to form similar habits, even in milder form, is a self-restrained girl. To "restrain" is to hold in check, to keep back, to govern, to control, to control. So, whether girl or boy, woman or man, the reason why should be well and clearly understood. Why should we positively refuse to drink strong drink? Scientific temperance training in our public schools has done much to impart intelligent information to many, and still many others are lamentably ignorant. Two facts may be unquestionably impressed, i.e.,

1. There can no good come from drinking strong drinks.

2. There may come very much harm.

The first statement every boy and girl will almost instinctively admit, the second is easily capable of illustration and proof every day and anywhere. Therefore, do not touch intoxicants. At the first temptation say "No!" and stick to it. If you leave it entirely alone, you will lose nothing good, and you will suffer nothing evil. Dr. Guthrie's reasons for being a total abstainer were conclusive:

1. My head is clearer.
2. My heart is better.
3. My health is lighter.
4. My purse is heavier.

Let one of your bright Juniors learn and recite this little story:

### PITCHER OR JUG.

They tailed together, side by side,  
In the field where the corn was growing;  
They pursued a while to quench their thirst,  
Grown weary with the hoeing.

"I fear, my friend," I said to one,  
"That you will ne'er be richer;  
You drink, I see, from the little brown jug.  
Whilst your friend drinks from the pitcher.

"One is filled with alcohol,  
The fiery drink from the still;  
The other with water, clear and cool,  
From the spring at the foot of the hill.

"In all of life's best gifts, my friend,  
I fear you will ne'er be richer.  
Unless you leave the little brown jug,  
And drink, like your friend, from the pitcher."

My words have proved a prophecy,  
For years have passed away;  
How do you think have fared our friends,  
That toiled in the fields that day?

One is a reeling, drunken sot,  
Grown poorer instead of richer;  
The other has won both wealth and fame,  
And he always drank from the pitcher.

True self-restraint is beautifully shown in these rules for Christian living:

### RULES FOR CHRISTIAN LIVING.

1. Wherever you go, never go when you fear  
If God's question were asked you,  
"What doest thou here?"
2. Whatever you say in a whisper or clear,  
Say nothing you would not like God to hear.
3. Whatever you think in joy or in woe,  
Think nothing you would not like God to know.
4. Whatever you write in haste or in heed,  
Write nothing you would not like God to read.
5. Whatever you sing in the midst of your glees,  
Sing nothing that God's listening ear can dispense.
6. Whatever you read, though the page may allure,  
Read nothing of which you are not perfectly sure.  
Consternation at once would be seen in your look,  
If God should look down and say,  
"Show me that book."
7. Whatever the pastime in which you engage  
For the cheering of youth or the solace of age,  
Turn away from each pleasure you'd shrink from pursuing,  
If God should look down and say,  
"What are you doing?"

## December 22.—How different Persons Receive Jesus.

Matt. 9, 9; John 1, 11, 12. (Christmas Meeting.)

### HOME READINGS.

Mon., Dec. 16. The world's neglect ..... Matt. 8, 20  
Tues., Dec. 17. Rejected at Nazareth ..... Luke 4, 28-30  
Wed., Dec. 18. Simon and the sinner ..... Luke 7, 44-47  
Thurs., Dec. 19. A guest of Zacchaeus ..... Luke 19, 5, 6  
Fri., Dec. 20. Welcomed at Bethany ..... John 12, 1, 2  
Sat., Dec. 21. Christ knocks at your heart ..... Rev. 3, 20

To make any person welcome presupposes a visit from that one. And Jesus has visited the earth. "He came to his own, and his own received him not." Every Christmas reminds us of the Saviour's visit to our world, and also teaches us that he still comes. Jesus is ever coming, and should be right royally received. But because he does not come to us visibly, we too often refuse to receive him as by the Holy Spirit, he draws

near to our hearts and homes. Jesus was not always made welcome when he was visibly present on earth. Tuesday's Home Reading shows how sometimes bitter hearts opposed him, and wiled hands would have done him harm. Different persons received Jesus in different ways because they had different feelings towards him. When we love or highly esteem a person, we will not consider the best we have to offer for him. Because Mary and Martha loved Jesus they gave him the best they had. So with Zacchaeus. How differently the high priests and Pharisees treated him. And all because their hearts were full of jealous hatred and bitter enmity. How do we feel towards Jesus as Christmas comes? Recently we had a visit from the Duke and Duchess of Cornwall and York. How proud all Canadians were of the privilege of entertaining them. Every place did its best to show their loyalty to the British crown and wherever they went the royal party were made heartily welcome. Should we be less liberal and earnest towards the Prince of Peace? "Welcome to Jesus" should be over every home in every church and school throughout the land this happy Christmas season. Though he will never be among us again as he was in Palestine long ago, he still comes to us. He knows how we feel towards him, and we can say "Well-come, Jesus, Lord, Master, King!" best and most truly by doing as he did in giving blessing and good cheer to all we can reach in our various lives. A happy welcome to Jesus alone can make a Happy Christmas.

## December 29.—New Life in the New Year.

Eph. 4, 22-24; Col. 3, 8-10.

### HOME READINGS.

Mon., Dec. 23. A new man ..... 2 Cor. 5, 17  
Tues., Dec. 24. A new name ..... Rev. 3, 12  
Wed., Dec. 25. A new hope ..... Ezek. 37, 19  
Thurs., Dec. 26. A new life ..... Rom. 6, 4  
Fri., Dec. 27. A new song ..... Ps. 40, 3  
Sat., Dec. 28. A new home ..... 2 Cor. 5, 1

In your meeting this week utilize the Daily Bible Verses, as above given, as a Bible Reading, interspersed with appropriate praise. "Old things have passed away." The year has gone, not only by months and weeks and days, but by hours and minutes and seconds. One by one the moments have slipped away from us. And to the new year will grow one second at a time—a small portion of time, and yet the very multiplication of them shows us how long a year really is—31,536,000 seconds of time. What have we done with all that vast number during 1901? That is an important question; but a more important one is—what shall we do with a similar lot in 1902? They are the "new" things—these precious moments of time. Use them well, for they are soon gone, and once lost, are gone for ever. What "old things" can we leave behind us as we pass over into the new year? Have you an old habit you would be better without? A habit of thought? of speech? of reading? or physical, mental, social, or moral nature? If so, leave it behind, and take a new one with you for the new year. New habits, like new boots, sometimes pinch us, because we are not used to them; but they are good for us if they are for our health.

May the new year find us all fitted out with a really good outfit, so that we may spend our days wisely and not "as a tale that is told." Happy New Year!

## Temperancetown and Whiskeyville.

(Written by Mrs. Annie E. Smiley. To be spoken by twenty children, each dressed to represent the character described and carrying the implements of their trade or occupation. The ten Temperancetown children come to the platform together, speak their verses, and then stand back in a line, leaving room for the Whiskeyville children to stand and recite.)

1. This is the mayor of Temperancetown, A worthy man of high renown, He is proud of his town, and well he may be, For a more thriving city you rarely will see.
2. This is the doctor of Temperancetown, He rides through the country, up and down, Few are his calls for powder or pill, For temperance people are seldom ill.
3. This is the baker of Temperancetown, His bread is sweet, and his rolls are brown; His trade is good, as you well may think, For people buy bread instead of drink.
4. This is a grocer of Temperancetown, On his face is a smile, instead of a frown, For money flows daily into his tills, And temperance people pay grocer's bills.
5. This is a teacher of Temperancetown, With happy face and pretty gown, She loves to teach, for her children all mind, They are taught at home to be loving and kind.
6. This is a mother of Temperancetown, A queen is she, though she wears no crown, Her husband delights to sound her fame, And her children rise up and bless her name.
7. This is a cook of Temperancetown, She can not tell a verb from a noun; But she knows how to bake, to broil, and to fry, And she never put brandy in sauce or mince-pie.
8. This is the butcher of Temperancetown, His customers all pay money down; They can afford the best of food, For their work is steady and pay is good.
9. This woman sells fruit in Temperancetown, Her name is Mrs. Tabitha Brown; She sells apples, oranges, grapes, and pears, And an excellent reputation she bears.
10. This is a preacher of Temperancetown, His hair is white, like a silver crown; He honors his calling in all of his ways, For he preaches the truth, and he votes as he prays.

ALL SAY TOGETHER.

O happy are we in Temperancetown,  
No wonder we smile, and forget to frown;  
If Jesus should come to our earth to-day,  
We are sure in our town he would love to stay.

1. This is the mayor of Whiskeyville, He says 'tis his office that makes him ill;

He never feels well, though he dresses so fine,  
For his head is befuddled with whiskey and wine.

2. This is the doctor of Whiskeyville, He orders spirits with powder and pill;  
With his practice you'd think his fortune was made,  
But, alas! his bills are seldom paid.
3. This is the baker of Whiskeyville, He is hurried and worried with many a bill;  
The money his customers ought to pay Goes into the saloon just over the way.
4. This is the grocer of Whiskeyville, His trade is light, with few orders to fill;  
His customers say his prices are dear,  
But they mean that they want the money for beer.
5. This is the teacher of Whiskeyville, Her pupils are Tom, and Harry, and Bill;  
They loaf and play truant from day to day,  
And are fast smoking and drinking their wits away.
6. This is a mother of Whiskeyville, She lives in a shanty under the hill;  
She is often unhappy, and fears for her life,  
Oh, sad is the fate of the drunkard's wife!
7. This is a cook of Whiskeyville, Her face is sharp, and her voice is shrill;  
She spoils her cooking with brandy and wine,  
Then complains that her children sicken and pine.
8. This is the butcher of Whiskeyville, You will find his shop by the cider-mill;  
His customers buy the cheapest of meat,  
For when people will drink, there is little to eat.
9. This woman keeps an apple-stand, But even her apples are second-hand;  
For her customers say there is little use  
To buy apples, when cider is apple-juice.
10. This is the preacher of Whiskeyville, He tries in vain his church to fill;  
And often is tempted to say, with a groan,  
"There are wed to their idols; let them alone."

ALL SAY TOGETHER.

We are tired of living in Whiskeyville,  
For our town is steadily running down hill;  
If we want to win honor, fame, and renown,  
We must leave Whiskeyville for Temperancetown.

## "Junior Don'ts."

- Don't preach to the Juniors.  
Don't talk at the Juniors.  
Don't allow the Scripture lesson to be read so low or so fast that it cannot be heard.  
Don't scold.  
Don't get impatient.  
Don't hold the meeting an hour if you can get through in half an hour.  
Don't transact business at the Junior prayer-meeting.  
Don't fail to pray for the meeting.  
Don't get discouraged.—Pacific Christian Endeavorer.

## The First Coat of Paint.

Mother was painting the woodwork of the dining-room. Robert had been watching her for some time, and thought it very easy and pleasant work.

"I would like to try painting a little while. May I?"

"Why, yes. There must always be a first time."

Robert took the brush. How clumsy his fingers seemed, after all! But he went bravely on, mother watching in the meantime. Now and then she gave him words of encouragement and instruction, so that he went on quite bravely, and mother went away for a little while.

When she came back, she saw that Robert was slighting his work in places. The paint was not smooth, and streaks plainly appeared.

"Robert," she said, "remember that the streaks will show plainly when the paint is dry."

"But you are going to put on two coats, aren't you?" he asked, somewhat sharply. "If you do, the last time over will cover all the streaks."

"But we must put on the first coat just as well as if there were to be no second coat," mother said patiently. "It is just as important as to do the work well the last time."

Since that time Robert has grown to be a man, but he has not forgotten his mother's words. He has noticed that many do work just as he started to do it that day when painting the dining-room; but whenever he has been tempted to do so, the words of his mother have come back to him: "Do your work just as if there were to be no second coat."

"Have you thoroughly mastered all the rules in this lesson?" asked a teacher of her class in mathematics, one day.

Most of the class thought they had done their work well. One boy thoughtfully said: "I can't say that I have the second rule, Miss Dee. But I thought I could master it when the review came."

"It isn't safe to slip over work in that way, George," was the quiet reply. "You are not sure that you will have the time when review comes. Do you not think it would be better to master each lesson as we go along, and let the review take care of itself?"

George flushed, but he saw the point, and was not caught that way again. "I will plough that little strip when I come around again," a young man said to himself, while working in the field. The plough struck a stone and slipped over a piece of green turf without turning it under.

But the next time around he was busily thinking of the particular furrow he was ploughing, and the balk escaped his eye for the day. But all summer long there was a green place in the corn field. The planter slipped over it; the cultivator could not dig it up; no corn grew upon it. The little spot of ground went to waste.

"If I had pulled the plough back, and thought that patch of turf over, I would have been wise." So thought the young man when it was too late.

The best time to do good, honest work is the present moment. We are sure of this hour, but of nothing further.—Canadian Churchman.

## The Watchword of Success.

A boy walked into a London merchant's office in search of a situation. After being put through a series of questions by the merchant, he was asked: "Well, my lad, what is your motto?" "Same as yours, sir," he replied. "Same as you have on your door—'Push!'" He was engaged.

### Interesting Facts.

The New Glasgow municipal telephone service has underground wires 16,500 miles in length. It provides for 20,000 subscribers.

General Wood, Military Governor of Cuba, reports that natives will assume the government of the island by the first of next May.

The world's greatest single crop is potatoes. The average annual supply is 4,000,000,000 bushels, equalling in bulk the combined wheat and corn crops.

Norway, Ireland, and Spain have more blind people in proportion to population than other European countries. Spain has 216 per 100,000, Norway, 208, Ireland, 111.

The Sultan of Turkey has six sons and seven daughters, who are kept in the securest seclusion, the former never leaving the grounds of the house in which they were born.

It is said that the cost of the Chicago Exposition was \$18,000,000, that of Paris \$9,000,000, that of Buffalo \$10,000,000, while that of St. Louis will be not less than \$30,000,000.

Great Britain has just launched the largest battleship in the world. The "King Alfred" is 500 feet long and is 71 feet in the beam—a hundred feet longer than Admiral Schley's "Brooklyn."

In every State and Territory prize-fights are now forbidden by law. Not one of the fighters is a successful "star" in any theatre, and nearly all of them have lost money in the keeping of bar-rooms.

The Royal Humane Society reports a larger per cent. than ever before of nobly heroic persons. Last year it rewarded 756 British heroes and heroines who risked their own lives to save others from death by drowning or starving.

The longest bridge in the world is the Lion Bridge, near Sangang, in China. It extends 5 1/4 miles over an arm of the Yellow Sea, and is supported by 300 huge stone arches. The roadway is 70 feet above the water, and is enclosed in an iron network.

The Pennsylvania Railroad Company is so well satisfied of the commercial as well as moral value of the Young Men's Christian Association, that it has just appropriated \$35,000 for the erection of the Railroad Men's Branch Association at Piteaira, Pennsylvania.

Japan's ceaseless efforts to keep peace with the great nations are bearing fruit continually. A native firm, under native supervision and with native workmen, has started to build railroad locomotives. The first one produced meets all requirements and cost much less than the imported article.

A woman has offered the New York public library a remarkable gift. It consists of 1,000 menus, each from a different hotel or restaurant. Some are from Hungary, China, Japan, and Russia. The donor stipulates that the menus are to be kept sealed until 1950, as it is her desire that the coming generation may see what their ancestors ate.

At Rouen, France, a bridge crosses the Seine that combines the features of both ferry-boat and bridge. Tall iron towers on either bank support strong cables from which is suspended a car. This car runs close to the water of the river, and carries waggons and foot passengers. It is driven by electricity at a much faster gait than one can walk, and people much prefer this easy way of crossing to using the suspension bridge a few blocks away.



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