

THE CANADIAN

# LEWIS & CLARK

*Christian Endeavor*

Vol. 3

TORONTO  
MARCH 1901

No. 3

*Missionary*



HER MAJESTY, QUEEN VICTORIA, 1819-1901

*Social*



*Literary*

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## Spurgeon's Wit.

Mr. Spurgeon was fond of punning on the names of persons, and a number of striking illustrations of his habit are recorded in the *Union Gospel News*.

At one of the meetings, when contributions for the new tabernacle were brought in, the names of Knight and Duke were read out from the list of subscribers, whereupon Mr. Spurgeon said: "Really, we are in grand company with a knight and a duke!" Presently "Mr. King, five shillings," was reported, when the pastor exclaimed: "Why, the king has actually given his crown! What a liberal monarch!"

Directly afterward it was announced that Mr. Pig had contributed a guinea. "That," said Mr. Spurgeon, "is a guinea pig."

At one wedding-breakfast, Mr. Spurgeon made an amusing allusion to the fact that the bridegroom, a missionary brother from Japan, had been previously married.

Speaking to the bride, he said: "You must not be too proud of your husband, Mrs., for he is only second-hand; yet he is as good as new, for he has been Japanned!"

## She Was Particular.

"How much is a letter to Oireland?" she asked the stamp clerk.

"Five cents."  
"Give a stamp."  
The stamp was handed out. She looked at it critically.

"Sure an 'O' don't loike the color av it. Have ye no grane stamps?"

"No. That is the only color in five-cent stamps."

"Sure an 'I see in the newspapers something about new color of shtamps."

"They are not issued yet, madam. Will you please take your stamp and step aside? Several persons are waiting behind you."

"In a minute, sorr. Ye are quite sure that ye hv no grane shtamps?"

"Quite sure, madam. That stamp will carry your letter to Ireland quite as well as a green one. Won't you please—"

"An' when do yez think the grane shtamps will be out?"

"I can't tell. Madam, the crowd behind you is increasing, and the people are growing very impatient."

"Will they be out in a yare, think ye?"

"Perhaps. It may be longer. I can't tell. But you must take your stamp and move on."

"O! don't think O'll tek it," said she, pushing the stamp back again. "O'll wait until the grane shtamps are out. Sure an' there's no hurry."

Then she moved off, and the wants of the crowd were attended to.—*Harper's Bazar*.

## Modest Request.

A strong case of "building better than he knew" is thus narrated by *Tit-Bits*:

It had been the custom in a certain establishment to pay the workers fortnightly. This the workmen found inconvenient, and they decided to send a delegate to the head of the firm to state their grievance. An Irishman, named Dan D., famed for his sagacity and persuasive powers, was selected for the task. He duly waited on the master, who addressed him thus:

"Well, Daniel, what can we do for you this morning?"

"If ye please, sir, I've been sint as a dilligat to the workers to ask a favor of ye regardin' the payment of our wages."

"Yes, and what do they desire?" queried the master.

"Well, sir, it is the desire of meself, and it is also the desire of every man in the establishment, that we receive our fortnight's pay every week."

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## SANTA FE ROUTE

# The Canadian Epworth Era.

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. III.

TORONTO, MARCH, 1901.

No. 3.

## WHY QUEEN VICTORIA WAS BELOVED.

BY THE EDITOR.

AFTER all that has been said and written of Queen Victoria during the past month, we shall not attempt anything like an account of her life and reign, or even repeat the many anecdotes which have been related of her. We shall rather seek to discover the cause of her universal popularity, and the reasons why her death developed such widespread sorrow.

It is quite safe to say that no sovereign of any nationality was ever so sincerely loved and revered as Her Majesty, Queen Victoria. She is the one Queen who won the allegiance, not only of her own subjects, but of a great majority of the human family, so that when the bells began to toll, announcing her departure, the whole world mourned. Many who had never seen her, felt a sense of personal loss. In speaking of the intense love felt for her by the people of England, Robert T. Lincoln, former U. S. Minister to England, said that if a man wished to commit suicide in London in the speediest way, he would only need to "stand on some prominent corner, such as Bond

Street and Piccadilly, and in the presence of two or more persons say something derogatory to the Queen. He would not live sixty seconds." This is putting it rather strongly, as this gentleman supposes that mob law would as easily prevail in England as in the United States, but it is a rather striking illustration, coming from an American. In Toronto, a workman in one of the factories, at the time of the Queen's funeral, made some jesting remarks concerning Her Majesty. His fellow-workmen did not tear him to pieces, but declined to work with him any longer, and requested his discharge, which was immediately granted by the management. There must be some substantial reasons for this universal devotion. Let us see what they are :

1. Queen Victoria has always been a

constitutional ruler. Some of the early English rulers were tyrants, who did not deserve the respect of their subjects. Many of them ruled in such a way as to provoke dissatisfaction and rebellion, but Queen Victoria has never even attempted to depart from the impartiality of constitutional government. No single act of arbitrary power can be laid to her charge, and the rights of her subjects have never been infringed.

In speaking of Queen Victoria, Theodore Martin says: "No former monarch has so thoroughly comprehended the great truth that the powers of the Crown are held in trust for the people, and are the means not the end of government. This entitles her to the distinction of

court will also be dissolute. If on the other hand he is pure in his life, he will gather pure men around him, and thus from the heart of the State pure blood will be sent out to every part of the body politic.

Victoria has kept her court clean, and her influence on all who touched the throne has been good. Men of questionable morals have never felt at home in her presence.

3. The young ladies of to-day may learn from the Queen a lesson of industry.

Many think that she had little to do but to dress and drive and hold receptions. On the contrary, her life was filled with toil. She has always been a model of diligence. She had learned to speak four languages before she was in her teens, and this in addition to her other accomplishments. At the age of 60 she undertook the study of Hindostanee, in order to be able to converse with the inhabitants of her Indian Empire.

In addition to family cares, in which she proved herself one of the most pains-taking and watchful of mothers, she has done an immense amount of work in connection with the affairs of the Empire. The Earl of Beaconsfield once said: "There is not a despatch received from abroad, or sent abroad, which is not submitted to

the Queen. The whole of the internal administration, cabinet councils, etc., are reported to her, and are reviewed by her. There is probably no person living who has such complete control over the political situation of England, as the Sovereign herself."

4. Her sympathetic kindness is also worthy of remark. In her own sorrows she did not forget the sorrows of others, but upon the grief stricken everywhere she poured forth the tenderness of heart-felt sympathy. The people of the United States can never forget the kind and womanly messages of comfort which the Queen of England sent to Mrs. Lincoln and Mrs. Garfield at the time of their deep sorrow. In addition to expressing her grief through the British Minister at



WHERE THE FUNERAL SERVICE OF QUEEN VICTORIA WAS HELD.

Choir of St. George's Chapel, Windsor Castle.

being the most constitutional monarch England has ever known."

2. Queen Victoria's personal character has had much to do with commanding the affection of her people. She has recognized God in her private as well as public life, and Lord Tennyson has truly declared that "Her court was pure."

It has often been remarked that the morals of a people never rise higher than the standard of morality maintained by the court. History proves this to be true. When sovereigns like Ahab and Jezebel reigned the whole realm became corrupt. It is sometimes said that in a country so democratic as England, a sovereign has little power or influence. This is a mistake.

Apart from official power, a king or governor does much to mould the character of his advisers. If he be dissolute, his

Washington, she wrote to Mrs. Lincoln in the following language:

"I am overwhelmed, dear Mrs. Lincoln. What can any earthly being say to lessen the terrible blow that has come upon you in the loss in such a way of your great and noble husband? Accept my heartfelt sympathy in your affliction, through which the good God alone can guide you to peace and resignation. My people are shocked by this terrible calamity, which is to me a personal grief. My tears and prayers are yours. May He comfort and protect you always."

In her Scottish home at Balmoral, the Queen was accustomed to mingle freely with the people, and frequently called upon the humble peasants. Not a few of these were the recipients of many favors from her hand.

5. What are often called the minor virtues, shone forth prominently in the character of Queen Victoria. She was a model housekeeper, and maintained the strictest oversight of her different dwelling places. From very early life she had been trained in habits of economy, and her administration was characterized by the absence of extravagance. She was always noted for her punctuality, and would not tolerate carelessness in keeping engagements on time, by her attendants. Her home life was very beautiful, and her husband together shared the pleasant task of superintending their children's education, and religious training. The Queen was a courageous woman, almost entirely fearless of danger. Her life was attempted by fanatics no less than nine times, but she never seemed afraid, and did not allow these incidents from preventing her public appearance.

Queen Victoria was always a great reader, and became familiar with the writings of the greatest authors. She encouraged literature, art, science, invention, and without doubt much of the advancement in morals and religion during the past century has been due to the influence of her beneficent reign.

#### SOUTHERN CALIFORNIA.

BY DR. J. F. GERMAN.

#### II.

#### THE OSTRICH FARM.

ADMIRABLY sheltered among the hills between Los Angeles and Pasadena, and on a line of an electric railway, this unique industry is located, and is annually visited by thousands of tourists. A few years ago, Mr. Edwin Cawston, the proprietor and manager of the farm, imported fifty-two full-grown birds from Natal, South Africa, and began ostrich culture in Southern California. All the birds imported have passed away, but their numerous offspring thrive splendidly under these favorable climatic conditions. The hen ostrich fills a nest with about twelve eggs, and covers them during the day, the male ostrich performing this duty during the night. It requires about forty-two days to hatch the chicks. When more eggs are laid than the birds can cover, they are placed in an incubator, and are there warmed into life.

The appetite of the little chick is ravenous, and its growth very rapid.

When a year old they have nearly reached their growth, and are from seven to eight feet tall. Their long bare limbs support a body weighing sometimes three hundred pounds, to one end of which is attached a long slender neck, ending in a little crook called the head. This apology for a head is flattened on top, and when its large flat beak is opened there seems nothing left but a great cavity. The great brown eyes of the bird are very prominent, and seem ever looking about for something to eat. The first crop of feathers are reaped when the bird is about eight months old, and thereafter every nine months. The male bird produces black plumes on the body, and white ones in its wings and tail. The plumes of the female are brown and gray, the latter more or less mottled. The process of removing the feathers is not painful to the birds, but must be done when the feathers are in proper condition. In the showroom at the entrance of the grounds, ostrich goods and curios are on sale, and the visitors can, at small cost, bring away much prized souvenirs of a very interesting visit.

#### SANTA CATALINA.

About twenty-five miles south of Los Angeles is San Pedro Harbor. From this point the Wilmington Transportation Company runs a comfortable steamer daily to Santa Catalina Island, thirty miles distant. The island is twenty-two miles long, and its greatest width eight miles. It is a park in the ocean. The port, and only settlement on the island, is the little town of Avalon, nestled in a sheltered cove, with mountains encircling it on three sides, and the sea lying at its feet. The climate is ideal, and the means of enjoyment numerous and varied. There are romantic drives through the mountains, and along the sea shore, hunting, bathing, boating, and sensational fishing.

One of the most interesting enjoyments is a row in a glass bottom boat, affording a distinct view of the wonderful vegetable and animal life of the ocean.



A SADDLE HORSE.

Through the clear water, to the depth of fifty feet or more, the bottom of the sea can be distinctly seen. Here gigantic sea weeds, of various tints, like forest trees, sway with the gentle motion of the water, while in and out float and glide beautiful fishes of rare and radiant tints. Here are to be seen the graceful gold perch, the flying fish, and many strange creatures of the ocean—the whole forming a panorama of enchanting loveliness never to be forgotten.

#### NORTHWARD BOUND.

It was with regret I left Los Angeles for San Francisco. I shall not soon forget the great kindness shown me by all with whom I came in contact, and I am sure similar courtesies await the Epworth Leaguers who visit Southern California. By the sea coast line I reached Santa Barbara, beautifully located on the sea, and a popular resort.

From this point northward there are sixty-three miles of railroad under construction, and when finished will skirt the sea coast, and connect with the road the coming south from San Francisco. This distance is now covered by stage, and a delightfully drive it is. Upon a bright

balmy morning we left the Arlington in a comfortable stage drawn by four horses. Having secured a seat with the driver, I had a good view of the scenery, and had the opportunity of plying him with many a question. Change of horses, and rapid driving brought us to the half-way house about noon. Here we had dinner, and with a new driver and six horses continue our journey, and complete a delightful drive of



A PAIR OF ROADSTERS.

sixty-three miles by 5 o'clock p.m. Upon the bill of fare for dinner that evening I saw, "Strictly pure Canadian maple syrup." Knowing how difficult it was to secure such an article at home, and glad to have something strictly Canadian, and wishing to test how my country sustained its reputation abroad, I ordered some syrup, and found the sample very good.

#### HOTEL DEL MONTE.

At 3 p.m. the next day I reached this most luxurious hotel. It is located upon a romantic site on the southern shore of the Bay of Monterey, the grounds comprising 126 acres. The natural charms of the location have been perfected by every resource of human skill and taste, regardless of cost. About forty acres surrounding the hotel are laid out artistically, and adorned with tropical plants,



AVALON, CATALINA ISLAND, CAL.

trees, and flowers in great variety and abundance. The grounds beyond are the natural forest of oak and pine, thoroughly clean, and through which wind splendidly made driveways and walks, with cosy nooks here and there furnished with seats for resting. No matter how facile the pen, or skilful the artist, Hotel del Monte, and its grounds, cannot adequately be described or represented. They must be visited to be properly appreciated.

#### SANTA CRUZ.

A few miles northward is this beautiful sea coast resort. Here the Sea-Beach Hotel, well located and efficiently managed, affords capital accommodation. Through the kindness of the manager, I enjoyed the beautiful drive along the sea coast, and to the big pine trees eight miles distant. Some of these giants are twelve feet in diameter and three hundred feet high.

#### MOUNT HAMILTON.

A short run by narrow gauge railroad through the mountains and forest of big pines, brings us to beautiful San Jose (San Hosay), called the Athens of the Pacific Coast. Here I made my home at the palatial Hotel Vendome, whose ample grounds are filled with flowers and tropical shrubbery. To the kindness of the manager of the Vendome, I was indebted for the delightful drive to the summit of Mount Hamilton, where is located the celebrated Lick Observatory. Upon a balmy bright morning, at 7.30 o'clock,

there was awaiting me, at the door of the hotel, a splendid span of bays attached to a light carriage, and in charge of a competent driver. Down one of the beautiful avenues leading out of the city, and amid orchards and vineyards, we drove for eleven miles at a rapid rate. Here we changed horses, and having driven ten miles farther, reached the foot hills of Mount Hamilton, and halted for luncheon and change of horses. Then we began the climb of seven miles to the summit. As we started, the driver said to me, "the road turns 365 times before we reach the observatory." I said to him, "Now, captain, that is a pretty large story." In a somewhat injured tone, he replied, "Well, colonel, if you don't believe me you can count them." I said, "No, captain, I want to tell a good story when I get home, and will hold you responsible for what you have said."

When we were about half way up I said to him, "Well, captain, I take it all back. If you had said the road turned 465 times I would now believe you."

It was the crookedest road I ever travelled. I really think the reason there were no more turns in it is because they could not make any more. The turns were necessary because the road was compelled to skirt the great gorges, twist round the mountain peaks, zig-zag through narrow canyons, and often turn upon itself in its constant effort to reach the summit. Nearly every rod was an ascent.

At length the last turn was made, and we were at the top, nearly 5,000 feet above the sea. The view presented leg-

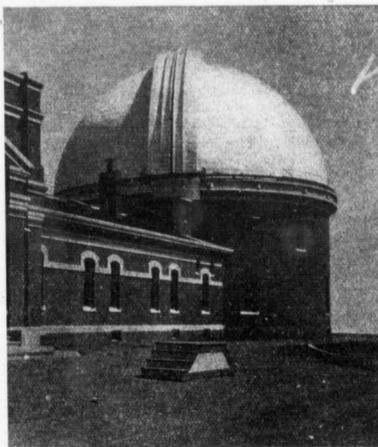


MOUNT HAMILTON, CALIFORNIA.

gars description. What variety, beauty, sublimity! Around us are rugged mountain peaks, deep gorges, steep precipices; in the valleys beneath are vineyards, orchards, forests and farms. Just beyond are the glittering waters of San Francisco Bay; still farther in the distance are the blue waters of the Pacific; while to the northward four hundred miles away, snow-capped Mount Shasta is seen enthroned among the lesser giants of the Sierra Nevada range.

One of the professors kindly showed me through the observatory, established through the generosity of the late Mr. James Lick, who left over \$700,000 for this purpose. Its object was to promote astronomical knowledge and research in connection with the University of California. Here is found the largest telescope in the world, its lens being thirty-six inches in diameter, and its tube fifty-eight feet in length. The summit of the mountain was levelled, suitable buildings erected, and the most improved appliances secured for the study of the heavens, and allied subjects.

On the grounds are buildings for the professors, and students who come here for a post-graduate course. Within a plain mausoleum, at the base of the great telescope, lie the remains of James Lick, the generous founder of the observatory. A grander monument no man could desire.



LICK OBSERVATORY, MOUNT HAMILTON, CAL.

The most exciting part of this drive is the descent. With our horses thoroughly refreshed by rest and food, and with a fearless and skilful driver, having his foot upon the brake, and a firm grip of the reins, we begin our return journey. In the first seven miles we descend 2,500 feet. At full speed we swing round curve after curve, as only could be done by an experienced driver and sure-footed horses. At one time our road is upon a ledge hundreds of feet above the tops of the trees, at another it takes us between canyon walls that shut out the view of the heavens, excepting directly above us. The full view, at times, of the grand panoramic scenes of the valleys beneath and beyond us is beyond description.

No visitor should miss the thrilling drive to the summit of Mount Hamilton. I said good-bye to the Hotel Vendome, and to friends I had made there with regret, and by one of the best constructed railroads upon the continent passed Stanford University, Stanford stock farm, and reaching San Francisco completed a most interesting, instructive and enjoyable round trip.

Want of space forbids me speaking of many other things of great interest which I saw, and of the many pleasant people I met.

Every Epworth Leaguer, who can, should attend the great convention to be held next July in San Francisco, and should not fail to take the side trip through Southern California.

Toronto, Ont.

### THE QUEEN IN THE HOME.

BY REV. R. J. TRELEAVEN.

**I**N a small village burial ground in the South of England stands a little marble monument, marking the resting place of the remains of a beloved wife and mother. That marble slab bears this inscription placed there by the direction of the husband, who knew whereof he spoke:

"Mother—  
"She Made Home Happy."

What a testimony of precious worth! What a tribute of deserved praise, concerning that mother's loyalty, loving devotion, wise direction and gracious influence in the home? Surely not less suggestive, not less precious, the testimony to the sweet, pure life, the hallowed influence, the noble example of the home-life of the Queen are the words of her royal son on accession day: "My first and melancholy duty is to announce to you the death of my beloved mother."

He speaks of the irreparable loss of such a mother, and declares that it will be his constant endeavor always to follow in her footsteps. Such a filial tribute makes it easier for us in our grief to sing "God Save Our Noble King." These were not idle words. This was no formal State message. Coming from one who knew the inner life of the home, who knew so well a mother's love and care and wise control, a mother's loyalty to the duties and responsibilities of the home, these words of our King speak volumes of tender, precious, cherished memories.

The home, God's first, best institution in the world. The home is the foundation of the Church and of the State. The springs of national purity and power are in the homes of the people. When the home life is corrupt the knell of a nation's greatness is being tolled by the hand of doom. The ministries of the home have gladdened and sweetened or poisoned and embittered life the world over. Home is the place of grandest opportunity to prepare for public life. It is from the culture and refinement of the home that our best hopes with regard to the social and national life are to spring.

Several things contributed to make the Royal palace what it was in many ways respects—a model home. First, there was previous preparation for the making of such a home. The duties, responsibilities and sanctities of this holy of holies are not to be lightly esteemed or thoughtlessly entered upon. Yet oft-times the words are true, "Fools rush in where angels fear to tread." The story of the home-life of the Queen cannot be rightly told without a tribute to the noble-minded woman, the Duchess of Kent, who, in the Queen's early life, by careful, constant, prayerful attention to the culture, development and enrichment of all her physical, moral and mental powers, sought to prepare her for the high offices and sacred duties of wife, Queen and mother.

When we remember the Queen's pure life, her integrity, faith, love, courage, tenderness and devotion, let us not forget that in the home of her childhood, she was rooted and grounded in those principles that make for purity of heart,

upon personal regard, esteem, worth, is the only legitimate basis of marriage, and such was the love of our noble Queen. She says of Prince Albert, "there cannot exist a purer, dearer, nobler being than the Prince." To him she gave her heart, hand, love and life, saying "What is in my power to make him happy, I will do." And to her vow and covenant she was faithful till death did part, till life rejoined, when she had crossed the bar.

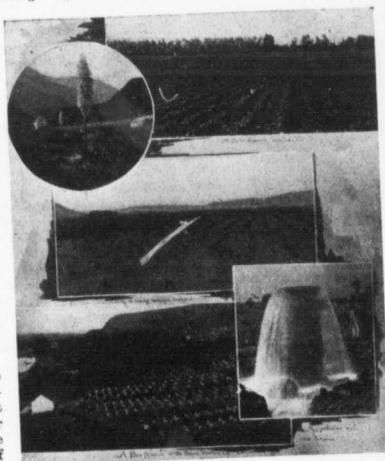
As a mother in the home, may it not be said of her as of the Royal Palmist in the 101st Psalm, "I will behave myself wisely in a perfect way. I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes." She walked circumspectly. Her household was hallowed; her home-life consecrated; her private walks sanctified and blessed by the sweet and gentle aroma of her pure and holy life. The Bible was a constant companion and guide. Her daily intercourse with Heaven purified all the streams of life and influence permeating the home circle. Hers was the rich heritage of an un sullied character, a pure conscience, a stainless life, and with these treasures the favor and approbation of God. This, "that nothing earthly gives or can destroy, the soul's calm sunshine and the heart-felt joy," is virtue's prize. Oh, noble Queen, virtuous wife, saintly-loving mother, thy price is far above rubies. Many daughters have done virtuously, but thou excellest them all. Thy children rise up to-day and call thee blessed.

Brantford, Ont.

### AN EXCELLENT PLAN.

**T**HE Michigan Christian Advocate gives a striking illustration of the industry and also shrewdness of Bishop Ninde. It says: "Once, when a pastor, 'Bro. Ninde' was imposed upon by too frequent and too long calls from a certain parishioner. His kindness would not allow him to lock the door against the intruder, so he hit on this expedient for gratifying the old brother, and at the same time doing his own work. On the next call, picking up a certain book he was eager to read, he said to his visitor: 'Have you read this book? Now, I wish you would listen and give me the benefit of your judgment;' and he began to read. On and on he went until the call ended, and the book was laid aside with the understanding that it would be taken up when they could mutually agree upon it. During these calls that volume was read and its contents mastered, and the caller delighted in thinking he had helped his pastor."

In commemoration of the historic service held outside St. Paul's Cathedral on the occasion of the Jubilee of 1897, an inscription is being cut in the pavement below the steps leading to the west entrance. It begins thus: "Here Queen Victoria returned thanks to Almighty God."



CALIFORNIA SCENES.

righteousness of life and nobility of character, which constitute the crowning glory of ideal womanhood.

Secondly, another great factor in this beautiful home-life was the Queen's marriage, a union which was endorsed by the most cordial response of the nation. Her marriage was no mere convenience contracted for State reasons, as has often been the case. Her marriage was one of deep, true, pure, abiding affection, the pledging of the heart and hand together to one who was so worthy of both. The union was a union of two loving hearts that beat as one. Thus united, there was established in England's stately palace a type of family life that was destined to produce a "royal family," not in name only, but in character and life. There was established a type of family life destined to be a benediction and honor to the nation and to the world. Love based

## CHRISTIANITY IN AMUSEMENTS.

BY ROSE M. WOOD-ALLEN.

WE have all thought a great deal about applying Christian principles to our every-day living in many lines. But I wonder how many of us have thought to question whether or not we need to consider Christ's teachings when we are amusing ourselves. I do not mean in regard to the kind of amusements we choose, for there can be no question that we, as Christians, ought to carefully select only those forms of amusement which are consistent with a Christ-like life, but whether in our innocent amusements—in our young people's socials, there is any possibility for displaying an un-Christ-like spirit.

My attention was called to this matter the other evening while watching a roomful of young people play a game which called for a quick remembrance of the names of animals, beginning with a certain letter. They had been divided into two parties, and there was a certain amount of rivalry naturally excited. One side depended upon the memory of its members for the necessary words, but the other side made use of a dictionary. When attention was called to this unfair procedure, the owner of the book said he was only using it to settle a dispute—and proceeded, the next moment, to supply his leader with another needed name. Was that a Christian act? The most lenient characterization of his act must stigmatize it as unfair and untruthful. And yet he was a well-meaning and fairly conscientious young Christian. He was carried away, however, with a desire for his side to beat.

I have seen that same intense desire for victory work havoc in other ways. For instance, I have known a constant refuse, with one excuse after another, time after time, to take his place at the foot of the line when the judge had decided his failure merited that place. Others around him accepted the judgment of the one in temporary authority, even though that judgment was adverse. But how could the game continue when one member refused to submit himself to the rules without which no game can be played?

This one member, through his unwillingness to allow himself or his side to be adjudged beaten, has broken up game after game. What is the matter with him? He is not full of the Christ-spirit. He does not play for the enjoyment of the game, but to beat, whatever the means. It seems to me that this is a most unfortunate spirit in which to go to a social. Let us play for the enjoyment of the contest, lawfully carried on, and if the opposing side comes off victor, can we not, as true Christians, rejoice in their success as in our own? Here is an important lesson that one needs in order to

carry on one's business in the right spirit, and we can make our amusements a preparation for the more important world of earnest effort.

Again I have seen a young man spoil all the plans of a hard-working social committee because of a lack of Christian courtesy. It was at an election social, held on election night in a house where the election returns could be received by telephone. At the expense of much careful thought and much time, the committee had provided suitable and novel entertainment. They had procured ballots, prepared a substitute for a voting machine, and had planned to give the young ladies a chance to learn how to vote, and at the same time get a record of the political "leaning" of the gathering. Speeches were to be made in favor of the different candidates, the ballots were then to be distributed according to the regular custom on election day, and it was expected that the novelty of the plan would prove a great source of amusement.

The young man referred to was to make one of the speeches and help to dis-

tribute the ballots. He made his speech, and then called out for those present to "come on and get their ballots," meanwhile wadding them up and beginning to throw them at the other young men present. The result was that the ballots were scattered promiscuously, no voting was possible, and the floor of the hospitable home was covered with scraps of paper.

"Oh," you say, "he must have lacked social opportunities." No, it was no ignorance of social courtesies that was so much the cause of the young man's mistake, as a lack of Christian consideration for others. He might have been without any social advantages, and yet love for others would have led him to see that the committee would not enjoy having its well-laid plans completely overturned, and would have led him to consider that possibly his way of having a good time might not be what the society would care to have thrust upon it.

Let us consider this question carefully, for nothing is of so little importance that

## NOT PIETY, BUT PORK.

THE following bit of humor is taken from "The Farringtons," by Miss Fowler. The speakers are Mrs. Bateson and Mrs. Hankey, worthy wives, but not altogether above feeling a certain pleasure in showing up the ways of husbands.

"They've no sense, men haven't," said Mrs. Hankey, "that's what's the matter with them."

"You never spoke a truer word, Mrs. Hankey," replied Mrs. Bateson. "The very best of them don't properly know the difference between their souls and their stomachs, and they fancy they are a-wrestling with their doubts when it is really their dinners that are a-wrestling with them."



COACH AND BIG TREE, CALIFORNIA.

"Now take Bateson herself," continued Mrs. Bateson. "A kinder husband or better Methodist never drew breath, yet so sure as he touches a bit of pork, he begins to worry himself about the doctrine of election till there's no living with him. And then he'll sit in the front parlor and engage in prayer for hours at a time till I says to him:

"Bateson, says I, 'I'd be ashamed to go troubling the Lord with a prayer, when a pinch of carbonate o' soda would set things straight again.'"

DR. BUCKLEY, in his commencement address at Northwestern University, said that the country was absolutely insane on "Christian Science." As a vice-president of one of the largest insane asylums in the country, and as familiar with all the theories and beliefs of inmates, he asserted that none of the lunatics were capable of evolving anything more absurd than the theory of Christian Science.

## AN INCIDENT WITH A MORAL.

BY GEO. C. LOHMEYER, D.D.

SOME years since, after speaking in North Carolina, I ran into a blizzard,—something unusual in the South,—and I observed that everybody was frightened. They had reason to be. The telegraph poles fell about our tracks, and men had to get out of the car and remove them so that we could get along. I saw japonicas all encased in ice, and roses that had been blooming in beauty the day before all ice-enwrapped, their beautiful colors gleaming through the glassy sheathing. Everything was charming to me, except the delay; but it was not to our poor people in the South, who didn't seem to know what to do with a blizzard. Of course I knew, having had experience with them in the West, but there these poor people were shivering in their doors, I saw as we passed, and unprepared for such severe weather. We were obliged to wait on a side-track for several hours, in an ordinary coach, with some blessed children and some people not quite so blessed. I saw one man sitting near me with his head bowed on the back of the seat before him, and, of course, in my charity, I concluded the man had been tipping, and, though it was only the third hour of the day, had had too much strong drink. I had become fretful and impatient, and terribly hungry and censorious.

I moved up and down the car once or twice, and then thought I would work off my irritability by going on the track outside. I moved about, saying to myself: "Now, it is too bad that I should be deprived of all my expectations and shut up here," and really I began to be unamiable, and I went round and round that little train, and at one side of it three or four gentlemen were talking. One said to the other: "It is very sad." I said to myself: "Yes, it is sad to have all our plans upset in this way," and I walked on. As I came round again I heard one old gentleman say: "But he don't complain." Then I tramped on again, saying, "There is some amiable person on board, then, who does not complain." As I came back once more, I heard the man say, very solemnly: "And he don't charge God foolishly." Then I stopped and said: "Tell me, brother, who is this delightful soul you have on board who can stay on a side-track all these hours and yet retain his equilibrium?" "Don't you know?" they all cried. "That man in there with the bowed head. He is a railroad man, and he came home this morning from trying to clear some of the tracks, about four o'clock, and he was cold. As he entered the house he threw off his wraps, and his wife said: 'Come into the house and go to bed.' He went to bed, and, waking about six o'clock this morning, he put his hand over on his wife, and she was dead. And the corpse is in the baggage car."

I walked to the other side of the train and I said: "Dear Lord, I hope you will forgive me. Here is a Christian who does not charge God foolishly, and who is bowed here seeking to be submissive to the divine will, and here we are fretting and worrying and wondering because our

little plans have been interrupted and we can't keep a miserable lecture engagement."—*The Watchman*.

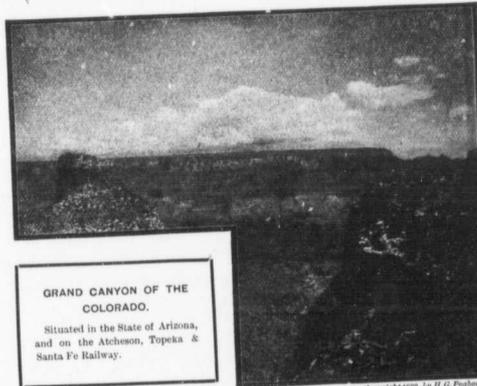
## GRAND CANYON OF THE COLORADO.

THE Grand Canyon of the Colorado River is located in Northern Arizona, and is reached by the Atchison, Topeka & Santa Fé Railway. It has the reputation of being the greatest

by association, by the sudden standing face to face with the scenes most wrought into our whole life and education by tradition and religion. This was without association, as it was without parallel. It was a shock so novel that the mind, dazed, quite failed to comprehend it.

## A NEW WORLD.

"We had expected a canyon—two lines of perpendicular walls 6,000 feet



GRAND CANYON OF THE COLORADO.

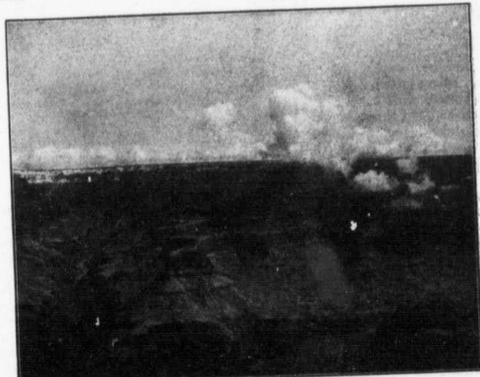
Situated in the State of Arizona, and on the Atchison, Topeka & Santa Fé Railway.

Copyright 1900, by H. G. Peabody.

gorge in the world, and has a length of 217 miles. Its vertical depth is 6,000 feet, and its width is about 13 miles. The city of New York, multiplied a hundred times would be lost in its awful depths.

It is said that visitors are over-awed, and almost stunned when the grandeur and magnificence of the canyon first burst upon him.

high, with the ribbon of a river at the bottom; but the reader may dismiss all his notions of a canyon, indeed of any sort of mountain or gorge scenery with which he is familiar. We had come into a new world. What we saw was not a canyon, or a chasm, or a gorge, but a vast area which is a break in the plateau. From where we stood it was twelve miles



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GRAND CANYON OF THE COLORADO, IN ARIZONA.

As Charles Dudley Warner said: "The scene is one to strike dumb with awe, or to unstring the nerves; one might stand in silent astonishment, another would burst into tears. There are some experiences that cannot be repeated—one's first view of Rome, one's first view of Jerusalem. But these emotions are produced

across to the opposite walls. We looked up and down for twenty to thirty miles. This great space is filled with gigantic architectural constructions, with amphitheatres, gorges, precipices, walls of masonry, fortresses terraced up to the level of the eye, temples, mountain size, all brilliant with horizontal lines of color

—streaks of solid hues a few feet in width, streaks a thousand feet in width—yellows mingled with white and gray, orange, dull red, brown, blue, ca-mine, green, all blending in the sunlight into one transcendent suffusion of splendor. . . .

Another writer says: "The Grand Canyon is not only the land of wonder to the sight, but it is the land of music and inspiration to the ear. All the varying waters, from the whispering raindrop to the bellowing Colorado, bring to it a wealth of ever-changing and continued music. The winds whistling among the trees, and singing in the grasses, and blowing with Cyclopean blasts through the mountains, add to the variety of sound, all combining into a symphony of multitudinous melodies; verily a thousand harps of a thousand strings vibrating to nature's myriad-fingered touch. Taken altogether, with its mentioned and suggested wonders, with its named and unnamable formations, with its uncounted exhibitions of beauty, glory and sublimity, the Grand Canyon appears to have been flung by God's great hand into a fathomless abyss to hold together two yawning sides of the unfinished earth and to give mankind for all ages something about which to study and wonder."

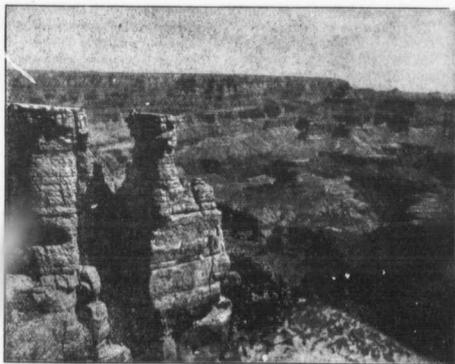
HIS CHIEF ANXIETY.

BY REV. J. H. HAZLEWOOD.

IT was during my probation, now over twenty years ago. Some one had told me that a certain young man was very sick, and that a visit from a minister would be acceptable. Accordingly, I found my way to the home at an early date, and was shown to the kitchen, where, seated by the fireside, was a young man somewhere in the twenties, apparently in the last stages of consumption. I shall never forget his face. The sunken eye, the hollow cheeks, the labored breathing and general emaciated appearance made such an impression on my mind, unaccustomed at that time to such sights, as will not soon be effaced. With what fear and trembling I approached him! His physical condition was pitiable indeed. I hastened to express my sympathy, coupled with the hope that he might find relief and speedy improvement follow. His reply was prompt, as, with eager eyes, he looked into mine: "My bodily condition gives me but little concern. It's my poor soul about which I am anxious. If my peace was made with God, my sickness would cause me no grief." Here was ground ready for the sowing. The Spirit of God had produced the conviction of sin that cries out to Him for forgiveness. As God helped I spoke to him of pardon through repentance and faith in the crucified Saviour. Though not permitted to visit him again, I learned that before he died, which was in a short time, he found the rest for which he so ardently longed. Strange, is it not, that so many go along through life, careless of the needs of the soul? How vainly they imagine that to be a Christian is to live for the *other world*, forgetting that "godliness is profitable unto all things, having the promise of the *life that now is*." May we not frequently give a false impression by associating too closely Christianity and

dying? Let us emphasize a triumphant life and we need not worry about the triumphant death. How such scenes (and they are many) speak in trumpet tones the Master's message, "Seek ye FIRST the kingdom of God." Dundas, Ont.

him, and sees things in their right relations. It is so with the Bible. Each book in the Bible bears a vital relation to every other, and by a rapid reading of the whole narrative one is able to understand the story better. So I read long stretches at a time, and find it intensely interest-



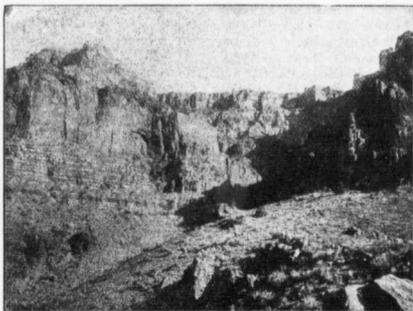
GRAND CANYON OF THE COLORADO.

HOW TO READ THE BIBLE.

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

UPON a recent railway journey I read my Bible—from Ezra to the Psalms. A distinguished authority on Bible study speaks disparagingly of the rapid, consecutive reading of the Bible through. He says it would be just as sensible to begin at the bottom shelf, and read straight through the library. Very well. If the books in the library were arranged in the same order, and sustained the same relation to each other as the books of the

ing. How fresh the Bible is. It never grows stale. History, poetry, philosophy, theology, sociology, political economy—all forms of thought are there; while the biographies of the Bible are ideal literature of its kind. You can read Nehemiah in less than half an hour; but the story leaves the picture of a noble life indelibly impressed on the mind. His patriotism, his unselfish spirit, his fiery enthusiasm, controlled and directed by wise judgment; his stern ideal of civic virtue, his courage and ceaseless energy in the work of reform, all make him a model for these times of ours. With what vividness are great



VIEW IN THE GRAND CANYON OF THE COLORADO.

Bible, that would be the very best way to read the library. I derive great benefit from a frequent rapid perusal of the whole Bible. It is just like climbing to the top of the capitol at Washington, and getting a bird's-eye view of the country. Such a view enables one to understand the relations of the different objects a he never could understand them without it. He carries the mental picture with

characters portrayed in the brief narrative called the book of Esther. The noble Vashti, refusing to do an unwomanly act to retain a crown; the beautiful and brave Esther, equally noble, ready to risk not only a crown but life itself to save her people; the unbending Mordecai; the haughty Haman. Truth is stranger than fiction. There are few dramas equal to this of real history. Richmond, Va.

## "CONSECRATION."

BY MISS GEORGIE WATTS.

**C**ONSECRATION is putting our will into line with God's will. It is not an attainment so much as an attitude,—simply giving God a chance to do for us what we cannot do for ourselves. It is a yielding,—a surrender—an appropriation.

Rev. F. B. Meyer says that the discovery of this truth was the great experience of his life. He was asked by one who saw his need, "Are you living day by day as if you were absolutely the property of Christ? He acknowledged that he was not. He retired to his chamber for prayer and meditation, and there alone saw that he was Christ's not by his *own* act of consecration, but *His anyway*, and that consecration was only a recognition and the acceptance of this fact. "Ever since that day," says Mr. Meyer, "I have rejoiced with Paul to call myself the slave of Jesus Christ."

The first thing, then, for a Christian to do is, everywhere and at all times, to recognize that he is Christ's, and that no act of his own can make him any more Christ's than he has always been.

Francis Ridley Havergal writes: "Full consecration may in one sense be the act of a moment, and in another of the work of a life-time. It must be complete to be real; and yet, if real, it is always incomplete, a point of rest, and yet a perpetual progression." It must be complete to be real—

"Crown him, crown him, Lord of all—  
If you do not crown him Lord of all  
You do not crown him Lord of all."

—says Hudson Taylor.

"If real it is always incomplete."

Suppose you make over a piece of ground to another person. From the moment of giving the title-deed it is no longer your possession; it is entirely his. It is practical occupation if it may not appear all at once. There may be a land which he will take into cultivation only by degrees. Just so it is with our lives. The transaction of, so to speak, making them over to God is definite and complete. But then begins the practical development of consecration. Each day, or week, or month, we see heights we have not attained; so in this sense our lives are a perpetual progression."

The practical test of our consecration is the use we are making of our powers. Service demands *time*; hence this must be placed on the altar.

How much time do you consecrate each day to God? Do you read your Bible regularly, and for the purpose of profiting by its contents?

Hastily skimming over a chapter is not intelligently reading God's Word.

Dropping on your knees just before you retire at night, half asleep in the very act of prayer, is not commendable praying. It takes time to pray so as to secure a blessing.

Do you ever think of your Church, and the vast work God has given her to do? Do you do your share?

Then *time* becomes a real offering.

Our *means*, which includes money, talents and influence, must also be consecrated. The Israelites made their tithing

system a part of their religious life. Hazard giving is almost always infinitesimal in amount.

Our circumstances and consciences must determine the actual part, but some part should be given. They who bestow of their means to extend God's cause *when* they feel like it, *seldom* feel like it.

It is they who give on principle and according to some system, upon whom our Church and benevolent institutions depend for support and advancement. God has a right to the talents and influence of every one.

Are you educated? Speak for Him. Are you musical? Then sing or play to His glory.

Have you easy manners? Have you persuasive powers? Then use them to recommend the Christian life and win supporters to His standard.

"What shall I give? I hunt my treasures o'er; They seem so meagre that I long for more To lay them at Thy feet, and yet I know Thou canst not be enriched, so I bestow The little that I have, and hear Thee say, 'He gives the best who loves the most away.'"

America's greatest evangelist heard a passer-by on the street remark to another, "The world does not yet know what God can do through a fully consecrated man," and the remark influenced and in a way transformed his whole life.

If this be true of the individual, infinitely more true is it, that the world does not yet know what God can do through a fully consecrated organization.

What our societies need is not more members, but more consecration—not those who shine, half so much as those who sacrifice.

Odessa, Ont.

## OUR LETTERS.

**W**HYY do so many people, I wonder, find it difficult to write an entertaining letter? Most of us like to receive letters, and, of course, they must be answered if we would continue our correspondence; and yet "what to say" and "how to say it" seems to be the great question with many.

In the first place, be natural; fancy yourself talking with your friend, calling her by name, as if she were present, for by so doing you avoid that stiffness and letter-like form.

And again, don't think it is going to be such hard work to write. If it is difficult to think of anything to say as you sit down to write, from time to time when you think of things jot them down on a bit of paper or the back of the envelope containing the unanswered letter. In this way you will remember things which otherwise might be forgotten when you really begin to write.

Again, avoid "I" in beginning a letter, use some bright opening sentence as you would if your friend were just coming into the room, for then surely you would never begin your remark with the pronoun "I," and it is equally unattractive in a letter.

Another very good point too often neglected is, write about the bright, happy events which have taken place, not the gloomy ones, the little misfortunes which none of us is really free.

Omit all these, for to recount them when they are past can do no good to the absent one and but make them unhappy and sad; and surely in this life our duty is to shed sunshine and not shadow, even on letter-paper.

So with these few suggestions I trust the duty of letter-writing may be changed to a more pleasant pastime, for it certainly is a source of much enjoyment to hear from our absent friends, and especially when their words are those of cheer and gladness.—Selected.

## A BEAUTIFUL EPITAPH.

**M**R. WALTER WADE, a State insurance solicitor, mentioned to the Louisville *Post* the other day one of his curious "finds" on a Kentucky hillside. It was a roughly hewn stone over one of a pair of neglected graves in a sassafras thicket. The stone was overgrown with wild ivy, but he could make out these words, rudely chiselled on it:

JANE LALER  
DEB AUGUS 1840

She wuz allus kind to evrybuddy

Inquiry of an aged mountaineer about the Laler family elicited the fact that the woman was the wife of an old woodsman who once lived and hunted on Mount Elkhorn. It was probably his unpracticed hand that had carved her epitaph before he, too, was laid by her side in his hillside grave.

"I ask no greater boon," said Mr. Wade, "than that I, when I sleep my last sleep, may have such an epitaph written above my dust: 'He wuz allus kind to evrybuddy.'"

## "THE CHURCH IN THE HOUSE."

BY REV. J. S. HUMPHRIES.

**A**MONG the other arrangements of our Epworth League Society, we are encouraged to make plans and appointments for cottage prayer meetings. In the houses of the saints, God manifests Himself, and makes brave our hearts and impregnable our faith. The Apostolic Church could boast of no stately temple, no elaborate ritual, no ancient priesthood, yet it was not a homeless church.

In Philemon ii. we have a church meeting in the house of Philemon, situated in the Phrygian valley, where master and slave, rich and poor met to worship God. A very sensible saying and the cause of many a beneficent innovation is, "Make the Church a home." Create an atmosphere of homeliness, associate with it the ideas of father, mother, sisters, brothers, and love, sympathy, peace and rest. Sometimes there is an iciness, a stand-offishness, which needs to be driven out and crushed. Until the Church is made more homelike, the sensitive ones may remain in lodgings. Associate the ideas of home and God, home and worship, home and prayer, home and Christian influence, home and Christian service and consecration. Rear an altar, consecrate a priest, and let the smoke of the sacrifice be constantly ascending, and you will give a new character to home, transfiguring

and spiritualizing it with the very light of God. In the days of the patriarchs it was customary for the family and the servants of the family to meet together for the purpose of worshipping God. The house was the church, the father was the priest, the family was the congregation. I think we do well, as young people, to gather at times for prayer and worship in the homes of our people, and I am glad to notice, where I have opportunity, in the country sections particularly, the welcome with which we are received. I think we leave a blessing, under the Grace Divine, as well as carry one away, and it enabes the family of the house to worship more truly and pray more earnestly, for in the very service of gathering we are culturing the religious life in the home.

Valentyne, Ont.

#### A NATURAL HISTORY LESSON.

**A** DELIGHTFUL little lesson in natural history was published not long since in *Harper's Magazine*.

Andrews had been dining for some weeks at a favorite Italian restaurant, and was great chums with the proprietor. One night at dinner the latter approached Andrews' table.

"How you do, Meesteur Andrews? Ver' glad to see you. Exguse mi, Meesteur Andrews, bot I like to ask a favor, eef you plees."

Andrews told him he would be delighted.

"I t'ank you, Meesteur Andrews. I like to ask, eef you plees, w'at ees a pol' bear?"

"A polar bear?" said Andrews, "Why, he's a—a bear, you know; a big, white bear."

"Yes, Meesteur Andrews, I know. Exguse mi. Bot I like to know w'at he do."

"What he does?" said Andrews. "Why, he—he lives up at the north pole."

"Exguse mi, Meesteur Andrews, I no care w'ere 'e leef. I like to know w'at ees a pol' bear; w'at 'e do."

"Oh, what he does?" said Andrews. "Well, he's up there at the north pole, you know. He just sits around on the ice."

"Aw—he sits on dthe ice. You most exguse mi, Meesteur Andrews, I donno de English moch. I like know, eef you plees, w'at else 'e do w'en 'e no seet on dthe ice?"

"What else he does?" said Andrews. "I don't know of anything else he does. He just sits around up there on the ice."

"Aw! he do nothng bot seet on dthe ice? I t'ank you, Meesteur Andrews. Ver' moch oblige. Exguse me deesturb your deasair. I t'ank you ver' moch."

Andrews' host was retiring, bot Andrews' curiosity was somewhat aroused, and he called him back.

"Why are you so much interested in polar bears?" Andrews asked.

Andrews' host looked troubled.

"Ah, Meesteur Andrews, I tell you. I hat a goot friend w'at die. He haf beeg funereel naix Sunday—oh, beeg funereel! Dthey ask me 'e pol' bear. Bot no, I t'ing not—I no seet on ice."

#### JUST BE GLAD.

BY JAMES WHITCOMB RILEY.

O heart of mine, we shouldn't

Worry so.

What we've missed of calm we couldn't

Have, you know!

What we've met of stormy pain,

And of sorrow's driving rain,

We can better meet again,

If it blow.

We have erred in that dark hour

We have known;

When the tears fell with the shower,

All alone.

Were not shine and shower blent

As the gracious Master meant?

Let us temper our content

With His own.

For we know not every morrow

Can be sad;

So, forgetting all the sorrow

We have had,

Let us fold away our fears,

And put by our foolish tears,

And through all the coming years

Just be glad.

#### THE NEW QUEEN.

**I**F anything could console the English people for the loss which they have sustained in the person of Victoria, it is the knowledge that their new Queen is, like her lamented mother-in-law, a woman of singularly blameless life, of kindly disposition, a pattern of all domestic virtues, a woman whose heart goes out instinctively to all sorrow and suffering; in one word, a sovereign both lovely and lovable.

The Queen of England, as she is now in truth, soon came to be Queen in the hearts of the common people, who knew her for the personal interest she took in their welfare. Not merely columns but volumes can be written of her innumerable acts of kindness, generosity and of tender consideration of others, but it will suffice to relate one incident which may serve to illustrate the sympathy which she felt and which can only be surpassed by the sympathy which she inspired.

Some time ago, when she was in London, an old lady-in-waiting of her mother, the late Queen of Denmark, lay dying in the royal palace at Copenhagen. She had known the present Queen of England since the latter's infancy, and was deeply attached to her. King Christian writes every week to his daughter in England, and in one of his letters declared that her one dying wish was to speak with her Princess Alex before she expired. Alexandrina was quite unable to leave England at the time, but she spoke a tender and sympathetic message into a phonograph and dispatched it to Copenhagen by special messenger. Alreadly the dimness of death had veiled the old woman's eyes, when the phonograph gave out its message of love and hope, and as the last words died away and only the vibrations of the phonograph lingered on the air, she sighed happily, and with "God bless you, dear," on her lips, passed away to another world.—*Northwestern Christian Advocate*.

#### THE POWER OF PURPOSE.

**"P**ERHAPS," says Colonel Theodore Roosevelt, in *The Outlook*, "there is no more important component of character than steadfast resolution. The boy who is going to make a great man, or is going to count in any way in after life, must make up his mind not merely to overcome a thousand obstacles, but to win in spite of a thousand repulses or defeats. He may be able to wrest success along the lines on which he originally started. He may have to try something entirely new.

"On the one hand he must not be voluble and irresolute, and on the other hand he must not fear to try a new line because he has failed in another. Grant did well as a boy and well as a young man; then came a period of trouble and failure, and then the Civil War and his opportunity; and he grasped it, and rose until his name is among the greatest in our history. Young Lincoln, struggling against incalculable odds, worked his way up, trying one thing and another until he, too, struck out boldly into the turbulent torrent of our national life at a time when only the boldest and wisest could so carry themselves as to win success and honor; and from the struggle he won both death and honor, and stands for evermore among the greatest of mankind."

#### A CHILD'S DEFINITION OF CHARITY.

**I**T was at a special children's meeting, where many visitors were present.

The topic was "Gifts to God," and as soon as the meeting was thrown open, a little fellow rose promptly to take part. His shrill childish voice rang through the large room, every word distinctly audible:

"If you have anything you don't want," he said, "don't throw it away, but give it to the poor."

There was a little rustle of amusement among the visitors; the face of the young girl who was teaching the children grew red with embarrassment.

One gentleman in the audience turned to another: "Pretty good definition of some people's religion," he remarked.

It was only a childish blunder, of course; the boy's thought was neither irreverent, nor selfish; only the wise one that the Master himself taught, that of taking up the fragments. But is it a definition of some people's religion? is it, ever, of our own religion?

There are so few hours in a day, and so many things that we want to crowd into them! Is God the first and greatest need, or do we leave for Him only tired, hurried moments between our eager plans! Ambitions, money, pleasure, friends, how they brim our lives with gladness! Among them all is the Master having His place and share? or—how pitiful the question looks written out in black and white!—are we giving to this dearest, tenderest Friend only the fragments that we don't want?—*Forward*.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.—*J. Martineau*.

## Evangelistic.

FOR AND AGAINST.

N. A. M. ROE.

"I hate revivals!"

"Marian!"

"Well, I do; it's absurd, this spell every year, and when it's over what does it amount to?"

"I remember last year you worked as hard as you could for three weeks before Christmas that all your friends might have some little memento of that blessed season. Is it any more absurd that we should work and pray for a few weeks in order to give heaven to those who might never win it otherwise?"

"Oh, that is different."

"Perhaps that is not a good illustration, but for a week before Thanksgiving you chopped material for mince pies, you stoned raisins diligently, and I think you even wrote some of the invitations for the family reunion. Is it absurd for the people of God to make a feast and invite all His children to come home?"

"That's entirely different; everybody has Christmas and Thanksgiving—except, of course, the very poor."

"Dives was rich, yet how poor!"

"Nobody gets all tired out."

"Years ago, you have heard me tell it over and over, my little brother fell into the water, and for five hours father and Uncle John worked over him before there was any sign of life. Did they fret because of weariness? They had saved a life. Will the Church complain of being tired if souls are saved?"

"Nobody cares anything about the meetings except those who feel obliged to, being members of the Church."

"Last summer, when Uncle John died, Aunt Hannah went to live with Lucy. I wrote her to come and spend a few weeks with me this winter, telling her of the lectures and concerts we were to have, and how I should enjoy going about with her, and she replied, saying, 'You say something about revival services; can I come at that time? We live four miles from the church, and they never go evenings. You are so near the church I could go even if it stormed.' Here is a soul starving for the prayers and testimonies of others, and you think no one cares."

"They settle down after it, quieter than ever."

"You asked last week how many you might invite for your birthday tea. Do you think it wise to have just one evening of fun, because there won't be another birthday for a whole year? Perhaps you would advise me to make cake and custards every day and have a dozen girls to tea every night during the year lest we forget how to work and entertain."

"Mamma, mamma, you do turn things so. I only mean that Christians think they must have just such a spell every year or nobody will be saved. I like the quiet, steady work all the time."

"Who wins the race—the quiet, steady runner, or he who spurts now and then?"

"We have two meetings a week now—the Wednesday night prayer-meeting and the Friday night class—and I should think that was enough."

"In the Oswego River the seines are kept set night and day. I wonder if the catch is larger than if they were set only two days in the week."

"Well, the revivals won't benefit me any, and I shall only go to the regular meetings, just as I have always done."

"Last year Mr. Watkins owed your father \$50, and he never expected to get a cent of it; but Mr. Watkins was converted at one of the revival meetings, and later he paid that bill. He was going to live up to the command: 'Owe no man anything.' Your fur coat was purchased with half that money. You could not have had it otherwise."

"Why, mamma, I never knew—"

"No, dear, we cannot know just how far-reaching the influence of the meetings may be, nor just how near the results may come to us."

"Is Robert going?"

"The boys asked him, and he said if his sister went he s'posed he'd have to—she wouldn't want to go alone. Oh, Marian, you will not hate a revival that may bring Robert nearer the kingdom, will you?"

"Oh, mamma, perhaps I'm too far away myself, but I do want Robert. Only I'm afraid I'm lazy, and don't like to be put out, or trouble to do extra things, as I shall have to in order to go to the extra meetings."

"Yet a little sleep, a little slumber—"

"You don't let anybody sleep where you are, mamma. I know I needed a mental shaking, and I promise you I won't sleep during the revival, at least."

—*Epworth Herald.*

### THE POWER OF PRAYER ILLUSTRATED.

We were on our first circuit in the Michigan Conference. There had not been a revival in years and things were not spiritually hopeful. During more than four weeks the pastor had preached faithfully, visited from house to house, in stores, shops and out-of-the-way places, and had done everything he knew how to do, but there were no results. The fifth Monday night saw many of the official members at lodges, but a corporal's guard at the church. The writer went home cast down, but not in despair, and resolved to spend the night in prayer. Locking the door, he took Bible and hymn-book and began to inquire more diligently of the Lord, though the meetings had been the subject of hours of earnest prayer. Only God knows the anxiety and the faithful, prayerful study of that night. Near the dawn a great peace and a full assurance came that God would surely bless the plan which had been decided upon, and a text was chosen which we felt sure was of the Lord. Dropping upon the bed, the pastor slept about two hours, then rose, hastily breakfasted and went nine miles to the far side of the circuit to visit some sick people. All day the assurance increased. Toward night a pouring rain set in, the roads were

heavy and we reached home, wet, supperless and a little late, only to find no fire in the church, the lights unlit and no signs of service. The janitor had concluded that the rain would prevent the service. We changed the order, rang the bell and prepared for war. Three young men formed the congregation, but in "that full assurance" the pastor delivered the message which had been prayed out on the preceding night as earnestly and as fully as if the house had been crowded, and then made a personal appeal to each and young man in turn. Two yielded, and testified to a clear witness of the Spirit before the meeting closed. The tired pastor went to a sweet rest and the next morning, rising a little later than usual, learned that one of the young men was going from store to store throughout the town telling of his wonderful deliverance and exhorting the people to salvation. The next night the church was filled. Night after night conversions occurred, until in two weeks we heard 144 people testify in forty-five minutes. All three reports of that circuit saw a blaze of repentance that winter, and family after family came into the church until the membership was more than trebled. Out of that meeting one convert is to-day a successful pastor in the Michigan Conference, another is the wife of one of the choicest of our pastors, and a third was in the ministry for a number of years and then went to another denomination, where he is faithful until this day. Probably none of the members ever knew of the pastor's night of prayer, but he verily believes that God somehow does for the man who thus prays what he does not do for the man who does not pray, and he is certain that "more things are wrought by prayer than this world dreams of.—Prof. Thos. Nichols, in *Northwestern Christian Advocate.*

### WIN SUNDAY-SCHOOL SCHOLARS.

No class of persons stands so near the door of the Church as the Sunday-school scholars. So far as their outward lives are concerned, they are clean and exemplary. Many of them follow the habit of prayer learned at their mother's knees. They are familiar with the word of God, and know of the steps necessary to salvation. Yet they lack the one thing, namely: the acceptance of Christ as a personal Saviour, together with the public and complete consecration of their lives to His service. Superintendents should plan special meetings and conduct evangelistic services in the Sunday-school at least once each month during the early part of the year. Many thousands of our choicest young people can be brought to a decision in this way.

Sunday-school teachers should realize that "Jesus is passing by" and this is the favorable moment in which to reap the harvest of years of seed sowing. Seek personal interviews with your scholars, and urge them to an immediate decision for Christ. At the very beginning of the great revival, their influence should be on the side of the Master.—*W. W. Cooper, Cor. Sec. of Forward Movement, M. E. Church.*

## The Quiet Hour.

### "LET NOT YOUR HEART BE TROUBLED."

"Let not your heart be troubled."

These precious words divine,  
Come like a balm of healing  
To this poor heart of mine;  
When anxious for the morrow,  
Or crushed with sudden grief,  
This saying of the Master  
Brings sure and sweet relief.

"Let not your heart be troubled."

The loving Saviour's voice,  
Bids me in gloom and sorrow  
To hope, and e'en rejoice;  
In tenderness He's saying:  
"I seek a place for thee,  
While yet in God believing,  
Believe also in Me."

And trusting in His promise,

With all my fears allayed,  
Through each day's round of duties,  
My soul on peace is stayed;  
And looking toward the mansions,  
In heaven prepared for me,  
I answer: "Blessed Jesus,  
I do believe in Thee."

—H. M. Greenleaf, in *New York Observer*.

### KEEP THE ALTAR-FIRES BURNING.

As a painful matter of fact, it must be confessed that among even the more spiritually-minded of modern Christians, it is extremely common to hear the sad confession that the sacred fire which at first descended from heaven upon the altar of the heart, has in a large measure lost its divine glow. The contrast in this particular between the modern Church and that of Pentecost is painfully striking. Among the favored members of that illustrious Church it would seem to have been an exceptional thing to find anyone in whose heart this fire did not burn with a steady glow; among modern churches on the other hand it is only exceptional cases that we meet those whose love to Christ is constant, whose communion with God is uninterrupted through long days and months and years, and whose light is like that of an unsetting sun. Surely there must be something defective in modern views of spiritual privilege, else this extraordinary contrast between the average spiritual standing of believers in the two eras would not be so conspicuous as it undoubtedly appears to be.

This contrast is perhaps not so much owing to any specific wrong teaching, as to a general impression among Christians everywhere that the standard of holy living in the Church of Pentecost was abnormal; that the age was exceptional; that a miraculous element entered into the life of the saints to an extent which is now unknown, and that only a favored few in our age can hope to approach, even in limited measure, the privileges of those who witnessed the inauguration of the Christian Church and the Christian re-

ligion. Of course this impression is wholly a mistaken one, but we must recognize it clearly, while pointing out to every inquirer a more excellent way than that which the multitude seems content to follow. There is and has ever been but one law of the spiritual life, but one standard of holy living and this is the one which was illustrated in the purest era of the Christian faith.—*Bishop Thoburn, in "The Church of Pentecost."*

### "DEM SUPPOSES."

Those who are so anxious about the future as to be unhappy in the present may learn a lesson from a poor colored woman. Her name was Nancy, and she earned a moderate living by washing. She was, however, always happy. One day one of those anxious Christians, who are constantly "taking thought" about the morrow, said to her:

"Ah, Nancy, it is well enough to be happy now, but I should think your thoughts of your future would sober you. Suppose, for instance, that you should be sick and unable to work; or suppose that your present employers should move away, and no one else give you anything to do; or suppose?"

"Stop!" cried Nancy. "I never suppose. De Lord is my Shepherd, and I knows I shall not want. And, honey," she added to her gloomy friend, "it's all dem order as is makin' you so mis'able. You'd s'pose give dem all up and jes' trus' in de Lord."

### THE BLIND WHEELMAN.

A few summers since, in company with a hundred young fellows gathered from our Southern colleges, I went through Mr. Vanderbilt's princely estate, "Biltmore," near Asheville, N.C. Some of us were in carriages, some on horseback, and some on bicycles.

It was an afternoon when nature was in her best mood, and that most magnificent country place on this continent were its most attractive garb.

We drove along the banks of the Swannanoa, whose softly murmuring waters were crooning the river's melody to the beauty of the world. By the roadside, wild vines were clambering over tree and stone, and brilliant-hued blooming flowers were decking the fields with color, and leading the air with delicious perfumes. Here and yonder a crystal lake or pool, embraced in a circlet of living green, flashed back the sunlight. There at the summit of the drive, and commanding a landscape of entrancing beauty, was the stately mansion; while near at hand and far away the blue towering mountains were silhouetted against an amber sky. It was a sight sublime enough to make a clod pulse with inspiration.

As we were driving out at the exit gate one of the students riding a bicycle passed our carriage. Someone cried out to him, "How did you like it?"

"Fine," was the reply. "It's the best road for wheels I ever was on."

That was all he had seen—just a narrow track for a pneumatic tire; no flower, nor tree, nor daisied field; no glimpse of mountain life, nor flush of summer sky; no breath from flowering vine, nor note

from singing river. His soul was hobbled to his feet, and the only world he saw was a dirty road.

Look up! God is above and around, and all heaven is to be seen, if you care to look its way.—*James I. Vance, in "Christian Endeavor World."*

### THE PURSE OF FORTUNATUS.

"That's an old story," said Uncle Zeph, meditatively, "bout the feller—Fortunatus was his name—that hed the purse that allers hed a coin in it, 'nd every time he spent it, there it was again when he opened the purse. I've allers wanted ever since I wuz a boy, to hev a purse like that one. But it 'twan't till the other day, when I wuz a-readin' the Sermon on the Mount in my Bible, that I waked up suddin to the truth that I'd hed Fortunatus's purse all my life, 'nd never knowed it."

"Sounds kind of fanciful, p'raps, but I mean that the Bible, with its promises 'nd blessin's, is that kind of a purse. You kin take a promise out and use it—use it every word. 'Nd the next time you open your Bible there's the same bright promise lyin' there, ready to be used all over again. Ef you used it a million times it 'd still be there ez good ez ever, and wuth just ez much ez the first time of usin'." There ain't a blessin' in the Bible you can't take, 'nd take again, 'nd keep on takin'; 'nd still it's there, waitin' for you next time you want it.

"When you come to think of it, it's a good sight better purse than Fortunatus hed, too; fer his only hed one coin in it at a time, 'nd the Bible hed thousands. You kin make your whole life, 'nd your neighbors' lives, 'nd the life of your town, rich with Bible promises 'nd blessin's, 'nd there's jes' ez much left ez there wuz in the beginnin'. Other folks couldn't use Fortunatus's purse, either; but you kin invite anybody to use the Bible, 'nd hev no fear that he isn't a-goin' to git all he needs out of it, 'nd still leave it ready for the next one that opens it."

"I'm kinder ashamed, to tell the truth, that I ain't taken more out of it in all these years than jest a few of its precious coins. I might hev hed so much if I'd lived up to my purse like Fortunatus did!" and Uncle Zeph reached over to the shelf for his Bible, and opened it with an air that showed he was going to do his best toward enjoying its riches for the remainder of his days.—*Barbara Griffiths, in Wellspring.*

You need not break the glasses of a telescope or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well. Take a shield and cast a spear upon it, and it will leave in it one great dent. Prick it all over with a million little needle shafts, and they will take the polish from it far more than the piercing of the spear. So it is not so much the great sins which take the freshness from our conscience as the numberless petty faults which we are all the while committing.—*Henry Ward Beecher.*

## Hints for Workers.

### WEARY NOT IN WELL-DOING.

BY REV. R. STRACHAN.

Lo! the vineyard of the Master  
Needs thy service, haste away.  
He hath called thee, do not linger;  
Let not aught make thee delay.  
Work is pressing every moment,  
And the laborers are few,  
Thou art wanted, each is bidden,  
There is work for all to do.

Every one that will may labor,  
Every one good seed may sow;  
And to every earnest toiler  
God will needful grace bestow.  
Come, then, be a zealous worker,  
True to God in word and deed;  
Scatter, like a skilful sower,  
Far and wide the precious seed.

Sow, in faith, beside all waters,  
From full hands the golden grain;  
He that liberally scatters  
Correspondingly shall gain;  
Morn and eve continue sowing,  
Fritter not the time away;  
"Be not weary in well-doing,"  
"Work while it is called to-day."

Though thou goest forth with weeping,  
Fearing lest thy work be naught;  
Thou shalt come again rejoicing  
That through thee the Lord hath  
wrought;

That the bread cast on the waters  
Hath returned to thee again;  
And that seed now freely scattered  
Yields rich sheaves of ripened grain.

God, who now calls thee to serve Him,  
Will reward thy toil and pain  
In the glory of His presence  
With complete eternal gain.  
"As thy day so shall thy strength be,"  
"I am with thee," saith the Lord;  
"I will strengthen, help, and guide thee,"  
And be thy supreme reward.  
Aurora, 1900.

**Distribute the Loaves.**—The perishing world can get the blessings of the gospel of Christ only through us. Here stands the Master with the consecrated bread in his hands, enough for all. Yonder is the multitude, with countless needs and hunger. "He gave the loaves to the disciples." Suppose they had eaten of the bread themselves, and when satisfied, had still remained sitting there, enjoying their blessing, but carrying it no farther; what would have been the result? The people would have gone hungry, although there had been ample provision made by the Master. We are now Christ's disciples. All about us are hungry people. Christ has bread to give them—enough to satisfy all their hunger. But it must pass to them through our hands. What if the bread stops with us? What if we take it—this sacred bread, Christ's own body broken for us—

and sit down and think not of those beyond us who are hungering for comfort, for help, for love, for life? This bread is not given to us for ourselves alone—Christ gives no blessing in that way; it is given for ourselves, and then to be passed on by us to others. Says Amiel, "It is better to be lost than to be saved alone." It would be a bitter thing, indeed, if any should perish because we did not carry to them the bread which the Master gave us for them.—*J. R. Miller.*

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### Presidents that Push Things.

Push the committees; do not do their work for them, but see that they do it for the society. Push the executive-committee meeting; make it three things—brisk, definite, determined. Push the society business meetings; have a plan for them; have a purpose in them; seek for progress through them. Push the prayer-meetings; be the leader's right-hand man; every president has a right to be an assistant prayer-meeting leader. Push by praise; the president should be a self-appointed committee on appreciation. Push by information; post yourself on the best methods; get the best and latest books; one of these new helps is "The Officers' Hand-Book," published by the United Society. Push by personal leadership; throw virile force into whatever you do; speak as if you meant it; act as if your life depended upon it. Push by prayer; it is God's work, and only he can enable you to do it.—*Endeavor Daily Companion.*

**Egotism.**—Let us have a little more egotism in our religion. Not the offensive sort that vaunteth itself, but that which makes the most of the individual. Perhaps you are intrinsically of little worth. In fact, I believe that you are, but it was the little leaven that leavened the whole lump. Study your powers, your opportunities; forget for a little while that project you have for enlisting the church, or the society *en masse*, and get down on your knees and cry earnestly, "Lord, what wilt thou have me to do!" If there is a particle of the leavening power of the gospel of love in your heart, it is going to communicate itself to the people you touch. Lack of the humility is bad enough, but lack of the right sort of egotism is worse. When you depreciate your own worth, be sure that it isn't for the same reason that the dishonest man depreciates the value of his property in the presence of the assessor to evade the payment of tax.—*Lookout.*

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**Adaptation to Environment.**—The adaptation of persons to their environment and task has a great deal to do with their personal dignity. A bluff sailor at his post when the storm rages, and his strong, skilful hands are at the helm, is a figure to inspire respect and confidence; the same brave sailor may quail before some unusual social test and be pitifully conscious that he is liable to call forth only ridicule. Captain Sigsbee tells of an old salt who was present perforce at a high tea, and declared that he "felt like a whole doing crochet work."

## Prominent League Workers.

MR. IVOR E. BROCK.



ONE of the most active leaguers in the London Conference is Mr. Ivor E. Brock, of Chatham. He was born in Wales in 1865, and came to Canada, with his parents, when three years old. Was converted in Askin Street Methodist Church, London South, fifteen years ago,

during special services held by Crossley and Hunter.

He attended a League meeting for the first time in Park Street Church, Chatham, ten years ago, and was elected President the first night, retaining the position for four years. Since then he has ably filled the following positions: President of Victoria Avenue League, Chatham, two years; Secretary of London Conference Epworth League, two years; Secretary of Union League, of Chatham and Ridgetown District, three years; President Chatham District Epworth League, three years.

Mr. Brock appears to love Epworth League work, and puts any amount of energy and enthusiasm into it. Whatever he undertakes can be counted upon to be a success if hard work and business enterprise can make it so. He has considerable artistic taste, and in decorating for League Conventions, his services are always in great demand.

He is also a very good amateur photographer. A gentleman who knows him well, said not long ago, "Mr. Brock can do a greater number of things well, than any man of my acquaintance." He is in charge of the house-furnishing department of a prominent store in Chatham.

## Practical Plans.

### To Advance Associate Members.

—In every Young People's Society there should be some regular and systematic effort to induce associate members to assume the obligations of active membership. No society can be said to be in a prosperous condition which is not doing something to help the associate members to Christ. At every consecration meeting an opportunity should be given for those who wish to sign the active members' pledge to do so. To make this of much value, however, much preparatory work of a personal character must be done. During a revival service is the time for the League to get in its best work. Unfortunately most societies suspend activity altogether during this period, when above all others they should be alive. If one meeting a week is enough under ordinary circumstances, at least three meetings of the League or some of its committees, should be held while the revival is on. These may be very brief, and could be held for fifteen minutes either before or after the regular service.

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### How to Speak in Prayer-Meeting.

—How shall I speak in prayer-meeting? Would you really like to know? Are you anxious to express what is in your heart? Here are three rules, as simple as A B C. First, speak to God about the matter. This must come first, of course. It is more necessary than all your reading or thinking, even though it may be in the best of books—the Bible. It precedes all else. It will clear your way for reading and thinking. Some higher criticism would have been side-tracked long ago, or would never have found a track, if there had been more talking to God and less talking to men, when they began to search the scriptures; and there would be fewer young men, and older men who are floundering around in the Slough of Despond. Second, have something to say. In other words, have a purpose in your speaking. You might soar like a Demosthenes, and have said nothing. If you have spoken to God first about the matter, he will tell you where to find the something. He has promised to do it, and he never fails. I do not mean to infer that it is not necessary to study, but I do mean that if you want to be prepared to take part in the prayer service, or to lead a meeting, prefacing it with remarks, God will give you something to say if you ask him, or the promises are void. It may not come in a moment. It may require much searching of God's word and your own heart. Diamonds are made beautiful by polishing. We dig for gold. It takes a patient angler at times to land the trout. Be not discouraged. God will help find the something and the right something. Third, say it in straight, plain English, to God's glory. You may not be cultured, as culture comes from the school of learning. You may not know a word of Latin, and Euclid may

be as dead to you as the hieroglyphics on an Egyptian obelisk, but if God gives you the message, use the tongue God has given you to express it. There is a man whom I know, judging from the English he uses, who must go through the dictionary and pick out all the long words he can find, and the people smile when he speaks. That is not speaking to edification any more than the poor fellow who knocks the king's English down at every blow. Both can improve and make the right preparation.—*The Christian Commune*.

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**How to Use the "Era" in the Devotional Meeting.**—Many of our young people do not possess a concordance or commentary. Many others who have helps do not know how to employ them efficiently. Our comment on the topic for the devotional meeting is prepared for all classes, but especially for those mentioned above. Here is a plan by which our excellent expositions may be used occasionally: Let the leader, where individual initiative is slow, cut the devotional pages into pieces, if necessary, and give beforehand to each person a piece, assigning a Bible reading, a Bible verse, a subdivision, and let these assignments be performed spontaneously, or in answer to questions from the leader. In this way the silent may find voice and the timid courage. It will require patience, wisdom and industry on the part of the leader, but what is a leader for but to lead?

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**Avoid Sermonizing.**—In introducing the prayer-meeting topic an error to be avoided is sermonizing. This should be noticed by all who conduct devotional meetings. When we attend a league prayer-meeting, we do not go to hear a sermon, and whoever undertakes to take up the whole time with his talk simply robs the other members of two-thirds of it, for the leader is not entitled to more than one-third of the time.

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**Experience Meetings.**—It is sometimes a good plan to have some definite topics for experience meetings to prevent monotony. The timid will be more easily led to talk if a sort of theme or motto be announced in the form of a question, somewhat like one of the following: 1. What is Christ to you? 2. What has the Church done for you? 3. What have you gotten out of the League? 4. What has the Bible been to your life? 5. What do you know about faith? 6. What do you know about experimental religion? Guard against long talks, interspersing the talks with bits of appropriate songs, words of encouragement, and emphasized lessons that may incidentally occur. This is an old-fashioned Methodist experience meeting, and nothing could be better.

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**Reporting a Convention.**—Miss Mabel V. Shaw, of Chicago, Ill., in a recent issue of *The Christian Endeavor World*, describes a model reporter. His method captured a prize: "It is hard for a delegate to a convention to know just what to report on his return. One dele-

gate solved the problem by giving in his public report all the inspiration and uplift gathered from the public addresses, etc.; and then to each committee he sent in writing all the suggestions and methods for the work of that committee as brought out in the various committee conferences or schools of method. Thus to the society he brought the enthusiasm and purpose of the convention, and to each worker helps and suggestions for his work in a practical and usable form." *Practical*

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**Daily Prayer.**—The Fourth Presbyterian Endeavorers of Chicago have distributed to each member a printed request for prayers, which they are expected to heed week after week, taking up one theme a day. Their list is as follows:

"Men ought always to pray and not to faint."

*Sunday*—Pray for the meeting this evening. *Monday*—Pray for the Look-out Committee and a revival of religion among our young people. *Tuesday*—Pray for the Prayer-meeting Committee and the active members. *Wednesday*—Pray for the Missionary Committee and the associate members. *Thursday*—Pray for the Social Committee and the officers. *Friday*—Pray for the Music Committee and our benevolences. *Saturday*—Pray for the Sunday School Committee and the Junior society.

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### A Christian Endeavor Alphabet.—

- A—Attend Sunday and mid-week services.
- B—Bring others with you.
- C—Counsel the weak and erring.
- D—Distribute tracts.
- E—Extend a cordial welcome to strangers.
- F—Foster a spirit of brotherly kindness.
- G—Give to the support of ordinances.
- H—Hold cottage prayer-meetings.
- I—Introduce strangers.
- J—Jealously guard the good name of the church.
- K—Keep the pastor informed of cases of sickness.
- L—Liquidate church debts.
- M—Minister to the shut-ins.
- N—Note who are absent, and inquire about them.
- O—Obtain flowers for the pulpit and for sick-rooms.
- P—Place good literature in public reading rooms.
- Q—Quietly wait upon God in prayer.
- R—Read to the ignorant and sick.
- S—Sing in the choir and in the homes of the lonely.
- T—Teach in Sunday School.
- U—Unite with mission bands for missionary rallies.
- V—Visit hotels and leave cards of invitation.
- W—Watch for opportunities of speaking a word for the Master.
- X—Xeres and all similar drinks abjure.
- Y—Yield respect to ecclesiastical authorities.
- Z—Zealously uphold the pastor's hands.  
—Rev. W. S. McTearish, B.D., in *Presbyterian Review*.

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. The price will be the same for one copy, or for one hundred. It is the lowest figure at which a paper like this can be published.

**SUBSCRIPTIONS** 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. HERBERT, Methodist Book Room, Halifax, N.S.

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

### Editorial.

#### The Training School Idea.

In a recent number of the *Epworth Herald*, Rev. Dr. Berry calls attention to what he believes is the great need of the Epworth League at the present time. He thinks that the average convention has become stereotyped, largely because the programmes have lacked the *practical* element, and because the same things have been attempted year after year. As a remedy, he proposes that district conventions should be more of a drill in practical methods of work. In addition to the study of themes, directly indicated by the four departments, such fundamentals of Church life and progress as the following must be specially emphasized:

1. The English Bible; how to study and how to use.
2. Christian missions and related benevolences.
3. Methodist Episcopal doctrines and polity.
4. Personal evangelism.
5. Christian stewardship.

This teaching is to be accomplished by a band of experienced instructors, and by a series of inexpensive books and pamphlets, covering the subjects of Bible reading and use, missions, devotional meetings, soul-winning, etc. By means of these the young people are to be systematically drilled for definite work, and sent out with knowledge and direction. There is abundant willingness now to work—any amount of ardor—but a lamentable lack of knowing just what to do and how to do it.

Dr. Berry says that "The great, urgent, crying need of the organization at this moment is systematic drilling in the ways and means of doing the blessed duties contemplated in our general plan of work. We have been playing at not measured half way up to his best. The Church has a right to expect more than we have been doing. God knows what our opportunities have been."

The pamphlets and books will deal with such subjects as "Bible Study in the Epworth League," "Junior Bible Study," "Mission Study," "The Work of the Missionary Committee," "Stewardship," "One Thousand Epworth League Questions," "The Devotional Meeting," "The League Secretary," "Departmental Pamphlets," "Junior Manual," "Manual of Instruction for Leaders of District Institutes," "Hints for Soul-Winners." These booklets will be neatly printed and issued in uniform size so far as practicable. The price will be low. It is hoped that the demand will be large, and that many thousands of copies will be distributed. Additions will be made from time to time as the development of the work seems to demand.

We heartily approve this plan, and shall be glad to co-operate in making it a success. Our readers will be informed from time to time of the publications which are issued.

#### The Coming Convention.

We shall be very glad to send full information concerning the San Francisco International Convention to any one who may desire it. Already quite a number of enquiries have been received. We are pleased to announce that the rate is the lowest ever quoted for a trip to the Coast. The return ticket will be \$62.40 from Toronto. Any railway may be taken to San Francisco, but if the return journey is made by the C.P.R., an additional \$9 will be charged to cover the expense from San Francisco to Vancouver. If delegates desire to visit Los Angeles \$13.50 additional will be charged, which will include the C.P.R. trip home.

Tickets will be sold on or after July 6th, but passengers must reach destination by July 18th. Tickets will be good until the end of August, and stopovers may be arranged at leading points of interest.

#### No State Church.

A Church of England rector, with a congregation of about twenty, in a Canadian town where the Presbyterians had 300 members, and the Methodists had the same number, announced that he had "made up his mind to tolerate the sects." This is exactly the attitude of the Episcopalian Church with regard to the other denominations. The High Church party scarcely do that much; they ignore the other Churches. There were a number of illustrations of this in connection with the memorial services for the Queen. In more than one place the Episcopalian rector arranged for a service and brought the strongest possible pressure upon municipal and government officers to attend in their official capacity, thus making it a sort of State service. In some instances, soldiers were forced to parade to the English church, although services of their own denomination were in progress at the same time. On the whole, however, the exclusive policy of the English Church did not meet with any great measure of success. In many towns union meetings were held by Methodists, Presbyterians,

Baptists and Congregationalists, which completely overshadowed the exclusive services of "the church." We want to live on terms of friendliness with our Anglican brethren, but it should be distinctly understood that there is no "state church" in this country, and that in the eyes of the law one church is as good as another.

#### Make it Count.

The first Sunday in March has been set apart as Young People's Day, and the General Epworth League Board recommends that it be followed by one week of special services for the purpose of deepening the spiritual life of our members and saving souls. This week will be largely what we make it. Let there be unanimity and enthusiasm in carrying on the services. Every active member of the League should lend a hand. Wherever these services are held we want to hear about them. Corresponding secretaries, do not fail to send a report to the ERA.

#### Greater Flexibility.

At the recent meeting of the trustees of the United Society of Christian Endeavor, held at Portland, it was decided to make the organization somewhat more flexible. The United Society does not desire to set itself up as an authority upon the way the local societies shall be organized, or in regard to the particular form of pledge which shall be used. The resolution adopted says: "So long as a society holding the fundamental principles of Christian Endeavor is working for Christ and the Church as its Church directs, and is making the young people 'more useful in the service of God,' it is in fact a society of Christian Endeavor, and will be heartily welcomed into the fellowship of this movement." President Clark urged the 3,500,000 Christian Endeavorers throughout the world to take the four-fold motto for the coming year: "Better Lives, Better Churches, Better Homes, Better Citizens."

#### A New Departure.

Epworth Leaguers will be interested in the announcement that Revs. G. W. Kerby and G. R. Turk have decided to go into evangelistic work together. From the very first Mr. Kerby has been an active worker in the Epworth League, and has had unusual results in influencing young men. Mr. Turk has had gratifying success in conducting revival services, and is specially qualified for this work. These two brethren sing together fully as well as Messrs. Excell and Gabriel. Their duets will be a great attraction to the services.

If evangelistic services are to influence the people whom we desire specially to reach, we believe that there is need of experienced and skilled evangelists. It is easy to say that "the pastor should be his own evangelist," but as a matter of fact it is well known that, in most places, special services in charge of the pastor do not reach the unconverted in very large numbers. It seems necessary to intro-

duce some new elements into the services in order to interest the careless and the indifferent.

Messrs. Kerby and Turk will leave the pastorages of large city churches to the indifferent.

QUEEN VICTORIA is said to have whispered to her son and successor shortly before her death, "Promote peace." Dr. Armstrong Black, at the Queen's memorial service in Toronto, did his best to stir up the martial passions of his hearers. It was singularly inappropriate on such an occasion, as the good Queen was always a lover of peace.

It has been decided that in future the International conventions of the Christian Endeavor Society shall be held once in two years instead of annually. We think this is a wise arrangement, and trust that it can be so planned that the Christian Endeavor Convention may alternate with the Epworth League and other denominational gatherings. A denominational convention one year and an interdenominational the next would be an ideal programme.

WHAT a delight it is to work in a League where all the officers and members do their part cheerfully and promptly! We are glad to know that there are many such societies, but there are some places where the president is allowed to carry nearly the whole burden alone. It is no wonder that he becomes discouraged. Members, active and associate, owe it to their president to stand by him, and cooperate with him in all that concerns the good of the society.

PREACHERS sometimes say silly things, and the newspapers are always more ready to publish these than they are to give publicity to their sensible utterances. Upon the occasion of a military service held on the day of the Queen's funeral, Rev. Armstrong Black, of St. Andrew's Church, Toronto, told the young soldier boys that this country of ours could only attain its highest attainment of national greatness through a "baptism of blood." Such an utterance coming from a minister of the Gospel of peace, was not only silly, but almost criminal. There is danger of fanning the military spirit into a blaze. It is the duty of preachers everywhere to teach the people that war is a curse, to be resorted to only in cases of extreme necessity, and that the greatest development is to be secured by the cultivation of the arts of peace.

PASTORS do well to make the reception of members into the church an impressive service, that those who join may remember for the rest of their lives. The practice of taking names and entering them upon the church register without even mentioning them in the congregation should be discouraged. In some places there are people who scarcely know whether they are members of the

church or not. We have a beautiful service for recognizing new members, which ought to be used far more than it is.

A CORRESPONDENT writes complaining that an essay, read at a District Convention, and sent to this paper by resolution, had not been published as requested. We receive many such contributions, but very few of them are suitable for our columns. It is not very often that papers read at conventions are adapted for publication, and they are nearly always too long. We trust that conventions will refrain from passing resolutions asking that papers "be sent to the ERA for publication." At the same time we shall always be glad to examine articles that are written specially for the ERA, and use whatever we think will add to the interest of our pages.

THERE is much to be said in favor of Mrs. Nation's hatchet methods of dealing with the saloons, but very much more can be urged against them. If it is right for her to attack the liquor "joints" because she believes their work to be evil, then what is there to restrain others from destroying everything which they think to be wrong? A striking instance of the power of example is seen in the action of Dr. Dowie's female followers, who made a grand charge on the Chicago drug stores because they believed that drugs were the agent of the devil. A Chicago daily, in describing the event, says: "Calling the proprietor to the front of the drug store, the crusaders upbraided him for dealing in traffics of the devil. Then they drew canes and umbrellas and began to strike at the druggist's head. Then the women turned their attention to the shelves and showcases, and began to strike right and left. On leaving a drug-store they invariably sang 'Praised be the Lord' or 'Zion Forever.'" We are not particularly anxious to see our Canadian women engage in any such performances. In this country we have some regard for law and order.

REV. DR. WITHROW did a very kind and thoughtful thing at the funeral of his wife. A number of friends had gathered around the coffin, in the open air, for the burial service, on a cold winter day. Before the minister began to read, the Doctor simply remarked, "Please keep your hats on, gentlemen, it is better." The Doctor was right. It is certainly better to refrain from standing in the cold wind with uncovered head. Many good people have taken colds at grave-sides which have in a very short time put them into their own graves.

WE have been giving considerable space in this paper to the wonderful scenic attractions of California and the great West, with a view to the International Convention at San Francisco next July, and have a number of interesting articles yet to print. Even those who have no idea of taking the trip will gain much valuable information from these. Next to the actual experience of travel, is the pleasure of reading the descriptions of those who know how to tell what they have seen, in an interesting way.

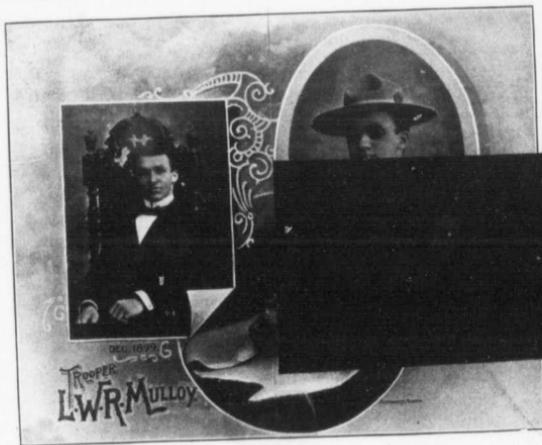
REV. MR. GAMEWELL, the Methodist missionary who did such excellent service in defending the foreigners in Pekin, seems to be worthy of his name. Sir Robert Hart pays a high tribute to "Mr. Gamewell's energy, activity, ability and good nature."

THE Saturday announcement of Broadway Tabernacle services in the Toronto dailies states that there will be "Sunday School for everybody at 3 p.m." This is a sensible way to put it, and is a vast improvement on the announcements of some pastors that "there will be Sunday School for the children in the afternoon." Let it be distinctly understood that the Sunday School is for everybody.

WHAT obtuseness some people show in seeking to reach what are usually called the "lower classes"! A Toronto bulletin board, announcing evangelistic services, states that "the poor are specially invited." There could scarcely be any more effective way of keeping the poor away than this. Everything should be avoided that in any way tends to divide the people into classes.

### A Canadian Hero.

In last month's EPWORTH ERA it was stated that Trooper Mulloy intended to study for the Baptist ministry. We are informed that this is a mistake. He is a Methodist, as are all his family, and if he enters the ministry it will undoubtedly be in the Methodist Church. When the war in South Africa broke out, Mr. Mulloy was teaching school, but very soon felt it was his duty to go to the field and fight for Queen and country. Unfortunately an explosive bullet from the enemy deprived him of both his eyes, so that he has returned to his native land entirely blind. We are pleased to publish in this issue a unique picture, showing him as he was before going to the war, and since returning. In the centre is the hat which he wore through the campaign. When fighting behind some boulders this hat was raised upon a stick, and the Boers punctured it with their rifles. During the winter Trooper Mulloy has been telling the story of the war to large and interested audiences in Eastern Ontario. There is not a single word of repining in anything that he says. He is bright and cheerful, declaring that he



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has nothing to regret, and dislikes very much to be commiserated with. He has no intention whatever to remain idle, but means to undertake the University course, with a view to becoming a preacher. If pluck, courage and cheerfulness count for anything, he is sure to win.

### Methodist Chat.

It is recorded as evidence of the energy of the Methodist Church in the Philippines that it already has three churches organized at Manila.

The anniversary of John Wesley's death, March 2, is to be celebrated at Wesley's Chapel, City Road, by two great gatherings of young people. Revs. G. Campbell Morgan, F. B. Meyer, J. E. Wakerley, W. T. A. Barber, will take part.

It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospital, and more prayers to heaven than any. God bless the Methodist Church! bless all the churches, and blessed be God, who, in this, our great riveth, giveth us the Churches!—*Abraham Lincoln.*

The *Christian Uplook* says: "The Methodist Church needs class leaders. Some Church members are overtaken in a fault—they need this class leader; some are in sorrow—they need this class leader; some are being led away by new fangled themes and by dogmatism—they need this class leader, a layman, a consecrated and wise brother, to help them to their feet and to their renewed perception of God."

### Leaguets.

THE mercy and help department of the Epworth League Union, of Indianapolis, Ind., has become responsible for the support of a nurse deaconess.

A WRITER in the *Canadian Magazine* says that "the name Epworth League shows that it is connected with the Wesleyan Church." What the average writer and reporter does not know about Church affairs would fill several large volumes.

I HAVE NO more fear that young Methodism will attempt to drive out the old and experienced workers in the Church, than I

have that the children of that time will expel their parents from their homes. There is no likelihood of a League hindering rather than helping on the Master's cause.—*Rev. Charles B. Mitchell.*

ONE thing has been made plain, and that is that Methodism will never take a backward step in the treatment of its young people. A few timorous souls, seeing the problem in the light of the Church's duca, have advised a reactionary movement; but the illuminated majority says, "Only forward!" Ducats do not weigh against the hope and claims of youth.—*Dr. Du Bose.*

THE Epworth League will enter the new century with bounding enthusiasm. Just before us are unspcakable opportunities. Many of the young folks who read these lines will be active during ten, twenty, thirty, forty, fifty, sixty, and even seventy of the years of the century. What open doors of service, self-sacrifice, heroism, achievement! We think the nearly twelve years of our organic life have been wonderful. We do not think amiss. But the next twelve years, and beyond, will be almost infinitely more wonderful if we are true to God and our mission.—*Epworth Herald.*

THE successful conventions of the Christian Endeavor Societies, Epworth Leagues, and other organizations of young Church people, show that so far from waning, the interest in these organizations is really on the increase. It is impossible to overrate the importance of these societies as a factor in the Church of the future. The utilization of the work of the young is a guarantee that the Church as such will never grow old, for fresh influences will continually be drawn

SPEAK often for Christ. Well-pumped wells yield pure water, so much so that the very well itself is often surprised at the clarity and sweetness of its own treasure.—*Lookout.*

THIS is worth echoing: "Do your active members in time drift loose from the society, or do they graduate into honorary membership, and become a strength to the society and an honor to the Church?"

He who is concise and direct will never lack for an audience. Young speakers in conventions should make a note of this. Aim low, fire straight, and don't be too long pulling the trigger.—*Rev. Dr. Gilbert.*

MANY of our devotional meetings lack in interest and vigor because they are lacking in substance and freshness. The range of thought is very narrow. The forms of expression are too often stale and stereotyped.—*Baptist Union.*

The *Christian Register* recalls the man who, when describing his dog, said, indicating the several strains that were blent in him, found himself with an unexplained remainder on his hands, and who, in answer to the question, "What's the rest of him?" said, "Just plain dog." Our contemporary suggests that far too little account is made of just plain goodness (and we might add of plain wickedness) in our discriminations of human character.

## Anecdotal.

### The Scot's Retort.

At the annual meeting of a certain Free Kirk, the other night, an elder was called upon to "say a few words" anent the congregational reports which had just been read.

Choosing as his text the Sustentation Fund, he made an eloquent appeal for more support, and mentioned the amount per head which the congregation had subscribed. This was a few shillings each.

"I hope," he added, "that we're 'a bound for the land of Canaan, but surely this'll no tak' us there; it wad barely tak' us to Edinburgh—even on a spring holiday."

### No Need to Cross.

Booker T. Washington told the following story of a member of the 'po' white trash' who endeavored to cross a stream by means of a ferry owned by a black man:

"Uncle Mose," said the white man, "I want to cross, but I hain't got no money."

"Uncle Mose scratched his head. 'Doan' you got no money 't all?' he queried.

"No," said the wayfaring stranger, "I haven't a cent."

"But it done cost you but three cents," insisted Uncle Mose, "ter cross de ferry."

"I know," said the white man, "but I haven't got the three cents."

"Uncle Mose was in a quandary. 'Boss,' he said, 'I done tole you what. 'Er man what's got no three cents an jes' ez well off on dis side er de river as on de odder."

### A Letter for a Lifetime.

Thomas Bailey Aldrich once received a letter from Professor Edward S. Morse, and found the handwriting illegible. In due time 'ere came to Mr. Morse the following reply: "My Dear Morse: It was very pleasant to receive a letter from you the other day. Perhaps I should have found it pleasanter if I had been able to decipher it. I don't think I mastered anything beyond the date, which I know, and the signature, which I guessed. There is a singular and perpetual charm in a letter of yours—it never grows old, and it never loses its novelty. One can say every morning as one looks at it: 'Here's a letter of Morse's I haven't read yet. I think I shall take another shy at it to-day, and maybe I shall be able in the course of a few years to make out what he means by those 't's' that look like 'w's' and those 'i's' that haven't any eyebrows.' Other letters are read and thrown away and forgotten, but yours are kept forever-unread. One of them will last a reasonable man a lifetime."

### A Pronouncement on Pronunciation.

Judge Rodger S. Greene, of Seattle, is one of the best known members of the bar of the State of Washington. He has had a wide experience both on and off the bench, and is looked up to by both lawyers and laymen as one of the first men of the State. But these facts do not in the least prevent the judge from admitting the truth of the following turn on himself:

B. F. Dennison, of Olympia, the state and territorial capital, the oldest member of the bar in that city, was once arguing a case before Judge Greene, when the latter was on the United States bench. In the course of

his remarks, Mr. Dennison had occasion to refer to a certain set of reports of one of the Philadelphia courts, now very old and not often quoted. Judge Greene listened (unlike some other judges), and after a while said:

"Mr. Dennison, I notice in the reports which you quote you pronounce the name of the reporter as though it had a final e to it. What is your authority for that pronunciation, Mr. Dennison?"

"The spelling, your honor, B-r-o-w-n-e, Brown."

"Well, Mr. Dennison, my name has a final e to it; you would not call me 'Greene,' would you?"

"That depends entirely on how your honor decides this question."

### Bringing Him Round.

Robert Carrick, one of the richest bankers of Scotland a few generations ago, was as mean as he was wealthy. Being one day visited by a deputation collecting subscriptions towards a new hospital, he signed for two guineas. When one of the gentlemen expressed disappointment at the smallness of the amount, he replied: "Really, I cannot afford more."

The deputation next visited Wilson, one of the largest manufacturers in the city, who, on seeing the list, cried: "What! Carrick only two guineas!"

When informed of what the banker had said, Wilson remarked: "Wait; I will give him a lesson."

Taking his cheque-book, he filled in a cheque for ten thousand pounds, the full amount of his deposit at Carrick's bank, and sent it for immediate payment.

Five minutes later the banker appeared, breathless, and asked: "What is the matter, Wilson?"

"Nothing the matter with me," replied Wilson, "but these gentlemen informed me that you couldn't afford more than two guineas for the hospital. 'Hello,' thinks I, 'if that's the case, there must be something wrong, and I'll get my money out as soon as possible!'"

Carrick took the subscription list, erased the two guineas, and substituted fifty, on which Wilson immediately tore up his cheque.

### His Eyesight Too Good.

Much is said in these days of the importance of training the young to habits of observation. It's well to keep one's eyes open, but there are times when it is a man's first duty to see everything that is going on.

*Stray Stories* illustrates the idea with the following incident:

A farmer hired a man, so the story goes, and put him in his field to work. After a while the farmer came along and accosted the new hand:

"Did you see a carriage go down the road awhile ago?"

"Yes, I did. One of the horses was a gray horse and the other was a roan, and lame in his off leg."

"I thought I heard some men shouting over there on the edge of the woods?"

"Yes, one of them was Colonel Jones; he was the tall one. The second one was Major Peters, and the third one was Tom McSniffer. Colonel Jones had one of them new-fangled breech-loading' guns which breaks in two."

"Did you see those wild pigeons fly over just now?"

"See 'em? Rather. There were nineteen of 'em. They lit in that old cornfield down yonder."

"Well, you see too much for a man that is hired by the day. When I want a man to keep watch what is going on I'll send for you."

### Varnished.

Although Alexander Pope says that "a little learning is a dangerous thing," there is a wife in New York who is vexed that she didn't know the difference between a druggist's and a painter's turpentine. The *Mail and Express* tells the story:

Peter H. George, of the upper West Side, has been troubled with rheumatism, and on damp days suffers severe pains in the muscles of his chest, back and arms. His wife rubs it in vigorously with turpentine, and he usually gets relief. One of his muggy days recently brought on an attack, and Mrs. George was disappointed to find the turpentine bottle empty.

The servant was sent out to buy a quart, which she did at a neighboring paint-shop. It cost ten cents less than at the druggist's. Mr. George was rubbed well, dosed with colchicum, and put to bed. Early next morning he called loudly for his wife:

"My dear," he said, "will you oblige me by getting the hammer out of the tool-chest?"

"The hammer?" echoed Mrs. George.

"Well, what in the world—"

"The hammer I said," repeated Mr. George, "and the cold-chisel."

"The hammer and the cold-chisel?" Mrs. George echoed again. "Are you out of your head?"

"No," replied Peter, "I am not out of my head, but I want to get out of my shell. I want to be broken open. I am the great human upper West Side oyster. 'Look here,' and Mr. George sat up in bed and exposed his arms from shoulder to wrist. They were both as highly glazed as a well-polished piano, and his back and chest were in the same condition.

"Well, of all things!" exclaimed Mrs. George. "I do declare, the painter has given us turpentine mixed with shellac, and I have been varnishing you just as if you were a sideboard."

Investigation proved the truth of Mrs. George's statement, and it took an hour to get the veneer off Mr. George's skin, during which process he made many emphatic remarks. The drug store will hereafter supply the George family with turpentine.—*Youth's Companion*.

A LITTLE girl was begging her father to take her to visit her grandmother, who lived at some distance. He said: "It costs ten dollars every time, Florence, and ten dollars don't grow on every bush." "Neither do grandmas grow on every bush," answered the little girl, promptly. They went.

A FEW years ago the logs in a river in a northwestern lumber district had jammed into a nasty snarl, and no one hankered for the job of going out with a cant-log and starting the key log. In the crew was an Indian who was noted for his coolness and his keenness. The boss finally looked over in his direction. "Locoote," he said, "you go out and break that jam and I'll see that you get a nice puff in the paper." The red-skin looked at the logs and then at the boss. "Dead Injun look nice on paper," he grunted and walked away.

THE late Rabbi Wise, of Cincinnati, was fond of telling a story about a time, many years ago, when Henry Ward Beecher, Mrs. Stowe and he took dinner together. After dinner Mr. Beecher told Mrs. Stowe that her "Uncle Tom's Cabin" had been translated into Italian by a monk; that a letter full of adulation had been received from him, and he stated that if he would kiss the woman who wrote the book he could die happy. Mr. Beecher then added: "Well, I sent him a picture of you, Mrs. Stowe, and nothing has been heard of him since."

## Missionary.

### Do You?

Ever depend altogether upon the leader of the missionary meeting to supply all the information necessary for the programme?

Ever go late for the meeting on missionary night, and without any knowledge of the subject, and the evening.

Ever pay your weekly offering until you are asked for it by a collector?

Ever ask anyone to join you in prayer and study for those who have not the gospel preached to them?

Ever sacrifice that you may know the more blessedness of giving?

### The Outlook for China.

Now, finally, what of the prospect in China? Judson, that man of God, toiled for seven long years in the trying climate of Burma; there seemed little or no visible result for those years of toil. Some one who knew of his ardent faith said to him, "Well, Judson, what do you think of the prospect now?" And Judson replied, "The prospect is as bright as the promises of God." And so I feel that the prospect in China is as bright as the promises of God. It does not depend upon our dim vision, but upon His promises.

The Chinese government has been opposed to us and has arrayed itself against us, not openly, but subtly, and for ten years I have felt that we had got about as far as we could go until some upheaval should shake things and impose new conditions. That something and all those things have been done that God would not have had done. He will yet cause the wrath of man to praise Him. Paul tells us in that sermon on Mars' Hill that God "determined the times before appointed." God is in history, and I do not believe that it has simply happened that the Chinese have had their marvellous history of three or four thousand years. And Paul also says, "And the bounds of their habitation." God is in geography, and in the peculiar isolation of the Chinese from all the rest of mankind. He has been working out His own infinite purpose. I have sometimes thought that God has had to wait until Christianity could stand the conflict with heathenism.

In these latter days the ends of the earth have been brought together. The fulness of time has come, the issue is on. When shut up in the British Legation all we could do was to hold on. It was a struggle for life. There was no choice, and we feel that in this conflict of Christianity with heathenism the issue is on. China has slammed the door in the face of Christianity. Light has come into the world, and men love darkness rather than light because their deeds are evil. We touch only the surface of things when we apologize for the Chinese, when we seek to explain the occurrences of last summer by territorial aggression on the part of England, Germany, or Russia, or when we seek to trace it to the disturbance of the industrial equilibrium by the introduction of railways, or when we seek to trace it to the indiscretion of any individual missionary. These things may act as surface irritants, but the reason of reasons is the opposition of Christianity with heathenism. May God help us to realize that the issue is on. There is no doubt as to the ultimate outcome. The kingdoms of this world shall become the kingdoms of our Lord and of His Christ.—*Rev. F. D. Gamewell, in N. Y. Christian Advocate.*

### Missionary Motives.

#### I. WHY SHOULD I STUDY MISSIONS?

Because my education is sadly deficient if I am ignorant concerning this, the most important work in the world.

Because a study of missions will greatly increase my faith in Christianity and Christianity's God. It is God at work.

Because as a Christian I cannot otherwise grasp the full mission of the Church.

Because as one who has a personal duty in regard to missions, I cannot intelligently discharge this duty without informing myself on the subject.

#### II. WHY SHOULD I GIVE TO MISSIONS?

Because it is the most paying investment. Because of the joy that comes to the giver. Because as I am only a steward of the money that God has given me, and I must use it for His glory.

Because I am put to shame by the liberality of heathen converts.

Because it is God's will that missionaries should go, and that I should help them. Rom. 16. 14.

Because I am grateful to God for what He has given me. John 3. 16.

Because souls are dying and I may help to save them.

#### III. WHY SHOULD I PRAY FOR MISSIONS?

Because the world needs prayer. Because in the past missions have always prospered as believing prayer has increased. Because God has conditioned the success of missions on prayer.

Because I am commanded to pray. Because I can plead great promises. Because the prayer of faith is always answered.

Because Christ is praying for those for whom He died.

#### IV. WHY SHOULD I BE A MISSIONARY?

Because in no other than Christ is there salvation.

Because multitudes have not heard the gospel and are dying.

Because the doors of the nations are open.

Because the need for more missionaries is urgent, unceasing, imperative.

Because Christ says, "Go ye into all the world."

Because Christ gave up everything that I might be saved.—*Missionary Pastor.*

### A Glimpse of Methodist Missions in China.

I am glad to add my testimony to the splendid equipment, noble service, and the undaunted spirit of the Methodist Episcopal missionaries in China. Having left North China just before the Boxer uprising, I had an opportunity of seeing something of these brave men and women at their post in most troublous times, and though I rejoice to hear that none of them met a martyr's death, I know that many of them—all of them, I believe—had the martyr spirit.

One thing that I was impressed with in different parts of China was the generous equipment of the Methodist Episcopal mission stations, often in happy contrast to some of the other Boards who were working in the same fields. As a rule the Methodist missions, it seemed to me, had better school buildings, better houses for their missionaries, larger churches, than the other societies, and the missionaries seemed to be more generously sustained as to salaries and resources to carry on their work. I think this happy result is due in part to the fact that the missions of the Methodist Episcopal Church have been more concentrated, and that large stations have been

built up and centres of influence thus acquired. Other Boards may have spread out their resources over more territory, but the results, as seen by one who is spending but little time on the field and who cannot pretend to give any infallible judgment in regard to the matter, is surely in favor of this concentration of effort which impresses not only the passing traveller, but the natives as well, and gives them an idea of the power and resources of generous Christianity.

This is notably true in Foochow, Shanghai, Tien-Tsin, and Peking, in all of which centres the Methodist missions are admirably sustained and are doing a most important and far-reaching work.

I would like to mention the names of all those whose good work I saw, both in southern China and in the north, but in order to do that I would have to call the roll of most of the Methodist missionaries in the Middle Kingdom.

I was particularly impressed with the work of the college in Foochow. The students whom I addressed seemed an unusually intelligent and able set of young men. They will make their mark upon China. The great Methodist Church in Foochow opened its ample doors to the Christian Endeavor Convention, and the reception in the homes of the missionaries, as well as in their churches, was most cordial and fraternal. So it was in Tien-Tsin and Peking.

The largest church in Peking was the beautiful Methodist sanctuary, which would do credit to any city in America, while the Methodist University of Peking, though it has not as yet the buildings and endowment for which it hoped, gives promise of being one of the great factors in the regeneration of China. If what I hear is true, there is now scarcely one stone left upon another of the university's beautiful church is also wrecked, I hear, but from the ashes and ruins a new university and a new church will arise, for the indomitable spirit of the missionaries, which even a casual acquaintance with them reveals, will not allow the work to lag.

In Tien-Tsin the Christian Endeavor convention was also held in the Methodist church, and a warm, earnest Methodist spirit pervaded it, while the hospitality of the individual missionaries was unbounded, it was also in Foochow and Peking.

A church that has such men and women on the field is indeed to be congratulated. In large measure this can all be said of the missionaries of the other denominations. Especially in North China they seem to have been baptized anew with the Spirit of God, as though God knew the fiery trial through which they were about to pass, and had prepared them in spirit before the furnace of war was opened. Out of all this tribulation came the larger blessings and successes come to the noble bands of missionaries in the Celestial Empire!—*Rev. Francis E. Clark, D.D., in "Zion's Herald."*

Buddhist priests in Japan are frequent purchasers of the Bible. In one case, a priest had not the money, but begged it in order to get a copy.

At the close of the Cleveland convention of the Student Volunteer Movement, Bishop Nindé, who was then president of the Epworth League, was asked this question: "Do you not think that the Epworth League needs the missionary objective to call out the best there is in it?" After a moment's thought the Bishop answered: "Since I became president of the Epworth League I have studied its work and especially in various parts of my country, and I am convinced that the Epworth League is in danger of becoming a local self-improvement society, and unless it has something to call it out of itself it will die. What the League needs is a mighty objective."

# The Sunday School

## The Normal Course.

BY W. H. FARR.

The new century will represent a period of unparalleled advancement in Sunday-school organization and equipment, and in no department of its operations will this be more apparent than the better qualification of the teaching staff.

The character and ability of the teacher are vital and fundamental in order to successful class work, the measure of the teacher's success being in direct ratio to the measure of his qualifications. It is, therefore, essential and imperative that the teacher should secure the best available training and education, aiming to become, by continuous and patient study, a master workman, inspired with the Pauline injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Normal, or teacher-training course, is a product of the ablest modern thought, having for its object the proper education of the Sunday-school teacher, and was instituted for the same purpose as the Normal schools for the training of public school teachers.

From the standpoint of relative value, religious education is paramount, and rightly demands skilled teachers for the performance of its work. But it is a well known and melancholy fact, that a small percentage of Normal trained teachers are to be found in the Sunday-schools of today; on the contrary while there are a host of faithful and efficient teachers, an incompetent grade are often, of necessity, pressed into service. Any one who stands before a class as teacher, with the opportunity of planting eternal truth in a receptive mind, occupies an exalted position, and the one pre-eminent need of the Sunday-school is teachers fitted for their work.

We live in an age upon which the light has dawned, and the masses of the people have accepted the idea that there is an art in teaching, and are looking to the Sunday-school to provide competent and trained teachers, as in the case of the public school. The Church has been justly criticized for her great laxity in this regard, and the time has come for the removal of this stigma, by the organization of Normal class in every Sunday-school.

A Normal course consists of a comprehensive outline study of the Bible, and a comprehensive outline study of the Sunday-school, its principles of teaching and management. The text books are neither costly nor voluminous, comprising two manilla covered volumes by Prof. H. M. Hamill, the combined cost being twenty-five cents. These consist of twelve lessons on the Bible, and twelve lessons on the Sunday-school, alternately arranged, constituting a first and second series. The following lessons would indicate the scope of that part of the work represented by the "first series."

### BIBLE LESSONS.

- (1) New Testament Books, Writers; (2) The Holy Land; (3) The Holy City; (4) The Holy Temple; (5) Historic Places; (6) Life of Christ; (7) Last Days of Christ; (8) Doctrines of Christ; (9) The Great Teacher; (10) The Great Apostles; (11) Early Christian Church; (12) Christian Evidences.

### SUNDAY-SCHOOL TRAINING LESSONS.

- (1) The Sunday-school—Its Place, etc.; (2) Its Organization; (3) Its Officers; (4) Its Teachers; (5) Its Scholars; (6) Its Discip-

line; (7) Its Programme; (8) The Lesson Study; (9) The Recitation; (10) The Review; (11) The Teachers' Meeting; (12) The Primary Department.

There are other excellent Normal Courses, such as the W. J. Semelroth and Dr. Bowman Tucker's, but Prof. Hamill's is referred to and commended on account of its popularity, being used generally in Canada and the United States. The inspection of the other systems are, however, suggested. Mention might also be made of the Marian League Normal Bible drills for use as supplementary exercises by the superintendent.

### METHOD OF ORGANIZATION.

The model plan is for each school, meeting at stated times, having an appointed leader. Where an independent organization is not possible, two or more schools could unite with equal advantage. As an alternative, owing to the over organized condition of the churches, and in remote districts where it is difficult to assemble, individuals could prosecute the study, and secure the desired result, but class organization, either in church or home, is to be commended for its superior advantages.

The one essential to successful organization is to secure a leader, who believes in the Normal Course and possesses a pronounced conviction respecting its educative value and importance. The loyal and active support of the superintendents is also indispensable.

### ITS IMPORTANCE AND BENEFITS.

A trained workman usually takes a delight in his work. An untrained workman is quite likely to call his work a drudgery. This is, even more true, in regard to teaching. He who can teach successfully, will love to teach. Nothing can be more exhilarating than the experience of leading a soul from ignorance into the truth, from darkness into the light. Refusals to teach are most frequently caused by a sense of unfitness for the work, and not from any feeling of disloyalty to the Sunday-School. If we could go into the inner heart of someone who refuses, we would find that real desire to do the work, if only, they were conscious of fitness.

The Sunday-school is a school, and the teachers must be led to realize this fact. This suggests teachers, trained, and qualified for their work, both in heart and head. Jesus did not spend as much time in teaching as in training. He spent thirty years training for three years of work, principally with twelve pupils. Jesus has set us an example. If there is to be a full realization of the purpose of the Sunday-school there must be training. The importance of training and preparation would also be the more emphasized when it is considered that religious teaching has to do with the life of two worlds, the mortal and the immortal, that which now is and that which is to come.

### THE RETENTION OF ADULT SCHOLARS.

An important problem of the Twentieth Century Sunday-school is the ability to retain its scholars, especially those who are passing from the period of adolescence, and are attaining the years of adulthood.

The best material for stopping withdrawals from the Sunday-school, is skillful and efficient teaching. They may be stopped with the Christmas tree, picnics, entertainments and social clubs, and various other devices, which are evanescent in character and soon become exhausted, but when they are stopped with wise teaching, they are permanently checked. Or, in other words, the teacher is to the Sunday-school what the cook is to the boarding house, the centre of attraction or detraction. The humblest class may be transformed into a university when a real teacher enters its portals.

### TEACHING, WHAT AND HOW.

Many are satisfied with studying to secure a knowledge of God's Word. Probably the

Bible is generally found interesting and popular. However, it is necessary to remember that knowing how to teach is a vastly different kind of knowledge from knowing what to teach. There may be plenty of wholesome food, and yet a poor dinner, unless it is properly cooked and served. It is therefore highly important that a knowledge of the work should accompany a knowledge of the Word. Principles of teaching and improved methods should be mastered, in order to effective and progressive service.

### EDUCATIONAL IN CHARACTER.

Another great benefit of Normal work is, that it confers a permanent educational advantage to the individual student. There is no department of the Sunday-school in which indifference has disappeared so quickly as in the Normal work. As soon as it is realized that the Normal Course means education, and its practical advantages are understood, there has been a marked readiness to adopt the Course. May there be an immediate and vigorous organization of Normal classes in every church in the Dominion, to the end that the standard of the Sunday-school teacher may be raised to an exalted position.

Winnipeg, Man.

## The Use of Helps.

I don't deary the "lesson helps." God bless the teachers who have devised these helps for the busy men and women, the busy housekeeper, the busy merchant, the tradesman and the mechanic, the sleazegirl and the seamstress, the wage-earners who teach in the Sabbath-schools with such scant time for study, and that time be taken from their rest and sleep and hours of recreation. We must have these helps. Blessed be the restaurant and the cannery, use all the helps you can get. But don't set the canned things on the table uncooked. And don't open the cans in the class. Get them ready for the table, as the women do the nice things they buy in the market place. Serve them in the daintiest china, in the clearest crystal. Do as the women folks do, even in the preparation of a dish they have prepared a thousand times; they ask other women if they know of any new way of cooking it. Exchange recipes with your neighbors; that's what Sunday-school conventions are for—to learn new ways of serving old dishes.—*Robt. J. Burdette.*

## Sunday-school Workers Wanted.

- To be courageous like Joshua.
- To be self-reliant like Nehemiah.
- To be obedient like Abraham.
- To be persevering like Jacob.
- To be decisive like Moses.
- To be administrative like Solomon.
- To be above reproach like Daniel.
- To be long-suffering like Paul.
- To be self-disciplined like David.
- To be prayerful like Elijah.
- To be masters of passions like Joseph.
- To be bold like Peter.
- To be self-surrendered like Noah.
- To be Godlike like Enoch.
- To be faith-acting like Abel.—*Conventio Teacher.*

## A Business Office in a Sunday-school.

Business methods are just as important in the Sunday-school as in any department of the Church. A Methodist Sunday-school in Chicago has a regular business office connected with it, where all matters of correspondence or information as to the school work can be attended to. A typewriter is always at hand, seven days in the week, and letters may be dictated by any of the thirteen hundred officers, teachers, or pupils.—*Sunday-school Times.*

## From the Field.

### Hamilton Conference Convention.

#### Successful Gathering at Norwich.

There were no evidences of decline of interest in Epworth League work, in the Annual Convention of the Hamilton Conference League which was held at Norwich, Tuesday and Wednesday, Feb. 19th and 20th. The attendance of delegates from all parts of the Conference was large. At the afternoon session the spacious church was well filled, and in the evenings, it was crowded.

The local pastor, Rev. R. J. Elliott, and his efficient helpers, had worked hard to prepare for the Convention. The billiard arrangements were carried out successfully, and all the visitors were hospitably entertained by the people of Norwich.

The church was beautifully decorated with flags, streamers, and evergreens. The motto of the Convention: "Follow me, and I will make you to become fishers of men," was hung up in a prominent place.

The opening address at the first session was given by Rev. A. J. Irwin, B.D., on the topic, "What are we here for?" He touched upon three points as indicating the needs of the hour. 1. Intenser Life. The disposition to rest in old forms and activities must be resisted. There should be more spontaneity and aggressive adaptability. 2. Expansive realization or application. 3. Extensive operation as expressed in the great commission, "Go ye into all the world and preach the gospel to every creature."

#### THE SOCIAL DEPARTMENT

received attention in the first session. "The where, when, how and why of Sociability," was the title of a fine paper by Miss E. Sherwood, Galt.

Miss E. Patterson, of Dundas, gave a paper on "Tried Methods," which bristled with valuable suggestions.

"The Social Side of Christ's Life," was discussed by Rev. S. A. Laidman, of York, in a fine paper.

Rev. T. W. Jackson, of Elora, President of the Conference, called attention to a number of misquoted texts of scripture.

Rev. A. E. Lavell, B.A., was not able to attend the Convention, but sent his paper on "The Hymnology of the Bible," which was read by Rev. W. B. Caswell.

#### REPORTS OF OFFICERS.

Rev. H. S. Dougall, B.D., Vice-President of the Christian Endeavor Department for the Conference, endorsed the fact that the "Forward Movement for Bible Study and Evangelic Work," had been largely dropped. One reason for this was said to be the general revival meetings which have been held this year. The leaguers have taken an active part in these services, and the testimony of the pastors is that the young people had been very efficient helpers in the Evangelic movement.

At the last Convention, the Second Vice-President, Mrs. Lucy M. Smith, presented her report in the form of a bouquet of flowers. This year she brought to the Convention a basket of jewels, worth, as she said, \$7,776. Each District of the Conference was likened to a particular gem, and some words of encouragement or stimulus spoken concerning the work of each.

The report itself was a gem, and was greatly enjoyed by the Convention.

Rev. Edson Marshall, B.A., the Literary Vice-President, reported that he had found

difficulty in securing information from the District Vice-President. He was satisfied, however, from the returns received, that in the majority of Leagues there were no Reading Circles. Galt reported two Circles, with fifty members.

In answer to the question, "What books of the Course have been most popular?" the opinion was expressed by several persons that "Canadian Citizenship" was the best liked volume of this year's course, and "New Citizenship" for last year.

The efficient Secretary, Rev. J. F. Kaye, B.A., presented his annual statement. There are in the Conference 146 Epworth Leagues, 119 Epworth Leagues of C. E. Junior Societies 61, other societies 7—total 333. Amount raised for all purposes by the societies \$12,300. The secretary complained, as did the other officers, that very few replies had been received to the letters and post-cards which he had sent out.

#### THE EVENING MEETING

was large and enthusiastic. Addresses of welcome were delivered by Mrs. S. Kinsey, Mrs. W. Jackson, and Mr. C. G. Hulet. Rev. J. H. Hazlewood replied to these addresses in a few appropriate words.

The President's address was given by Mr. W. H. Moss, who ably touched upon what our Church had done during the past century, and what remains to be accomplished in the new century.

John Taylor, jun., of Galt, delivered a unique and interesting address on "Our Church," in which he likened the different departments of the Church to the various ships of a fleet. Of course he regarded the training ship known as the Epworth League as the most important of all, supplying, as it does, workers for all the other departments.

Miss Rose Wakefield's paper on "The Twentieth Century Leaguer" was unusually good. We hope to give our readers some extracts from it in a future issue.

The closing address was given by Rev. G. K. Adams, who spoke enthusiastically on "Christ's Fishermen." He gave some practical suggestions on the subject of soul saving.

#### THE JUNIOR DEPARTMENT

was taken up on Wednesday morning. Miss T. Sumner, of Oakville, read a suggestive paper on "Methods with Juniors," and Rev. C. J. Dobson, B.D., of Chesley, sent a valuable paper on "Stories of Success and Failure in Junior Work."

Rev. C. J. Bowlby, spoke some strong words in regard to the dangers to which boys and girls are exposed, making special reference to cigarette smoking.

"The Question Drawer" was very ably conducted by Rev. J. H. Hazlewood.

#### THE MISSIONARY DEPARTMENT.

Rev. J. A. Doyle, of Hepworth, gave a stirring address on "The Forward Movement—Where are we at?" He regarded the Missionary movement as the hope of the League. While thankful for what had been accomplished, he thought that the movement was only commencing, inasmuch as the majority of our leaguers have not yet induced to contribute. There is very much still to be done. Among the needs of the hour the following were mentioned: more missionary information to be circulated, more prayer among the people, efficient district officers. The speaker specially urged that great care be exercised in choosing that for the fund in the local society. Much depends upon the faithfulness with which this work is done.

"The World's Greatest Mission Field" was the theme assigned to Rev. C. L. McIrvine, who gave an eloquent address on "China." He took an exceedingly optimistic view of the possibilities and probabilities of mission work in that great country.

Rev. A. H. Crosby gave an earnest address on "Christ the Model Missionary."

#### THE LITERARY DEPARTMENT

was considered on Wednesday afternoon. Rev. George E. Honey read a thoughtful paper on "Mind Culture in Religious Work." Mrs. Flagg's paper on "The Epworth League Reading Course" was read by her husband, Rev. E. L. Flagg, B.A. The paper was exceedingly practical and suggestive. It referred to the difficulty of selecting any course of reading that will meet the needs of all classes in the Leagues. The writer thought that a supplementary course of very cheap books might be a very good thing for those who cannot be induced to take up the present course.

An admirable paper on "My Favorite Authors and Why" was read by Prof. Reynolds, of Guelph.

#### CHRISTIAN ENDEAVOR DEPARTMENT.

Rev. H. S. Dougall, B.D., spoke on "The Work and Influence of the Holy Spirit;" Rev. J. D. Richardson's topic was "The League and the Twentieth Century Revival." Rev. A. C. Eddy, B.A., gave an address on "The Divine Call."

Rev. T. J. Parr, M.A., took up "The League Topic for the Coming Year."

At the closing session on Wednesday evening the following addresses were delivered: "Will the Epworth League Die?" by Rev. R. J. Treleven; "The League and the Sabbath," by Rev. J. R. Gundy; "The Dawning Century for Canada," by Rev. J. C. Speer.

Space will not permit any report of these speeches in this issue.

#### NEW OFFICERS.

The following officers were elected for the next two years:

- President—Rev. T. J. Parr, B.A., Hamilton.
- 1st Vice-President—Rev. H. S. Dougall, B.D., Bright.
- 2nd Vice-President—Mrs. Lucy M. Smith, Oakville.
- 3rd Vice-President—Mr. J. B. Reynolds, Guelph.
- 4th Vice-President—Mrs. E. L. Flagg, Nassagaweya.
- 5th Vice-President—Miss T. Sumner, Oakville.
- Secretary—Rev. C. L. Bowlby, Hamilton.
- Treasurer—Mr. J. Taylor, Jr., Galt.
- Representative on General Board—Mr. W. H. Moss, Dundas.

#### NOTES.

The sunrise prayer-meeting at 7 o'clock was largely attended, and proved a time of refreshing.

The familiar Convention phrase, "Along these lines," was not quite so much in evidence as usual.

Rev. G. K. Adams advised Christian workers, in seeking to save souls, to pray for an hour, and talk for five minutes.

Rev. J. C. Dobson recommended the organization of a Junior League as the best means of strengthening a weak Senior League. It will furnish a reserve corps of members.

In responding to the address of welcome, Rev. J. H. Hazlewood told of a company of young people who adopted as their motto, before coming to a Convention, "Let us keep sweet." He believed in a bright-faced and joyous-hearted religion.

In the opinion of nearly all the delegates the programme was a good one, but overcrowded with papers and addresses, so that there was very little time for discussion. It is better to have a less number of subjects, and more opportunity for general discussion.

Rev. T. J. Parr, M.A., the new President, is already well-known to readers of this paper, as he has prepared the Topic Expositions

for some years. He has well earned the honor which has been conferred upon him, as he has been a faithful worker in the League from the commencement.

On one side of the platform there was a photograph of Queen Victoria, draped in purple, and on the other side a picture of King Edward VII, adorned with red, white and blue. These pictures supplied Rev. T. J. Parr, M.A., with a fine illustration, which he used to good advantage in moving a patriotic resolution, in graceful and appropriate language.

### Whitby District Convention.

The Whitby District Epworth League held a very successful convention on the 16th January, in the Pickering Methodist Church, afternoon and evening sessions being held.

Rev. Dr. McDiarmid, of Whitby, acted as chairman, and Miss F. Mackey, Kinsale, as secretary.

In the afternoon very interesting and inspiring addresses were given by the following: Miss F. Mackey, Kinsale, on "Loyalty to God."

Mr. Meyers, Myrtle, on "Our Possibilities and Responsibilities."

Miss Dryden, on "One Thing Thou Lackest."

Mr. Hartwell, a returned missionary from China, gave a very instructive talk about his work in that country, where he has labored for about ten years.

Evening session opened with an address from Rev. W. H. Adams, Claremont, on "Crisis," which aroused much discussion, and was followed by an earnest address by Professor McLaughlin, of Victoria College, on "Bible Study." A letter was then read by the Secretary from Dr. Rush, the missionary whom the district has been helping to support in the mission field in British Columbia, but who, on account of ill-health, has had to retire from the work. The district will endeavor to choose another missionary at once, and a committee was appointed for that purpose.

A motion was carried that the assurance of the sympathy and prayers of the convention for Dr. Rush be sent to him by the secretary.

Rev. Mr. Hartwell then gave another short talk on China. This ended a most interesting convention.

Officers for the year 1901 are as follows: President, Mr. J. N. Dehart, Brooklin; 1st Vice-President, Mr. Thos. Dawson, Raglan; 2nd Vice-President, Miss B. Bunting, Pickering; 3rd Vice-President, Mr. M. Flummerfelt, Claremont; 4th Vice-President, Miss M. Orvis, Pickering; 5th Vice-President, Miss E. Richardson, Whitby; Secretary and Treasurer, Miss F. Mackey, Kinsale; Conference Representative, Rev. W. H. Adams, Claremont.

### Waterloo District Convention.

The annual Epworth League Convention of Waterloo District was held at Dunham, Que., on January 28th, 1901.

Despite the storm, many delegates were present and special interest was manifested. In the absence of the president, Mr. M. I. Temple, of Waterloo, the hon. president, Rev. D. T. Cummings, presided. The reports from the various Leagues were received and proved very interesting.

The subject, "Our Pledge," was introduced for discussion by Rev. D. D. Elliott, of West Shefford.

The Junior League work was very ably presented in a paper read by the superintendent of that department, Miss Effie Wilkinson, of Cowansville. The discussion was led by Rev. J. W. Humphrey, B.D.

A very excellent and eloquent paper was read by Rev. I. Nelson, on "The Forward Movement in the District," and was discussed by Rev. J. H. McConnell, B.D., and others.

The officers for the ensuing year were elected as follows: Hon. President, Rev. D. T. Cummings, Knowlton, Que.; President, Mr. M. H. Temple, Waterloo, Que.; 1st Vice-President, Mr. C. P. England, Dunham, Que.; 2nd Vice-President, Miss Ella Lawrence, Cowaville; 3rd Vice-President, Rev. G. H. Williams, Bedford, Que.; 4th Vice-President, Miss Martin, Dunham, Que.; 5th Vice-President, Miss Effie Wilkinson, Cowansville, Que.; Secretary-Treasurer, Mr. T. Creighton Cassidy, Cowansville, Que.

The above-named officers, with Mr. Ed. Bradford, of Granby, were chosen as executive officers.

A resolution was passed by which the leaguers pledged themselves to support a native missionary in West China, to be selected by our conference missionaries on the field, said mission work to begin next June. The 2nd Vice-President, Miss Ella Lawrence, was instructed to communicate at once with each League and circuit on the district as to the amount each will contribute. One League has already promised \$17 towards the necessary amount.

"The Epworth League as an Evangelistic Agency" was dealt with very thoroughly by Mrs. Cummings, and freely discussed.

The Rev. Wm. Henderson led the round table on "How Can the Pastor Help the League?" A resolution referring to the death of the Queen was passed by a rising vote.

The convention was brought to a close by the hon. president, who offered prayer for King Edward VII. and the Royal family, after singing "God Save the King."

### Christian Endeavor Anniversary.

General Secretary Baer writes:

"I do not remember in all the eleven years of my privilege as secretary to have attended a series of meetings that had more in them of inspiration for service than the meetings held last week in Portland celebrating our twentieth birthday. From every standpoint the gathering was a conspicuous success. The programme was a splendid one and we never had better speakers."

"This seems to have been the general opinion. Canada was worthily represented by Rev. W. F. Wilson, of Hamilton. We glean the following summary of his speech from *The Christian Endeavor World*:

Mr. Wilson's address was based on "Christian Citizenship." The forces that control the country he classed as the forces that represent the demagogue, the forces that represent the demagogue, and the forces that represent the demagogue.

"This city hall," he said, "is the house of God. Every magistrate and ruler is as much a servant of God as the minister, and ought to be as clean."

One of the things for which Christian Endeavor stands in Christian citizenship is brotherhood. There are no longer hermit nations. There are no isolated lives. Before the spirit of brotherhood the red flag of anarchy will go down, and the black flag of poverty, and the green flag of envy; and the white banner of the cross will wave over all.

Mr. Wilson is a stalwart believer in temperance. He does not believe that the man that votes to license can go to heaven, if the drunkard goes to hell. He believes that we owe our country more than taxes. We owe it courage. "Don't be afraid of opposition," he said. "Opposition to Wesley made Methodism."

Mr. Wilson's tongue was on fire, and he set hearts on fire. His ardor was infectious.

He sent a thrill through the occupant of every seat, and down every backbone that leaned against the wall in lieu of a seat.

At another time Mr. Wilson spoke touchingly of the widespread American mourning for Victoria. "Three times she made the cable tremble with her messages of sympathy—to the widow of Lincoln, the widow of Garfield, the widow of Grant; and now you have returned the tokens of your grief for her."

"Canada," he said, alluding to Dr. Clark's birthplace, "gave to Maine the President of the Christian Endeavor Society, and Maine gave him to the world. In the name of the 100,000 Endeavorers of Canada, one of whom I am and the other 900,000—no, 9,000,—and with a marvellous gesture of arithmetical defat, amid the delighted applause of the audience, Mr. Wilson gave it up and went serenely on. We shall never know what the other 90,000 were going to do.

### Just a Line or Two.

LOCUST HILL Epworth League of Christian Endeavor held its annual social on February 8th, which was a decided success. Receipts, \$36.50.

Rev. J. H. RIDDELL, B.D., President of Manitoba and N. W. Conference League, has been appointed registrar of Wesley College, Winnipeg.

The Corresponding Secretary of the Amherstburg League sends their topic list for the half year, beginning with January, and reports the League in a very prosperous condition.

The Executive of the Epworth League Institute of Southern Manitoba recently held a meeting and arranged for the sessions of the Institute next July. An interesting programme is expected.

The Palmerston District Convention was held at Harriston, January 29th. An excellent programme was carried out. Mrs. John Brantliff, of Harriston, was elected President, and Miss Clara Morley, Secretary.

The Leagues of Manitoba have for some time been pursuing a course of Bible study under the direction of the Conference Executive. During the past month the Epistle to the Philippians was taken up, the syllabus being prepared by Rev. J. W. Saunby, B.A.

THE E. L. C. E. of Victoria Church, Melita, Man., recently held a very successful "at home," attended by about 150 people. The basement of the church was tastefully decorated, the portrait of the Queen having a prominent place. After enjoying various games for some time, a well prepared programme was rendered. Motto cards were used to promote conversation.

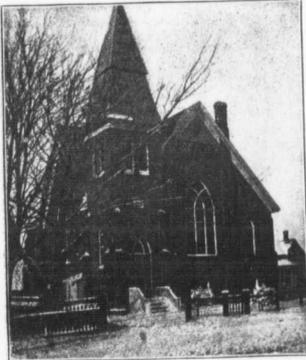
The Epworth League of Central Methodist Church, Toronto, tendered a reception to Mr. Irving Wyatt, a member of the Second Contingent, on his return from South Africa. Two hundred members and their friends sat down to a well-spread table, and then enjoyed several appropriate speeches by Messrs. H. C. Hocken, James Mayor, B. S. Davis, T. H. Keough, G. St. Leger, and others.

The Corresponding Secretary of Gower Street League, St. John's, Newfoundland, reports a very interesting new century meeting, held in Gower Street Church, and in which the three leagues of the city joined. Rev. L. Curtis occupied the chair, and appropriate addresses were delivered by Evangelist John Bennett Anderson and Rev. J. L. Dawson. League work is prospering in St. John's.

## On The Road.

### A Week in the Matilda District.

Away to the East again, for a week's work on the Matilda District—one of the best districts in the Montreal Conference. The first Sunday in February was spent on three country circuits—Inkerman, South Mountain, and Shanly. At each point there was a large congregation. The churches at these places are modern and commodious, and the parsonages are first-class, new buildings.



METHODIST CHURCH, CARDINAL.

There has been a decided improvement in the parsonages of our country circuits during the past few years. The preachers of to-day live in palatial residences as compared with the itinerants of a quarter of a century ago. They are, however, none too good. The inconveniences and discomfort of moving every three or four years are such that the people owe it to their pastor to provide him and his family with the very best possible home.

There seems to be an old-fashioned type of Methodism in this locality. The class-meeting is well supported. At Inkerman it has a very strong hold upon the membership, and every Sunday morning four or five large classes assemble at the close of the preaching service, although there are no class rooms. Another thing that strikes a visitor from the West as peculiar, is the attitude of the people during prayer. They nearly all kneel. At Inkerman there were only three persons in the congregation who did not kneel; one was an aged person, another was a woman with a child in her arms, and the third was a lad. At South Mountain there was only one who remained seated, and at Shanly, where the people were packed in the pews almost like sardines in a box, nearly everybody knelt while prayer was offered. More wonderful still, the members of the choir all got down on their knees, and there was no turning of leaves, and no talking. It seemed like a return to primitive Methodism.

At Shanly, an after service was held, and the pastor gave all who desired to retire an opportunity of doing so, but only one person accepted the offer, and two came in afterward, so that the attendance for the prayer meeting was larger than at the preaching service. It was a refreshing contrast to some other places, where I have seen fully three-fourths of the evening congregation leave just the moment that the benediction was pronounced, and not infrequently there are those who have not the decency to wait for the close of the service before donning their hats and coats.

In journeying through the country, I see many instances of how the Lord's money is wasted in supporting rival religious organizations in small places. In South Mountain, for instance, there are five denominations at work, while the population of the village is only about three hundred. Two churches would be ample to supply all the religious needs of the place and surrounding country. It is said that the late Philip D. Armour was very much opposed to the likewise multiplication of church edifices in small towns. During one of his western tours he stopped at a little cross-road place, and observed that at each of the four corners of the crossing of the two principal streets stood a Protestant church. An over-talkative brother, who proved to be one of the four half-starved pastors in the village, presented himself and said, "I am proud to grasp the hand of the man who cannot be cornered." Mr. Armour replied: "I don't think corners in wheat and pork are in it with the way you four fellows are trying to four-corner religion in this town. How much is the debt on these churches, all told? You say a thousand dollars would free them? Well, I will give that much if three of you fellows will resign and these churches will unite." The money was never applied for, and Mr. Armour afterward said: "I suppose they couldn't unite on baptisms. I told the folks at the mission, when they wanted to know what denomination we would choose for the workdown there, that I wanted the religion of the place to be undenominational, but it must be sixteen ounces to the pound, all wool, and a yard wide." My plan to avoid this unsatisfactory condition of things would be for the weaker churches to withdraw from competition, and leave the field

in the hands of the denominations which have a majority of the people. I am as loyal a Methodist as any one, but in small villages where we only have a handful of people with no prospect of growth, and other churches are able to meet the religious needs of the people, I believe that we ought to close up and go elsewhere. Much money might be saved, for the extension of our missionary work by a re-arrangement of this kind.

Our cause at South Mountain would not, however, be the one to withdraw, for the congregation is large, and the church prosperous.

From Shanly to Cardinal the journey of nine miles was through snow banks so deep that it was all a powerful pair of horses could do to pull the cutter through. Cardinal is a sprightly village of about 1,300 inhabitants, where we have a beautiful church, and a comfortable parsonage. Brother Stafford, the pastor, has just closed a very fine revival, which brought about thirty persons into the church membership. The League here is a live institution, and is doing excellent work in the different departments. The Junior League has ninety members, and is in a flourishing condition. At the meeting here, the Juniors took part, and a portion of the programme was assigned to them. The leaguers at Cardinal are an intelligent lot of workers, and know what is going on outside of their own circle.

One reason for this is that they have a splendid club of subscribers to the ERA, and the subscriptions are kept up from year to year.

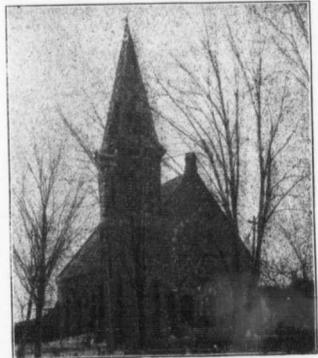
At Iroquois there were two meetings, one in the afternoon for Sunday-school workers, and in the evening when both Sunday-school and League work were considered. Here, as elsewhere, a Question Drawer was conducted at the close of the address. Considering the cold and stormy weather the attendance was very good. The ERA subscription list was increased by a round dozen

of new subscribers before the meeting closed. The easiest part of my work is to take subscriptions for the ERA. Everywhere I go, there seems to be a lot of people just waiting for some one to ask them to subscribe. There are hundreds of places where our subscription list could easily be doubled and quadrupled if an energetic person would give ten minutes of time to the matter.

Iroquois is a Methodist center. All the other denominations combined do not equal the Methodists in number. The church is a substantial stone structure, capable of seating a congregation of five or six hundred. The pastor, Rev. J. Webster, has recently closed a series of special services. The meetings were in progress at the time of my visit, but Brother Webster did not think that a young people's meeting would injure them in the slightest.

At Aultsville there was a very good audience of interested people. The church here is lit by acetylene gas and presents a very bright appearance, which has a decided influence upon any service which is held in it. To have a cheerful meeting in a dimly lighted, dismal auditorium is simply an impossibility. A remarkable feature of the service at Aultsville was the fact that it commenced exactly at the hour advertised, half-past seven. This happens so seldom that it is worthy of remark. If his years be counted, the pastor, Rev. George Rogers, is not exactly a young man, but judged by his interest in the young people, he is decidedly young.

Mille Roches is a part of the Moulinette Circuit. The church is small, but there is the prospect of a better building soon. The pastor, Rev. A. E. Bunnelle, has done a good work here, the amount contributed for ministerial support having increased during the past two years from \$300 to \$600, and a comfortable parsonage provided at a cost of \$1,500. A member of the Mille Roches congregation, desiring to express his appreciation in the highest possible way, said to me, "Mr. Bunnelle is an awful nice man, and his wife is a terrible nice woman." If the word *nice* had been taken out it is scarcely likely that the preacher would have



METHODIST CHURCH, IROQUOIS.

felt complimented. There is a small but plucky League here, which is doing good work.

The week's trip ended on Friday at Morrisburg, where two meetings were held, a Sunday-school conference in the afternoon, and a young people's rally in the evening. Both were well attended.

The church here was built twenty years ago, but there are few of the more modern churches that equal it in beauty and convenience. It has two graceful towers,

stained glass windows, inclined floor, pipe organ and all the other appliances of an up-to-date church *except a mortgage*. There is not a cent of debt upon it or the parsonage, the last \$1,500 having been contributed upon one Sunday recently, largely through the efforts of the pastor, Rev. W. H. Sparling, B.A. Mr. Sparling is invited to remain for a fourth year, and intends to do so to have the satisfaction of putting at least one year of his ministry in a church with no encumbrances. The Twentieth Century Fund may not have brought much money to the confectional funds, but it has been a great blessing in relieving many congregations of financial embarrassments.

Out of eight places visited during the week, five were right on the St. Lawrence, which is certainly the most magnificent river in America, and probably in the world. Although the cold was quite severe, the stream was not frozen over at any point, but swept along majestically, in some places

was occupied by Mrs. J. Cohoon, President of the Union. The chief feature of the programme was a lecture on "Popular Fallacies," by Rev. H. W. Crews, M.A., St. Thomas. Our correspondent reports it as "equally instructive and enjoyable," and states that the meeting was "one of the best in the history of the Union."

Good news comes from the League at Hartley Bay, B.C., by the secretary, Mr. C. A. G. Robinson, who sends the sum of \$3,000 for the General Epworth League Fund. He states that the Indians are taking very great interest in the League. At the meetings the hall is crowded with members and non-members. Quite a number of souls have been blessed at recent services. Rev. G. H. Raley spent two weeks at this place not long ago, and addressed the League. He seemed greatly pleased with the good work being done.

**Temperance Items.**

Sir Wilfrid Lawson, not very long ago, made an excellent "hit" at a meeting, when he declared that the English nation was worshipping two gods—the god of battles and the god of bottles. Is there any suggestion for America here?

The most successful stockmen of Texas will not employ a man on their ranches who drinks. They find such help is too expensive, as they are not careful enough with the stock. The Texas "cowboy" must be a sober man, at least while at work on the plains.

The Queen of Holland, it is stated, is a total abstainer, and refuses on all public occasions, to partake of wine. The Queen is a patron of the Total Abstinence Society and of the Woman's Social Party League, and it is said she is among the most active of workers.

A Young Woman's Temperance Union has been formed in Truro, with about forty members. It is stated that one of the pledges these young ladies will incorporate in their by-laws is that they will not associate with, nor walk on the street with, nor in any way countenance any young man who persists in using liquor or tobacco, or who is known to use profane language.

Many distinguished Indian commanders have testified in favor of tea as a thirst allayer when on a long march in equatorial lands. The men under the leadership of Gen. Sir Herbert Kitchener during the campaign in the Soudan, who were allowed no alcoholic stimulants whatever, performed their long journey through the desert on cold tea, and fought splendidly at the end of it.

It is stated that Archbishop Keane, since his appointment to the See of Dubuque, has taken strong grounds against the use of intoxicants. On several occasions he has preached temperance sermons that, it is said, would have delighted John B. Gough, if he were alive, and liquor dealers are considerably worked up over his strong opposition to their traffic. The archbishop says no property belonging to the Church can be used for saloon purposes.

Chauncey Depew says: "Twenty-five years ago I knew every man, woman and child in Peekskill, N.Y. And it has been a study with me to mark boys who started in every grade of life with myself to see what became of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that every one of those that drank is dead; not one living of my age. Barring a few who were taken by sickness, every one who proved a wreck and wrecked his family did it from rum, and no other cause."

**Interesting Facts.**

The population of the United States, according to the returns of the recent census, is 76,295,220.

The famine in India is gradually disappearing. At present only 1,000,000 persons are receiving aid.

It takes thirty-seven specially constructed and equipped steamers to keep the submarine telegraph cables of the world in repair.

The flags to be hoisted at one time in signalling at sea never exceed four. It is an interesting arithmetical fact that, with eighteen various colored flags, and never more than four at a time, no fewer than 78,642 signals can be given.

Twenty years ago China sent to Great Britain 126,340,000 pounds of tea, and India sent 35,716,000 pounds. Last year China sent only 17,000,000, while India's contribution to Great Britain's tea drinkers was 134,018,920 pounds.

One of the glass manufacturing companies of Pittsburgh, Pa., is proud of a recent order for "wire glass" received from the queen's engineers in charge of certain repairs in the Tower of London. The glass is one inch thick and has imbedded in it a mesh of steel wire wound with asbestos yarn. The glass will be used in the skylight over the great barracks room. The Tower was built before America was discovered. The crown jewels are kept there.

One of the most remarkable features of the Russian navigation of Siberian rivers consists in the thorough way in which each vessel of the navigable 3,000 or more is lighted. There is always a lamp post in sight, and these are painted white or red, so as to be easily discernible during the day. This must necessitate the employment of at least 1,000 light-keepers, who also patrol and sound the river's depth within their respective beats. Each isolated woodpile must also have its guardian, who live near-by in a log hut or two.

A European inventor recently performed a remarkable experiment in the laboratory of Thomas A. Edison, at Orange, N.J. He placed a cup half full of a chemical in a crucible and covered it with a small quantity of powdered aluminium. He then placed an iron wrench about half an inch thick and six inches long in the crucible. Touching a match to the compound, the mixture blazed furiously, and in five seconds the iron wrench was melted. It was estimated that the heat evolved in the process was three thousand degrees centigrade.

For some time furniture made of paper, on account of its cheapness, has been very popular in English houses, where there was a desire to be imposing, but where good solid furniture would be too costly. Now decorators of houses, even of those of wealthy people, employ compressed paper largely, especially for panelling work for halls, corridors, etc. Even flower pots and vases, which are generally taken for majolica ware and porcelain, are composed of paper, as well as the costly antique weapons with which the walls are hung.

**Hurrah for Wingham.**

Last month we referred to the fact that the Epworth League at Wingham stood at the head of all the societies in Canada for the number of subscriptions sent in to the Epworth Era, and stated that their list totalled 46. Since then the number has been increased to 62. No other League has approached this record. We trust that other places will be stimulated by what has been done in Wingham.



METHODIST CHURCH, MORRISBURG.

with amazing rapidity. Of course the summer is the time to see the St. Lawrence to advantage. A trip through the enchanting scenery of the Thousand Islands makes an ideal outing for July or August.

Great improvements are being made in the canals on the Canadian shore, the object being to provide for the passage of vessels drawing fourteen feet of water. Millions of money are being expended. Probably in the near future steamers will carry a cargo from Fort Arthur and Duluth directly through to Liverpool without unloading.

A. C. C.

**Field Notes.**

BROOKHOLM LEAGUE was visited on January 18th by Mr. and Mrs. Perkins, returned missionaries from Barbadoes. They each gave an interesting address, which was attentively listened to by a good number present. Mr. and Mrs. Perkins are expecting to return to another distant field of labor; they both being filled with missionary spirit and zeal.

THE Walkerton Epworth League held a very successful social on the evening of February 15th, when a pleasing programme was rendered; one feature presented caused a great deal of merriment, which revealed some of the interesting experiences, as well as the amusing awkwardness, of man attempting to fill woman's sphere and *vice versa*. Refreshments were served during the evening, and a time of pleasant recreation was enjoyed by the young people.

THE League Union of the Malahide Circuit held its quarterly meeting at Luton on February 12th. There was a good representation of the six Leagues. The chair

## Devotional Service.

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

### MARCH 17.—"CHRIST OUR HIGH PRIEST."

Heb. 7: 24-28.

#### HOME READINGS.

Mon., Mar. 11. The type. . . . Gen. 14: 17-20; Heb. 7: 17  
Tues., Mar. 12. Man's need. . . . Lev. 1: 1-4; Heb. 4: 14-16  
Wed., Mar. 13. Christ's sufferings. . . . Heb. 2: 17-18  
Thu., Mar. 14. What Christ accomplished. . . . Rom. 5: 1-11  
Fri., Mar. 15. Our offering. . . . Ps. 40: 6; 51: 14-19  
Sat., Mar. 16. The sign of acceptance. . . . Acts 19: 35-43

We receive some important light on New Testament doctrine from Old Testament religion, for many of the rites and ceremonies of the old dispensation were typical of things to come. The priestly office of former days foreshadowed the priesthood of the human soul, and pointed to the fact that all true believers are priests in their own right. The high priest of the Old Testament, making atonement for the people, pointed forward to Christ, the high priest of humanity, who having made atonement once for all, and for all mankind, has passed into the heavens and ever lives to make intercession for us.

#### WHO WAS MELCHISEDEC?

As the priesthood of Christ is explained by reference to Melchisedec, we may well ask the question, who was he? He was king of Salem or Jerusalem, and was as real a person as Abraham. The name means "King of Righteousness," which suggests king of morals, or king of religion, or righteous king, so-called because of his character. The name at least intimates that he was a king of the spiritual things of character, and so a high priest, and Christian ministers priests. The other priests were but assistants to the high priest, because he could not do all. The Lord Jesus needs no assistant, and so is sole representative of both high priest and priest. Aaron's priesthood has passed away. Christ's priesthood does not pass from one to another. In the New Testament, the separating veil is rent, the human priesthood is superseded, and we have all alike boldness of access by the new and living way consecrated by the death of Christ upon the cross. We need confess sins to no one, but to him against whom we have sinned, through Jesus Christ, the only mediator between God and man.

1. *His Kingship.*—His rule may have been over a particular town, but more probably was a sort of government over the whole land. That kingship was exercised for righteousness, and, therefore, Melchisedec was a peacemaker.

2. *His Priesthood.*—It is true that in early ages the heads of tribes were also priests of the tribes; but it is also true that the good man always is a priest to his fellows, a minister of heavenly blessings to them, and an intercessor with God for them. The good man is always both kingly and priestly.

3. *His Religion.*—He no doubt had the genuine religion of humanity, the worship of the one God. His pure and holy faith in the Most High God was doubtless a relic of the anciently universal recognition of the one Creator. God has at no time left himself without a witness, even in lands secluded from the direct privileges of his people.

#### QUALITIES OF PRIESTHOOD.

The Order of Melchisedec had all the permanent essentials of priesthood. And these are three:

1. *The Power of Intercession.*—Too readily we assume that the essential thing in priesthood is presidency over a religious ceremony, such as a sacrifice. But this is an incidental duty; the essential thing is his acting as medium of communication between God and man. Melchisedec was an intercessor. He stood for Abraham to present to God the tokens of thanksgiving. He stood for God to present to Abraham acceptance and blessing.

2. *The Power of Character.*—This is absolutely essential to priesthood. It is the secret of acceptance with God, and the secret of influence with men. It is the basis of reverence and trust. It was found in Melchisedec, as indicated in the respect shown him, which Abraham recognized and responded to.

3. *The Power of Continuity.*—A priesthood

which is really efficient cannot be thought of as stopped or changed. If there is need for change in it or in its work. The priesthood of Melchisedec was never changed while he lived. The ideal priesthood of man, which he represented, God established forever.

#### APPLICATION TO CHRIST.

The priesthood of Christ represents the permanent ideas of priesthood. Therefore it is said to be after the Order of Melchisedec, and not after the Order of Aaron, for the Order of Aaron was in many respects temporary. Christ as priest has also a threefold relation.

1. *He is Our Intercessor.*—This is the essential side of priestliness. In the case of Melchisedec, it cannot be said that he presented no sacrifice, but the fact is that the interceding element, by his priesthood is the one set forth prominently.

Christ is our intercessor:

"He ever lives above  
For me to intercede  
His all-redeeming love,  
His precious blood to plead."

2. *His Power Lies in His Personal Character.*—"Such a high priest became us, holy, guiltless, undefiled, separate from sin." He on this ground standeth in acceptance with God—"He offered himself without spot to God." He on this ground also gains influence with men, who respond with their confidence to ideal goodness.

3. *His Relation is a Continuous One.*—He has an unchangeable priesthood, in the power of an endless life. What he is to us, he is forever.

#### HUMAN OFFICIAL PRIESTS ABOLISHED.

Wherever human priests are now found, whether in the heathen world or in Christendom, they exist not by divine authority, but by human ignorance and superstition. The idea is not scriptural, that Christ is high priest, and Christian ministers priests. The other priests were but assistants to the high priest, because he could not do all. The Lord Jesus needs no assistant, and so is sole representative of both high priest and priest. Aaron's priesthood has passed away. Christ's priesthood does not pass from one to another. In the New Testament, the separating veil is rent, the human priesthood is superseded, and we have all alike boldness of access by the new and living way consecrated by the death of Christ upon the cross. We need confess sins to no one, but to him against whom we have sinned, through Jesus Christ, the only mediator between God and man.

#### SIDE-LIGHTS.

1. The high priest alone could enter the Holy of Holies. There he made intercession.

2. The high priest, while pure himself, must bear before God the sins of the people. "He hath made him (Jesus) to be sin for us, who knew no sin."

3. The veil of the temple was rent at Christ's death. Our high priest discloses as much of God as mortal eyes can behold.

4. Such expressions as "worm of the dust" seem an insult to humanity—until one has tried to conquer some besetting sin; then they are known to be none too strong.

5. How many times I have sinned! And how thankful I am that it was Christ who counselled Peter to forgive "till seventy times seven."

6. You lie in your steamer berth in the midst of a storm and instinctively grasp the sides of the boat, yet you know that you are safe, not because of your hold on the ship, but because you are in the ship. So it is not your hold on Christ that saves you, but Christ's hold on you.—Wells.

#### POINTS FOR THE PRESIDENT.

This topic is not so easy to unfold as some others; still it is of great importance. We can

understand Jesus Christ as our high priest by studying the character and duties of the ancient high priest. Ask your pastor to attend this meeting and give an address of five or ten minutes on "The High Priest of the Old Testament in His Relation to Christ." Or, if this is not practicable, have two brief papers prepared: (1) "The High Priest of the Old Testament," (2) "Christ as the High Priest of Humanity." 'Tis of great moment that we understand the atonement as the ground work of our salvation.

### MARCH 24.—"WHAT I OWE TO CHRIST."

2 Cor. 8: 9; 1 Peter 3: 21-25.

#### HOME READINGS.

Mon., Mar. 15. The cost of redemption. . . . Matt. 27: 29-35; Titus 2: 13, 14  
Tues., Mar. 16. For what was the price paid? . . . John 3: 16; 10: 10-18  
Wed., Mar. 20. With what are we redeemed? . . . Peter 1: 18-23  
Thu., Mar. 21. The obligation of love. . . . John 14: 15-24  
Fri., Mar. 22. Cancelling the debt. . . . Matt. 23: 23-25  
Sat., Mar. 23. Offering our all. . . . 2 Cor. 8: 1-5

It may be correctly said that we owe all we have and all we are to Christ. We read that "all things were made by him." Hence all material things had their source in him. We also read that "In him was life." Hence our lives emanated from him. Again we read that "He upholdeth all things by the word of his power." Hence the sustaining power of our lives and all pertaining thereto, as well as the maintaining power of the material universe, is found in him. We are his by creation, his by providence, his by redemption. Wise are we if we recognize our indebtedness, and magnify his name for his creative power; praise him for his providential care; and harmonize ourselves with his plan of redemption.

Let us stand forth in Nicholson, what we are in Christ, as he is in his wonderful plan of salvation—his great crowning work for us and for the human race.

#### THE GREAT SACRIFICE OF CHRIST.

When all power, wealth, and greatness, earthly and divine, were Christ's, he consented to lead a life of poverty, not merely for the world in general, but for you. In the incarnation Christ laid aside the riches which he had with the Father, subjected himself to human limitations, became conscious of human dependence and need, underwent suffering and want, and allowed himself to be tested in all points like as we are (Read Heb. 2: 14-18; 5: 7-9). He did not "take hold upon the nature of angels," because it was men he came to redeem. In spite of all man's weakness and sin he was not ashamed to call him brother. Meditate upon the greatness of this sacrifice and see if you can grasp it. What does it mean? Think how hard it is for one to live in poverty. Imagine Florence Nightingale leaving a comfortable home, where ease and luxury abounded, to follow the exposures of a campaign; to live amid the carnage of war; to spend her life picking up the mutilated bodies of men; to undergo all the dangers of disease, pestilence, hunger, and cold; to dwell in an atmosphere surcharged with miasm, and see if you can comprehend the sacrifice. Have you ever really appreciated the heroism of David Livingstone, the noble, the cultured, the man who might have made a fortune for himself, plunging into the heart of Africa, surrounded by savages, in perils by land, perils by sea, perils by hunger and thirst and exposure, perils from wicked and designing white men, perils unnamable; dying friendless and alone, only crying to humanity to redeem this "open sore of the world"? Sweet upon these, and when you have comprehended them turn to that infinitely greater sacrifice

of Jesus for you. What debt of gratitude do you owe him for it all?

**BENEFITS OF HIS SACRIFICE.**

1. "That ye go through his poverty might become rich." How has Jesus enriched all life, as far as the human mind can understand God? Jesus represents him for us. He shows us what truth, beauty, love, sympathy, and brotherhood are, and what they can accomplish. In the effort to develop industry, art, love, liberty, and all that man holds dearest the nineteenth century has been a great advance over every other century, mainly because Jesus has been the inspiration of these things as in no other era. The influence of Jesus has been the chief factor in purifying and establishing the modern home with all its blessed influences; of emancipating woman and giving her a free field to the lasting good of the race; of rescuing childhood and making it a hallowed ministry; has been the chief inspiration of the conflicts for liberty and for popular government; has been the handmaid of education, science, art, literature, music, and a thousand other things, which have helped to make life sweeter and nobler and which have made earth more heavenly.

2. Jesus has given us a great example. The heart is always affected by the object of its regard. Homer pictured an ideal hero, Achilles, and this character became the inspiration of Greek life for a thousand years. Alexander the Great carried his Homer with him on all his campaigns, and much of his life can be explained by his incarnation of the ideals of Homer as set forth in Achilles. So Jesus has been the inspiration of righteousness and of noble character. Before this power barbarism has melted away, marble rocks have turned into noble buildings, forests have been transformed into cities, the powers of nature have come to man's aid, his wants have been satisfied but ever supplied, until he finds himself more and more transformed into the full-orbed character of God himself.

3. He has turned us from wickedness into holiness. "Ye were as sheep going astray." A striking picture of the ignorant, innocent lamb, wandering aimlessly about, not knowing whither its way led, brought into the comfortable fold. So Jesus has drawn us back, has saved us by his death, and has pointed us to the heavenly fold.

**OUR DEBT OF GRATITUDE.**

1. Who can tell what we owe to Jesus? Certainly, we owe him our love. What does that mean? Pharaoh's daughter found Moses, and took him to her palace, but his mother consented to become a hireling to make wages for nursing her own child, because she loved him. So love can deny itself and take up the cross. The great question underlying all service is a question of love, of heart devotion. Should we not show our gratitude to Jesus by a love which will gladly serve him?

2. Paul makes the self-improvement of Christ a motive for Christian liberality. By giving money we can often illustrate in the lower sphere of material good the self-sacrifice of Christ for our enrichment. He therefore, uses this great sacrifice of Christ as the basis of an appeal for a good collection from the Corinthians. So we ought to show our gratitude by giving liberally of our means "according as the Lord hath prospered us to the various benevolent enterprises of the Church."

3. God is love; his purpose is love. He sent his Son to seek and to save his life. Why? Because he grieves over human sin and pities human misery. And, therefore, to remedy evil, to strive for good—not to neglect the little duties and beneficences of life, the gracious acts, the tender courtesies, the tolerant appreciations, the public mag-

nanimities, the social efforts, the rational aims of a noble manhood, either in selfish absorption in the effort to save our own souls or in fury against others because they will not save their souls in our way—in one word, to love God and our neighbor, and to love one another as he gave us commandment—this is to live as Christ lived on earth. The carrying-out of this love in our lives is one of the best ways of showing our gratitude to Jesus for his kindness toward us.

**FLASHLIGHTS.**

1. Christ asks first for our wills; he wants them for his tools.
2. He asks next for our bodies; he wants them for his home.
3. Then he asks for our possessions; he wants to give them back to us multiplied by the enjoyment that comes from self-denial.
4. He asks for our time, that he may magnify it into eternity.
5. He asks for our desires, that he may be able to grant them all.
6. He asks for our whole heart, that he may give himself wholly to us, with all the kingdoms of the universe.
7. Christ has made us rich in contentment, opening up for us an account in that bank where thieves do not break through nor steal.
8. Christ has made us rich in achievement, for if we let him lay plans for us, we shall never fail.
9. Christ has made us rich in knowledge, for he opens to us the only library whose books do not crumble to dust.
10. Christ has made us rich in happiness, for there is no good cheer until one is good.—Wells.

**POINTS FOR THE PRESIDENT.**

Here are a few culled hints to secure variety and attractiveness in your meetings:

1. Change the arrangements of the chairs, putting them in a semi-circle, or in groups.
2. Vary the order often—now begin with prayers, now with your leader's talk, now with the recitation of scripture verses.
3. A single novelty in a meeting helps it greatly—a diagram on the blackboard, a hymn read in concert, prayers offered in unison, and the like. One new plan is enough, but try to introduce one.
4. Committee leadership is a good method, each committee being made responsible in turn for a meeting and dividing up among their members the work of leading, one offering prayer, one commenting on the lesson, one reading the scripture, one leading the singing, one planning how to bring out the other members to take part.

**MARCH 31—“MISSIONS—LOVE OF SOULS.”**

Rom. 10: 1.

**HOME READINGS.**

- Mon., Mar. 25. Christianity's mission.....Ps. 60: 4; Phil. 2: 13-16.
- Tues., Mar. 26. The chains of the world. John 11: 47-52; 1 John 2: 1, 2.
- Wed., Mar. 27. Badges of discipleship.....Luke 9: 23-26
- Thu., Mar. 28. Jesus' example.....Isa. 61: 1-3
- Fri., Mar. 29. The secret of beneficence.....Matt. 6: 1-4
- Sat., Mar. 30. The inspiring motive. Acts 17: 23-31 Rev. 7: 9-17

The great missionary motives are love for Christ, and love of souls. Success is not far off when we desire to save men more than we desire anything else in the world. In carrying out our desires, however, we must remember that we are powerless without God's help. "Without me ye can do nothing." It is an inspiration to bear in mind that God is relying upon us for our help. He has always carried on his work by

human instrumentality. "By man shall man be saved." It is likely the spirit of fear will come upon some—but let the fear of God drive out the fear of man; and keep the fact in view, that success, with the fulfilment of the divine conditions is as certain as the promise of a faithful God canake it.

**THE CHRISTIAN PATRIOT.**

In previous chapters Paul had described the sad condition of his countrymen. And in our topic chapter, he pours forth the ardent longings of his soul: "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved." This is the utterance of the Christian patriot. Spiritual salvation is the highest good for the individual, the community, and the nation. This secured, other needful good will follow in its train. Earth's patriots begin at the surface and work downwards; the Christian patriot begins at the root and works upward. Spiritual truth is the true civilizing force. Christianize, and you have already begun to civilize.

**KINSHIP A STRONG TIE.**

Israelites were Paul's kinsmen. Love of kin is a sure basis for love of kind. The man who does not care for his relatives is not likely to care for the world beyond. Seek, and generally speaking, seek first to tell the gospel message to those near to us by the ties of nature. We have peculiar obligations to do this. Love, relationship, contiguity, opportunity, all urge it.

1. Israel was unshared. Many of Paul's kinsmen were in this condition. Brethren after the flesh, aliens after the spirit, remarks Burrows. "That they might be saved" opens up a wide field of thought and hope to the anxious apostle. Paul was desirous, not for the restoration of David's throne as an earthly monarch, but for the establishment of the supremacy of David's greater Son, and Lord. "That they might be saved" is the apostle's great goal for the human race. He not only desired the salvation of his kinsmen, but of the millions of the human race. He was the apostle of the gentiles; his love and labor went out for all. As surely as he could reach by his prayers and work and influence. So with us. The limit of our Christian labor should not be our family circle, but our holy ambition should include our community, our country, the world.

2. Israel had a false zeal. Paul knew something of the zeal of the Jews. He himself had been one of them—and one of the most zealous. The Jews had zeal for the ceremonies. They tithed even smallest things, as mint, anise and sumin; they were punctilious about the letter of the Sabbath, about postures, about washings, about the shape of garments. It was a misplaced zeal. It was zeal with a wrong motive. It spent itself on formalities; and had its root in pride. It was not a zeal from God. Zeal in the Lord's work, however, we must have, or the cause will languish. The zeal of the Jew with a different motive, and a different application, is needed now. Men with enthusiasm are the men that save the race. lofty ideals stirring the nature become a mighty power for good. Religious ideals are the loftiest, and let us cultivate and utilize them, young people, with love to God and man, for the betterment of the world. Let us have zeal, but let it be a zeal of God according to knowledge.

**PRAYER AND ACTION.**

Paul prayed that Israel might be saved. But he did not remove himself from the struggles of sinful humanity. He did not retire into a monastery and there lament the condition of the world. He sought strength in prayer, and used that strength in action. He obtained divine light and teaching at the throne of the heavenly grace, and used the blessings possessed for the good of his fellows. A lesson to learn! In our endeavors

for the extension of the kingdom of God, we should be much in prayer—prayer for ourselves that we may have proper equipment for the duty; and prayer for the unsaved that they may be inclined to receive the message of salvation. And having sought strength of God, and continually seeking it, let us use wisely and zealously the strength thus obtained for its legitimate end. Steam is not generated to remain in the boiler, but to drive the locomotive. Spiritual power is not imparted to remain inactive, but to propel the energies of the soul in work for God.

NEVER SAY FAIL.

Failure in human thought and estimate there may be, but it does not follow that there is failure in the divine plan and purpose. Fail is a word for human weakness; it has no place with omnipotence. Man may fail, but God is ever victorious. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We may think our prayers are not answered—that we have supplicated in vain. Never! No sincere prayer, born of the Spirit ever failed. Divine answers do not move along human channels. Pray and work in faith. Prayer to God cannot be fruitless; work for God cannot come to nought.

A SUBLIME MOTIVE.

"No man can be a great leader of men who is not moved by a genuine love of men. Have you this love of your fellows which leads you to desire their continual welfare; to be helped to them after every sort; which leads you to deny yourself ease and comfort and leisure, if need be, to help them? Is the Church helped in its conquest of the world by your membership in it? Are you a real factor in advancing the Redeemer's kingdom in the world? Are any being made wiser, purer, better by your presence in the community? Ponder these things; think of your manner of life, and ask yourself whether Jesus can say to you when he comes, "Well done, good and faithful servant; enter into the joy of thy Lord."

FLASHLIGHTS.

1. What Missions are:
  - (a) They are the Church—obedient.
  - (b) They are Christ's followers—following.
  - (c) They are Christians about their Father's business.
  - (d) They are men and women saving themselves in saving others.
  - (e) They are Christians that have stopped playing at it, and begun to work at it.
2. The first step toward bringing men to Christ is to make sure that you know the way to Christ.
3. There is only one carriage that will take men to Christ, and that is the Bible.
4. There is only one magnet that will draw men to you, so that you can bring them to Christ, and that is love.
5. Have you failed in trying to bring some soul to Christ? That failure may yet prove God's success.

POINTS FOR THE PRESIDENT.

Try a new plan this week—Give out a number of questions on the topic a week in advance (prepared and written at home), to a number of the members of the League, asking them to bring answers to the next meeting. Questions, such as: "Why did Paul pray?" "Why did he pray for Israel?" "What is meant by love of souls?" "How can we best show our love of souls?" "When do our prayers fail?" "Which shall finally triumph, evil or good, and why?" "In what way has God chosen to save the world?" "Should we wait till all are saved at home, before sending the gospel abroad, and why?" Request the answers to be written. The reading of these answers should prove a very instructive and interesting exercise.

APRIL 7.—"DEAD TO SIN—ALIVE TO CHRIST."

Eph. 2: 1-10.

HOME READINGS.

Mon., Apr. 1.	How to live.....	Gal. 2: 16-20
Tues., Apr. 2.	Jesus our hope.....	Col. 1: 21-27
Wed., Apr. 3.	Factors towards Jesus.....	Acts 3: 11-20
Thurs., Apr. 4.	Our natural results.....	1 Jo. 5: 6-9
Fri., Apr. 5.	Right faith.....	1 Peter 1: 3-9
Sat., Apr. 6.	Had with Christ.....	Col. 3: 1-10

Christianity is life. It is not a set of principles, although the life issues in the observance of principles. A tree is primarily a life; it has its outward manifestations in form, and leaf, and fruit. So with Christianity. But what life? Christianity is the divine life in the soul given by the Father, through faith in the Son, in the power of the Holy Spirit. "Ye must be born from above." And when this life becomes dominant in the soul, all things else contrary to it are in subjection and die. The reign of the spirit in righteousness means the dethronement, rejection and final demise of sin as a ruling power. Hence, as believers, we are inactive towards sin; dead to its suggestions and its domination, and active toward righteousness of Jesus Christ the Lord. This, in a nutshell, is the wonderful doctrine of the topic scripture.

SPIRITUALLY DEAD.

All the unconverted, all who are withholding their allegiance from the Lord Jesus Christ may be termed spiritually dead. There are some persons who are not gross sinners, indeed they are credited with a good moral record, and have many excellencies of nature and disposition, but they are strangers to the spiritual life, render no obedience to Jesus Christ, and, in the apostle's language, are spiritually dead, and under condemnation. All those who, having had the opportunity of knowing the gospel message of salvation, are still out of Christ, and not partakers of his resurrection life, serving the world and not the Saviour, are the captives of the evil one, and, perhaps, without knowing it, are accomplishing his will. The normal condition is not less deadly because it destroys the life without inflicting pain. The vampire does not do its work less effectively, because it fans its victim with its perfumed wings into an unconscious slumber while it drains away his life-blood and leaves him dead. And Satan is not the less real or the less destructive because he works his fatal work upon our souls without our being conscious of his approach.

THE FLESH AND THE SPIRIT.

Generally speaking, man's being consists of body and soul, both by nature possessing evil tendencies. Every unconverted person lives more or less in one or the other of these provinces, partly at times in both. Either he lives simply an animal life, and fulfills the desires of his lower nature; or he lives in the higher provinces of the mind—the mind in spiritual darkness and alienated from God by unbelief; or he may live dominated partly by the one and partly by the other. It would not be right to argue from this, that either the expression of the animal life, or the outcome of the carnal mind, constitute sin. Sin is not in passion or appetite. It lies in the insubordination of passion and appetite. The need of a governing will, and our discipline consists in subjugating the lower to the higher. The flesh is the great rival of the Spirit, for it asserts that dominion over man which the Holy Spirit alone ought to occupy, and these two are opposed to one another. Our being under the control of sin working in the thoughts of the mind and the passions of the flesh, leads to a course of disobedience and spiritual rebellion. And this condition of enmity against God, and the alienation from him places the offender under condemnation.

THE HAPPY CHANGE.

No one in his right sense would be satisfied to live in the state above described. And he need not. For God has made provision in Christ by the Holy Spirit for the "quickening" of our natures, so that feeling, intellect, and will may be under the controlling power of the Holy Spirit—so that old things pass away and all things become new. Thus our whole being is brought into subjection to the will of Christ. Behold, then, the change effected by our acceptance of Christ as our Saviour and Teacher and Lord.

1. *God Quickens Us, v. 1.*—In Christ by the Spirit we have new life, the spiritual life, and this becomes the ruling power of our being. We have spiritual emotion, intellect, and will; and the activities of the external life dominated by the transformed human soul.

2. *God Raises Us up Together with Christ.*—The resurrection of Christ was a triumph over sin and the grave. And this triumph signifies the believer's triumph over sin through the victory of our Lord Jesus Christ, personally appropriated; and signifies the believer's final triumph over death in the endless beatific life of the ages to come. Thus the Christian is "raised up" with Christ in character and future glory.

FLASHLIGHTS.

- The Bible's greatest paradox is this, that in losing our lives we find them.
- One test of life is the power to communicate life. Judge your Christianity by its ability to make other Christians.
- Another test of life is its power of growth. If you are alive in Christ, you are growing up into the stature of Christ.
- No Christian has begun to live till he has begun to die—till he has begun to know the meaning of the word "sacrifice."
- There is no kind of death which is not caused by some kind of sin, and no kind of sin but causes some kind of death.
- No one ever got out of a sin that he liked. They would hate death.
- All sin has its source in seeking our own pleasure rather than God's, so has its cure in crucifying our own pleasure and seeking God's alone.
- The best grave for your dead sins is forgetfulness. Long after them, and they specially come to life again.

POINTS FOR THE PRESIDENT.

This is the Easter topic—make the thoughts as Easter lilies, fragrant and beautiful to all present. Dead to sin—alive to Christ, is an appropriate theme for crucifixion and resurrection days. Decorate the League room attractively for Easter—with Easter lilies and other bright flowers. Ours is a living Saviour—"Behold I am alive for evermore." Invite all to humbly bring their tribute of homage and love to their risen and glorified Lord, and give their lives to him in service who gave his life for them in sacrifice.

"Love so amazing, so divine,  
Demands my soul, my life, my all."

APRIL 14.—"MY FOUNDATIONS."

Matt. 7: 24-27.

HOME READINGS.

Mon., Apr. 8.	God first.....	Matt. 6: 20-24
Tues., Apr. 9.	The foundation of faith.....	Eph. 2: 13-22
Wed., Apr. 10.	Character that abides.....	1 John 2: 15-20
Thurs., Apr. 11.	Building for success.....	Pa. 127: 1; Luke 14: 28-30
Fri., Apr. 12.	The Christian superstructure.....	1 Cor. 3: 9-17
Sat., Apr. 13.	The eternal house.....	2 Cor. 5: 1-8

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

Builders who in constructing a great building it requires as much time for the foundation as for the superstructure, so important is it to have a safe base for the heavy

materials to rest upon. It is so in the building of character.

"On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's wall surrounded,  
Thou may'st smile at all thy foes."

THE ONLY SAFE TEACHER.

There is only one safe religious teacher for humanity and that is Jesus Christ—the complete Saviour, the perfect Teacher; the all-glorious Lord. "Whosoever," he says, "heareth these sayings of mine and doeth them, I will liken him unto a wise man." He claims to understand life and its outcome. He allows no place for possible doubt. To every soul he says in effect, "I know what you ought to do." Woe to us if we do not heed him! So remarks McLennan, whose suggestions on this topic we shall freely use.

In the previous study the Apostle Paul has revealed the wonderful change that comes to those who accept Christ as their Lord. In this scripture the Lord himself reveals the test by which all men are to be tried. Some may claim to be alive to Christ who are not. In every age there will be those who will say, "Lord, Lord," but bear no fruit. "The language clearly implies that there are some who profess to be Christians, who acknowledge Jesus to be the Lord and pray to him as Lord, and praise him as the Lord, who nevertheless have no part in him." *The real test has to do with the foundations.*

ARCHITECTS OF FATE.

This is one of the great truths which our Lord indirectly declares. Not all are building wisely. But everyone is building something. This is a truth we are all apt to forget. We are apt to think that we can pass along through life and sometime in the last hours make everything right with God and Christ. But the truth is we are building all the while some kind of a house. In this world there are numerous kinds of houses. Some are the merest makeshifts, having only the form of a real house. Houses are built of many kinds of material—some of earth, some of wood, of brick, and of stone. There are many kinds of architecture. Some houses are put up with a board here and a plank there, without much regard to either utility or beauty. Some houses are evidently built for mere show, as a well-known architect recently said, "Queen Anne in front and Mary Ann behind." How well do these various kinds of houses represent the different lives around us!

CHOOSE YOUR FOUNDATION.

Every house, whatever its character, must have a foundation of some sort. It cannot be built in the air. The wise builder is revealed more by his choice of a site even than by his choice of plan and material. In the mind of Christ there are just two kinds of builders—those who choose the rock and those who choose the sand.

1. *The rock foundation.*—When an architect wishes to put up a permanent building he always searches for bed rock, or what as nearly as possible corresponds to bed rock. Even if he cannot put his house upon a rock he seeks for what is of the nature of rock. He always gets the best foundation possible. Now, every individual in the world may not have heard of Jesus Christ. But if he gets as close to Christ as he can there is every assurance that his house will stand. And that is the point that Christ seeks to make. He that heareth Christ's sayings and doeth them is building his house upon the rock. Those who have not heard Christ's words but live according to their best light will find a rock foundation somewhere, sometime.

2. *The sand foundation.*—They are building on the sand who are building carelessly, thoughtlessly. All who, having heard Christ's words, do not do them are building upon the sand. And the sand represents everything that is insecure.

ALL FOUNDATIONS TRIED.

This saying of Jesus would have peculiar weight with a people who were liable to sudden changes of the weather, with rains and floods. Thus every structure would be tried. Their mountain streams are of a peculiar character. These water courses, called wadies, are in the summer perfectly dry; in the rainy season they are swollen streams. A friend journeying through Palestine pitched his tent one fair night in one of these wadies, and was before morning awakened by the sound of water, from which he and his party had barely time to escape with the loss of clothing, books, and instruments. So the trial of the last great day will come without warning and overwhelming those whose exterior was fair, but the foundation of whose life was insecure."

ONE FOUNDATION STANDS.

This is the point of the whole parable. Our Lord warns the people of his day and of all times that there is only one thing that will stand in that day that will try all men, namely, a character built upon him as the foundation rock, a character modelled after the pattern he has set. We are all building; we all have a choice of foundation, and the ability to choose that sort of structure we will build. The Lord warns us in advance that our house will surely be tested. The testing time may come suddenly, or with certain signs of its coming. We may be overwhelmed, as was Galveston, by an unexpected test, or we may go down gradually, like some of the ancient cities now buried under the dust of centuries. Eternity will try everything. Those only will stand who, having accepted the Lord's words, live every day in accordance with them.

FLASHES FROM ANOTHER FORGE.

Christ is like a rock, because he is enduring—the Rock of Ages.

Because he gives rest: "The shadow of a great rock in a weary land."

Because he gives safety: "Lead me to the rock that is higher than I."

The worldling's house seems as solid as the Christian's—until the storms come.

The book of Ecclesiastes is a wonderful story, showing how wealth, pleasure, learning, power, are all "vanity of vanities," and nothing is a permanent joy except what Christ has to offer.

Sand a rock—but torn down. The worldly life and the heavenly life have the same outward constituents, very often; but there is an infinite difference between them.

Few forces are so terrible as the gradual approach of wind-blown sand; towns and whole forests have been buried by it, though the process takes years for its completion. Thus insidious is the victory of worldliness.

Nothing in the world—not even a rock—can fully represent Christ's firmness. In an observatory, though it is founded on a rock, they must make allowance for the warping of the rock as the sun moves from one side of it to the other in the course of the day.

POINTS FOR THE PRESIDENT.

Have you a "Whatsoever Committee" in your League? It is a very useful institution. Its business is to do the little things that other committees do not do:

Be the very first to take part.  
Keep the hymn-books in good order.  
Fill up the front seats at the meeting.

Now and then attend the Junior meeting in a body.

See that the room is properly ventilated and comfortable.

Act each one of them as an aid for some other committee.

Arrange the seats that may have been disturbed.

Offer yourselves to the president for any service he may call upon them to perform.

The "Whatsoevers" may be a very useful adjunct to League work. Try it!

A MAGNIFICENT SCHOOL.

An assemblage of bright young men and women, gathered from many parts of our Dominion and united in the pursuit of practical knowledge under the direction of Twelve experienced and capable teachers, may be seen any day by visiting the Central Business College, Toronto.

Modernity is really the mistress of this splendid school, and when supported by thoroughness and careful attention to every detail which can be worked out for the benefit of the student, it is not surprising that the up-to-date business man selects this school for his son or daughter.

A Correspondence Department has been added during the past year, which opens the door for many young people to acquire a very good knowledge of business subjects who find it impossible to attend a school of this kind. See advertisement in this issue.

SHE WANTED TO BE QUEEN.

Richard Whiteing, who has made a study of life in the east end of London, was once talking with a grizzled old woman, when he chanced to refer to the Queen.

"O, 'ow I would like to be the queen!" said the ancient beldame.

"Why?" asked Mr. Whiteing.

"'It isn't because of her 'orses, because if I were queen I would 'ave a donkey cart with red wheels; and it isn't because of her band of musicians on 'ors-back which goes ahead of the 'ors Guards, for I'd much rather 'ave a Hitalian with a 'and organ; but just think, if she wakes up at three o'clock in the morning and wants a bite to eat she can touch a bell and 'ave beef and boiled cabbage right away."

And there are a lot of us wearing ourselves out trying to become kings and queens, when, as a matter of fact, all we require to make life truly happy is but a little more beef and cabbage.—*Good Cheer.*

ALBERT COLLEGE.

It is probable that Albert College, Belleville, is having as marked success as any institution in Canada. The enrolment last college year was 258, 130 males and 128 females, which was double that of a few years ago. This year nearly 300 students have been enrolled, over 150 of whom are boarders. The success in both departmental and university examinations has been phenomenal. All the work of the college in music, commercial science, fine arts, elocution, physical culture, etc., is in charge of specialists of large experience. The buildings comprise "Massey Hall," residence and gymnasium, which are heated throughout with steam and lighted with electricity, 250 incandescent lamps being used. Large additions must be made to the present building if the rapidly increasing attendance is provided for.

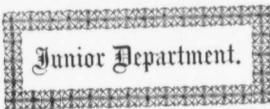
PULPIT PERSEVERANCE.

A priest who had delivered what seemed to him an excellent and striking sermon, was anxious to ascertain its effect on his flock. "Was the sermon to-day to y'r liking, Pat?" he inquired of one of them.

"Troth, y'r reverence, it was a grand sermon entirely," said Pat, with such genuine admiration that his reverence felt moved to investigate further.

"Was there any one part of it more than another that seemed to take hold of ye?" he inquired.

"Well, now, as ye are axin' me, begorra, I'll tell ye. What took hold av me most was y'r reverence's perseverence—the way ye went over the same thing agin and agin and agin."—*Youth's Companion.*



## Junior Department.

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

### An Alphabet of Celebrities.

A was a conqueror who won a great name.  
 B, a philosopher well-known to fame.  
 C was a Roman who met a sad fate.  
 D was an orator, thrilling and great.  
 E was a queen whose rule was supreme.  
 F, an inventor who utilized steam.  
 G was a German, a writer of note.  
 H was a Grecian, great poems he wrote.  
 I was a queen, who in her jewels freely gave.  
 J was a maid courageous and brave.  
 K was a poet who died in his youth.  
 L, a reformer who fought for the truth.  
 M was a poet deprived of his sight.  
 N was a warrior, valiant in fight.  
 O was a Roman whose surname meant great.  
 P was a Quaker, great peace he wrote.  
 Q was a statesman of Puritan name.  
 R an Italian artist of fame.  
 S was a playwright, the greatest on earth.  
 T was a laureate poet of worth.  
 U was a hero in Homers' old song.  
 V was a queen of a reign wondrous long.  
 W, a president, noble and true.  
 X was a woman, reputed a shrew.  
 Y was a poet, an English divine.  
 Z was a queen, of a warrior line.

### Weekly Topics.

MARCH 17TH.—“Why drunkards cannot enter Heaven.” I Cor. 6: 9-10.

Many reasons “why” are evident. The following are suggested as easily within the comprehension, and enforced by the observation of the Juniors.

1. Because Heaven is a place of *purity*, and strong drink makes people *unclean*. Nothing unclean can enter Heaven. A drunkard is morally unfit to mingle with the blood-washed throng before the throne of God.

2. Heaven is a place of *worship*. Can you imagine the songs of the drunkard in Heaven? Praise from pure hearts and lips will be heard there. No drunkard can sing the holy songs of Zion.

3. Heaven is for *service*. “They serve Him day and night in His temple.” Drink makes men lazy and shiftless here. God has no place for indolent people anywhere, and certainly not in Heaven. Many drunkards are so weak that they cannot work. More are so idle that they will not. “His servants shall serve Him.” A drunken man is unable to do this.

4. Heaven represents *unity*. Strong drink stands for *discord* and every form of unholy strife. Drunken men are quarrelsome and provoke others to fight. Policemen have to overcome them, and often shut them up. No spirit of riot could be allowed in Heaven. The very peace of Heaven would be in danger if strong drink and men to use it were allowed to enter the gates of the city.

5. Heaven is the abode of *pure love*. Strong drink makes men full of *hate*. No drunkard truly loves his wife and children. If he did he would treat them very differently. Love is of God, drunkenness is of the devil. As truly as God and the devil are at variance, so are the motives of their various followers. Love and hate cannot mingle, so all haters must go “to their own company.”

6. Heaven means *happiness*. Drunkenness

means *misery*. It is so everywhere. Strong drink brings every kind of sorrow and trouble. Drunkards are misery-makers every time. There can be no misery in Heaven. Only the purest joy is known there.

7. Last of all and most important because *Heaven is home*—our “Father’s house.” No drunkard shall enter there. Every principle and tie of *home* are violated by the drunkard. It is a rebel against all the true laws governing ideal home life. Heaven is perfect home. Harmony, prosperity, fellowship, and all other blessings of a united family enjoying the fullness of the divine beneficence, are there. The drunkard cannot appreciate these. *He must be kept outside.*

Sad, indeed, is his condition. And yet it is of his own choice. The vilest drunkard may be made clean by the blood of Christ. The most unfit may be made ready and fit for Heaven by the power of God’s grace. Let us try and bring them to Jesus Christ. He may make them *Heaven is strictly a prohibition and forever*. Every Christian is a prohibitionist there and should be one here. Get all the Juniors as pledged teetotallers and out-and-out prohibitionists. Make your League an active prohibition club.

Have one of your best readers prepare and give the following pathetic picture, as given by Eli Perkins:

“It was in the beautiful bar-room of the Tabor Grand in Heaven,” said Eli Perkins. “A group of handsome young men were laughing and drinking, when a poor, tottering tramp pushed open the door, and with sad eyes, looked at them appealingly.

“‘Come in, Senator, and drown your cares in the flowing bowl!’ they said, jeeringly.

“‘I will come in, thank you,’ he said, ‘for I am cold and hungry.’

“‘Take this brandy, Senator,’ they said, mockingly, ‘and drink to our health.’

“After swallowing the liquor the tramp gazed at them for an instant, and then gazed with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak:

“‘Gentlemen,’ he said, sadly, ‘I wish you well. You and I complete a picture of life. I was, alas! a Senator. My bloated face was once as young and handsome as yours. This shambling figure once walked as proud as an artist’s dream, and I dropped the pricelless pearl of honor and respect in the wine cup, and Cleopatra-like, saw it dissolve and quaffed it down. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the curse of a drunken father.

“‘I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and I bruised their beautiful wings, and at last strangled them, that I might be tortured with their cries no more. To-day I am a wretched wretch, without a wife, a father without a child, a tramp without a home to call his own, a man in whom every good impulse is dead—all, all swallowed up in the maelstrom of drink.

“‘Young gentlemen,’ he said, as he passed out into the darkness, ‘whichever way you go—whether you follow your mothers,’ and his children’s prayers and enjoy their love on earth and dwell with them in heaven, or whether you become a saddened soul, forever lost, like me, I—I wish you well!’

“‘I shall never forget that sad picture,’ continued the humorist. “‘It was wit and humor ending in pathos. Tears dimmed the eyes of the youth as they watched a despairing soul disappearing in the darkness.’”

MARCH 24TH.—“Companions of Jesus.” Luke 24: 13-32.

“Companion” in this week’s study, means one who keeps company or associates with another as a comrade,—and who shares the fortunes or lot of that other one. The companions of Jesus are therefore those who are able to appreciate His company, who are devoted to His interests, who share His lot, and are willing to accompany Him anywhere. To be a companion, one wishes the same, our plans be made with an eye to the interests of both, and we must be generously devoted to each other. Do we like what Jesus likes? Do we desire what He desires? Are our purposes made with a view to pleasing Him? Would we rather serve His interests than our own? These are the questions by which to find out if we are His companions. It is a beautiful story we have for our Scripture reading. Let the leader impress at least the following points:

Christ Himself was the theme of His disciples’ conversation on the way, vs. 14, 15.

Christ Himself was the expositor of His own mission, vs. 25-28.

Christ Himself became the priest of His friends, vs. 29, 30.

Christ Himself was the occasion of His own recognition, vs. 31, 32.

So we are to learn that Christ Himself is all we need to make the way of life easy and short, to explain the great mysteries we meet in following out the leadings of Divine Providence, to give us sweetest enjoyment in the midst of life’s disappointments and to make Himself clear and beautiful to our understandings.

Jesus will walk with those who want Him, and He will stay with all who try to prove worthy of His friendship and fellowship.

It will be interesting and easy to work out an acrostic similar to the following, showing, especially to the boys, that comradeship with Jesus will promote every desirable quality of true manhood. Many illustrations may quickly be found to impress the meanings of the various adjectives:

**CHRIST’S**  
**OB**liging.  
**M**agnanimous.  
**E**mpathetic.  
**A**ffectionate.  
**D**evout.  
**E**xemplary.

These are the characteristics greatly desired among our girls and boys to-day, and companionship with Jesus will develop them as nothing else can.

MARCH 31ST.—“Missions: Our Missionary Societies—What they are, how they are carried on, the work they do.”—Matt. 28: 16-20.

This is a study of Denominational Missionary Work.

Our Missionary Societies are two—the General and Women’s Missionary Societies. Every Church, Sunday-school and Epworth League is an auxiliary to the former, many churches have organized auxiliaries connected with the latter.

The presentation of this topic should receive more than ordinary care. Our suggestion is that the work of preparation be started at least two weeks in advance of the date of meeting—consult the Missionary Reports and make your programme representative of the whole work. The various parts of the field may easily be represented by different Juniors, and each one tell, not read, the facts concerning his or her field, e.g.,

Boy: “I represent the Home Missions of the Toronto Conference. They are fifty in number and represent a membership of 3,833. Last year \$17,387 were spent on these Missions for the various needs of the work. The Toronto Conference raised, however, \$41,543 for Missions, so it gave nearly \$25,000 to Missions outside its own borders.

And so on through the list of Home, Indian, French, Chinese, Japanese, and Foreign Missions the reports may be briefly and quickly made. The same may be followed in the W. M. S. Department. A general summary by one well prepared may be the concluding feature.

Don't say you can't get up such a programme as this.

YOU CAN! Stir yourself, and by using the General Reports you may find all the facts needed. Space here will not permit giving the programme in full; but if any Superintendent is really unable to prepare the entire programme as suggested, we will undertake to supply a full type-written copy postpaid on receipt of twenty-five cents. Were there demand sufficient, such a programme might of course be printed in large numbers and supplied at small cost. Anyone wanting the full copy must have order in to Box 216, Napanee, by March 15th. This offer is made only to ensure a clear, full and intelligent report of our work by all our Leagues. You will make a mistake if you do not give unusual care to this meeting. Call together all your people and let this be a grand open air Missionary Rally.

APRIL 7TH.—"Easter." Matt. 2: 1-8.

"Life from the dead in that word, 'Ths Immortality.'"

Life! All nature shows it. The spring flowers are emblematic of risen bodies. Winter is past and the flowers appear on the earth. And so death is vanquished, and because Jesus arose and lives, we have a lively hope of an inheritance, incorruptible, undefiled, and which fadeeth not away.

Easter Sunday speaks to us of

1. Victory over death by our triumphant and risen God.

2. Our death to sin and resurrection in holiness. A new life, a new aim, a new affection, a new prospect are now ours through Him. (Col. 3: 1-5).

3. The defeat of His enemies and confusion of His foes. His cause shall triumph.

4. Eternal life and glory. (1 Cor., xv.)  
A good way to conduct this meeting will be to allot the Daily Readings for the week to six bright Juniors to deal with in order—Monday to Saturday, Sunday's reading being the lesson for the meeting. Thus the glad truths of Easter will be brought clearly to mind.

We trust your Junior League uses the Daily Verse Leaflet on the Weekly Topic. It is an invaluable help to the Juniors.

### Bible History Alphabet Competition.

During the month of January 43 sets of answers to our Bible History Alphabet Competition were sent in. For the most part they were excellent. The awarding of the prizes has not been an easy task. Two sets of answers, however, were perfect in every way, and as Vera L. Scott, 430 Bank Street, Ottawa, is the younger of the two, she receives the first prize. Vera is 12 years of age. Lorne Fleming, Gill P. O., receives second prize; Lena Trevelan, Lucknow, third, and Elsie C. Cowie, Carlingford, whose copy is dated January 1st, and reached me January 2nd, is awarded a special prize for promptness, neatness and general excellence. Save for two slight errors in spelling, Elsie's is a perfect set of answers. In examining so many papers it is difficult to award exactly; but considering everything, the following is the list in order of merit. Even the lowest was good, receiving 93 marks. List: Gertrude W. White, Ina McCauley, Lottie Leonard, Edna Woodcock, John R. Rumball, Willa Ford, Stanley Hunt, Irene Shaw, Ellen Birt, Jennie Benyon, Dora M. Spence, Rena Scriben, Len Seccoomb, Ethel Hurst, Maud Henderson, Modest Parsonsage, Brooklin; Nina Mathison, Mildred Smallhorn, Annie Hasty, Fred Fleming,

Edna Cuyler, Dolly Holden, Lizzie Trueman, Percy Caven, Violet Hyland, Mabel Walker, Maggie Edwards, Willie English, Ethel Summers, H. McCordich, Mabel Cattanaeh, Daisy Miller, Laura Boothby, Islay Agnew, Andrew Bodkin, Fanny Newman, Lottie Littleton, Fern Smith, Martha Knight. Every set of answers gave evidence of study and careful search. Some of them were superior in arrangement, and showed that pains were taken in spelling, writing, punctuation and fulness. The following is copied from the first prize answers. It is so excellent that it would be difficult for anyone to make improvements:

#### SOLUTION OF BIBLE HISTORY ALPHABET.

(See January Number.)

- A—Amaziah ..... 2 Kings 12: 21.
- B—Bethel ..... Gen. 28: 19; 35: 15.
- C—Cana of Galilee. John 2: 11.
- D—Dothan ..... Gen. 37: 17.
- E—Ebenezer ..... 1 Sam. 7: 12.
- F—Feasts ..... Exodus 23: 14-17.
- G—Gaza ..... Joshua 10: 41; 11: 22; 13: 3.
- H—Hoshah ..... 2 Kings 17: 1.
- I—Idolatry ..... Exodus 32: Num. 25, Judges 2: 11.
- J—Jericho ..... Joshua 6.
- K—Kadesh ..... Numbers 20: 1.
- L—Lydia ..... Acts 16: 14-15.
- M—March ..... Exod. 15: 27.
- N—Nazareth ..... Lu. 2: 39; Matt. 2: 23.
- O—Ozerm ..... 1 Chron. 2: 13-15.
- P—Paphos ..... Acts 13: 6-12.
- Q—Quails ..... Exod. 16: 13-15.
- R—Red Sea ..... Exod. 14.
- S—Samaria ..... 1 Ki. 16: 24, or Shechem ..... Gen. 33: 18; 35: 4; Josh. 3: 20, 7; and 24: 1, 32, or Sinai ..... Exod. 19: 1, 2; 11, 18-20; 24: 16; 31: 18.
- T—Tadmor ..... 2 Chron. 8: 1-6.
- U—Ur ..... Gen. 11: 31.
- V—Vashti ..... Esther 1: 9-11.
- W—Wassal ..... Lev. 11: 32.
- Y—Yarn ..... 2 Chron. 1: 16.
- Z—Zereda ..... 1 Kings 11: 26.

### The Junior Workers' Quarterly.

The first number of this very desirable manual of methods has reached us. Dr. Berry, the editor of the *Epworth Herald*, Chicago, Ill., has it in charge. His careful oversight will ensure the publication of only such matter as will help the junior workers and pastors in their labors among the children. Not theories but practical plans will be given. The first number contains forty pages full of excellent matter. Thirty-two bright articles, from accomplished and wise leaders, combine to provide a programme of good things for the reader. We most heartily welcome this bright manual and cordially recommend our junior superintendents to subscribe. Thirty cents a year. We reproduce Dr. Berry's first editorial and hope many may read and heed his wise counsel.

#### WHY THE JUNIOR LEAGUE?

The Junior League is the chief modern method in Methodism to secure the religious training of our children.

It is a substitute for the old-time catechetical class.

It is supplementary to the Sunday-school.

It is the ally of the home and the pastor.

Finally, it is the anteroom of the Epworth League, and the most efficient and resultful training-school of to-morrow's Church.

The Junior League aims to relate itself properly to all of the foregoing agencies. It is consecrated to the great work of winning and holding the children for Christ and the Church. The first step in this work is the

effort to lead the children to accept of Jesus Christ as a personal Saviour. The next step is to train them in Christian knowledge, experience, and duty. This includes lessons in Christian ethics and inspiration to the most intelligent application of the gospel in all things.

All agree that this is one of the most vital departments in our denominational life. All will also admit that this work needs revision, organization, impetus. We want a new era of Junior effort for a New Century. This new ideal must consist in expansion, corrected aims, improved methods, and tangible results.

A multitude of pastors have not yet seen the need of this agency. They do not seem to appreciate its aims nor comprehend its plans. Do they not need to get under conviction regarding their duty? Little will be done until the pastor is convinced that the Junior League can do the work which he realizes needs to be done. He is the key to the situation. From every standpoint he can afford to give heed to this work. It will pay. It will pay the hundred-fold harvest.

We earnestly entreat pastors to take heed.

This is urgent business. If you are not closely identified with the existing organization, if you do not take it under your guidance, if no League exists in your church, will you not gather together the children and organize one? You may not be able to find at once just the superintendent you could desire. Ideal Junior leaders are scarce. But you can call to your aid persons who love the children, who are apt to lead, and who will presently develop into tactful and inspiring helpers.

The need of the Junior League, in addition to the Sunday-school, was a subject of debate for a season. It is so no longer. Wisely conducted, it has demonstrated its amazing usefulness. But it is still in the formative period. Its methods are tentative. It is to be developed in many ways. We are just now upon the threshold of mighty Junior growth. We eagerly call, in this initial number, upon all who love the small boys and girls and the big girls and boys to join the swelling army of Christlike workers—those who are willing to forego leisure and pleasure that they may lead some of those who were the objects of Christ's special benedictions into the pathway where His light and love are shining evermore.

The following synopsis of the useful Junior League is the concluding article of the *Quarterly* and is from Mrs. Magee, Seneca, Kansas:

The useful Junior League—

1. Converts the boys and girls.
2. Helps them lead Christian (not simply moral) lives.
3. Trains them in: (a) Public and private prayer; (b) Confession of Christ; (c) Bible study.
4. Gives them: (a) Temperance information; (b) Missionary zeal; (c) Love for all God's creatures; (d) Knowledge of our Church—its history, doctrines, government, institutions, benevolences, secures Church attendance.
5. Provides for them helpful and un-questionable social pleasures.
6. Supplements (not repeats) the work of the Sunday-school.
7. Teaches by practice systematic and scriptural giving.
8. Introduces good books and papers into Juniors' homes.
9. Shows them the joy of service done "In His Name."
10. In short, strives to fill their lives so full of good there will be no room for evil to enter.

Until we in the Canadian Church can sustain such a helpful periodical as the *Quarterly*, we advise our workers generally to subscribe to it.

**An Unconscious Panster.**

During the course of a sermon on the elements of true success, Dr. S—, an able and popular pastor of a Methodist Episcopal Church, used the career of Peter Cooper as an illustration of the value of perseverance in business life.

"Peter Cooper was never much of a success," he explained, "until he went to New York, started a glue factory, and stuck to it!"

Entirely innocent of any intention to perpetrate so atrocious a pun upon his congregation, the good doctor failed to discover what he had done until he heard a suppressed titter from the members of the choir behind him.

**The Matter of Jolts.**

The Massachusetts Superior Court has decided that street car jolts do not constitute contributory negligence on the part of the injured man.

This seems to leave the field wide open for the jolters. The motorman, if of a revengeful or playful disposition, can jolt the very socks of his uncomplaining load—for what's the good of complaining in the face of the Massachusetts precedent?

Some time ago a passenger on the Wade Park line happened to let his gaze wander to the housing of the car.

"Sir," he said between jolts to the man opposite him, "your false teeth appear to have been jolted out of your mouth and on to the floor of the car."

"Sir," said the unfortunate passenger as he took a fresh grip on the edge of the seat, "I am well aware of the unpleasant fact. Don't you see that I'm sitting here waiting for that brute of a motorman to jolt 'em back again."—*Cleveland Plain Dealer.*

**The Right Kind.**

The value of character to a boy is well illustrated by an incident in connection with the late Civil War. The Confederate General Lee, in conversation with one of his officers, was overheard by a plain farmer's boy to remark that he had decided to march upon Gettysburg, instead of Harrisburg. The lad watched to see if the troops went in that direction, and then telegraphed the fact to Governor Curtin, of Pennsylvania. The boy was sent for at once by a special engine and, as the governor and his friends stood about, the former remarked, anxiously, "I would give my right hand to know that this lad tells the truth." A corporal promptly replied, "Governor Curtin, I know that boy. I lived in the same neighborhood, and I know that it is impossible for him to tell a lie. There is not a drop of false blood in his veins." In fifteen minutes from that time the Union troops were pushing on toward Gettysburg, where they gained the victory.

THE greatest danger Paul sees for the Christian soldier is just at the point where he has "done all." And is not Paul right in his perception? Is not the serious bit of a Christian's life rather the camp than the field? When a man feels he is surrounded by a great cloud of witnesses, it is comparatively easy to lay aside every weight. But when there is no outward battle, no visible foe, no possible wrath for the victor; when the field is his own heart, and the enemy his own wish, and the spectator his own conscience; when there is no human opinion to cry, "Well done," and no public voice to say, "He has fought a good fight"—that is the time when he needs the Christian armor.—*George Matheson, D.D.*

**BETTER THAN EVER!**

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