

THE CANADIAN

# Epworth Era

VOL. VI. NO. 5

TORONTO, MAY, 1904



MR. JACOB A. RIIS

See Page 138

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## Worked Too Hard.

When Senator Albert J. Beveridge was gathering material in Russia for his book, "The Russian Advance," just published by the Harpers, he had an amusing experience with a native interpreter. Mr. Beveridge has the prime quality of the successful man, a capacity for hard work. Having engaged the interpreter, Mr. Beveridge started in on a good day of American "haste," with the result: After first day's work, from 7 a.m. to 7 p.m., interpreter somewhat exhausted, Mr. Beveridge fresh and hearty. After second day's work, same hours, interpreter gasping, Mr. Beveridge enthusiastically planning the work for next day. After third day's work, interpreter requesting a day off for rest, Mr. Beveridge regretfully giving his permission. But after that day the interpreter never turned up again. Later the senator heard that he complained he couldn't work with a man who wanted to do year's work in a day. Subsequent frequent relays of fresh interpreters enabled Mr. Beveridge to accomplish his own work in his own way.

## The Barking Dog.

The Boston Transcript tells the story of a minister who had occasion very frequently to travel a certain road.

At a house on that road lived a big bull dog, which always came out and attacked him viciously. The minister stood this for a good while, until, finally, as he drove past one day in a low sleigh, a means of correcting the dog by moral suasion occurred to him. He stopped his horse in the road before the house. The dog rushed out madly, barking and threatening to jump into the sleigh. The minister sat in his sleigh and paid no attention. The dog, sleigh, returned to the assault, retired, and a third time rushed out to the attack, but did not touch the man. Then he returned to the doorstep and lay down, apparently utterly crestfallen and disgusted with such a man; and, as he paid no further attention, the minister drove off.

After this the minister drove many times past the house, but the dog paid no attention to him, and never seemed to see him at all. He was cured.

From this we may learn a good lesson. In every community there are people just like that dog.

## A Young Critic.

It is often true that a preacher's most honest and discriminating critics are found in his own household. A friend of mine was a rather lively four-year-old, whose remarks are not always characterized by a reverence for the cloth, but do sometimes indicate that he has been doing some thinking. His father had moved from an eastern city to the west. The following conversation between son and father took place recently. Its climax will be appreciated by many ministers and some congregations:

"Fadder, let us move back to C."

"I cannot do that, my boy. I would not have a place to preach."

"Oh, you could preach in your old church and we could live in our old home, and I could play with Fletcher."

"No, I could not preach in my old church, for they have a minister. I do not think I can go back to C, for I would not have anything to do, and you know father does not wish to be idle."

For a moment the little fellow's face wore an air of perplexity, and then, as if the problem were solved, it lighted up, and he said with a triumphant air:

"I will tell you what you can do. You can go and hear the other minister preach every Sunday. That will be a tough enough job for you!"

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# THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VI

TORONTO, MAY, 1904

No. 5

## Spring.

Spring! Spring!  
Ecstasy's sting!

Birth in the wildwood, and birds on the wing,

Living cries out to you,  
Fragrances shout to you,  
What is all doubt to you,  
—When it is Spring!

Birds! Birds!  
Flocks of them—herds!

How can we welcome them merely with words!

Up from the sod to us  
Daffodils nod to us.  
Message of God to us  
Brought by the birds!

Love! Love!  
Cloud-ships above!

Trees are a-tremble with messages of Love!

One who will mate with us,  
Sharing our fate with us,  
Who will be great with us,  
Giving us love!

Spring! Spring!  
Wonderful thing!

Waves on the shore of it clamber and cling.

Blossoms aburst in it,  
Rapture is nursed in it,  
Earth is immersed in it.  
Exquisite Spring.

—Ethel M. Kelly, in *Leslie's Monthly*.

**Appropriateness.**—Our own Dr. Potts preached a sermon on board the ship conveying the Sunday School delegates to Jerusalem, which made a deep impression upon all who heard it. Our correspondent, Rev. T. J. Parr, gives an outline of it in another column. This was doubtless a fine discourse, but its beauty was largely in its being so strikingly appropriate to the circumstances of the hour. Preachers and leaders of meetings should aim at bringing a message that will be fresh, and suitable to the occasion when it is delivered.

✱

**Fine Soldiers.**—Jack London, author of the deservedly popular book, "The Call of the Wild," and war correspondent of the New York *Journal*, writes of the Japanese soldiers in Korea as follows: "No one of the civilian population is afraid of them. The women are safe, the money is safe, the goods are safe. They are paying for whatever they take. I have yet to see one drunken Japanese soldier." Such statements increase our already high admiration for the plucky

little "Jap." Men may say what they please about the "yellow peril," yet the respect and sympathy of all the world's leading nations will be won by a soldiery characterized by such high and noble instincts.

✱

**The Example of Christ.**—At the opening of the Central Mission Hall, Birmingham, Rev. Marshall Hartley, President of the Wesleyan Conference, advised Methodists to follow more closely the example of their Lord in going out of their way to save the outcasts of society. At the present many of these poor people had no religion and the only needs which they realized were for bread and sympathy.

✱

**Bad City Government.**—Says Hon. Andrew D. White: "Without the slightest exaggeration, we may assert that, with very few exceptions, the city governments of the United States are the worst in Christendom—the most expensive, the most inefficient, and the most corrupt." This is no doubt true, but on account of recent happenings in Toronto we do not feel like making any comparisons. There is doubtless much room for improvement in all our cities.

✱

**Jacob Riis and Christian Science.**—When Mr. Jacob A. Riis a short time ago officiated as best man at an out-of-town wedding he was suffering from a boil on his right arm. The pain was so severe that Mr. Riis, in the course of a conversation with one of the guests, mentioned the fact. "Dismiss it from your mind entirely, Mr. Riis," urged the guest, who has a leaning toward Christian Science. "Don't think about the boil at all. I'll take the matter in hand at once and you'll hear from me. Remember," with a convincing smile, "you'll hear from me." "And I did hear from him," said Mr. Riis in telling the story. "The very next day I had another boil—two inches from the first one."

✱

**Sympathy with Japan.**—In a recent issue of the *Christian Endeavor World*, Rev. J. H. De Forest, D.D., a missionary in Japan, gives the following reasons why the sympathy of the Christian world is with Japan, and against Russia, in the present struggle. 1. Russia is a great despotism, while Japan is a constitutional monarchy with representative government. 2. Then, Russia hates universal education, while Japan makes every effort to educate every boy and girl in the empire. 3. Once more, Russia em-

plows religion to strengthen the chain of tyranny and ignorance, while Japan proclaims religious liberty for all within her domains. 4. We feel that the battle Japan is now fighting is not simply for the independence of Korea and integrity of China, but it is for universal principles of international righteousness and for humanity. If Russia wins in the struggle now going on—which may God forbid,—all these precious liberties would be lost in the East, and the progress of the whole world would be set back accordingly. If victory comes to Japan—and the prayers of all lovers of freedom should be in her behalf,—the light of political and religious liberty will in time flood the whole East, and aid in the salvation of China and perhaps in the final reformation of Russia.

✱

**The Editor's Troubles.**—Those who read a paper have no idea how much editing is needed to put its pages into presentable shape. Very little of that which is sent for publication is in exactly proper form for printing. The editor frequently saves the reputations of correspondents by recasting sentences, adding punctuation marks, etc. Unfortunately there are those who resent any change of this kind and insist upon their contributions being "printed exactly as written." The *Pittsburg Christian Advocate* has been having its troubles in this way. An obituary was recently sent in, which the editor took the liberty of re-casting, and correcting. But the writer's indignation was hot, and he requested that his paper be stopped instantly because his manuscript had not been strictly followed. To mollify him, and at the same time illustrate to the subscribers generally the difficulty of pleasing everybody, the editor printed the obituary "just as it was written," except the names, as follows:

"— was Born May 17, 1873, and passed down the valley of Death September 1, 1903. she united with — church under the ministry of —, and remained a firm believer in the Lord Jesus Christ till the angels Beckoned and God opened the gates of heaven and welcomed her Home although the last year of her life was sadly deprived of going to church she never forgot her duties to the Lord. she was a constant reader of the *Advocate*. her death was caused by consumption contracted from Pneumonia. she leaves among her many friends her saddened Parents and a Home that will be forever lonesome with ought her end came Peaceful and with out a murmur by saying I am not afraid to Die and then folded her hands in Prayer and fell asleep in Jesus.

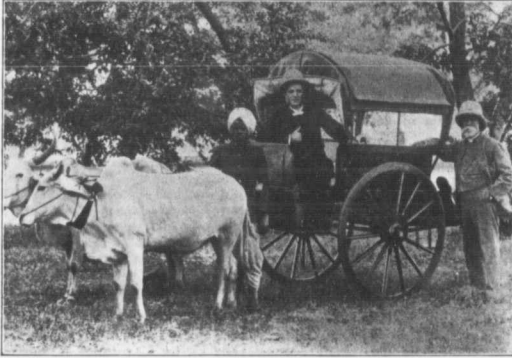
"Sleep on beloved sleep and take thy rest lay down thy head on thy Dear saviour's breast one bright star in heaven never to fade no more one bright star in glory over on the other shore."

## Missions Among the Millions of India

### Interesting Interview with Bishop Warne

A SHORT time ago the ERA was favored by a call from Bishop F. W. Warne, Missionary Bishop of the Methodist Episcopal Church in India, who has just returned from his field of labor to attend the General Conference at Los Angeles. The Bishop is a Canadian by birth, and spent the early years of his ministry in this country. During the past four years his wife and daughter have been

hers, 78 American missionaries, 300 native preachers, and an entire force of 3,000 native helpers. In the Province of Gujerat we have 20,000 Christians after working eight years. Twelve years ago we sent one missionary into the Meerut district, and he has never been re-inforced by a single man from outside, but as a result of his labors there are to day 23,000 Christians, and 600 class leaders.



BISHOP WARNE, IN HIS CARRIAGE.

residing in Toronto in order to avail themselves of facilities for the daughter's education. It is one of the most serious deprivations of a missionary's life that it is absolutely necessary for his children to go abroad to attend school at perhaps the most interesting period of their lives.

Bishop Warne is a man about fifty years of age, who is intensely optimistic concerning missionary work in India. Since the death of Bishop Parker, and the semi-retirement of Bishop Thornburn the entire responsibility of superintending the missions in India has rested upon his shoulders, so that his work during recent years has been exceedingly heavy. He is, however, looking well, and in good spirits. Regarding the opportunity to obtain some information concerning missionary work in the far East as too good to be lost, Bishop Warne was subjected to a series of questions, to which he replied very heartily. The interview may be of some interest to EPWORTH ERA readers:

*What place do you make your headquarters in India?*

I live in Calcutta, which has a population of a million and a half, and is the second largest city in the British Empire. Of course, much of my time is spent on the road. During the past four years I have travelled by railroad, steamboat, ox-cart and elephant, 140,000 miles.

*What kind of weather do you have in India?*

During ten months of the year the heat is very oppressive, the thermometer standing at over 100 in the shade day after day, and seldom getting much cooler at night. On one of my journeys the temperature in the centre of the railway car never got below 110 degrees. At our services I generally have a "punka," or large fan, worked over my head, so as to produce a little breeze. This is also used frequently in the homes of Europeans and Americans who find it difficult to endure the heat, without some such alleviation. The natives do not mind it so much, as they are accustomed to it, and are not encumbered with much clothing.

*Has your Church made much progress in India during recent years?*

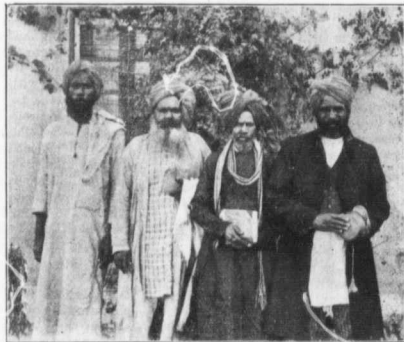
Yes, it has grown at a very satisfactory rate. When I went to India, seventeen years ago, there was a Christian community of 11,000 persons. Now we have 150,000 mem-

*Can you give any statistics showing the general advance of all the Christian denominations in India?*

During the past decade the increase of all the Christian churches was 28½ per cent., while the evangelical churches, which include the Methodist, Presbyterian and Baptist denominations, have grown 50 per cent. During the same time Mohammedanism has increased 2 per cent. and Hindooism has decreased over a million. This development of Christianity has taken place in the face of the most determined opposition. Hindooism is as active as ever, and fights against every inch of advance made by the missionaries. The leaders of Hindoo thought, however, acknowledge that their religion is doomed, and that Christianity is destined to be the religion of India. The caste system has been a great barrier to the acceptance of Christianity, but this is weakening, slowly, yet surely, and the prejudice against the missionaries is giving way.

*Are the people in India easily accessible to the Gospel?*

Oh, yes; there is no trouble at all to reach them, as they come in great numbers to hear the Gospel preached. In almost every village there is a little square where the people gather in the evening to hear a native "story teller," who exhorts them to be faithful to the gods so that they may not be provoked to anger. Our missionaries, without difficulty, secure audiences in these places, and the people listen very respectfully. Occasionally there are those who want to argue



CONVERTED HINDOO PRIESTS, NOW METHODIST PREACHERS.

with the preacher, and questions are frequently asked, but on the whole the natives are glad to hear the truth.

In some places the readiness of the people to accept Christianity is wonderful. At the present time there are thousands who are asking to be baptized. Of course, the rite is not administered until after very careful examination, instruction and probation. At one place I assisted the missionaries in baptizing 1,340 persons in three days, and

Bishop Warren and myself baptized 300 at one service. Here is a picture showing a scene of this kind, which was most impressive. Two women led a blind old man fifteen miles to be baptized, and he was greatly disappointed to find that they had arrived too late. A special service was held for his benefit and he went home happy.

*Have any of the Hindoo priests been converted?*

Yes, several of them. This photograph presents four Methodist preachers who, not long ago, were heathen priests.



A GRADUATING CLASS OF THEOLOGICAL STUDENTS IN INDIA.

The second from the left is rather a remarkable character. I noticed him attending our services for a number of times. One afternoon he was sitting on the ground with his long matted hair falling over his shoulders, an object of indescribable filth and wretchedness. The hair had been allowed to grow for twenty years and was full of ashes, which had been plastered into it to keep down the vermin.

“What are you doing here?” I said.

He replied, “I want to become a Christian.”

“When?”

“Right now.”

“Are you willing to lose your hair?”

“Yes, cut it off right away.”

The scissors were brought, and the sacred locks were soon shorn away. This man became a devoted Christian and is now one of our most successful Methodist preachers.

Here is an interesting photograph of a village choir of men who play on peculiar native instruments and sing wonderfully well. Their musical talent is encouraged and consecrated to God's work. If I were to bring this choir to Toronto, after they had sung once or twice, there would not be a building large enough to hold the people who would want to hear them.

*Are the native preachers of much service in extending the knowledge of Christianity?*

They afford very valuable help, and because of their intimate knowledge of the native character, and familiarity with the customs of the country, are often able to deal with heathen objectors more successfully than the missionary. Of course, they sometimes make mistakes which are occasionally amusing. Upon one occasion, when a great multitude of Hindus were gathered together, the missionaries became utterly exhausted in preaching to them, and as the people wanted to hear more, a young native preacher was put up to speak.

He commenced by saying, “What is it that makes the British people such a great nation? Once they were poor heathen just like we are, without any knowledge of the true God, but the American missionaries went over and preached to them. The Americans brought the light of the Gospel to

these British people and that is what makes them so powerful to-day.”

This explanation had certainly the merit of novelty.

*Are the native Christians subjected to persecution by the heathen?*

They have to submit to many petty annoyances, but no serious damage is inflicted upon life or property. This is largely owing to the fact that India is under British control, and where the red-cross flag flies there is liberty and protection. With so many tribes, factions and castes in India there would be anarchy if the strong protecting hand of Great Britain should be withdrawn. Like all the other American missionaries I am enthusiastic over what England has done for this great country.

*Have you any Epworth League organization in India?*

I rather think we have, and a lively one it is, too. At the present times there are nearly 20,000 members of the Epworth League in connection with our Church. The young people are taking hold of the work very earnestly, and much good has been accomplished by their efforts. Once every two years we hold an All-India Convention, which is an occasion of much interest. At one gathering of this kind there were banners displayed bearing mottoes in twenty different languages spoken by delegates coming from various parts.

*What effect did the last great famine have upon missionary work in India?*

The people were very much impressed by the large-hearted generosity of the people of England and America, and they understood that it was largely through the influence of Christian churches that these gifts were sent to them. They are, therefore, predisposed to listen favorably to the message brought by the Christian missionary.

*What about the Plague?*

Well, the plague is a mystery. It is carrying off about 23,000 a week, and the doctors do not seem able to check its progress. They do not understand its nature and have not discovered any means of cure.

*Do you believe in Medical Missions?*

With all my heart. The natives have very little knowledge of medicine and trust largely to charms, astrology, etc., in cases of disease. Much good has been accomplished by our Christian doctors, but the difficulty has been that our evangelistic work has grown so rapidly, and its claims are so pressing that many of the medical missionaries have been forced to give up their own work and give all their time to preaching and pastoral labors. We can get converts wherever we can put in workers. The great need just now is for an increase in missionary givings, that more laborers may be sent out.

*Have you any Missionary News from the Philippine Islands?*

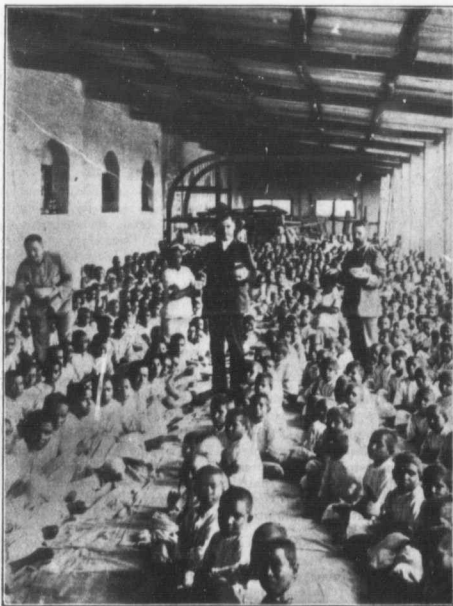
Eleven missionaries connected with the Methodist Episcopal Church are at work there, and although we have only been on the ground since 1900, we now have 8,000 members and it is safe to say that there are 20,000 enquirers after the truth. We have 35 chapels and churches built altogether by the people themselves. In some cases the natives have erected a little church before they have asked for a missionary at all. They have reasoned thus: “We want to know the truth and would like a Christian minister to come to us, but we must have a place for him to preach in, let us build a church.”

The people of the Philippine Islands fairly hate the friars because of their greed and licentiousness. Dr. Stuntz, of Manilla, says he never saw a friar walk alone on the street,

and they never get outside of the range of an American rifle, for the populace would tear them to pieces. There are not very many of them left now, and in consequence the way is open for missionary work.

Since their coming, the American missionaries have married 3,500 couples, who were living together without marriage simply because they could not afford to pay the excessive charges of the friars for the ceremony.

An independent religious organization has been started by Agiepay which claims to have three million of adherents. Agiepay is opposed to the friars, does not recognize the authority of the Pope, but the ritual of their services is Roman Catholic. There is little spirituality in this movement, but it does something towards breaking down the



A BAPTISMAL SERVICE IN INDIA.

superstitious fears of the people and prepares the way for the work of Protestant missions.

At the present time there are 1,000 American school teachers engaged in the Philippine Islands doing splendid work. It is expected that in five years the court language of the country will be English.

The Presbyterian and Baptist churches are doing well. An Evangelical Alliance has been formed which has apportioned the territory between the denominations so that there will be no clashing. The prospects for religious development during the next few years are considered by those who know best to be exceedingly bright.

A CORRESPONDENT in one of the Toronto papers complains that in a certain Anglican church people with plug hats and fine clothes are shown to front seats, while those who are clothed in ordinary attire are accommodated near the door. It is hard to understand why there should be any cause for complaint in this, for, according to general custom, the back pews are greatly preferred by the majority of people. In many places the ushers have difficulty in getting strangers and visitors to go more than half way up the aisle. The front seats are avoided as if they were infected with the small-pox. Can any one explain why this is?

## A Sunday-school Afloat.

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

IN what are called the old brave days the Crusaders set forth for the Holy Land to rescue the tomb of our Saviour from the defiling hands of the infidel. Many hardships they endured, many dangers defied to attain what was their darling ambition, and what they believed to be the will of God. In these still braver days there are pilgrims on the high seas with a holier ambition than that of the old Crusaders. While the readers of the EPWORTH ERA peruse these lines more than eight hundred Christian voyagers are aboard the palatial ocean steamer, *Grosser Kurfurst*, bound for Palestine and the sacred scenes of our Saviour's life. Never in the history of the world was there such an event. It has come about from the feeling on the part of intelligent students of the Bible to come into the possession of an historic basis for their faith, and to equip themselves efficiently for an intelligent understanding of the Word and for more effective practical service for God and humanity.

### AN ORIENTAL PILGRIMAGE.

The proper name for this oriental pilgrimage is The World's Fourth Sunday-school Convention, to be held in Jerusalem, April 18th, 19th and 20th, 1904. The three preceding conventions were held in London, England, July, 1889; in St. Louis, U.S.A., September, 1893; and again in London, England, in 1898. But there is little doubt that the present convention will be the best and greatest of all. The pilgrims will visit more than Palestine, for the cruise includes famous historic places in Europe, Africa, Asia Minor, Syria and Egypt. The objects of the pilgrimage are unique—to study the Fifth Gospel—the Land of the Saviour; to walk in the earthly footsteps of Jesus; to confirm faith in God's Word; and to go with Him into all the world. So that education, inspiration and consecration are sought as from place to place these Christian pilgrims go. What an uplift the results of these holy peregrinations should be to the home field when the wanderers return!

### SUNDAY-SCHOOL ON SHIPBOARD.

There is a great amount of ability to the square inch on the good ship carrying the delegation. Eminent ministers, distinguished laymen, doctors of divinity, colonels in the army, skilful physicians, presidents of colleges, professors in universities, editors of newspapers, successful business men, religious workers of world-wide reputation, and an aggregation of Christian intelligence and energy of a character which the world has rarely if ever seen before in its history. To associate with such people in close relationship is a valuable education in itself. And the result of the exchange of thought on Christian themes with so many well meaning and capable people will have its good effect for years to come on the religious activities of two continents, and who can tell but on the sanctified energies of the world. Most of the provinces of Canada, and nearly all the States of the Union, are represented by delegations. The English delegates will join us at Jerusalem, and what with the presence of missionaries from various quarters of the earth, and visitors from many countries of the world, it will be a cosmopolitan assembly in the Holy City with such a holy purpose that mankind will stop and admire. There is a full-fledged Sunday-school on board ship, and last Sunday (March 13th), our first Sunday at sea, a session was held, illustrating the latest and best methods of Sunday-school work that have yet been devised.

### CANADA TO THE FRONT.

The Canadian delegation, numbering about sixty, was among the very first to organize, with Rev. Dr. Potts, Toronto, as chairman, and Rev. Wm. Frizzell, Toronto, and Mr. Wm. Johnson, Belleville, as joint secretaries. The Canadians have adopted a rally cry, with suitable music, and the attention of the whole ship is drawn to the processions

around the decks, as the pilgrims from Canada march and sing, with the Union Jack floating in the breeze:

C-A-N-A-D-A, CANADA!  
Strong in the right, lift up the light!  
Banners unfurled, greet all the world!  
Hurrah! hurrah! for C a n a d a.

The Canadians passed the first resolution of this nautical convention—and a good one it was. It was afterwards adopted by the entire assembly, to the effect that there be but two meals only served on Sunday on the ship, so as to allow the crew to have Sabbath rest. Canadians forget not their principles when away from home.

#### A CHRISTIAN CROWD.

What a luxury to be aboard a ship, with a population of about twelve hundred people, and never hear an oath! Such is the case on this ship. It is a Christian crowd, who know and observe their principles. Sunday-school people don't swear. The crew consists of Germans, and, if they swear, the majority of the delegates are not aware of it. Yet to the credit of the crew, be it said, that although the writer is somewhat familiar with German, not a profane word has he heard since leaving New York. According to the usual arrangements of the ship, there is a bar on board where strong drink may be had, but the dispenser of these potions is complaining of the woeful lack of business. Sunday-school people don't drink. People on board leave their state-room doors open at night without any fear of interference of any kind. Some one said to the writer, "These people would not be so careless in a New York hotel." True! but Sunday-school people don't steal. This is an ideal floating city, with brotherly love supreme, and is a living illustration of what the entire world would be if the Christian religion had its way, and Sunday-school principles were predominant everywhere.

#### A SERMON AT SEA.

On the first Sunday at sea religious services were held. Our own Rev. Dr. Potts, of Toronto, preached, and a great sermon it was. The United States delegates were loud in their praises of its power and appropriateness. The text was Ps. 107, 30, and the subject, "The voyage of life." The young people and others who read the ERA might wish to know in brief what were the chief thoughts of this sermon at sea, and here they are:

There are four great storms at sea described in the Bible—the one in the book of Jonah; the one in Mark, where the disciples cried out, "Master, carest thou not that we perish"; the one in Acts, in which Paul was shipwrecked; and the one depicted in the 107th Psalm. From this last we may learn many things regarding the voyage of life.

1. The voyage of life should have an objective point worthy of the voyager. The captain of this ship will tell you the port whither he is bound. What is your port? Whither bound morally, spiritually? Heaven is the port for which you should steer.

2. The works and the wonders of the Lord are revealed in the voyage of life. There are the wonders of the Lord on the ocean and in the constitution of nature; but the greatest wonder of the Lord is in the history of one human soul, in its illumination and complete salvation.

3. The voyage should be under intelligent control. This ship is having a safe and successful voyage because it is under the control of one master mind—the captain. So in the voyage of life we must be under the control of principle and of God if we would reach a peaceful harbor.

4. The voyage of life is marked by a great variety of experience. All have their sighs as well as their songs. But happy is the man who has the Lord for his refuge, for "He maketh the storm a calm."

5. The voyage of life may have a blessed termination. A ship's crew rejoices when, after a stormy voyage, the port is reached in safety. All saints desire the haven of peace, and

it will come. It will be a calm—the calm of filial relationship with God, of abiding faith in Christ, of immovable assurance as to the great beyond.

The *Grosser Kurfurst*, East Atlantic,  
March 15th, 1904.

## A Purpose in Life.

BY REV. C. W. PORTER SHIRLEY.

A "PURPOSE IN LIFE" is the motive power of a successful career, and the actuating energy of noble achievement. Neither extraordinary ability, nor great intellectual capacity, are absolutely essential; but a will to do, and a purpose to inspire. The object which a person sets before himself to be reached, or accomplished in life, rules his conduct and moulds his character to a great extent. As a ship's course over the sea is determined by the port it seeks, so men's characters are determined by the purpose they have for living.

No sight is so sad as that of people who are living aimless lives—lives with no ideal before them, and no purpose for existing. Nothing is done towards cultivating themselves mentally or physically, no effort made to raise themselves socially or morally. It seems as if the great tendency amongst men is to follow any idea that may be dominant in the particular circle in which they move, simply drifting along with the stream instead of forming a "purpose" and playing their own part in the drama of life.

The great patriots, heroes, and benefactors of the world, those who have brought about reforms, and gained for us the liberties we possess, whose great and noble careers are an inspiration to all who study their lives, had a "purpose in life." They fixed the object to be reached, and never wavered or faltered until that object was gained.

Who cannot but admire and honor such a character as that of Lloyd Garrison! At the age of five-and-twenty he bought paper and second-hand type on credit. Though he was compelled to live on "bread and milk and a little fruit," he never



A VILLAGE CHOIR IN INDIA.

forgot his "purpose" to abolish slavery. His first leading article shows what an important factor is the power of a "purpose in life." He says: "The standard is now unfurled. . . . Let the enemies of the persecuted blacks tremble. . . . I will be as harsh as Truth, and as uncompromising as Justice. . . . I am in earnest. I will not equivocate; I will not excuse; I will not retract a single inch; and I will be heard. Posterity will bear testimony that I was right."

When President Lincoln was congratulated on the abolition of slavery, he replied that Garrison with his moral power had done all. Such are the blessings which come through men having a purpose and an ideal in life.

Waverley, N.S.

## Madeira, the Beautiful

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

THE Island of Madeira is a dream of enchantment. The ancients knew this, for they called it and the other islands that form the group the Islands of the Blessed. Our ship sailed for two hours along the coast before reaching Funchal, the chief city and the centre of attraction for tourists. We cast anchor in the bay at twelve noon, March 16th. Here was an island rising sheer from the water, with cliffs of surpassing grandeur standing three to five thousand feet in height. From these perpendicular elevations the streams dash down hundreds of feet and break into veils of spray, while others flow down rocky gorges, broken here and there into cascades that gleam and shimmer in the sun. Here is a picture of "the Twenty-five Fountains," a scene of paradisaical loveliness, where a score and more of sparkling springs throw their waters down the rocks amid tropical verdure and rugged beauty that bewitch the imagination.

### AN ENCHANTING SCENE.

The view of Funchal from the bay is beautiful in the extreme. There is the pebbly beach listening to the never-ceasing story of the waves; there the breakwater, with its rocky terminus crowned with a military fort; behind is the esplanade with the signal tower and range of quaint buildings; rising up the mountain side is the city of Funchal, its antique houses painted white with red tiled roofs, its narrow streets and old-time conveyances and customs a constant surprise to the westerner; while above all, tier upon tier, stand the majestic mountains, cloud covered and deep cut with picturesque canyons and ravines, their sides terraced well nigh to the summit, and displaying a profusion of fruits and flowers that rival the tropics. There is no winter here. The thermometer ranges from 63 to 75, and the difference in temperature between day and night is very small. We arrived on the 16th of March, and it was like a fair day in June, the air balmy, the birds singing, and the air rich with the redolence of tropical flowers. Luscious strawberries, native-grown oranges and indigenous fruits exposed for sale conclusively proved that the words of the psalmist do not apply to this delectable island. "He giveth snow like wool; he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels; who can stand before his cold?"

### A STRANGE STREET CAR.

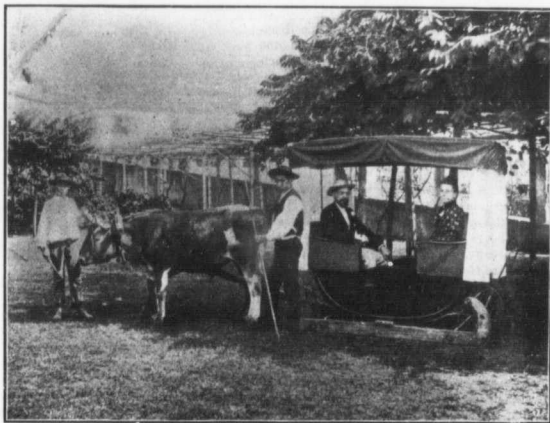
The people have an odd way of getting about in Funchal. Not carriages nor electric railways, but fantastic ox-carts. These "carros," as the natives call them, have runners like our Canadian sleighs, mounted with a boat-like body having upholstered seats, and covered with a canopy top with curtains of figured cotton. A team of well-fed, well-groomed oxen draw the sled, while the driver with a goad pokes the animals and shouts at them in strange vernacular. Another native runs ahead to guide the oxen, and with a loose brush to keep the flies off (the oxen, not the passengers). There is a bell on the yoke which tinkles merrily. This mode of travel, which

is really quite comfortable, would be nearly impossible if it were not for the fact that the streets, all of them, are paved with small stones, placed on edge and arranged in ridges, so that the runners of the ox-cart pass smoothly over them, and



THE TWENTY-FIVE FOUNTAINS, MADEIRA.

the oxen in the shallow furrows get a foot-hold up the hills. The driver has a greased rag which occasionally he throws on the pavement and allows the runners to slide over it. This lubricates the "wheels" and the carro runs easily. It is a gay way of locomotion, and as we rode along in one it was hard to take ourselves seriously. Each friend from our ship whom we met similarly enthroned laughed at us in answer to our laugh. We laughed first to see how funny our friends



A STREET RAILWAY IN MADEIRA.

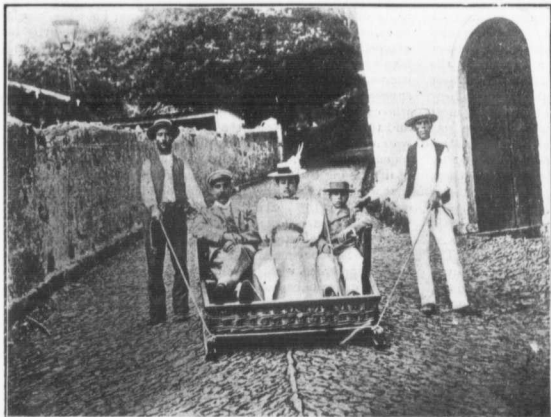
looked, and then we laughed again to think how funny we ourselves must look. One of our party called the carro an "automobully," and so it was. The beggars run at the side and solicit pennies, and the driver shouts his "wow! wow!"



to his long-suffering "locomotive." It is all very novel, very funny, and very antique.

THE MOUNTAIN RAILWAY.

One of the events of a visit to Funchal is a ride on the mountain railway train. Up the steep mountain sides the

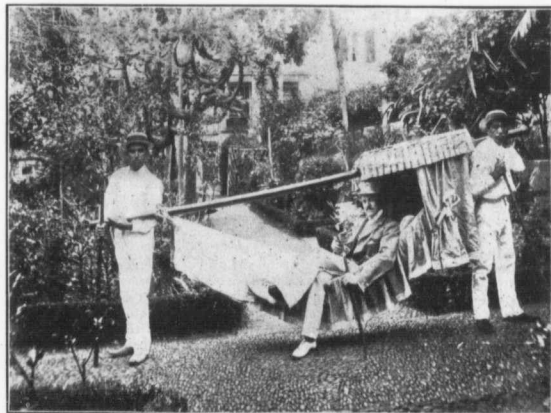


A SNOWLESS TOBOGGAN, MADEIRA.

railway winds through terraced and irrigated gardens, between charming thatched cottages with luxurious vines loaded with red and purple flowers. Camellias abound, having rich, large blossoms, thousands in number. Along the way the people look out from the floral bowers, and little girls run along and bombard the tourists with blossoms. The view from the summit is a living panorama of rare loveliness—the verdure and bright colors of the mountain sides, the quaint old city, the great ocean, the overhanging sky.

A SNOWLESS TOBOGGAN RIDE.

If one has nerve enough one need not come down the



A LUXURIOUS RIDE, MADEIRA.

mountain in the railway car, but in a Madeira toboggan or mountain sled. It is a novel experience, indeed. The sled looks like one seat of a street car taken out bodily and placed on runners. We got in, in an act of most surprising faith, for

we knew not the sled, nor the road, nor the natives. Two Portuguese held on to the sled with ropes as down the steep slope we careered. Down, down we went over the stone road paved as before described. Now after a good start the charioteers let us go free. It was speedy. The stone walls were very close, and there is an ox-cart ahead. What will happen! In the nick of time the pace slackened and danger passed. Beautiful gardens, terraced orchards, vine-covered balconies look upon us in our mad descent, and pretty Portuguese maidens threw flowers at us as on we went. Our destination being reached in safety, we took a kodak snap-shot of the strange conveyance and its appointments, as the wondering natives stood about and gazed in wonderment at the "crazy" foreigners.

QUAINT PEOPLE.

Quaint people live in Madeira. The population of the entire island, including the neighboring island of Porto Santo, is about 120,000 people, and the city of Funchal contains about 25,000 people. These are mostly Portuguese with a small number of English. Many of the native women go about the streets in old-fashioned garb, cheap clothing, including a handkerchief head-dress. Beggars abound; old, middle-aged and young have learned the art. The stranger would infer, from the frequent appeals from lisping children, that the first words a child is taught to say are the mendicant phrase, "Give me penny, please." The women have a strange way of doing their laundry work. They take their clothes down to the river, dip them in the water, use the large stones for a washboard and dry them on the rocks. The courting is curious. The engagement is arranged by a third party, and when it is sufficiently advanced the youth is permitted to go to the home of his sweetheart, stand outside on the pavement, and talk to her and smile upon her through the lattice. Canadians are highly favored in their courtships. Among the wealthy and well-to-do there is a peculiar and luxurious mode of conveyance.

It is by hammock, attached to a pole and carried by two natives. To one born in a northern latitude lazy is not a strong enough word for this procedure. And now farewell, thou scene of beauty, thou dream of loveliness, we shall never behold thy like again! Would that the light and truth of the blessed Christ would make thee as charming in character as thou art in physical form. Farewell, Madeira, the Beautiful!

*The Grosser Kurfurst,*  
North African Coast,  
March 19th, 1904.

BEFORE any work for God always comes the vision of God. To behold him, to be lifted up above our troubled hearts, above our worries and discords, and to be absolutely sure that we have spoken with God and he has spoken with us—this is the indispensable preliminary of doing anything whatsoever in God's service. If you and I have no doubt about having seen God, then our divine service will grow sweeter and clearer and easier every year we live. I have had men say to me: "Didn't Paul's Christian life begin with the question, 'What wilt thou have me to do?' No, it did not; no life begins with that question. It begins with the question, 'Who art thou, Lord?'"—W. H. P. Fausse, D.D.

## America's Most Useful Citizen

BY THE EDITOR.

A year ago, at a hotel table in the village of Burk's Falls, I noticed a rather peculiar-looking little man sitting next me, with a decided Danish accent. Hearing him addressed as Mr. Riis, I ventured to ask if he was the author of "How the Other Half Lives"! He answered in the affirmative, and in a moment or two I was engaged in a most interesting conversation with Mr. Jacob A. Riis, of New York, whom President Roosevelt has designated as the most useful citizen of the United States. He said that he was accustomed every summer to spend several weeks in Muskoka, not in the frequented haunts so thickly populated by Americans, but away beyond the bounds of civilization where he would not even see a newspaper. This, he declared was the kind of vacation that suited him best.

Mr. Riis was born in the town of Ribe, Denmark, in 1849, where his youth was spent. The story of his early days is told in a delightful manner in his autobiography, "The Making of an American," which is as interesting as a novel. When but a boy he fell in love with his employer's daughter, but his suit was not encouraged, and so he went out into the world to seek his fortune. In 1870 he landed in New York with scarcely a penny in his pocket, but with a determination to do any honest work. It was a hard battle he had to fight during the first few years of his residence in the new world, and he frequently suffered from hunger and cold, at times being forced to ask for a night's lodging at police headquarters like a common tramp. What he saw during these years of homeless wandering, of wretchedness and poverty in New York stirred his heart to a sympathy with the people, which has never waned, and which has since found expression in many projects of practical reform.

After a time he succeeded in gaining a position as a newspaper reporter and was assigned to police court work, which brought him into intimate contact with vice and crime. He saw how much of all this was due to the greed of landlords, who compelled the poor people to live in miserable tenements for which they extorted unreasonable rents, and he commenced a long, hard fight against tremendous odds to create better conditions. His recent book, "The Battle with the Slum," is a marvellous account of what one man was enabled to accomplish, starting almost single-handed, and constantly having the politicians and landlords against him. Through his efforts some of the worst slums in the city were destroyed and replaced by beautiful parks and playgrounds for the children.

In "The Making of an American," Mr. Riis tells in an interesting manner of a reinforcement that came to him in a most unexpected way. One morning he found upon his office table the card of Mr. Theodore Roosevelt, with the encouraging words, "I have come to help." Mr. Roosevelt did help in most energetic fashion, and between the two men a warm friendship sprang up which has never been broken. The President of the United States has always been interested in improving social conditions and in the enforcement of law for the masses, and when he held official position in New York he was a terror to evil doers. The story of Mr. Roosevelt's life and work, by Mr. Riis, recently from the press, is a charming book. Many New Yorkers have not been able to understand how it is that when Mr. Roosevelt and Mr. Riis are such friends, the latter has never received any preferment at the President's hands in the shape of a fat office with a good salary. Such people, of course, would never be able to comprehend the unselfish character of the little Dane. He cared nothing for preferment, and little for money, but was continually thinking of how he could increase the comfort and happiness of the poor people. A striking instance of this was furnished in our last number, in a story of how he was the means of starting the King's Daughters' "Flower Mission" in New York.

"We will strive together for all that is noble and good," has been the text of Mr. Riis' whole life, and he sums up his career in the two simple sentences, "I have been very happy," "No man ever had so good a time."

Mr. Lincoln Steffens recently wrote for McClure's Magazine an article on the reformer, in which he says:

"If any man could mark a city with as many good works as Jacob A. Riis has thrust upon New York, his name would be called good and great. Riis is a reporter. The evils he exposed he discovered as a reporter; as a reporter he wrung man's hearts with them, and the reporter with his 'roasts' compelled indifferent city officials to concede the reforms he suggested or approved. Consider these reforms: It was Riis who exposed the contaminated state of the city's water supply, and thus brought about the purchase of the whole Croton watershed. It was Riis who forced the destruction of rear tenements, and thus relieved the hideous darkness and density of life among the poor. It was the reporter with his nagging that wiped out Mulberry Bend, the worst tenement block in the city, and had the space turned into a park. Riis spoke the word that incited Commissioner Roosevelt to abolish police station lodging-houses. Riis fought for and secured a truant school, where boys who play hooky are punished—they used to be imprisoned with juvenile criminals.

"He drove bakeshops with their fatal fires out of tenement basements; he demanded light for dark tenement hallways, got it, and thus opened one hiding-place of vice, crime and filth. He worked for the abolition of child labor, and when a law was enacted, compelled its enforcement. Playgrounds for schools and the opening of school-rooms to boys' and girls' clubs were of his work. And he raised the cry for flowers for the healthy as well as for the sick poor.

AN EXPENSIVE REFORMER.

"Of course he did not do all these things single-handed, and he did not pay for them out of his own pocket. Riis was poor in pocket but rich in sentiment, strength and courage. He gave facts and made the city pay. The man has cost New York city millions of dollars. According to the latest principle of public benefaction, however, this makes him all the more a philanthropist, for such men as Rockefeller and Carnegie have been giving money only on condition that the city or institution receiving the gifts should raise as much more, and Mr. Carnegie told me once that he was prouder of what he had made the cities do for themselves, than of all that he himself had given. So Riis, who has made the city foot the whole bill, is the greatest philanthropist of them all."

### District Meetings and Conferences.

BY MISS ALICE BOWES.

DURING the next two months the annual district meetings and conferences will be held in all parts of our work, and, as a rule, they are always occasions of much interest and importance. In an excellent paper on "Our Church," read recently at a League rally in Hamilton, Miss Alice Bowes gives the following information about these gatherings:

"I cannot explain why, but I always had an idea that there was not much work in connection with the district meeting, but, since reading the subject over carefully, I have changed my opinion slightly. The ministers and probationers for the ministry within the district, together with a layman for each minister, meet annually to discuss the affairs of the churches. This meeting lasts about two days. The first day the ministers and probationers alone are present. Every member is 'taken up,' if you will allow the expression, and questioned as to his character. If the questions are answered satisfactorily, a report is sent to the Annual Conference, if not, a special committee is appointed to 'see to him,' or, in better English, to examine him. The ability and character of the young men wishing to go as probationers is then discussed by the senior ministers, as only those who show by their talents and character that they are suited for the work, are received 'on trial.' The superannuation of ministers who are no longer able to carry on their work, is also taken up in this meeting. One very helpful part of this first day's work is the discussion of any method that will help the cause along.

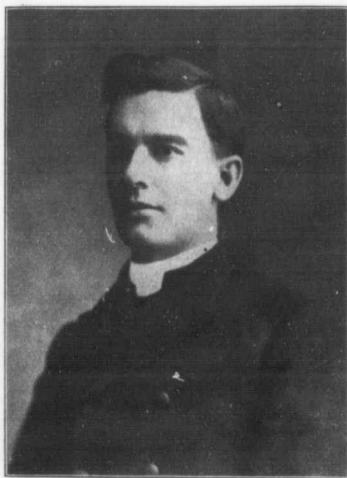
"The second day the laymen and preachers both are present and the business affairs are attended to. Reports from the various circuits are sent in and read by the representative. The preachers make out these reports and are supposed to make no mistakes, but, as I was reading the other day, some ministers are better at preparing sermons than making reports, and one announced the startling fact that there were 15,000 parsonages on his charge, and the church property was valued at \$1,000, instead of *vice versa*.

"Perhaps the meeting most interesting to our ministers, especially to those in outlying districts, is the Annual Conference. Here they meet with brother ministers whom they have not seen perhaps through the entire year. The day before the opening of the conference the reports from the districts are considered. Occasionally there is a minister taken to account for bad behaviour, but it is an exception, as a rule they are a very good set. The part that interests us most is the stationing committee. My! how we would manage affairs if we had the running of that committee. I would like to see some of us in that position—I am quite positive we would emerge 'wiser and sadder.' If you don't like the minister Conference sends you, and there are always some in a congregation who do not like the pastor, do the best you can and *don't grumble*, for, after all, three years is not long to wait. Another interesting part of the Annual Conference is the reception of the young men into full connection that have finished their probation. The ordination service takes place the following Sunday."

### Keep Sweet.

BY REV. J. R. PATTERSON.

**I**N the transition period of early manhood not a few people become soured. Before they are forty, multitudes of men are morbid and morose. At a time when "the genial current of the soul" ought to be at its flood, they have lost the milk of human kindness. Marvel not at this. It is an



REV. J. R. PATTERSON, THOROLD.

A frequent contributor to this paper.

easy matter to become a man hater. The spirit of misanthropy springs from different sources and assumes various forms. Of these sources and forms we can notice only three.

First, enlarging experience may develop the cynic. During our teens and early twenties we see, or think we see, much of goodness about us. Perhaps, our own comparative innocence helps us to believe in the innocence of others. At any rate, it is not hard for the average youth to believe in the nobility of men and the purity of women. But all too

soon, sad experience opens our eyes to behold the shameful moral nakedness of our race. We learn that all is not gold that glitters; that all are not Israel who are called Israel. We lean on men who look like solid pillars, and find them broken reeds. We touch with our fingers men whose color seems to be the glow of health, and find that the paint rubs off. Oh, it is an awful shock to the moral sensibilities when an ingenuous youth first comes face to face with hypocrisy. But by the time a man has reached forty, he is so used to evil that he is tempted to question the reality of goodness. And how wretched is the state of that man in whose eyes Lancelot is not brave nor Arthur pure. Happy is he who can look into his own heart and find courage and purity there. It may save him from becoming a sneerer, to whom virtue is an empty name.

Our lives may be embittered by another cause—the passing of life's cherished hopes. In youth we start life's journey, assured that we shall reach life's chosen goal. Failure is a word not found in the vocabulary of the young man. But circumstances soon reveal our limitations and say to our vaulting ambition, "thus far shalt thou go, and no farther." By the time life's middle milestone is passed—sometimes far earlier—the utmost limit of our possible achievements is revealed. Then comes the crushing disappointment of many a man's life. Disheartened, he abandons further effort, because he clearly sees that the promised land which he beheld and rejoiced over in days gone by will never be entered by him. The iron pierces his soul. Soured in spirit, he breaks out in railing accusation against the world's real or alleged injustice, or vainly imagines that his best friends are leagued in conspiracy against him. Blessed is the man who has Christian faith and manly patience—

"Who faces what he must  
With step triumphant and the heart of cheer  
Sees his hopes fail, yet keeps unflinching trust  
That God is God: that somehow, true and just,  
His plans work out for mortals."

A third root of bitterness is jealousy. Years ago, perhaps, we started in life's race, and shoulder to shoulder with our fellows, we sped along; neck and neck, stride for stride, we kept the great pace, till one day our comrades, or some of them, gradually drew away, and now their figures dwindle in the distance, so far have they outstripped us. Others who started later are running at our side. Others, again, are pressing close behind us, we can hear their quick panting and feel their hot breath. What shall we do? Sit down by the wayside and gnaw our nails in mean jealousy and impotent wrath? Declaim in scurrilous libel against our fellow runners, and so publish to all the world that we have it gone the way of the disgruntled? Or shall we not learn that it is, after all, a small matter who else surpasses us so long as we are daily self-surpassed.

Thorold, Ont.

### Two Revolutions.

BY REV. A. L. GEE, PH.D.

**T**HE religious life of England and France before the birth of Wesley is sad to contemplate. A French writer, when visiting England, said: "Everybody laughs if one talks about religion." The churches seemed paralysed and were rapidly declining in numbers and energy. Spiritual death seemed to have settled down on both countries.

Two great reformers appeared, one for each country. France at this time occupied first place in Europe. Voltaire attempted her reformation without the Gospel. Results: French Revolution, unstable government, bloodshed and riot, desolating Napoleonic wars, and decline of French influence in the world.

Wesley attempted to reform England with the Gospel of Jesus Christ. Results: "The Church was restored to life and activity. Religion carried to the hearts of the poor a fresh spirit of moral zeal which purified literature and manners. A new philanthropy reformed prisons, and infused clemency in penal laws, abolished the slave trade, and gave impulse to popular education;" established Sunday-schools, Bible and missionary societies, built churches, and laid the foundation of the Greater Britain of to-day, a revolution as great for England and as complete as the one which took hold of France. These two revolutions finally met at Waterloo,

and Voltaireism received its deathblow, while the Gospel of the Kingdom of God has proven itself to be the saviour of mankind, by regenerating society, establishing right laws, giving potency to right governments, and by regenerating the hearts and purifying the lives of the individuals. Truly did Jesus say, "Ye are the salt of the earth."

### May Morning.

BY AMY PARKINSON.

Up from the sod, with his perfect lay,  
Rises the lark at the break of day,  
Swift-soaring and singing,  
In liquid notes ringing  
Rich praise for the fair young month of May.

Down in the meadow he leaves behind  
The first warm rays of the sunbeams kind,  
Kissing open the daisies,  
Who, adding their praises,  
Swing to and fro in the soft May wind.

Under the hedge, on the shady side,  
Sheltered and shy, the violets hide,  
While sweet from their breathing,  
More praises are wreathing,  
Out on the air of the glad Maytide.

All through the night has the pond been grey,  
But it shimmers now, at the opening day,  
In color replying  
To the sweet breeze, sighing,  
The fairest of all the months is May.

### Public Men in the Sunday-school

IN the old country there are a number of prominent men who give largely of their time and money to the work of the Sunday-school. Lord Overton, although a millionaire furnished with every opportunity to make Sunday a day of secular pleasure, has sedulously devoted himself on the Sabbath to instructing a Bible class of five hundred young Scots, among whom he is immensely popular. With the welfare of young men his lordship is closely identified, and, among other good works, he pays a well-known Scotch minister a round sum a year to devote his energies to preaching the Gospel. Lord Overton thoroughly believes in athletics for young men. He is a keen sportsman himself, fishes with zeal, and is not to be despised at golf. But none of these recreations find a place in his Sunday programme. In that respect, as in many others, he sets a practical example.

Another very busy man whose interest in the Sunday-school has ever been real and sincere, is Sir John McDougall, last year's Chairman of the London County Council. Sir John was one of a large family reared in Manchester, and first began to teach in Sharp Street Ragged School when he was quite a youngster, his first charges being infants. It was here, as he himself has said, that he first learnt his intense love for children; here that that love had full scope. A gentle yet firm disciplinarian, Sir John McDougall soon earned the affection and trust of every child.

Sir John McDougall has put on record the fruit of his experience as an active teacher. "I think," he says, "the need for Sunday-schools is as great as ever, but the schools should be so adapted to the tastes of the scholars that they may enjoy learning to be and do good. To my mind, the great things to enforce are the love of God and the kindly service

of one to another. I do not think the superintendent ought to be responsible for the ordering of the whole school; his discipline should not be that of a jailer in a prison. A kindly, affectionate discipline is what is required, and a sense of humor is to be encouraged, so long as it does not develop into boisterous mirth."

Our picture on this page shows Lord Kinnaird, another peer who has given his best to the children, surrounded by a group of boot-blacks. For the last thirty-six years he has been a ragged school and a Sunday-school teacher, his instruction principally taking the form of a service for shoe-lack boys, to whose welfare he is so keenly devoted. Lord Kinnaird, whose interest in young men is a byword, appreciates the supreme importance of Sunday-school work as the chief hope of keeping in touch with each succeeding generation of boys and girls. It is thus that he strives, whenever possible, to bring himself into close personal touch with his scholars. In Canada we have quite a number of public men who give largely of their time and money to the Sunday-school. Among them may be mentioned S. H. Blake, K.C.; N. W. Rowell, K.C.; Judge MacLaren, J. W. Flavell, Esq.; H. H. Fudger, Esq.

### Be Strong.

REV. MALTBIE DAVENPORT BABCOCK, D.D.

Be strong!

We are not here to play, to dream, to drift,  
We have hard work to do, and loads to lift.  
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil—Who's to blame?  
And fold the hands and acquiesce—O shame!  
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day, how long.  
Faint not, fight on! To-morrow comes the song.



LORD KINNAIRD AND THE BOOTBLACKS.

THERE is a modern story of a merchant who was determined to be a man free from bondage to the lower things. One day a ship of his which was coming homeward was delayed. He became anxious for a time. Then he came to himself, and said: "Is it possible that I have come to love money for itself, and not for its nobler uses?" Taking the value of the ship and its cargo, he gave it to charities, not because he wished to be rid of the money, but because only thus could he get the conquest over himself, holding his love of money under his feet.—J. R. Miller.

# Anecdotal.

## The Car Strap Habit.

Here is a story which patrons of the Toronto Street Railway will appreciate:

In an after-dinner speech, Will Carleton told a story of a mountain-climber in the Alps who, accompanied by but one guide, fell over a precipice, and was sustained by his hold on the rope.

In his hopelessness the guide uttered the first words that came to his mind: "Can you hang on?" he asked.

"How long?" the reply came back in a surprisingly calm tone.

"I don't know," said the guide, excitedly. "I expect another party along here at about 4 o'clock. They will help you if you can hang on so long. I dare not move. If I change my footing, we shall both be dashed to death."

The American, hanging by the loop with one hand, took out his watch with the other. "It now wants twelve minutes to three," said he, composedly. "I live in Brooklyn and do business in Manhattan. It frequently takes my trolley car more than an hour to go from the Bridge to Bedford Avenue. Yes," he added, taking a newspaper from his pocket and preparing to read it while holding it with his one free hand, "I can hang on until 4 o'clock all right."

## Dr. Trumbull's Helpmeet.

An amusing anecdote in the life of the late Henry Clay Trumbull, D.D., has come to light. At one time he was a candidate for the office of mayor. Naturally, he expected the treatment which usually comes from political enemies, but he hardly anticipated the blow dealt him by his faithful wife.

"I'm getting used to unpleasant things," said the good doctor one night at dinner, "but I must say I've had a blow to-day. I really flattered myself I was popular in this district, even with the ragamuffins over on Sea Street."

"And so you are," interrupted Mrs. Trumbull.

"No," said her husband, "that bubble was pricked to-day. I find that the two posters on the old Higgins' fence that announce me as a candidate have been almost torn off, evidently by sticks and knives, and the face on each poster has been almost obliterated. I felt quite depressed when I saw it on my way home."

"You needn't," said Mrs. Trumbull, with rising color, "for I did all that work with my umbrella and a hatpin."

"You!" exclaimed her husband.

"Yes, Henry Trumbull, I did it, and I should do the same thing again if I had the chance. There was nobody in sight as I came by there, and when I saw those dreadful pictures, not really like you at all, and with that hideous turn-down collar that you never ought to wear, it's so unbecoming, I just couldn't bear it!"

"I looked at them a minute, and then I went right to work; and the next time you run for any office, send the men that make the posters to me, and I will let them have the negative of one of your

good photographs with your glasses on, so the little scowl between your eyes doesn't show, and a high collar. Then they'll be fit to put on Higgins' fence, or anywhere else."

## The Letter "H."

Here are some good anecdotes about the use of the much abused letter *H*, fresh from the Old Country, and published in *The Guild* magazine:

It is a serious question, and yet not altogether serious. If there is no audible *H* in "humor," there is certainly humor in *H*s. I, at any rate, have found no little fun in this work on "The Aspirate."

Yet how delightfully inconsistent we are. It is a social crime to drop an *H*, and yet all of us pronounce "heir" as if it was spelled without,—except the converted poacher who announced as his text to a country congregation, "This is the 'hare, come let us kill him," suggesting that the old instincts were not quite suppressed.

So in "hour," "honest," "honorable," it is a point of honor to drop your *H*, whereas if you speak of yourself as "umble," you instantly descend to the level of Uriah Heap. Some few cases have still a shade of doubt about them. Oh for a stalwart government to settle the matter, like that of Germany, which in 1880 abolished certain *H*s as unnecessary, just as sundry magistrates have shocked Mr. Balfour by abolishing public-houses for the same reason.

### THE MISSING LETTER.

Everyone has come across delightful illustrations of the dropping process, but some of the East by West Vicar's stories are charmingly fresh and humorous.

How unconscious of their lapses some people are.

There is the story of the church organist who read his choir-boys a lecture on the evil of dropping their *H*s. It spoiled the singing. It hurt the feelings of the congregation. It was bad in a dozen ways. "So be careful boys," he continued, "for my sake, for your own sakes, for everybody's sake." Then he sat down at the harmonium to begin the practice. But the thing would not work. There was something the matter. "Dear me," he said, "I believe something has gone wrong with the 'armonium."

A lady who was giving an evening party went to a stationer's to order her invitation cards. She had many instructions to give, but she specially impressed upon the stationer that he was to print in the corner "Igh Tea." The cards duly appeared with "I.T." carefully printed in ornamental type. The good man thought it must be some new substitute for "R.S.V.P." or something of that sort.

### A FAMILY PARTY.

The most beautiful instance of unconsciousness, and one may even say, incapacity, I must give at length. A man and his wife and a youthful son were once seen to enter an eating house. On entering they sat down at one of the tables. The father, after glancing at the joints on the sideboard, said to his son, "Erbert, what will you 'ave?" "I think

I'll 'ave a little 'am, father." "Erbert," says the father, "you shouldn't say 'am, you should say 'an." Hereupon the wife interposed. Looking round at the people sitting at the next table, who seemed amused at the conversation, she remarks, "Ark at that now; did you 'ear what they were saying? They both thought they were saying 'an, and they were saying 'an all the time."

We talk of colour-blindness, perhaps there is such a thing as aspirate-deafness.

### AN INGENIOUS ETYMOLOGY.

An original explanation of a word often used in journalism once turned on the absence of this important letter. A small boy reading the newspaper turned suddenly to the nearest fount of wisdom with the question, "What is a *canard*, father?" Now the father was a man of resource, and was not to be floored by a pretty little point in etymology such as this; and he at once supplied the youthful enquirer with a most plausible and ingenious explanation. "Well, my boy," he said, "it is not exactly a lie, but it is a thing you can 'ardly believe." No doubt the youngster was satisfied.

### A MISUNDERSTANDING.

Just one story more, and this time from oral tradition. It is said that a very original preacher who was more than suspected of wearing a wig, was preaching one Sunday in a Yorkshire Chapel. At the close of the service an old woman came into the vestry, and shaking hands with him, said, "A want to thank ye Mester Holdforth for that sermon o' yours. It suited me daan to th' graund." The preacher was naturally pleased to have won appreciation from at least one of his hearers, and smiled upon the old dame very good temperedly. But just as she was disappearing she put her head round the corner of the door and said again, "Mester Holdforth, would you mind me asking you a personal question?" "Oh, no," the unsuspecting man replied, "if it is anything I can tell you." "Then," she said with a shrewd look, "I'd like just to ask you is that 'ere yer own?" This was rather embarrassing, for he thought she meant "hair," but with good humored frankness he said, "Well, as you put it so plainly, I'm bound to say it is not." "There now," triumphantly exclaimed the questioner, who referred not to the wig but to the sermon, "if I didn't guess as mich. A thowt a read it in *The Christian* last week." And she disappeared before it was possible to explain.

## Cause and Effect.

The Philadelphia *Ledger* says that Dr. Weir Mitchell, returning late from a party in a neighboring city once, awakened his sister to tell her what he thought was too good to keep till morning.

A lady had been introduced to him, and, considering him a scientific man, wished to direct her conversation accordingly.

"Doctor," said she, "don't you think the cause of so much sickness is the want of Sozodont in the air?"

## Hints for Workers.

### Think on These Things.

A great church historian says, "A cardinal fault of religious service in the middle ages was the undue prominence of the liturgical element over the didactic." Is there not a danger of our Leagues falling into this same fault? We meet for more than singing and public prayer. The greater the disposition of each one present to seriously and carefully study the subject, to examine it, to learn about it, the greater the resultant profit of the meeting. The more the dependence on the mere form of singing, reading and the spoken prayer of a few, the less vital—*Rev. A. E. Lavelle, B.A.*

### Expect and Get.

It is said that at one time one of Spurgeon's students said to him, "I am afraid I have mistaken my calling, and that the ministry really isn't my proper work."

"Why," said Spurgeon, "what is the reason you come to that conclusion?"

"Well, I have been working in such a place for such and such a time, and I don't seem to have accomplished much."

"Why, man alive! You didn't expect that every time you preached a sermon somebody would be converted, did you?"

"No, of course I didn't expect that."

"Well, you don't get it, then."

Many people never get far in bettering their characters because they say, "Of course, I should like to be less selfish, more energetic, more prompt, but it is so hard to change one's habit, and I really think I have become set in my ways. I'll try though." They might just as well not try. Their belief kills all success in character forming.

### Scouting for Souls.

BY AN OLD LOCAL PREACHER.

Gospel highwaymen, scouting for souls, watching to pounce on Satan's stragglers, and make them prisoners of Jesus Christ are needed to-day. We want workers who will be "in season, and out of season;" not content to fish all day for a nibble and a bite, but who will go direct to sinners and deal faithfully and earnestly with them, face to face.

I was converted forty-four years ago, in my 24th year, and I felt at once God wanted spiritual men with push on the road; but I soon found I needed special anointing for such work. I stepped by the Holy Spirit led me on until it was "Not I, but Christ." For over forty years I have been visiting the homes of the people of this county, and wherever my lot has been cast I have been trying to constrain the people to come in, by every Bible argument, "as the Spirit gives me utterance," in fence corners, under the trees, in the barn yards, slinging on their roofs, after their ploughs, in their harvest fields, in lumber wagon or democrat. This has been my work, by day and night, in spring, summer, autumn and winter, and in all weathers. Returning from a Sunday School Convention thirty odd years ago,

as the train halted for a moment at Dundas, I noticed a lone man leaning over the wall, viewing the town. The Holy Spirit led me to slip from the platform of the car, lean beside him, and press the claims of the Lord Jesus on him as pointedly, lovingly and faithfully as I knew how, never expecting to meet him again. Then back on my train. A few years ago, going to church one morning, I noticed a stranger on the road and invited him to my pew, when he informed me he was a Christian, and the very man I had canvassed for Christ two hundred miles away, and years before.

Passing a day school on horseback one day at intermission time, a shower coming on, I tied my horse and asked the teacher if I might address her scholars. The boys and girls were very attentive. Time was up, the shower over, and I was off. Some years after, as I was rolling up a parcel in our store for a young country lass, I asked her if she loved Jesus Christ, when she informed me it was at that country school house, on that wet afternoon, she gave her heart to Him.

I have had opportunities with jailers and their prisoners, men, women and children in almost every conceivable condition of life, and have found the rebuffs have been few, while the blessings have been innumerable.

### Kindly Officiousness.

A meeting of the Executive Board of a certain club was in progress, the immediate business being the selection of some one to fill the office of secretary, which had been made vacant by a resignation.

"I propose the name of Mrs. White," said one of the members.

"It would be useless to ask her," announced another member, almost before she had finished, "for I know she would not take it. Her hands are more than full now, and I'm sure she wouldn't undertake anything else, for she is not very well."

This was accepted as final, and some one else proposed the name of Mrs. Brown.

Another member rose. "It would be a waste of time to tender the office to her, I am sure," she said, "for her interests are all in other directions. All her time and money are given to charitable work, and this sort of thing doesn't appeal to her, so I know she would not accept it."

Just then a third member took the floor. "I don't like to seem to be interfering," she said apologetically, "but I should like to relate an experience of my own. Some years ago, the office of secretary in our Missionary Society became unexpectedly vacant. As soon as I heard of it I thought, 'How I wish I might be deemed worthy of that office! It is exactly the work I should like to do.' But, naturally, I did not feel like telling this to any one, least of all to 'the powers that be,' for, unless my ability for the office was recognized, I had no desire to hold it. Not long after the papers announced the name of the new secretary.

"That day a friend of mine came to see me and said: 'You can't think what a good friend I've been to you, and I know you'll be eternally grateful to me when you hear what I have done for you.'

She then went on to tell me that the managers of the Missionary Society had been very anxious to have me take the office of secretary, saying that I was just the one for the place, and that they were about to communicate with me to this effect when she assured them that it would be useless, that I would never accept it, that she could positively speak for me and save them the trouble of getting my refusal. 'And now, don't you think I'm a friend in need?' she asked.

"I must say that it was rather difficult for me to feel properly grateful, although I knew she thought she had saved me a great deal of trouble. Ever since then I have made it a rule never, under any circumstances, to allow myself to decide matters for another, unless definitely commissioned to do so. Hence I feel inclined to ask, would it not be well to tender this office to Mrs. White and give her the opportunity to accept or decline?"

"I heartily agree with the speaker," said the president, "because I once had a similar experience, and I know how annoying it is to have one's decisions taken away from her, even by her best friends. It is often a satisfaction to know that one is wanted for an office, even if she doesn't feel that she can accept it, and it is wonderful how one's views sometimes change when the situation is fully explained by those interested. There is a sense in which we have no right to be our brother's keeper."

Evidently other members of the board agreed with these speakers, for it was soon moved that Mrs. White be interviewed in regard to the matter. The motion was seconded and carried, and to the surprise of everyone, herself included, Mrs. White accepted the office of secretary, and has ever since filled it acceptably.—*Congregationalist.*

### No Shirks in Heaven.

A gentleman travelling in England was enjoying one of those coaching trips for which that country is famous. He was sitting on the box with the driver and his attention was directed to one of the leaders that seemed to be shirking his part of the work. "That horse does not seem to draw much," he remarked to the driver. "Not an inch, sir," was the reply. "Why do you have him, then?" "Well, you see, sir, this here's a four-horse coach and he counts for one of 'em." Of many a church it might be said: "This is a church of three hundred or five hundred, and this man or this woman counts for one." And if that is all the church is for, if all that is desired is a show, a dress-parade, why the man or woman that doesn't pull an inch is perhaps as good as any other. But the true church of Jesus Christ, as we know, is made up only of those who pull their part of the load. In that church there is no place for the shirk, as there is no place for him in the many mansions. There, as here, it is the workers that count. All the rest go to their own place. The wheat and tares grow together here until the harvest, but then comes the separation. The wheat is gathered for the garner. All the remainder is destroyed. No shirks in heaven.—*North-West Christian Advocate.*

## Quiet Hour.

### The Book of Proverbs.

BY R. WALTER WRIGHT, B.D.

The wisdom of the ages

Finds rich expression here,  
Exceeding all the pages  
Of heathen saint or seer.

Old Socrates may greet us,  
And Plato's wisdom flow,  
Plutarch and Epictetus,  
And glowing Cicero

With Seneca may thrill us  
With subtle periods,  
And daily may distil us  
The nectar of the gods.

But all their precepts glowing,  
Their words of hoarded gain,  
Are human fountains flowing  
Compared with heaven's rain.

And all the wealth of morals  
Which that old time endowers,  
Is cold and stark as corals  
Beside the living flowers.

The sapphire theirs resplendent,  
And gleam of lustrous spars;  
The sunlight ours transcendent,  
The glory of the stars.

Their thoughts though high and regal  
Gush not from lips of love,  
But here the keen-eyed eagle  
Meets with the gentle dove.

Here wisdom true, supernal,  
Life arches as a dome,  
And all the Soul Eternal  
Is poured o'er heart and home.

Cauga, Ont.

### Tribulation.

BY HUGLIE BARR.

Here is a young wife. Her husband is doing well in a good business. Their home is ideal in its happiness. Little children came to that home and were welcomed as the most precious gifts of heaven. One dark day the husband and father fell on death. Then changes came. The business was sold at a great sacrifice, and with it went the home also. Life now became a tribulation indeed. She must support herself and family. To meet all need and to satisfy all hunger she has nothing but the labor of two willing hands. Moving some fifteen miles to a large manufacturing town, she rented a small house down on the flats near the edge of the river. There rents were very low. Having settled she and the eldest of her five children took work in a large cloth mill. At night, after the toil of the day, this child spent an hour with books. Then when all the children were tucked away in their little beds, and all appy in the dreamland of childhood, this mother would read again the chapter of the Bible she had read to them before they all knelt in prayer. Now that she is alone she wrestles with God in an agony of prayer that her children may not see. Ah! how the thin hands were clasped and lifted to God Almighty in heart-

broken supplication while tears of lonely sorrow fell like rain. In the morning, after preparing the breakfast for her family and locking her four babes in the house, she and the eldest returned to weave in the mill. The days so full of toil and care passed by. The children grew and were kind and helpful. The little house by the river was left and a better dwelling secured. One day in that home when the years had brought to the once helpless children splendid manhood and womanhood they stood around a dear sweet mother pale and silent in death. The same thin white hands that so oft before had been uplifted to bring down heaven's blessing upon them were clasped upon the bosom that was throes- less forevermore. On the morrow the same group of young men and women looked again into the same dear sweet face, and the eldest, spraking for all the rest, said, "Farewell, mother dear. Through great pain, unending toil and abounding tribulation, you have saved us from all that true manhood and womanhood deploras, and you have bestowed upon us a wealth of treasure that gold cannot buy. Farewell, we shall meet you in the morning."

Following her to the little churchyard, they saw her lowered into a grave of spotless white festooned with roses and and lilies. She had won. Standing before Him who had redeemed her, she could say, "I have come up out of great tribulation, and bitter, indeed, have been my tears in lonely hours of sorrow when my heart was weary with its burden; but by thy grace all my children were brought to thee, O Christ, for thy love it sustained me, and thy presence never left me."

Hensall, Ont.

### Cheapening Religion.

BY REV. E. E. SCOTT.

Many ministers and many Christians say, "It is so easy to be a Christian." Yes, it is, to live the kind of religion that is sometimes preached, and that is exemplified in so many places to-day. It is very easy, very cheap and very worthless.

Easy to live a religious life? Not the life of crucifixion and self-sacrifice and self-emptying demanded by Christ. Not easy to live the life of self-denial and meekness and forgiveness demanded by the Sermon on the Mount. It is easy to put on a veneer of respectability and sacraments and charities; to skim a few of the surface sayings of Christ, but not easy to read into the true heart of the Gospel and interpret the Spirit of Christ in its essence. Do you mean to tell me it was easy for Knox, or Wesley, or Finney, or Moody, or General Booth, to live out their conceptions of the Christian life? That it required no earnest ransacking of the Bible, no hours of prayer in the silent midnight, no painful struggles with self-will? The greater the height of character, the greater the price paid for it, the keener the watchfulness, the more generous the sacrifice of health and time and money for the lost. Let dilettante souls prate about the easiness of a Christian life as if it were a holiday

revel, but the hearts that have set the Church on fire have paid a heavy price for their experience and character. A young man in the North-West Territories gave \$5,000 for missions. Next year he gave \$15,000. The third year he gave \$150,000! and said, "soon I want to keep a missionary in the foreign field myself." Was it easy for him to be religious? Did he come to these convictions in a superficial way? Never. So if my religion costs me nothing, it is worthless; if it is easy, it is useless. If I deliberately shun the cross and its sacrifice, if I am satisfied with a conventional type of religion I join the numerous throng to be found in all our churches who are respectfully crying, Lord! Lord! but who actually repudiate His sway upon the life. It is our easy religion that robs the Gospel of convicting power to-day and makes moral men to hold the church in contempt. Let us put some moral muscle into our molluscous Christianity if we would commend it to men.

Many crowd the Saviour's kingdom,  
Few receive His Cross;  
Many seek His consolation,  
Few can suffer loss.  
For the dear sake of the Master,  
Counting all but loss.

Many sit at Jesus' table,  
Few will fast with Him  
When the passion-cup of sorrow  
Trembles to the brim.  
Few watch with Him in the Garden  
Who have sung the hymn.

But the souls who love Him truly,  
Whether for we or bliss,  
These will count their truest heart-blood  
Not their own but His.  
Saviour, thou who thine hath loved me,  
Give me love like this.

Galt, Ont.

### Christ Our Guide.

We have often to travel solitary ways. Some of us have perplexed paths to tread. Some of us have sad memories of times when we journeyed in company with those who will never share our tent or counsel or steps any more, and, as we sit lonely by our watch fire in the wilderness, we have aching hearts and silent nights. Some of us may be as yet rich in companions and helpers whose words are wisdom, whose wishes are love to us, and may tremble to think that after a while they or we shall have to tramp on by ourselves. There is a Presence which never departs, which moves before us as we journey, and hovers over us as a shield when we rest; a cloud to veil the sun that it smite us not by day, and a pillar of flame as the night falls, being ever brightest when we need it most and burning clearest of all in the valley at the end, where its guidance will only cease, because then "the Lamb that is in the midst of the throne will lead them."  
—Alexander McLaren.

### The Secret of Peace.

The temper of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We cannot choose the circumstances, but we can choose the temper.—Lucy H. M. Soulsby.

# THE CANADIAN EPWORTH ERA

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## Editorial.

### Vocational Religion.

There is quite a difference between a man's vocation and avocation. The former refers to his everyday business, the latter to what may be regarded as a recreation or an occasional pursuit. It would be quite out of place for a business man, on his way to the office or the store in the morning, to say, "I am a little late to day getting down to my avocation." His regular work is not an avocation but a vocation. With the majority of people it is probably true that religious service is simply an avocation. They do not work at it very much, and satisfy their consciences with an act of self-denial or personal endeavor for Christ once in a while. What is needed is more Christians who will have the same idea of religion as Jesus when he said: "Wist ye not that I must be about my father's business?" Nothing will so impress the world with the power of Christianity, as a great multitude of men and women who make a religious life their *vocation*, consecrating to the Saviour all their talents and opportunities.

### What is Methodist Usage?

Not long ago a minister of our Church was brought to trial for wearing a gown in the pulpit, and the decision of the committee went against him on the ground that the practice was "not according to our usage." We have no desire to discuss this particular case, or to criticise the finding of the committee, but the question is suggested: "What is Methodist usage?" The time was when all our services were conducted according to the same plan, and scarcely any deviation was noticed in any of the churches. This is now a thing of the past. During the past nine years the editor of this paper has preached in five hundred different churches in this country, and he is prepared to affirm that not ten per cent. of these churches in towns and cities follow strictly the disciplinary order of service. The difference is noticed in the singing more than anything else. In a few places the choirs wear gowns; in some churches the Lord's prayer is chanted instead of being repeated by the minister; in others the "Amen" is rendered at the close of the hymn; and in a few instances the "Glory be to the Father, etc.," is sung at the close of the reading of each Scripture lesson. In one church the collection is taken up before the sermon, and in another at the close. There is practically no such thing as any general "usage" so far as adherence to the same form or

order is concerned. Some of our members, of course, deplore this, while others regard it as a decided advantage. It would, of course, break up our connexional system for every church to become a law unto itself, but on the other hand there are no very decided benefits to be derived from making all our churches exactly alike in their services and methods of work.

### Party Politics.

What a farce party government is getting to be! In this province of Ontario, during the past few weeks, we have had the edifying spectacle of both parties resorting to all sorts of expedients, one to *keep* and the other to *get* power, which principally means the salaries and the patronage. Instead of devoting themselves to providing legislation for the good of the country, our "legislators" have done little more than wrangle over the question whether Ross or Whitney should be entrusted with the government of the Province.

In municipal affairs, in church boards, in the management of banks and other commercial concerns, party politics are excluded as an unmitigated curse, but we seem to think it is the proper thing to allow the management of our country, involving the most serious interests, to be the occasion of continual strife between two organized forces. The more sensible plan would be to elect honest, capable, God-fearing men to transact the public business as expeditiously and as efficiently as possible without regard to the names, "Tory" or "Grit." If we could divest ourselves of our preconceived ideas and prejudices, we would probably regard the present method of government as the most ridiculous thing in the world.

### Just Sentences.

At the last municipal elections in the city of Toronto flagrant irregularities occurred at several of the polling places, and several of the officials in charge took advantage of their position to "stuff the ballot boxes" with illegal votes. Several of the offenders have been found guilty and have been sentenced by Judge Winchester to terms in the Central Prison ranging from one to two years. Instead of standing by the Judge and strengthening his hands in the discharge of an unpleasant duty, the City Council and some prominent citizens hastened to plead for mercy on behalf of the prisoners. In the interests of justice nothing could be more unfortunate than this. Before sentence was passed one of the ballot stuffers said that he did not realize the wrong that he was doing. The best way, and indeed the only way, to make these fellows "realize" this crime is to give them good stiff penalties, otherwise we shall have many repetitions of the scandals which have disgraced our city. Judge Winchester has done more than any one else in this country to destroy political corruption and deserves the commendation of all good citizens.

### The Old Man Took Charge.

There is so much talk in these times about young men being in demand in all departments of work that there is danger of underestimating the experience and judgment of age. As a recent magazine has remarked, "a man of three-score, with the vigor of life still in him, should be the most useful citizen of a community." The awful catastrophe at Baltimore furnished a splendid instance. The conflagration had been raging for twelve hours. Chief Horton, of the Fire Department, had been disabled by a live wire. The fighters were without a head. Then William C. McAfee, veteran fire chief, retired for age and accounted an old man, offered his services to the Mayor. They were accepted. Donning his



oilskins and grabbing his trumpet the old chief went into action. At once the men knew they had a leader. They needed one. The fire was roaring down to the river bank where were some great resin works filled with turpentine. And as they went so must go East Baltimore.

"It will be all up if the fire gets into that resin," yelled McAfee through his trumpet. "If enough of you men will follow me, we'll go in there and dump the whole outfit into the bay." They followed the leader and they saved East Baltimore. We do well to hold in high esteem the old men who have fought the battles of the past. Many of them are still splendid soldiers and should not be depreciated.

### Courtship Comes Before Marriage.

It is simply wonderful how rapidly the movement in favor of the union of the Methodist, Presbyterian and Congregational Churches is spreading. In all the leading cities the most prominent ministers and laymen have spoken strongly in favor of union, and if there have been opposing views expressed they have not been published. The heartiness, and even enthusiasm, with which the proposal is hailed augurs well for its complete success. It is not at all unlikely that within four or five years these three denominations will be one. In the meantime there are some preliminaries that we cannot afford to overlook. A marriage that is not preceded by at least a little courtship is not likely to be very happy. Rev. Dr. Rose has made a valuable contribution to the discussion by suggesting that for the present we should have federation. This is sensible. Let there be a fair, honorable plan adopted, that shall be respected by all parties concerned, by which waste of men and means may be prevented, especially in the great West. Methodists should not enter a field where the spiritual needs of the people are being met by the Presbyterians, and, of course, the same principle applies to our brethren of the Presbyterian Church.

Furthermore, it would be a good thing to have a little more fraternal intercourse, that we may become better acquainted with one another. Presbyterian ministers should be asked to preach anniversary sermons in Methodist pulpits, and *vice versa*. Young people's societies could help by exchanging friendly visits with similar organizations connected with other churches. Doubtless, the Christian Endeavor Society, the Y.M.C.A., the Sunday School, and similar institutions have done much to foster the prevailing spirit in favor of union. When we come together on a common platform we are surprised to find how much alike we are, and how many are the points upon which we agree.

### The Followers Do Not Follow.

The temperance people of this country have put the Premier in rather a tight box. They give him to understand that he must redeem his pledges, and give the province prohibitory legislation. This he seems willing enough to do, but his "followers" will not follow his lead just here. It is a perfectly absurd thing to expect a prohibition law from a parliament of men who are personally antagonistic to any drastic measure of temperance reform. It is time for us to learn that before we can banish the liquor traffic there are some preliminary steps to be taken, and one of them is the election of members who are in sympathy with the movement and will pledge it their support. The electors may carry a "Referendum" every six months if they please, but so long as the majority of the men who write "M.P." after their names are on the side of whiskey we shall get nothing worth mentioning in the direction of wiping out the bars.

### The Reading Course.

The Epworth League Reading Course has reached a larger number of our young people during the past season than for some years, and the books have given general satisfaction. For every unfavorable criticism that has come to us, there have been scores of letters expressing approval and gratification. Now let the circles prepare for the examination which may take place any time during the present month, under the direction of the president of the League or pastor. Send to the General Secretary for the question papers at once. There will be no fee for these. Those passing the examinations for three years consecutively, will receive a very handsome diploma, suitable for framing.

### The Most Dangerous Germ.

In his recent book, "The Battle with the Slum," Mr. Jacob A. Riis gives the following striking illustration: "Some years ago the United States government conducted an enquiry into the slums of great cities. To its staff of experts was attached a chemist, who gathered and isolated a lot of bacilli with fearsome Latin names in the tenements where he went. Among those he labelled were the *staphylococcus pyogenes albus*, the *micrococcus feridonus*, the *saccharomyces rosaceus*, and the bacillus *bucalis fortuitus*. I made a note of the names at the time because of the dread with which they inspired me. But I searched the collection in vain for the real bacillus of the slum. It escaped science to be identified by human sympathy and a conscience-stricken community with that of ordinary human selfishness." Mr. Riis thus lays his finger upon what really lies at the foundation of most of the misery and strife that exist among men and women to-day—*human selfishness*. If this could be eradicated from the hearts and lives of the people we would scarcely want any better heaven than this world would be. The Gospel of Jesus Christ is the antitoxin that will surely destroy this germ whenever it is applied.

### Politics and Religion.

Political feeling in Newfoundland runs high, and is the cause of many differences between the people. The following incident, connected with the last general election on the Island, is related by the Newfoundland correspondent of *The Wesleyan*:

"On a Sunday prior to that election, one of the outport ministers preached a sermon to his people on the sacredness of the ballot. One of his hearers, who took great offence because his parson had presumed to preach on politics, came on business almost immediately afterwards to St. John's, and while here condemned such preaching in the most unsparring terms. Finally, however, one of his hearers set out to get at the precise facts of the case, and something like the following dialogue took place: 'Now what did he tell you, anyway? Did he tell you to vote for the Liberals?' 'No.' 'Did he tell you to vote for the Tories?' 'No.' 'Did he tell you how he was going to vote himself?' 'No, he did not.' 'What did he tell you then?' 'Why he told us to make our voting a part of our religion, to pray about it, and be sure when we dropped our ballots into the box that we were doing the best we knew for God and the right.' 'Well, what was there wrong about that?' 'Wrong? What has God got to do with politics, I'd like to know!'"

There is reason to fear that this is exactly the view taken by many people in this country. When the divorce between religion and politics has been effected, they seem to think that the way is open for all kinds of trickery and deceit in the conduct of public affairs. The Epworth League and similar organizations should see to it that our young people are taught the sacredness of the ballot, and the importance of recognizing God in all the affairs of life.

## Practical Plans.

### Our Singing.

BY MISS LIZZIE JOHNS.

Music plays a most important part in the programme of all gatherings, especially in our League meetings.

It should give life and strength to the programme. All cannot sing or play, but there are few who do not enjoy music. Hymns should be selected in harmony with the topic or general thought of the lesson. It is not always easy to find hymns that can be used to enforce the thought of the topic, and organists are not always prepared to play the music of the hymns most suitable and helpful, but when it can be done it tends greatly to enhance the lesson. You cannot reach the heart of every one by logical argument, nor even by plain statements of well-known facts which address the intellect, though some need this kind of food, but in the case of most people the heart must be touched in order to action. You may be pouring into the minds of young people facts and logic, but even while you are arguing the life and death hand pass and the rush of eyes and feet to the windows to see and hear will play havoc with the logic. The Salvation Army, with its big drum, is an instance of this. Many who would not listen to their preaching will stop and gladly hear the music.

Teach the truth in the simplest way contained in the topic, and through song complete the lesson or fill the heart with thoughts of God, of home, and trust of Right and Christian life. This may be accomplished, select the hymns and music with great care. Avoid nonsensical rhymings and trashy songs. While some of the new hymns are beautiful and inspiring, yet we must not forget that the old hymns, such as "Jesus, Lover of My Soul," "Rock of Ages," "Dear Saviour, My God, to Thee," have lived through the century and will live on through the coming ages to cheer the living and soothe the last moments of the dying as they say farewell to loved ones and pass over the river to the land of heaven.

See that the melodies are bright and cheerful, yet dignified and elevating in character. They need not be difficult. Many of the grandest tunes are comparatively simple in their construction. Avoid monotony. An author is likely to drift into this. Our own Canadian Hymnal contains a great variety, and many of the sweetest songs in it are seldom sung.

It is not necessary, nor always best to sing all the stanzas in a hymn. Begin with any verse, only keep the thoughts connected—and in harmony with the theme—and let them be sung with the spirit and with the understanding also. Aim at having one or more bright hymns during each service, and let those responsible pick up a new one now and again.

Many hymns have an entertaining history, and many authors also. A few facts concerning Fanny Crosby and Miss F. R. Haverval will make the singing of "All the way my Saviour leads me," and "Take my life and let me be consecrated, Lord, to thee" much more interesting.

We should remember, above all, that the singing is a part of worship and that one great end of singing is to get hold of minds and hearts for God, and that slow, dull, lifeless singing means a dead meeting. "Let me make the songs of the people," said a great man, "and I care not who makes the laws." Fill the heart with good songs, for if one can by consistent thinking upon his ideal become like it, how surely may the song he sings be a pure and full expression of the life he lives.

And so when old age comes on, and

the days are long and dark, how these old songs and melodies will cheer us! The events of to-day may no longer interest us, but the good old melodies will brighten the days and drive away the clouds until we join in singing, "The new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto God kings and priests: and we shall reign on the earth."

### What to Avoid in Conducting an Epworth League Prayer-Meeting.

BY MISS RIFE.

Before we can decide what is to be avoided in conducting a League prayer-meeting, we must first consider the special object of such a meeting. It is the constitution of the local Leagues, the following is set forth as the object of the League, viz.: (a) "To save souls; (b) to promote an earnest, intelligent, practical Christianity in the young men and women and friends of the church, to assist them in the study of God's Word, and to increase their usefulness in the service of God and humanity.

Well, then, I would like to emphasize the fact that the League prayer-meeting is for the training and development of the young people of the church. This fact is apparently lost sight of by some of the societies called Epworth Leagues. Though this is the object for which the Epworth League and Christian Endeavor Societies were organized, we find in many of our Leagues that the young people who need the help and training the League can give are set aside because of their inexperience, and the older members of the church, many of whom have had the advantage of several years' experience in League work, still doing that work to the detriment not only of the young people, who need the training, but also of other departments of the church work where experienced workers are needed.

Therefore we should avoid constantly appointing the older and more experienced members of the church leaders of the League prayer-meeting. Neither a sermon nor a lecture is required there. Let the able speakers of the church be asked to address the League on special occasions, say, on a literary or social evening, but appoint the young people who are really the leaguers, leaders for the League prayer-meeting, even though they may appear to have but little ability. Give them a chance to develop. Avoid, if possible, appointing those who will not take the topic assigned them, or who are not interested enough to make careful preparation for the meeting. Endeavor to cultivate such a spirit among your members that it will be considered a point of honor to take any work assigned. I know of a large League in which there were not half a dozen active members who ever refused to lead a prayer-meeting. Usually in this League two leaders, an older and a younger one, were appointed for each meeting.

Second, Let the leaguers avoid—  
1. Lack of preparation. Where the regular Epworth League topics are used by the Leagues, there is a great temptation to use too freely the many helps provided. For instance, I have known a leader to actually read word for word the lesson given in the Epworth Era. The matter itself is no doubt good, but it is evident that the leader did not give either time, thought, or prayer, to the preparation of the topic. He is neither giving himself to the work nor being helped by doing it, and consequently will not help others.

2. The leader should avoid lack of

punctuality. Let him begin on time if there is no one present but himself. One man or woman can have a prayer-meeting. And if a meeting is delayed one evening for two or three minutes, that time will easily be extended to five or ten, and will end in the members leaving whenever they are ready. Also close on time. A meeting that is dragged out until those present are tired, loses its effect. From three-quarters to one hour is plenty of time for an ordinary League prayer-meeting. Of course, if the meeting is one of unusual interest, the leader should extend the time.

3. Avoid lengthy speeches, prayers, and even hymns. The leader has no right to take up half the time with the opening prayer and introduction of the topic. It is expected that all the active members present are prepared to take part, and opportunity should be given them to do so. That part of the pledge which says, "I will be present at the opening and meetings of the Christian Endeavor Department," should mean just that to every active member. They should take part in the discussion of the topic, lead in prayer, and be glad to give a personal testimony. Unfamiliar hymns should be avoided, except when time is taken to learn a new one.

To the members I would say: Avoid lack of punctuality. Do not delay the opening of the meeting, miss the benefit of the opening exercises, or disturb others by coming in from two to ten minutes late. Avoid inattention. Give each one who takes part your best attention, especially the leader. You will seldom fail to hear something of interest. It is an excellent thing to acquire the habit of listening attentively. Leading in prayer is often greatly discouraged by the inattention of those to whom he is speaking. Avoid lack of interest. Do your part. If you have only one thought on the subject for the evening, give expression to it in some way. Leading in prayer, or give a testimony, if only a sentence.

Avoid, above everything else, irreverence. Respect for all things sacred should be thoroughly drilled into the hearts and minds of our young people. A League prayer-meeting should not in any way be regarded lightly or as a small matter.

Those who carelessly talk or laugh should be kindly but firmly dealt with, and be made to understand that such conduct will not be tolerated. One way to avoid this is to seat the members as far as possible in the best lighted part of the room. Have no seats in dark corners, behind the stove, or furnace, and encourage the members to take the front seats. For some strange, inexplicable reason the back seats seem to be considered the choicest at a prayer-meeting. I have heard a leader tell the late comers that they must come early to get a back seat.

Avoid also an uncomfortable room. We find by actual experience that a well-lighted, comfortable, and attractive room contributes not a little to the success of a meeting.

Avoid depending too much upon the pastor. Do not expect him to be present and deliver an address at every meeting. Be a help, not an added burden to him. Let him find among the leaguers those who can take charge of a regular prayer-meeting, evangelistic service, or cottage meeting. Also, let the Sunday-school superintendent look to the League for extra teachers at the Sunday-school.

Lastly, avoid depending upon your own League machinery, your own efforts, to make our prayer-meeting a success. All these are necessary, but unless we come in the spirit of prayer, looking to and trusting our heavenly Father for a blessing, none of our meetings will be successful.

Edmonton, Alta.

**Geographical Social.**

The Durham Epworth League held a unique entertainment not long ago, under the title of a "Geographical Social," which aroused much interest. The following questions were submitted for competition, and many of them answered correctly:

1. What country in Europe would you carve at Thanksgiving? Turkey.
2. What country in Europe describes the perpetual condition of the small boy? Hungary.
3. What West African seaport can be bought at twenty-five cents a dozen? Banana.
4. What island in the Irish Sea is in great demand because of its scarcity at summer resorts? Man.
5. What bay in New York should be served with pepper and salt? Oyster.
6. If you were commencing a dairy business what summer resort in the south of England would you buy? Cowes.
7. Name two islands representing the breed you would select? Jersey and Alderney.

8. If all the women were to go to China where would the men go to? Pekin.
9. What country in South America describes your feelings on a winter morning when all the fires are out? Chile.
10. What geographical feature would then be desirable? Capes.
11. What South Carolina town is suggestive of pain? Aiken.
12. What city in Southern France would be dangerous to meet in the desert? Lyons.

13. If you met that city in the desert what river in South Carolina would describe your feelings? Fear.
14. After this what mountain the scene of a battle during the civil war in the States should describe your attitude? Look Out.
15. What country in Europe would you use on the griddle before baking pancakes? Greece.

16. What two towns in France reminds a person of a small boy with his father's pants on? Toulon and Toulouse.
17. What sea in Europe would make a good sleeping room? Adriatic.
18. Why should all old maids go to Ceylon? Because the inhabitants are all Singalese (he's).
19. What's the difference between Berlin in Germany and Berlin in Ontario? One is on the Spree and the other is on the Grand Dismark.

20. What village in South Grey represents an action enjoyed by Irishmen? Aytan.
21. What village in Western Ontario would sell well with the cold in Durham this winter? Elmwood.
22. What town in Western Ontario would represent where you would go on a hunting expedition? Forest.
23. What place in Ontario represents what a child would say if you were giving it nasty medicine? Nassagawaya.

24. What French river is sometimes used by fishermen as an instrument to catch fish? S ine.

**"Loyalty to Our Church."**

BY MISS ROSE PASSMORE.

Loyalty does not mean bigotry. We do not hate any other nation because we are loyal to our own, nor do we hate any other church, nor, indeed, highly esteem it because we love our own, and love it better. A father loves his own children more than he does those of his neighbor, not because they are better, but

because they are his and he is under obligation to provide food and raiment, shelter and education for them. So it is not a question whether our church is better than another, but it is our church and we are under obligation to give it our thought, our work, our money, and our attendance. Some individuals would leave the impression that they are liberal, broad-minded persons, by telling us that they love all denominations alike, but what would a wife think if a husband were to tell her that he loved all women alike, including herself? The fact is, people who say they love all churches alike love none very much, and are very little use in any.

Members of the Methodist Church are usually received on probation for three months, and in that time the rules are read to them, the ordinances of the benevolent institutions, the customs and polity and church government are all to some degree at least explained to them, so that members of the Methodist Church are under a stronger obligation to be loyal to it than are members of churches where there is no probationary period.

Our church, with its young people loyal enough to teach and preach its great doctrines—that every man may be saved if he will, that he may have the assurance of this salvation, that he may attain to perfect love in this life and be happy forever—will preserve its evangelistic

**Summer School Calendar for 1904.**

June 23-30—Bay of Quinte Conference at Twelve o'Clock Point.

July 9-20—For Toronto and adjoining Conferences, Victoria College, Toronto.

July 31-Aug. 7—Hamilton Conference, Grimsby Park.

Aug. 8-16—Montreal Conference at Montreal.

Aug. 9-14—Ridgeway District at Terrace Beach, Morpeth.

Schools will probably be held in the Manitoba and Nova Scotia Conferences, but the dates have not yet been sent in.

power, and millions shall rise up to call it blessed. Our church, with its young people loyal enough to support its splendid and far-reaching educational policy, will fill its pulpits with a ministry thorough in equipment to rightly advise the people of God, and will fill its important positions of trust in the state with a laity able to solve the great problems of our country and make it strong among the nations of the world. Our church, with its young people loyal enough to observe its rules and to abstain from harmful worldly amusements, will demonstrate to the world that there is a blessed reality in Christianity. Our church, with its young people loyal enough to stand by its form of government, from the local church up through the district meeting, annual Conference to the legislation of the General Conference, will be able to devise mighty things in the way of moral reform, such as the continued respect and observance of the Lord's Day and the abolition of the liquor traffic. Lastly, our church, with its young people loyal enough to support its benevolent enterprises, especially that of missions, for the support and expansion of the home and foreign work, will become a mightier factor than it has even dared to dream of in carrying the good life to those who never had a crumb of it, and, by the grace of God, such our young people will be and such will our beloved church be also.

**Interesting Facts.**

Columbus was the son of a weaver and a weaver himself.

The English language is spoken by 115,000,000 people.

The average fleece of wool weighs six and a quarter pounds.

In Hungary the legal age of an individual dates only from baptism.

Wireless telegraphy is to be used on Italian trains to prevent accidents.

Frog skin makes the toughest leather known in proportion to its thickness.

The wall in front of Glasgow cathedral is built almost entirely of tombstones.

In Germany the state debt amounts to nearly sixty dollars per capita of population.

Bread as a daily article of food is used by only about one-third of the population of the earth.

Brussels has a church clock wound by atmospheric expansion induced by the heat of the sun.

Fifty million dollars worth of cottonseed oil are extracted in the United States each year.

So keen is the elephant's sense of smell that he can scent a human being at a distance of 1,000 yards.

Russia has more holidays than any other European nation—85 in all. Austria comes next with 76.

There are 300,000 women in Chicago that have the right to vote; and only 1,073 registered this year.

The earliest library was that of Nebuchadnezzar. Every book was a brick engraved with cuneiform characters.

The world produces 650,000,000 tons of coal a year. Two-thirds of this is dug in Great Britain and the United States.

Nearly 1,200 boys and girls are licensed by the City Council of Liverpool to sell newspapers, matches, and shoe laces on the streets.

The printing of the first printed Bible was finished in 1455 by Gutenberg and Faust, the year of the beginning of the War of the Roses.

Forest covers thirty-six per cent of Russia's total area, or, in all, 464,500,000 acres. In other words, there are four acres of forest to every inhabitant of Russia.

The Japanese eat more fish than any other people in the world. With them meat eating is a foreign innovation, confined to the rich, or rather, to those rich people who prefer it to the national diet.

**Literary Lines.**

Mr. Marlon Lawrence, General Secretary of the International Sunday-school Association, is writing a book on "How to Conduct the Sunday-school." Mr. Lawrence ought to know.

Eaton & Mains, of New York, have just contracted for the publication of "Our Own and Other Worlds," in the United States. The author, the Rev. Joseph Hamilton, is to be congratulated on the increasing popularity of this truly fascinating book. William Briggs is the Canadian publisher.

The people of the United States spend annually for literature, including newspapers, periodicals, and books, a total of \$174,965,625. The same people spend annually for malt and alcoholic liquors the enormous sum of \$1,074,225,928. Whiskey and beer cost annually five times as much as books, newspapers, and magazines.

# The World's Fair

## The Greatest Ever.

The Louisiana Purchase Exposition, or World's Fair of 1904 at St. Louis, will be the greatest exposition in the history of the world. Not only is its area the most extensive ever included within an exposition fences, not only is the amount of money expended the largest ever available to an exposition, not only is the space for exhibits the greatest ever under exposition roofs, but the very keynote of the Exposition—"Products rather than Products"—is a distinct development in exposition. The Louisiana Purchase Exposition will eliminate the time-honored pyramid of tomato cans and show instead how tomato cans are made and filled with the pulpy vegetable. Instead of show cases filled with finished shoes, men and machines will be shown in the act of manufacturing shoes.

A single building at St. Louis contains more exhibit space than there was in the entire Pan-American Exposition.

Festival Hall, the central building at the Exposition's focal point, is crowned by the largest dome on earth. It has an auditorium with seats for 4,000.

### PHILIPPINE EXHIBIT.

Upon a reservation of between thirty and forty acres, bordered by Arrowhead Lake, are exhibit buildings, habitations, and 1,200 people from the Philippine Archipelago. Philippine participation will cost between \$300,000 and \$1,000,000. The exhibits and building material forwarded from the islands aggregate thousands of tons. Special buildings are provided for the agriculture, forestry, and the government bureau of the Philippines. There are included a Filipino church, market-place, and factories of Filipino architecture. Representatives of sixty-five native tribes are to live within the reservation during the Exposition. The Filipino industries represented include mining, pearl fishing, agriculture, lace making, and various native manufactures. A battalion of 400 Filipino scouts and an orchestra of eighty-five musicians are features of the participation. Native workmen were sent from Manila to work upon the buildings.

### THE ILLUMINATIONS.

The radiant beauty of the night scene will far surpass the expectations of any who may attempt to picture it in advance of its realization. In the creation of the night picture every builder's art has a share. The sculptor's rare work, the architect's rich designs, the landscape architect's clever arrangement of fountains, plants, flowers, and trees will all take on new beauty under the electric glow of half a million bulbs. Almost the entire energy of the Exposition power plant is available for the electric picture. The mechanical and electrical bureau has worked out a scheme of illumination that promises results never before realized in spectacular magnificence. While the buildings are reconstructed in fire for the night view by means of the festive shimmer of countless filaments, the picture is accentuated by the piercing rays of arc lamps at salient points upon all the principal structures.

### THE PIKE.

The district of concession amusements at the World's Fair of St. Louis is known as "The Pike." It is a street over a mile in length, with shows on either side. An expenditure of over \$5,000,000 is being made here by concessionaires.

Among the leading features are the following: Trans-Siberia Railway and Russian Villages. Deep-sea Diving.

Magic Whirlpool. Complete Twentieth century fire-fighting outfit, showing modern methods of saving life and property from destruction by fire. Irish Village. Old St. Louis. Mysterious Asia—Ceylon, Burma, India. Over and Under the Sea. Galveston Flood. Voyage to the North Pole. The Battle Abbey, all the battles of the American nation. Creation, a magnificent production. Streets of Seville. The Wonders of Liquid Air. Japanese Village. Streets of Cairo. Constantinople, Stamboul. Naval exhibit, showing fleet manoeuvres, sea fights by large size gunboats and battleships of the American Navy. Infant Crucifix. Village of Cliff Dwellers. '49 Pioneer Camp. Hagenback's Animal Show. Tyrolean Alps. Wireless Telegraphy. Jerusalem. China. Japan. Laplanders and Eskimos. South Sea Islands.

### JERUSALEM.

One of the most attractive and educational features of the Fair will be the Jerusalem exhibit, which will be a life-size reproduction of the most interesting part of the city of Jerusalem. Great expense is being incurred in securing accurate models of the buildings of the holy city, and every effort will be made to place before the people a faithful picture of oriental life. This exhibit can be seen for fifty cents.

### LANDSCAPE GARDENING.

Landscape with lawns, flower beds, trees and shrubs began two years ago. Special landscape features are provided as exhibits, such as: Floral clock, with dial 100 feet in diameter, and hands 50 feet long, all built of flowers; rose garden, six acres in extent, 50,000 rose trees in blossom, largest rose garden in the world; United States map, covering six acres, with cinder walks for boundary line between States, the map made of the crops of the States shown; strawberry farm, two acres in extent, embracing 400 varieties.

### SPECIAL FEATURES.

A gold mine with underground tunnels, adits, slopes, hangars and shafts, stamp mills, amalgamators, jigs, slime tables, etc., is one of the outdoor mining exhibits.

A Mining Gulch, twelve acres in extent, will hold a place near the Mines and Metallurgy Palace. Here will be a reproduction of an 1849 California mining camp, including John W. Mackay's famous mining cabin, a placer gold mine in operation, a coal mine in operation, oil well derricks, shot tower in operation,

### CANNOT BE TOO CAREFUL.

The sensation story about a syndicate having been formed in St. Louis to raise \$125,000 for the purpose of deceiving young girls to St. Louis for immoral purposes during the fair, is declared by the St. Louis Christian Advocate to be without foundation in fact. At the same time there will doubtless be many attempts of this kind made in a quiet way, and girls cannot be too careful about answering advertisements, etc. A good rule is to put no confidence in strangers, etc.

### HOW TO GO.

The most direct and expeditious way to go to St. Louis is by the Canadian Pacific and Wabash Railways, which will furnish every inducement by running first-class and convenient trains. The Wabash Railway is spending \$50,000 on a terminal station at the Fair grounds. This will be a commodious depot, and will consist of a main waiting-room 100 feet square, with an information bureau in the center, and all the usual waiting-rooms, ticket offices, parcel room and a baggage room, where baggage will be received for passengers going to the nearby hotels, also an express office.

### WHERE TO STAY.

As far as we have been able to discover, the best place to stay in St. Louis during the Fair is at the Epworth Hotel, which is a new brick structure. It is said to be the only safe, permanent brick hotel within easy walking distance of the World's Fair grounds, and with all the conveniences of a first-class hotel. The roof garden has 21,000 square feet of floor space, canopied, and will be brilliantly lighted at night. It will be an ideal place for gatherings, services, etc. A perfect view of the pyrotechnic displays on the grounds will be given. It will be a cool, restful, quiet place. There is an assembly-room on the ground floor with 600 seats. There are committee-rooms attached, which are available for Sunday and week-day services and meetings of various kinds. It is the purpose of the managers to hold Sunday-school sessions and preaching services every Sunday, utilizing the ministers and Sunday-school workers in attendance upon the Fair. It is also planned to hold Epworth League services and give concerts on week-day evenings. In a word, the managers are making strenuous efforts to complete arrangements that guests will feel at home at Hotel Epworth.

For further particulars see advertisement on last page of this paper.

### A Mammoth Clock.

"The St. Louis Exposition is to have a unique floral clock," says The Electrical World and Engineer. "This mammoth clock will be installed on the side of the hill north of the Agricultural Building. The dial will be a flower-bed of one hundred and twenty feet in diameter. The minute-hand will be sixty feet long, and the ring at the end, which will be fastened to the machinery, will be eight feet in diameter, large enough to support twelve men easily. If any people should promenade on this hand without interfering with the movements of the time-piece. The minute-hand will move five feet every minute. The clock machinery will be in an adjacent building. The flower-bed will be a masterpiece of the florist's art. The entire dial will be a flower-bed, and the numerals marking the various hours will be fifteen feet in length, and made of bright-colored coleus, a foliage plant with bright-colored leaves that grow dense and may be pruned and kept symmetrical without danger of impairing its growth. In a broad circle, surrounding the dial, will be twelve flower-beds, one opposite each hour, each two feet wide and fifteen feet long. These collections will represent various flowers, but each will be so selected that the blossom is open at the particular hour it represents, and at no other. In this way both the hands of the clock and the flowers will tell the time of the day. At night the vast timepiece will be illuminated."

### An Enchanting Dream.

The St. Louis Christian Advocate says: "All the world that is wise will come to our show, and all the world will depart with weary feet, depleted purse, and dazed brain, only able to sympathize with the Queen of Sheba when she beheld the glory of Solomon. Think of a single building large enough for a European farm—enclosing four miles of railroad tracks. Think of all the possible and impossible creations of architects grouped together to constitute a dream as enchanting as any of the Arabian Nights could portray, and think of these wonderful buildings containing all that is quaint and curious, costly or valuable, which has been discovered or created by human endeavor from the twilight of earth's morning to the present; and having well thought upon these things, come to St. Louis and behold them!"

# Book Shelf.

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

**The Making of an American.** By Jacob A. Riis. Author of "How the Other Half Lives." Published by the Macmillan Co. Toronto: The Geo. N. Morang Co. Price, \$2.00.

Reference is made in another part of this paper to the marvellous work of reform by Mr. Jacob A. Riis in New York. This book is the story of his life and work, told by himself in the most delightful manner. If any more interesting autobiography has ever been written, we have not seen it. It is certainly unique and captivating. The account of the author's successful struggles against tremendous odds, and the story of how he went back to Denmark, and married the girl he had loved in boyhood, are intensely fascinating. In the preface, Mr. Riis says: "To those who have been asking if these chapters are made-up stories, let me say that they are not. And I am mighty glad they are not. I would not have missed being in it all for anything." He was led to say this because when the story was running through the pages of *The Outlook*, many people imagined that it was more or less in the nature of fiction. The *Chicago Tribune* well remarks: "To say that this book is as interesting as a novel would be to belittle its powers of entertaining. Few novels could hold my attention as can this book."

**The Battle with the Slum.** By Jacob A. Riis. Published by the Macmillan Co. Toronto: The Geo. N. Morang Co. Price, \$2.00.

New York is the most crowded city in the world. Some of its blocks contain more than 4,000 people, which is the population of a small town. In 1898 the Health Department found 82,175 persons living in 1,201 buildings. Families were crowded together in these tenements so that decent living was practically impossible. Mr. Riis, and those associated with him, have been fighting against these miserable places for years, and have accomplished much. This book is the story of the struggle, and is full of interesting information on conditions in New York that are not generally known. A large number of illustrations show how the people live.

**Children of the Tenements.** By Jacob A. Riis. Published by the Macmillan Co. Toronto: The Geo. N. Morang Co. Price, \$1.50.

This is a collection of stories relating especially to child life as the author came into contact with it, during his work of reform in New York. Although some other topics are also treated. For a quarter of a century Mr. Riis has been better acquainted with the New York tenement house region than any one else who could write, and his new volume portrays with wonderful skill and unflinching sympathy and love the significant and interesting people who live in that quarter of the metropolis. Three or four of these are Christmas stories, and all have to do with the children, young or old, of the tenements. The book is brought fittingly to a close by an article entitled "Making a Way Out of the Slum." Some of these stories are merry and light-hearted as the children themselves; others are powerful or tragic, two or three are gloomy, and still others are whimsical. Mr. Riis is one of those authors who make you laugh through tears. His book is real and genuine. The volume is illustrated with a number of excellent pictures by Mr. C. M. Relyea and others who have made a special study of tenement house life, and the publishers have given it an attractive dress. As a book to read during the holidays, it would be difficult to find anything more entertaining.

**The Beginnings of Methodism** throughout the World. By Rev. G. O. Huettis, of the Nova Scotia Conference. Published by William Briggs, Toronto, Price, 50c.

This little book, prompted by the Bicentenary celebration, undertakes to give a sketch of the rise of Methodism in England, and also of its early growth in Canada. A good deal of valuable information is packed into its pages, and the low price brings it within reach of the people.

**The Golden Treasury.** Selected from the best songs and lyrical poems in the English language, and arranged with notes. By Francis T. Palgrave, late Professor in the University of Oxford. Second series. Published by the Macmillan Co. Toronto: Geo. N. Morang & Co. Price, 50 cents.

This is a very choice collection of poems from many of the best modern authors, such as Tennyson, Browning, Arnold, Inglou, Landor, Morris, etc. The selections have been made in excellent taste, and the result is a compilation of gems.

**England's Story.** By Eva March Tappan, Ph.D., and John C. Sess, M.A. Published by the Geo. N. Morang Co., Toronto. Price, 75 cents.

This book gives the main facts of English history in simple form, and is intended specially for young people. It is the authorized text-book in the Public Schools in the Province of Manitoba. The authors have tried "to mention only those persons whose lives have had an important influence on the history of the country." Nothing essential, however, is overlooked.

**Help for the Tempted,** and that means all of us. By Amos H. Wells. Published by the United Society of Christian Endeavor, Tremont Temple, Boston, Mass. Price, in cloth, 75c.; paper cover, 15c.

A book for the encouragement, strengthening, and practical guidance of all that are fighting sin, in themselves or others, for those that are struggling against temptations to intemperance, licentiousness, and other insidious perils, and also for preachers, evangelists, Sunday-school teachers, all Christian workers. It is a book that will bring help to multitudes. It is heart-searching and thought-stimulating. As Dr. Wilbur Chapman says, "To read one page of it, is to receive a spiritual uplift."

**Grace Before Meat.** A collection of table blessings for all occasions. By Prof. Amos H. Wells.

The Christian duty of asking a blessing is made easy by the use of a new book, "Grace Before Meat," by Amos H. Wells. Its eighty beautifully printed pages contain the largest and most helpful collection of table blessings ever made. There are blessings for the Sabbath, for Monday, and evening, for all sorts of holidays, for children, for sight-seekers, for guests, for birthdays, public dinners, and many "for any time." There are many by famous authors. Some are in verse. A few are in other languages. There is an introduction on methods of asking a blessing. The book is handsomely printed, and sold, in heavy paper binding, for twenty-five cents. United Society of Christian Endeavor, Tremont Temple, Boston.

**Books I Have Read.** Published by Geo. N. Morang & Co., Toronto.

It sometimes happens that a reader can remember nothing relating to certain book beyond the fact that at some period of his life he has read it, and very often he is in doubt in regard to this. It would be of much interest to know when he had read it, what impressions it conveyed, and what were its chief lessons. This is provided for in this record book, which aims at being a register in which may be entered interesting particulars regarding books read. In addition, provision is made for an alphabetical list of

the books read. Two pages are devoted to each book, and blanks are left for Title—, Author—, Publisher—, When and where read—, Department of Literature—, Sketch of contents—, Comment and quotations—, It is really a valuable thing. As there are over 200 pages, it will last for some time.

**Wesley and His Preachers.** Their conquest of Britain. By G. Holden Pike. Published by T. Fisher Unwin, London, Eng. Price \$1.25.

This book contains much valuable information concerning John Wesley and his coadjutors, and considerable light is thrown on the condition of England when the Wesleyan revival began. Here are some of the chapter headings: Some characteristics of the man. The early assistant preachers. Some characteristics of the work. Travelling and travellers—the roads. Some phases of town and village life. The common people. The upper classes. Prisons and prisoners.

If the book had appeared about a year ago it would have been in great demand, but at any time it will be helpful to those who desire to understand the Wesleyan

**Letters to the Farm Boy.** By Henry Wallace. Published by the Macmillan Co. Toronto: The Geo. N. Morang Co. Price, 75 cents.

A series of familiar letters to farm boys by one who knows how they feel; who has experienced their isolation, fears, hopes, ambitions; and who "has remained a boy in feeling, though a man in years and experience." To show how practical the book is, some of the chapter readings are quoted:

- The farm boy and his father.
- " " " his mother.
- " " " his temper.
- " " " his character.
- " " " his reading.
- " " " his future business.
- " " " his fun.
- " " " his education.

Very much of the practical advice is appropriate to all boys, but of course the book is intended for the boy on the farm. It is a splendid book.

**Seeking the Kingdom.** By Ernest Everett Day. Published by the Macmillan Co. Toronto: The Geo. N. Morang Co. Price, \$1.50.

This book might have been more aptly entitled, "What Is It to be a Christian?" or, "Following Christ." Its aim is to answer the first or explain the second in the light of our Lord's teaching and their experience who first followed Him. Christian life is everywhere effort to give answer to this question; and a book that in any way aids is always welcome.

The Kingdom and the King, Righteousness and Sin, Repentance and the Surrendering of the Will, these are some of the great subjects raised. A loose use of the terms, "flesh and spirit," "self and soul," when dealing with the dichotomy of human nature weakens somewhat the author's treatment of sin, and, so used, does away with the sinlessness of Jesus. But there is a helpful insistence on the ethical and progressive nature of salvation. Wherever read the book should awaken thought—especially in the kingdom's young manhood. S.J.

**Young Heroes of Wire and Rail.** By Alvah Milton Kerr. Published by Lee & Shepherd, Boston, Price, \$1.00.

A collection of stories which have appeared in *The Youth's Company, McClure's Magazine, Success*, etc. They are tales of railroad adventures, which are exciting enough to interest the boys, and are free from the profanity and coarseness that mars almost all such books. The tales are rather improbable, but they impress good lessons.

## From the Field.

### An Elocutionary League.

This is a photograph of members of the Shoal Lake Epworth League, Manitoba, who, in a series of elocutionary contests carried on under the superintendency of the pastor, Rev. W. E. Egan, have each been successful in securing a silver medal, and one, outstripping the rest, securing a gold medal. For over a year this League, which is hardly a year and a half old, has, under its Literary Department, supplied seven temperance programmes to large audiences. Talents lying dormant in our young people have been awakened and brought into requisition. Our elocutionists are sought for in other towns and country places to furnish entertainment. Other members of our League and other young people of the circuit are desirous of entering into the contest work, which we hope soon to continue. Miss Jean Bates, daughter of our worthy Sabbath-school superintendent, has the honor of being the youngest

profitable meeting. Many whom we had forgotten were recalled to mind again, and those we never knew were identified in Christian work. When the responses from the former members were read, many a warm and tender feeling was expressed for their mother League. Many a beautiful Scripture passage was sent, of hope, trust, faith, and continuance in the Master's service. Others testified to the joy and peace of their Christian life and the pleasure in his service. At the close of the evening we all felt that it had been good for us to be there. Owing to the snowbound trains and delayed mails many responses were late, and others have not yet reached us. These we are holding in reserve for the next consecration service.

### The League at Digby, N.S.

The Epworth League of Grace Methodist Church, Digby, holds its weekly devotional meeting on Friday evening. The active members take charge of the meeting in turn, except on first Friday even of every month, when we hold our

MISS JEAN BATES, Gold Medalist.

MR. GORDON FRASER.

MISS BELLA BATES.



MISS MARY BATES, MISS JENNIE BADGER, REV. W. E. EGAN, SUPERVISOR OF CONTEST, MISS STRELA VASILAKIS.  
PRIZE WINNERS IN ELOCUTION CONTEST AT SHOAL LAKE.

of the contestants, being but fifteen years of age. Miss Bates received a silver medal after four efforts, and in the final competition was awarded the gold medal by Revs. T. G. Bethel, Minnedosa; J. W. Runions, of Rapid City, and Mr. Blaine, public-school teacher, who acted as judges. On the 16th of February our gold medalist, again the youngest of the competitors and the only one from outside the city of Winnipeg, entered the competition for the Diamond Medal, and although not securing it the first time, yet her effort was excellent and capable critics say that there is a diamond medal for Miss Bates. Our League work is prosperous and vigorous efforts are being put forth in every department.

W. E. EGAN.

### Re-union Consecration Service.

The regular monthly consecration service of the League at Meaford took the form of a re-union of all former and present League members. It was one that we shall always recall with pleasure, for it proved both an interesting and a

consecration service, which is always conducted by our president or pastor. The League in a body visits the poor-house one Sunday in every month to do service with the inmates of that home. The normal work has been introduced into the League, and lessons are given monthly by the president. We thus hope to train our members to become competent Sunday-school workers. During the month of December we added to our League fourteen active members and twelve associate. The Missionary Department is doing excellent work; the Forward Movement for Missions has been adopted and twenty-seven members have pledged themselves to give two cents weekly toward the support of our foreign missionary, Rev. A. C. Borden. One hundred and seventy books and papers have been distributed among the fishing vessels that have sailed into our beautiful harbor during the past two months. Thirteen sick persons have been visited and cared for by the Epworth Leaguers this month. The Social and Literary Committees have given two socials. Our young people of this League feel that they are a part of the church, and, with

the help of our Heavenly Father, we are trying to be a power for good in this community. S. D. T.

### Christian Endeavor Rally.

For the first time in several years, a large union meeting of the young people's societies of Toronto was held in Cooke's Church, under the auspices of the Provincial Christian Endeavor Union, on Tuesday evening, April 5th. The spacious church was fairly well filled. Rev. Alex. Esler, president, and addresses were delivered by Rev. Dr. Perry, of the Jarvis Street Baptist Church, and Rev. A. C. Crews. During the afternoon the executive of the Ontario C. E. Union held a meeting to arrange for the Provincial Convention, which will be held in Toronto, October, 1904.

### Birds of the Bible.

The League of Colborne Street Church, London, had a unique meeting recently. The subject was entitled, "Birds of the Bible." An interesting Bible reading was given over the eagle, the eagle, ten different passages of Scripture being read by as many members, and a few explanatory words on each verse being given by the fourth vice-president. Then each of five young men read an excellent five-minute paper on the raven, dove, stork, peacock, and swallow. Each paper gave a fine description of the size, appearance, habits, etc., of the bird considered, and some Bible references in every instance. From a social standpoint this League is a splendid success. A couple of appropriate solos were sung between the papers—"Flee as the Bird," and "Spring is Coming."

### Edmonton District.

#### STRATHCOONA.

At the last consecration meeting four active members were added to our number. The interest in the meetings keep up in spite of unusually stormy weather. Last evening, March 14th, the League accepted the invitation of the Presbyterian Young People's Society to attend their regular meeting, where a very profitable address was given by Dr. Hotson, on "Habits," after which refreshments were served.

#### CLOVER BAR.

Eight new members have been enrolled since the convention, bringing up our membership now to thirty-eight. The League is giving a social evening to the young people of the circuit at the home of Thomas Daly. Missions are being kept prominently to the front in our League.

### Prosperity in Every Department.

Prosperity in every department of its work has been enjoyed by Tyrone League during the past year. Some work accomplished by its members is: An increase of 14 in the League membership; an increase of \$11 for the Forward Movement; the organization of a glee club; a missionary box sent to the Deaconess Home, Toronto, containing a quantity of new clothing and bedding, made by the League members; a successful concert at Christmas, which realized \$47; an increased interest in Bible study, sustained by a series of Bible question contests. The League possesses a good missionary library, also a League paper, The Echo, prepared quarterly by five editors chosen from League members. A very pleasant "At Home" was held on Friday, April 1st. A drawing-room table, lamp, rug, easy chairs, plants and other decorations gave an air of homelikeness to their League-room where over

one hundred persons enjoyed an hour in social conversation, readings, recitations, dialogues, vocal and instrumental music. Two unique features of the evening's entertainment were the asking of a number of conundrums, and the "April Fool" treat of apples with maple cream candy, taffy and peanuts served in small grocery bags.

### Successful Study Class.

A correspondent writes from Watford: "Our Literary Vice-President had the privilege of attending the Summer-school held at Victoria College last July. She came home filled with missionary zeal, and determined to organize a study class for the winter months. Early in January a meeting was called, the young ladies of the League being much interested, and a class was formed. We did much personal work, and endeavored to get the young men to join. Some were interested, but were unable to attend. We were not discouraged, however, and began our study on January 25th, continuing until March 28th, meeting Monday evening at the home of the Secretary from seven until eight o'clock. We carefully studied 'The Heart of St-Chuan,' supplementing it with an occasional paper from 'Dawn on the Hills of T'ang,' and heart-to-heart talks on 'The all-wise guidance of God in all things and the Spirit-filled life.' Every member was interested (and we had an average of six, which was good, considering the severe winter and the sickness that prevailed), and we are confident that much good will result from our winter's study. We hope to have another class next winter."

### Just a Line or Two.

The Wilkesport League has twelve active members, and ordered ten copies of "Studies in the Life of Christ."

A new League has been organized at Austin, Man., with twenty-two members. They have started right by sending in a good subscription list to The Epworth Era.

The Bowmanville Statesman says that the Epworth League of that town has outgrown the League parlor, and the services have been transferred to the lecture room.

"Soldier" belonging to the Parliament Street, Toronto, League Regiment, reports that they are "still marching forward." Good work has been done during the past season.

A correspondent writes expressing the opinion that last month's Era was the best yet published. "Quite likely this is right, but we have more good things in store for our readers. Help us by extending the circulation."

Successful anniversary services were held by the League at Shelburne on the 17th and 18th ult. Rev. A. C. Crews preached on Sunday, and lectured on Monday evening. The pastor, Rev. C. W. Watch, is recovering from his illness.

We regret to say that an error crept into this column last month, in the statement that a hotelkeeper in Gananogue had sold his business and united with the church. The information came to The Era from what was regarded as a reliable source, but evidently was incorrect.

A very successful "Leap-year social" was given at the home of Mr. Wm. Cuy, Locust Hill, Columbus, by the Epworth League, on March 2. The Literary Committee had done its work well, and an excellent programme was rendered, consisting of vocal, instrumental, and elocutionary selections.

A League of twenty-five members has recently been organized at the Bethel appointment, Bayfield Circuit. The Forward Movement was heartily adopted, eighteen members pledging themselves to give two cents a week for missions. The pastor reports that "the young people are enthusiastic and hope to make the League a success."

Valleyfield League, Montreal Conference, has doubled its offerings and increased in numbers and religious life. On March 17th an entertainment was given in which several took part, including an address by Rev. W. Henderson, on "The Life and Times of St. Patrick." Net \$15. The president, Mr. Edward Jackson, has gone for a visit to England.

### Twelve O'clock Park Summer School, June 23rd to 30th, 1904.

In the beautiful month of June there will be held a school for study which should rank among the very best. For months the Committee of Management has been quietly working in the preparation of programme, securing site, etc. They have secured absolute control of Twelve O'clock Park for the last week in June. The park is several acres in extent, and under the oaks, maples, and pines delegates will study the record of divine revelation, the modern methods of Sunday-school work, the great missionary field, and methods and training of workers. Nearly all the districts of the Bay of Quinte Conference are officially connected with the school this year. Professor McLaughlin will conduct Bible study and devotional exercises every morning. The studies will be independent of Sunday-school lessons, yet will open the gates to the wide field of the Sunday-school biblical literature. Dr. Sutherland, Rev. A. C. Crews, Dr. Stephenson, and Dr. Dyer will address meetings and conduct classes. Sports and recreations will be held every afternoon on land and water. Cottages and rooms ordered from Mr. B. R. Orser, Smithfield, Ont., after circular is issued. Will be in printers' hands in a week. Don't forget date, June 23-30. Information gladly furnished.

S. F. Dixon, Secretary.

### Ridgetown District Summer School.

Arrangements are being made to make the third annual Summer School of the Ridgetown District (London Conference) a great success. D.V. it will be held at "Terrace Beach," Morpeth, Tuesday, August 9th, till Sunday evening, August 14th, 1904. Sessions for study and addresses will be held in the mornings and evenings, while the afternoons will be spent in recreations and sports. Bible study, missionary work, Epworth League and Sunday-school methods will be the basis of our classes, with the evangelistic services on the closing day.

Rev. A. C. Crews, Secretary of Epworth Leagues, will be with us through the whole school. We are expecting, also, Mrs. Dr. Stephenson, and one of our returned missionaries, to conduct the Missionary Department. The best speakers of our own Conference will also take part. Amidst the studies we are not unmindful of the Social Department, and a street committee has been appointed to see that all the members of the school have an enjoyable time.

Leagues and Sunday-school workers are all invited. Arrange to come. Remember the date and place—August 9th to 14th, at Terrace Beach, Morpeth, on the shores of beautiful Lake Erie.

J. W. BAIRD, President.  
J. W. HUBBERT, Secretary.

### Hamilton District School.

The annual convention of the Hamilton District Epworth League was held in Gore Street Church, Hamilton, March 31st, April 1st, and 2nd, and in connection therewith a school for the study of the Bible and missions. It was without doubt the most successful gathering ever held by the District League, having 140 registered delegates and 24 out of 27 churches, where young people's societies exist, being represented.

Rev. Prof. McLaughlin, of Victoria College, conducted the Bible study; two hours each day being devoted to this study. The interest manifested and the desire for increased knowledge of the Scriptures seemed to characterize the young people in attendance at the school.

An interesting and very helpful study of this year's text-book, "The Heart of St-Chuan," was conducted by the study-class of Gore Street Epworth League. The members of this class proved that they had made a careful study of the book and were successful in adding interest and enthusiasm for our work in China.

The school was honored with the presence of many of the best speakers that our church has had in connection with the cause of missions. Three evening mass-meetings were held. At these addresses were delivered by Rev. Oliver Darwin, of our mission in the North-West; Rev. W. E. and Mrs. Smith, representing our West China Mission; Rev. Prof. McLaughlin, and last but not least, our honored Missionary Secretary, Rev. A. Sutherland, D.D. The meetings were well attended, the addresses excellent. Rev. O. Darwin was brimful of his subject, "The Canadian North-West," and, judging from the comments on every hand, if he should visit this district again, he would be greeted with large audiences.

At the other sessions of the school, besides the studies already mentioned, addresses were given by Dr. and Mrs. Stephenson, Toronto; their addresses were full of many practical suggestions for the League at work. Book Reviews were given by Miss Grace Shaver, who very beautifully told the story of James Evans, and Miss Ella Patterson, Dundas, gave an excellent review of the "Victory of Mary Christopher."

Rev. Dr. Williamson, Burlington, gave an address upon "Our Translated Missionary." His address was a beautiful tribute to the memory of our late missionary, Rev. Dr. Hart.

"Japan, the Great Britain of the East," was the subject of an interesting and helpful address by Rev. W. S. Daniels, B.A.

Much of the success of the school is due to the Rev. R. W. Woodsworth, who spent several weeks previously in visiting the Leagues of the district explaining the nature of the school.

Rev. R. W. Scanlon, Ph.D., of Glanford, was appointed as organizer of the Leagues on the Hamilton District, with a view to securing the practical adoption in the said Leagues of the principles of systematic and proportionate giving as taught in the Holy Scriptures.

The officers elected for the coming year were:

President, Rev. H. G. Livingston, 13 William Street, city.

1st Vice-Pres.

2nd Vice-Pres., Miss Sadie L. Bowes, 113 Mary Street, city.

3rd Vice-Pres., Miss M. Hockey, John Street North, city.

4th Vice-Pres., Miss N. Keagy, Dundas.

5th Vice-Pres., Miss Moore, city.

Secretary, Fred R. Hendershot, 17 Mulberry Street, city.

Treasurer, Miss S. Mills, King Street East, city.

Conference Representative, Rev. S. W. Holden, Bartonville.

## Missionary.

### From the Seat of the War.

Some Epworth Leaguers will think that I am writing from Chemulpo, Port Arthur, or some Korean or Manchurian port, and going to give you graphic details of some engagement between Japanese and Russian forces. But no, I am here in the city of Nagano, engaged in the war spoken of in Revelations, chap. 17, 14, and we are working for and sometimes seeing the victory there referred to. Perhaps since the name of Nagano may have been seen and been too much depressed at times by seeing, the surrender of mind and strength to the enemy (v. 13), but, thank God, we also have seen something of the victory which the Lamb is slowly but surely winning over the beast and beastly natures.

Last November, while I was absent in the adjoining district with Rev. Y. Hiraiwa, so well known to most of you, the young men of the church here got together and resolved upon the organization of an Epworth League. How I rejoiced upon receiving the good news, for I had been hoping and praying and working that the young men might be stirred up and united for work. We held our consecration meeting the first Sunday evening of each month, and it is well attended. We have fourteen active members and four associate members, and we all are expecting an increase. The 1st Vice-President is a promising young man who looks forward to the ministry. As there is not the same mingling of the sexes here in societies and schools, we have as yet no ladies in our society.

In Bro. Hiraiwa's District (the Yamamashi District) there is a small scattered village called Akita, where there are seven young men who are Christians. Though there is no Epworth League there, yet I think they must all be active members, for they resolved to build a church, and not be subjected to the inconvenience of renting a house, and frequently being without a place of worship. They began to talk it up. The village fathers took it up, saying, "Christianity seems to be a good thing for our young men," and soon the village council gave voluntarily a twenty-year lease, free, of a fine site. Then the young men canvassed the village, and there were few families who did not contribute. Some of slender means worked at night making sandals and straw rope, for which there is a constant market in Japan, and so made a little for the church. When I visited the place the building was up and the roof being put on. It is a good-sized country church—will accommodate 200, and has rooms for social meetings, etc., and at that time the money was all provided for but some 180.00 yen (\$29.00) which they hoped to raise by Christmas, and if possible open the church free of debt. The neighborhood is not a wealthy one, and only a handful of members, yet they asked no aid from any missionary society. Couldn't some old churches learn from these Akita Christians in the Yamamashi District?

While there, the pastor, Rev. S. Kato, Rev. Y. Hiraiwa, President of the Conference, held a service in a farmer's house. It was a great privilege for me to witness and address such a gathering of attentive and interested people when I had heard of their efforts. Some 180 or more were at the meeting. May their new little church be the house of God and the gate of heaven to many souls in that village. If permitted to visit that province again, I will endeavor to secure a photo of the church, and send to The Era.

I spent two busy weeks with Bro. Hiraiwa on his district, and preached in nearly every church throughout the dis-

trict. There were no big, curious crowds, but nearly everywhere good orderly congregations, churches comfortably filled, and signs of progress. The poorest meeting was in a town noted for its lewdness and immorality. There the pastor has a hard, discouraging field, but there I found some earnest souls who are praying and working for better days. The name of the town is Nirazaki. Pray for them.

You probably know as much about the war between Japan and Russia as we do here. We believe that Japan has justice on her side, and that if ever a nation went to war for selfish and unjustifiable reasons, that nation is Russia. Even the Czar's declaration of war contains falsehoods and is hypocritical. Her record in Finland, Poland, and with the Donkubors, gives us no reason to hope for good from her success. On the other hand, Japan's administration of Formosa has been such as to lead us to believe that Japan's success will mean liberty, and progress for China. We believe that God is using Japan for the opening of the Orient, and we pray that she may come, even though it may be through suffering, to know and serve God who rules over all.

D. Norman.

### A Doctor's Outfit.

A missionary in China obtained the medicine chest of a native physician, and a very queer collection he found inside of it. There was a monkey's skull, bird's claws, deer horns, etc. The missionary says, in East and West:

There are drug-stores where one can buy Chinese medicines, but the owner of this outfit goes from place to place, and takes his stand on the street, as you see from the shop shutters behind.

He says these bones are for making sticking plaster. I do not know how it is made, but I do know that Chinese plasters stick fast. Very often they are put on sores which ought to burst and let out the pus, but the plaster seals them up tight, and the pus has to eat its way through the flesh to find an escape.

The day I first saw this doctor's collection, Dr. Leslie and I were coming out of the city, when we saw a doctor's stand in the gateway with a water snake's skin hanging on the wall. We stopped to examine the outfit, and some men stopped to look at us. One man said to the doctor:

"If the muscle of a man's arm gets sore when he works, can you cure it?"

"Certainly. Come around here," he replied.

The man stepped around to the other side, the doctor sat on a low stool, the patient squatted on his haunches in front and bared his arm. The doctor felt his pulse, pinched his thumb nail with one hand, while he put another finger on the man's temple, then asked:

"Are you afraid of the needle?"

"No," was the reply.

The doctor reached over and took from a small cushion a needle about an inch and a quarter long, with a blunt to it. Pinching the patient's thumb nail, before one could wink he had run that needle up to the hilt straight into the muscle, and left it sticking there, the patient never wincing.

"Hold on a moment," said the patient, "what are you going to charge for this?"

"Fifty cash." (About three cents.)

"But that is too much. I have it to spare. I come from a distance, and have brought very little road money."

"It is the same price whether you have come five miles or five hundred miles. I could not ask more than is right from a stranger."

Dinner was waiting at home, so we had not time to wait to see how much he really gave for the treatment, and we never heard whether or not the man's muscle ached again after working.

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## EXAMINATIONS JUNE 11th TO 18th

APPLICATIONS AND SYLLABUS OBTAINED FROM REGISTRAR

Examinations in connection with the Toronto College of Music will be held in June, from 11th to 18th, inclusive. Forms of application may be obtained from Registrar, same to be returned not later than May 20th.



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## YOUNG PEOPLE'S Forward Movement for Missions.

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

### Extracts from Missionaries' Letters.

Now let me give you a few notes from our missionary meeting last June. Almost every man present gave from one to three dollars, and the women gave moccasins. One rather aged man said, with a sad look on his face, "I have nothing to give," but as I went on calling the names, I noticed a young man whispering to him. Soon the old man's face began to brighten, when he called out, "I have just been given something—\$1.25." The example thus set was followed by others.

In all we raised \$34.90. Need I say that this service was a real means of

braces. The village council purchased the bolts, plank, and nails, out of the funds collected for fines. Some of the Indian store-keepers and others donated food for the workers, and we were all delighted when after a little over two weeks' work, the wharf was completed. The approach is about fifty yards long, and the wharf itself is 100 feet long by 40 feet wide. The ground is very hard and rocky, so that the piles are not in very deep, but we do not expect this one to fall down, as did the first one. My heart was sick, and I would go right away from the feast, and take my book with me up the hill in the woods back of the village, then I would kneel down and tell God all about my heart, and then I would open the book (I could not read), and say, "Now, Lord, this is your book. I cannot read it. The missionary told me that it tells of your love, and now, Lord, oh, do send a missionary to tell my people what is in the book." And after I had prayed and talked like that, my heart felt better. I did that many days, and I was sure God would hear my

### Announcement of the Toronto Summer School.

The fourth Summer School for the study of the Bible and missions will be held in Victoria College from July 9th to 21st next.

Year by year the school has been growing larger and stronger, and its influence upon the young people of the church increasing. The motto for 1904 very properly is, "Bigger and Better Than Ever." A new feature is being added this year, namely, that of Sunday-school work. This is to be under the leadership of Rev. H. M. Hamill, D.D., Superintendent of Training Work in the Sunday-school Department of the Methodist Episcopal Church South.

The programme is receiving careful attention and will be published just as soon as the details are far enough advanced.

Special attention is being placed upon the Missionary Institute of Methods, an hour each day being devoted to this general subject. A syllabus will be printed outlining the proposed phases of missionary work to be taken up under this department.

The Bible Study will, as in previous years, have the first period in each morning, and will prove one of the strong attractions of the school.

Two missionary study classes will be conducted on "China" and "Japan," under the leadership of Mr. E. W. Wallace, B.A., and Rev. A. P. Addison, B.A., B.D., respectively.

The evening meetings on the lawn under the oaks will be inspirational and educational. The strongest speakers in our Church will be heard at these gatherings, which, in the past, have drawn large crowds who were unable to attend the day sessions.

A splendid exhibit of missionary literature is being prepared and will serve to show the many varied uses of the printing press in the spread of the Gospel.

The registration fee will be \$1.00, which admits to all the privileges and work of the school.

Pastors, Sunday-school workers, Epworth Leaguers and everyone interested in the advancement of the Kingdom of Christ, and the Evangelization of the World in this Generation, are cordially welcome.

Special railway rates will be arranged and announced at a later date. The Executive Committee having charge of the school is composed as follows:

Hon. President, Rev. Prof. J. F. McLaughlin, Victoria College.

President, Mr. N. M. Squire, President Toronto Conference Epworth League.

Vice-President, Mr. Chas. Bonnick, President Toronto Epworth League Union.

Treasurer, Mr. C. R. Bilger, President Toronto East District Epworth League.

Mr. W. G. Watson, President Toronto Central District Epworth League.

Mr. G. H. Wood, Representative of Toronto Conference on General Epworth League Board.

Dr. F. C. Stephenson, Secretary Young People's Forward Movement League.

And Mr. T. H. Keough, President Toronto West District Epworth League, who is Secretary of the school.

The Secretary's address is Wesley Buildings, Toronto, and all communications or inquiries should be addressed to him at that place.

A very helpful series of Leaflets, entitled the "Do Something" series, is being issued from the Mission Rooms. The first is entitled, "What the Pastor Can Do," which is full of valuable hints. The author, who is probably Rev. Dr. Sutherland, believes that the pastor, more than any other, holds the key to the missionary position.



DELEGATES TO THE TORONTO SUMMER SCHOOL OF 1903.

Taking supper on the grounds of Victoria College.

grace to my soul.—S. D. Gaudin, Nelson House, Keewatin.

The following Sunday I was at God's Lake, where I administered the sacrament and baptized three children. The following Monday I married four couples. The last man I married delayed the ceremony until the afternoon, requiring that time to decide which of the two girls he would marry, both having been offered to him. The rejected one was at the wedding, apparently in no way put out because she was set aside.—A. McNeill, Oxford House.

We now have our wharf rebuilt at the new town. The Provincial Government loaned us a steam pile-driver, which had been used at Bella Coola, sixty-five miles away, and two white men were sent to operate it. The Indians turned out very well and gave free labor. It required about 125 hemlock piles, and it was no small task to fell these, get them into the water, and tow them here. There were a good many hewed cedar timbers required, and planking for the top, besides bolts and nails for the timbers, planks and

prayer, and come to the help of my people, and then he laughed aloud and said, "Oh, I am so glad you have come."—R. W. Large, Bella Bella, B.C.

We have another appointment, at Good Fish Lake, where our society erected a fine church, on stone foundation, a year ago last summer. This church was built under the supervision of a Mr. Anderson, having ex-pupils of our Industrial School, Red Deer, who did the bulk of the work. The workmanship of this church is a credit to those who did it.—R. B. Steinhauer, White Fish Lake.

The medical work has proven a most successful agent in overcoming the prejudices of the people and establishing a strong feeling of friendship between us, thus leading to permission to hold services on Sundays in many homes. Now, if we had some one who could take charge of evangelical work in their own language, we could to great advantage follow up what is being gained. But it is impossible for me to thoroughly look after all.—C. H. Lawford, Pakan, Alta.

## Devotional Service

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

### MAY 15.—"THE DISTRICT MEETING AND ANNUAL CONFERENCE."

(See "Our Church," Chaps. 18 and 19.)

It requires some study as well as considerable observation to become familiar with the ecclesiastical machinery of the Methodist Church. We saw a few months ago in our topic study, "How our Church is governed," that the Methodist system begins with the individual member; then comes the local church with its classes and leaders, its official and trustee boards; then comes the district with its chairman, then the Annual Conference, and lastly the controlling body of all, the General Conference. It might be well to refer to the topic study of February 14th in *The Era*. It will give much help in the understanding of the present topic.

#### THE DISTRICT MEETING.

The first day.—The district meeting consists of all the ministers and probationers for the ministry within the bounds of the district; and one lay delegate for each minister or probationer in the active work from each circuit or mission, elected by ballot by the Quarterly Official Board. Every minister goes through the year with the expectation that all his work will pass under review at this annual district meeting, which is held in the month of May. The meeting usually occupies two days. The first day's session is attended by the ministers and probationers only, and the time is taken up chiefly with inquiries into the doctrinal views and personal character of the ministers and probationers. Every member is brought to an annual account as to his character and fitness for the work of the ministry, when the following questions are asked by the chairman concerning each minister and probationer:

1. Is there any objection to his moral and religious character?
2. Is there any objection to his doctrinal views and teachings?
3. Has he duly observed and enforced our discipline?
4. Has he been punctual in attending all his appointments?
5. Has he competent abilities for our itinerant work?

If these questions are all answered satisfactorily, the report is sent on to Conference by the District Secretary, but if any objections are urged, a Committee of Examination is usually appointed. The work of the probationers is then carefully looked into, and their fitness for the ministry examined. It is intended that only those who show by their gifts and graces their suitability for the work of the ministry shall be either received on trial or continued on probation.

"Who are recommended as supernumerary ministers?" is a question always asked at the district meeting. It is a trying ordeal for the man who has labored in the ministry for thirty, or forty, or fifty years when the time comes for him to step out from the ranks of the active workers.

Another question asked at the ministerial session of the district meeting is, "Can any measures be adopted for increasing the efficiency of our ministerial labors and the promotion of the work of God?" Sometimes this leads to a practical discussion which results in plans and principles being suggested of great value.

The second day.—On the second day, the laymen meet with the ministers, and the business affairs of the church are attended to. The chairman of the district presides and a secretary is elected by ballot. The first item of business is the reception of the reports from the various

circuits in the form of schedules. Each pastor is expected to present full and exact statistics of his charge, embracing many items. These statistics are tabulated and with other things, sent on to the Annual Conference for review.

#### THE ANNUAL CONFERENCE.

General Session.—The Annual Conference is an event of considerable interest to both ministers and laymen. For the preachers, who have been laboring in remote places, where they have scarcely seen a brother minister during the whole year, it is an occasion looked forward to with unusual pleasure. The Conference is opened with singing and prayer. God's blessing is invoked on all the proceedings and thanksgiving is rendered for past mercies. The first regular business is the election of the president. There are no nominations and the election takes place by ballot. It is regarded a great honor, indeed, the honor of a life-time to be elected President of Conference. The next business is the election of secretary, which is done by ballot.

Ministerial Session.—As in the district meeting there is a ministerial session on the day previous to the opening of Conference, when the reports from the districts are received and considered. All cases of ministerial standing and character come up before this session. The ministerial session must report to the general session of Conference.

At the Annual Conference all the statistics from the districts are received and tabulated for publication in the minutes. The various standing committees and boards are appointed for the year and the connexional interests are all carefully reviewed first in committee and then by the Conference. The pastoral address, which emanates from the Annual Conference, is intended to bring before the various congregations any matters of special importance.

#### STATIONING COMMITTEE.

Perhaps the part of the Conference business which is generally regarded as of great interest and importance is the stationing of the minister. To appoint two or three hundred men to the same number of circuits so that there will be general satisfaction is no small task. The difficulties of the Stationing Committee in performing this work. Individual circuits and ministers are very likely to think only of their own local interests, but the committee is in duty bound to weigh all claims and consider all interests.

#### PUBLIC MEETINGS.

As far as possible the connexional officers visit the Annual Conferences and report concerning their departments, and each evening there is a public meeting or anniversary when missionary, educational, temperance, Sunday-school and Epworth League matters are discussed. The great occasion of the Conferences is the Friday night meeting, when the probationers who have finished their probation are received into full connection. Several of them relate their religious experience, and call to the ministry, after which their reception is moved and seconded by two of the older ministers who usually deliver appropriate addresses. Then follows a charge from the president, in which reference is made to the responsibility which the young preachers are assuming. The last two days of the Conference are always crowded with business, as the reports of committees are then presented. The last item on the programme is the reading of the statistics and the election of chairman of districts.

#### POINTS FOR THE PRESIDENT.

Two parts of our Methodist system are to be discussed in this topic, the district

meeting and the Annual Conference. Look up the January number of *The Era* where, on page 29, you will find an article on "How Our Church is Governed." The "How Our Church is Governed" might appropriately be read as an introduction to this topic. Then arrange with two members of the League in advance, one to prepare a brief talk or paper on "The District Meeting;" and the other to prepare one on "The Annual Conference." After this has been done, form a school and ask questions, such as "Who are members of the Annual District Meeting? When is it held? What business is done there? How is its chairman appointed? What is the Stationing Committee? How is it composed? How are we sure that the doctrines of the church are properly preached?" etc. Consult text-book, "Our Church," from which much of the foregoing is taken.

### MAY 22.—"HOW THE KINGDOM GROWS"

Mat. 13, 1-9, 24-33; Mark 4, 26-29.

The harvest field is before us. There is the wheat ripe and ready for the reaper. There are the tares always harmful, and now about to be gathered together and burned. The appearance of this harvest scene suggests the conditions which brought it about. There must have been a sower, and seed, and soil—two sowers, two kinds of seed, but one class of soil. Each kind of seed brought forth according to its kind. The two products grew together until the harvest. The good seed produced was preserved, the bad seed brought forth was destroyed.

#### A SCHOOL-ROOM.

The Great Teacher turns this harvest field into a school-room for the instruction of humanity. The field is the world; in other words, the field is the heart of mankind. The one sower with the good seed is the Son of God. The other sower with the bad seed is the evil one. The good seed develops into "The children of the kingdom," the bad seed into "The children of the wicked one." The two preform their life's activities side by side till the close of life. Then the former receive eternal reward; the latter suffer eternal loss. Such is the parable in bold outline.

#### SELECT OR REJECT.

One moral at least the parable, from its very nature, fails to teach, and that is, the capability of the human heart of power of resistance on the part of the field—the heart of humanity. The fatalism which teaches that the soil of the human heart must receive and generate whatever seed is thrown into it is untenable and absurd. Unlike the field, the human heart has power of selection and rejection. It chooses its own seed, it divides its own destiny.

#### THE SPIRE POWER.

With that kind and tender love which should touch and win our hearts, Jesus leaving his Father's bosom descended into our world to procure and to preach salvation—with his own hand to sow, in the furrows that repentance had made, the seeds of eternal life. Christ so loved us that he came himself with the good news, he appeared and with his own hand he sowed the good seed. Who made this earth stand on it a preacher of salvation. No wonder then, that he held his office as a preacher of righteousness, considering who had filled it before him. It was the pleasure Jesus felt in the good news he proclaimed, which so glowed in his countenance and lent such power and pathos and tenderness to his persuasive oratory that his very enemies confessed, "Never man spake like that man."

## OTHER SOWERS, WHO?

Every preacher of the Gospel is a sower of the seed. Every time a minister enters the pulpit to declare the truth, it may be said, "Behold, a sower went forth to sow." Every Christian, every one who has received the seed of the Kingdom of God, has the right and the privilege to sow that good seed. Every Epworth Leaguer should regard it as a solemn obligation to be a sower of the Gospel seed.

## DISCOURAGEMENTS.

There are many discouragements. Yes, that is so. Christ himself seemed to sow to little purpose—a few hundred converts the whole result of his labors; how scant the harvest, how little the joy! What, then, can sustain you, young Christian, or you, matured saint, in your mission of seed-sowing? Faith in God's own Word, and in the promises it contains, that he will with the foolish things of this world so confound the wise, and with the weak things of the world, and with the things that are mighty, that "he who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

## THE SEED.

No figure sets forth, as Guthrie points out, the Word of God more forcibly than that of seed.

(a) There is life in a seed. Dry and dead as it appears, let it be planted, and it rises from the ground with beauty, perfumes the air with fragrance, or enriches the earth with grain. Such life there is in all truth, but especially in Gospel truth. It is incorruptible and immortal seed. It must also be remembered that there is life in bad seed—the seed the evil one sows, and that is what makes it so fatal.

(b) There is force in seed. Buried in the ground, a seed does not remain inert. It forces its way upward, pushing aside the earth that covers it. Dropped by a passing bird into the fissure of a crack, the acorn grows into an oak, and by the putting forth of inherent force it heaves the stony table from its bed, rending the rock in pieces. But God's Word by its divine force, rends hearts in pieces harder than rocks.

(c) There is power of propagation in seed. A single grain of corn would, were it the produce of each season sown again, so spread from field to field, from country to country, from continent to continent, as, in the course of a few years to cover the whole surface of the earth with one wide harvest. If conditions were favorable for the experimenter, in regard to the Gospel, the divine seed, there is not a shore that shall not be sown with it, and not a land but shall yield harvests of glory to God and of souls for heaven.

## THE SOIL.

Seed cannot grow without soil. In the granary it may lie for years and never fructify. Placed in the soil it grows. Soil, too, will cherish seeds of both kinds, good and bad. So with the field of the world in the parable, the universal heart of humanity—that is the soil for moral seed. Truth or error needs soil in which to grow, and the human mind is the place. This soil will nourish any kind of seed, good or bad. Oh, for wisdom to receive the good and reject the bad, as eternal consequences hang upon the issue!

## POINTS FOR THE PRESIDENT.

After a brief introduction to the parable by the President, who should prepare carefully for it, let a number of the Leaguers take part. Let one take "The Divine Sower," another, "Other Sowers," another, "Discouragements," another, "The Seed," another, "The Soil," and another, "The Harvest." By this plan, you will interest six members be-

sides the President. Of course, the subjects should be assigned a week in advance and carefully prepared. About three or four minutes each is quite enough. Select hymns bearing on seed-sowing and harvest. If you wish a few passages of Scripture, here are some:

Ps. 126, 5; Eccl. 11, 6; Isa. 32, 20; Gal. 6, 7; Isa. 55, 10; Ps. 145, 13-21; Ps. 67; Rev. 19, 20; Prov. 4, 18; Dan. 12, 3; Rev. 7, 9, 10; Rev. 22, 5. Be careful to make a careful application of this telling topic.

## MAY 29.—"OUR SUMMER SCHOOLS AND THE FORWARD MOVEMENT FOR MISSIONS."

The last Summer School was held in the city of Toronto in July, 1903. The place of meeting was Victoria College, with its cool halls, airy classrooms, and beautifully shaded grounds. The Summer School is a gathering open to all who are interested in the study of the Bible and missions. The lectures and addresses are given by college professors, missionaries, and specially qualified workers and leaders. It has been said that the Epworth League discovered the right people to develop the Forward Movement for Missions. And the mighty force in these young people for the evangelization of the world. The development and use of this force in our young people demands trained workers qualified to lead. And the opportunity for this training is supplied by the Summer School through the lectures, study classes, practical methods of work, Bible study and addresses, all which combine to make the school of educational value and important to the development of the spiritual life.

## AIM OF THE SUMMER SCHOOL.

The object of the school is to bring all who attend into closer fellowship with Jesus Christ; to give information about the work he has entrusted to us, his disciples; to study the conditions under which Christ's kingdom is growing; to develop and train workers who shall lead and help our young people to prayerfully, systematically and intelligently strengthen and extend the mission work of the church, under the direction of the General Board of Missions.

The aim of the Forward Movement is the extension of God's Kingdom, and this can only be done by prayer, study, giving. The school is held for prayer, study and giving. Those interested assemble at the school, not to talk about "How to study?" but to spend the time in studying our mission fields and methods of work, in increasing their knowledge of the Bible, in gaining a wider view of the world we live in, and in planning to give themselves for the help of others.

## ADVANTAGES OF THE SCHOOL.

These are well set forth by one who attended the Summer School of 1902, as follows:

1. Rest and recreation have been most successfully combined with study and inspiration.

2. The social side of the Summer School life is strong and wholesome. The "esprit de corps" of Christian friendship grows from day to day.

3. Intellectually every session is replete with fresh, crisp, interesting and up-to-date information in all phases of church work.

4. The spiritual side of the Summer School work is, perhaps, the most helpful of all.

## HOW TO PROCEED.

The question may be asked, "How shall we organize the Forward Movement for Missions?" Here are some hints: If you have no Young People's Society

in which to work, begin to pray daily and study missions, as you have opportunity, and lay aside systematically whatever you conclude the majority would have you give and then ask others to join you in this work.

Where there is a Young People's Society, with which you can unite, endeavor to have a Missionary Committee appointed (on which you volunteer to act, as needed), consisting of a convener, a secretary-treasurer and a missionary literature member (or missionary librarian), and one other member for every ten members in the society.

The convener should see that all the members of the committee do their work and plan for a monthly missionary meeting. The great object of all his plans and efforts should be to lift the members of the society, by prayer, study and sacrifice, into fellowship with Jesus Christ in saving the world.

The monthly committee meeting cannot be neglected. The missionary work of the society must be reviewed and plans for the programme of the coming month arranged for the future. Fully three months should be allowed for busy Leaguers to prepare a programme for a missionary meeting (see Missionary Outlook and Epworth Era for subjects for monthly missionary meetings).

The secretary-treasurer of the committee should have a book in which to keep the minutes of the committee meetings; a collector's book (5 cents each), in which to enter all moneys received; a report and remittance book (5 cents each), and a supply of small envelopes, \$1.00 per 1,000, 10 cents per 100. The secretary-treasurer should also have a copy of the roll of the membership of the society.

The missionary librarian has a unique opportunity. If his League is fortunate enough to have a good library, he should see that the books are read. If the society has not a missionary library, his business is to obtain one.

Perhaps the best and most successful work is done by consecrated workers acting on the Missionary Committee as canvassers and collectors. Each one should use pledge cards as helps. There should be a canvassing member for about every ten members of the society. If a busy person has twenty or thirty members to see in a month, it is almost impossible to do it. But if he has ten, to pray for and to speak to, he can soon so interest them that they will pay into the secretary-treasurer their contribution each month. The collectors should teach contributors that systematic giving is an act of worship—an act of thanksgiving to God and of loving helpfulness to man.

The missionary vice-president should write a quarterly letter to the missionary work in the district in supporting, encouraging and cheering him in his lonely field. He may ask any questions about the work which he or the League would like answered, requesting that the answers be given in the quarterly letter to the district, which is published in The Missionary Bulletin.

All moneys collected should be handed to the pastor each quarter (every three months). The pastor will send it to the chairman of the district without delay, who will forward it immediately to the Mission Rooms, Toronto. Promptness in forwarding funds would save a very large sum of interest paid on money which the Missionary Society has to borrow while waiting for our subscriptions. See Missionary Outlook and Christian Guardian for acknowledgment of money received at the Mission Rooms.

All questions, suggestions, news items, etc., regarding the Young People's Forward Movement for Missions should be sent to F. C. Stephenson, M.D., Methodist Mission Rooms, Toronto, Ont. Any questions concerning the movement, no

matter how simple or perplexing, are cheerfully answered as soon as possible.

#### RESULTS.

See how the work has grown and the contributions increased:

1896-97 .....	\$5,126
1897-98 .....	9,427
1898-99 .....	14,520
1899-1900 .....	18,813
1900-01 .....	21,172
1901-02 .....	24,568

So that the Epworth Leagues of Canada have increased their givings from \$5,126 in 1896-97 to \$24,568 in 1901-02, through the Forward Movement for Missions. There are now fully forty missionaries supported by our Epworth Leagues on the foreign field.

#### POINTS FOR THE PRESIDENT.

Take this night for the study of the Forward Movement for Missions. If your League has not yet begun the work, start at once, if possible. The Lord's work should be done in the best possible way, and the plans in connection with this movement are excellent, experience and results have proven them so.

#### JUNE 5.—"CHRIST'S PLACE AND POWER IN NATURE"

Matt. 8: 23-27; John 1: 1-5; Col. 1: 16-17.

Christ is the embodiment of the Christian religion. Nay, more, he is the embodiment of all power. With what ease he calms the storm, controls the winds, heals the sick, raises the dead! It is no trouble to him. At his disposal are all the forces of nature. The world which he created is subject unto him, but yet with the gentleness of mother-love, he visits the penitent heart, and brings the sinner to his mother's lap. That sleep may have a symbolical meaning for us. Though Christ is present, the storm comes, and he is sleeping through it, he delays his help that he may try our faith and quicken our prayers. He sleeps, but he never oversleeps, and there are no too-lates with him.

#### ASLEEP IN THE STORM.

Christ's calm slumber is contrasted with the hurly-burly of the tempest and the fear of the crew. It was the sleep of physical exhaustion after a hard day's work. It is a sign of his true manhood, of his toil up to the very edge of his strength. It is also a sign of his calm conscience and pure heart. Jonah slept through the storm because his conscience was stupefied; but Christ as a tired child laying his head on his mother's lap. That sleep may have a symbolical meaning for us. Though Christ is present, the storm comes, and he is sleeping through it, he delays his help that he may try our faith and quicken our prayers. He sleeps, but he never oversleeps, and there are no too-lates with him.

#### THE CRY OF FEAR.

The broken abruptness of their appeal reveals the urgency of the case in the experienced eyes of these fishermen. "Save us," is the language of faith; "we perish," is that of fear. That strange blinding of opposites is often repeated by us. A faith which does not wholly suppress fear may still be most real; and the highest faith has over the consciousness that unless Christ help, and that speedily, we perish.

#### THE GENTLE REMONSTRANCE.

There is something very majestic in the tranquillity of our Lord's awakening, continues Maclaren, and, if we follow Matthew's order, in his addressing himself, first to the disciples' weakness and letting the storm rage on. It can do no harm, and, for the present, may blow as it listeth, while he gives the trembling

disciples a lesson. Observe how lovingly our Lord meets an imperfect faith. He has no rebuke for their rude awakening. He does not find fault with them for being "fearful," but for being so fearful," as to let their fear cover their faith just as the waves were doing the boat. He shows them and us the reason for overweighing fear as being the deficiency in our faith. And he casts all into the form of a question, thus soothing rebuke, and calming their terrors by the appeal of their common sense. Fear is irrational if we can exercise faith.

#### CALMING THE STORM.

Christ yields to the cry of an imperfect faith, and so strengthens it. He does not quench the dimly burning wick, but tends it and feeds it with oil—by his inward gifts and by his answers to prayer—until it burns up clear and smokeless, a faith without fear. As he lays asleep he showed the weakness of manhood; but he awoke to manifest the power of intellect and divinity. So it is always in his life, where, side by side with the signs of humiliation and participation in man's weakness, we ever have tokens of his divinity breaking through the veil. All this is a symbol of our individual lives, as well as of the history of the church.

#### CHRIST IN CREATION.

We are not wont to think and speak of Christ's first advent, meaning thereby his appearing as the incarnate Son, and of his second advent in reference to his coming again to "make all things new." But it must never be forgotten that there was what might be called the original and prior advent of the divine Word in creation. "All things were made by him;" "By him God made the worlds," Heb. 1: 2; "In him were all things created," Col. 1: 16.

He is the centre into which the creative energy poured in all its fullness by the eternal Father. "There is but one God, the Father, in whom are all things," But Christ is the expression of the divine thought, and thus of the divine wisdom. He is the Son in full accord with the divine will; and as the manifestation of that will, working by love, "He made the worlds." Thus "there is to us one Lord Jesus Christ by whom are all things, and we by him, 1 Cor. 8: 6. All created things, therefore, exist in and through him. "But he himself draws everything from the Father, and refers everything to the Father." Thus has been manifested to created intelligences the glory of God. We see and know and adore his power and wisdom and love, his essential glory, in those works which are his works done by and through the eternal Son, in whom his divine fullness dwells.

#### POINTS FOR THE PRESIDENT.

First, study the narrative—the dramatic narrative—and get the situation before the members of the League. Then follow with the principles involved as to "Christ's place and power in nature." The foregoing article has five distinct paragraphs on this plan. You may interest five members of your League by giving them a paragraph to develop for this evening. Impress the great lesson that Christ is Lord of Nature.

#### JUNE 12.—"THE NATURE, NEED AND POWER OF FAITH."

Mark 5: 21-43.

We should be thankful that our Saviour explains faith to his followers, not in the abstract, but in the concrete. He does not give us a metaphysical exposition of the doctrine, but a practical illustration from actual life.

#### SALVATION THROUGH CHRIST.

In our topic Scripture we have the description of a woman who had been an invalid for twelve years. She had sought the best medical advice, done her utmost to obtain a cure, had spent all that she had in her endeavor to find relief. But it had done no good. Here is the lesson, salvation is through Christ, not in human endeavors. Men try to heal themselves of their sins by their own devices. They go to human advisers in their sense of need. One tells the sin-sick man, as Burns was told, to drive away his melancholy by gay company; another sneers at the idea of sin; another tells him to read some interesting books, and he will soon get over it. Others hope by a pretty good sort of life, as they say, to come out right. Now in opposition to all this, nothing is more plainly taught in Scripture than that salvation must be through Christ.

#### SALVATION THROUGH EFFORT.

There is danger of swinging from the error just considered to the opposite extreme and doing nothing. Some men persist in waiting for religious influences instead of coming to Christ without delay. It was not so with this woman. She kept saying, "If I touch but his garments, I shall be made whole." She showed determination and perseverance. No one will tell to-day who comes to Christ in such a spirit. "Him that cometh to me I will in no wise cast out." God gives us something to do in obtaining salvation. We must at least reach out our hand for it and accept it. We must show such a desire for it as to seek it. God does not treat men as puppets, to move only as he pulls the strings. He wants God-like men, men to be holy as he is holy, and this can be only as each man in the sovereignty of his own free-will decides for himself, whether or not he will accept of the truth that God could not, as man is made, force salvation on us against our will. Salvation would be impossible without an acceptance on our part. It would not be salvation, but punishment, to be forced into heaven if we did not wish it or enjoy it.

#### SALVATION THROUGH FAITH.

Salvation is through faith in Christ and not by mere contact with him. Many are at church from Sunday to Sunday listening to the truths taught by the Saviour, without any personal interest in them or purpose to apply them. They cannot receive salvation in such a frame of mind. They must put forth the hand and touch him. Contact is not enough. There was a spring in California where many came and drank. All admired its clear water and sought it to turn to stop their thirst. But one who knelt there with the rest saw what the others did not, recognized a vein of glittering gold lying beneath the water, put in his hand, and made his fortune. The difference between the multitudes in Christian lands, who do not accept Christ and those who do, is similar. The one fails to take Christ to themselves, though perhaps gathering around him in admiration. The others see his infinite worth and eagerly appropriate the treasure offered them.

#### SALVATION NOT BY WORKS.

Salvation is by simple faith and not by elaborate works. We trust Jesus. The mode of expressing our trust is of little significance. There was a certain Young People's Society which had a warm discussion as to whether in their meetings the voting should be done by word of mouth or by a show of hands. It was a question of absolute insignificance. The things of importance were, that they should have a definite mind on the sub-

jects considered, should make up their minds aright, and then should express their wills clearly. So it is in regard to faith in Christ. It is of the utmost importance that we commit ourselves to Christ, but how that committal shall express itself is a matter of comparative indifference. We are like a party under guidance through a country infested with a dangerous foe. Such a party is bound to follow its guide implicitly. It is its only hope. We must trust ourselves implicitly to the guidance of Christ. We must leave what he wants us to do and do it. He alone knows that is best for us to do. He alone can guide us through the many dangers of life so that we shall come out safely at the last.

#### NOTHING MYSTICAL.

Salvation is through divine love and not by mystical performance. The woman touched the border of Christ's garment—that white fringe attached to the blue ribbon which bound his robe. She went to Christ in much the same way as many, two centuries ago, went to King Charles of England to be healed of the King's evil by his touch. But Christ called the woman out of the crowd and forced her to acknowledge her dependence upon him, partly to teach her and us that he was personally concerned in her healing. It was not something with which his will had nothing to do. It was a result brought about by his knowledge of her need, and by her faith in him. She must see that Christ's aid was his free gift and not to be secretly taken from him; that he knew her desire and freely and lovingly gave her help. It was no heathen incantation, but the power of Christ that wrought the cure.

#### SALVATION THROUGH CONFESSION.

It was a sore trial, continues Foster, for the poor woman to be called to make an acknowledgment of Christ before that critical company. Why, then, was this confession required of her?

1. It was for the good of others. It is important that the world know that we are saved by Christ. We should be willing to confess our Lord who has done such great things for us, for in so doing others may be attracted to the Saviour. To find the way of escape ourselves, and not to be willing to tell others of the way when we have found it, is most ungenerous and certainly un-Christian conduct.

2. But public confession of Christ is required, not only for the good of others, but for our own quite as much. How much this woman would have lost, had not Christ obliged her to confess him! She needed this to be confirmed in her assurance of permanent healing. She needed spiritual blessing as well as physical aid. She needed to take a stand publicly on Christ's side for the sake of developing her character. She was thus brought nearer to her Lord. A like public confession Christ requires of all his followers. "Whosoever, therefore, shall confess me before men I will confess before my Father, which is in heaven."

#### POINTS FOR THE PRESIDENT.

There are six points about faith in this topic. They are clear set forth in the foregoing. You might use the black-board to make things plain as follows:

Through Christ  
Through Effort.  
SALVATION Through Faith.  
Not by Works.  
Through Confession.

#### IS THIS YOUR EXPERIENCE?

Have the members present point out where these five things are referred to in the narrative.

## Sunday School

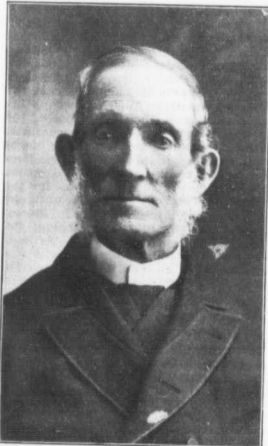
### The Quarterly Review.

The Methodist Sunday-school at Acton makes a big occasion of The Quarterly Review, printing a very attractive programme in colors for the service. The lessons were taken up in four sections by the pastor and teachers, who were limited to six minutes each. "A pictorial review of golden texts" was conducted by the superintendent, and a number of solos and choruses rendered.

The review Sundays in all our schools might be made much more interesting by a little effort on the part of the officers and teachers.

### A Sunday-school Veteran.

The visitor to the Zion Tabernacle Methodist Church, Hamilton, on Sunday morning, will notice a pleasant-faced gentleman sitting on the outside of a pew, well to the front. If he were not there, scores of people would ask: "What is the matter with Mr. McCartney?" for



MR. CHARLES MCCARTNEY.

his seat is scarcely ever vacant. He is an equally regular attendant at the Sunday-school, in which he is greatly interested, and for which he works most enthusiastically. He also renders his pastor valuable assistance in visiting the sick, although he is eighty-eight years of age. Mr. McCartney is a beautiful illustration of a bright, mellow, benignant old age.

### The Secretary's Report.

A correspondent asks for suggestion regarding the secretary's report at the Sunday-school session, how to make it interesting, etc. There is very little to be said in reply more than that: the report should be both comprehensive and concise. It should state the number of teachers, officers, scholars present, with a comparison of the attendance on the similar Sunday one year ago. Other interesting items that are given in many schools, and of which record should be kept by the secretary are: "Offering," "church attendance," "Scripture memorized," "Bibles brought from home," etc. It would encourage scholars to listen

more attentively to the report if the superintendent would frequently call for some items of the report to be repeated by some of the classes.

The chief fault of Sunday-school secretaries is that they do not speak up so that the report can be heard by more than about half the school. The report should be given in a clear, loud voice, and in a deliberate way.

### The Anniversary Entertainment

Miss Amy Doty, of London, is doing a unique work in conducting Sunday-school anniversary entertainments. In many places there are now among the Sunday-school teachers and officers who have any special talent in arranging the programme for a children's entertainment, and those who have the ability are very often too busy to give the time to the work of preparation. For a very modest consideration Miss Doty undertakes the entire responsibility of training the little folks in their recitations, dialogues, exercises, and also conducts the singing. She has recently had charge of anniversaries in Chatham, Tilsonburg, Dundas, Orangeville, etc. The people in these towns have been greatly delighted with her work.

### Absentees.

The Methodist Sunday-school at Brandon, Man., believes in promptly looking after absentee scholars. The following card is sent to those who fail to be present, and results in greatly quickening attendance:

#### BRANDON METHODIST SUNDAY-SCHOOL.

To.....  
We have missed you from our class. Both class and teacher need your presence and help. Will you come next Sunday? If sick or absent from the city kindly notify me.  
.....Teacher  
Date.....

### Their Incentive.

The number is not few who work in the Sunday-school from love of the Master and from love of souls. This incentive spurs to the highest work. It leads to a thorough preparation of the lesson. It leads to a thorough preparation of the heart. It will not suffer one to be satisfied with fruitless efforts. It keeps before one all the while the question, "How can I win my unconverted scholars for Christ?" and "How can I train those who are converted into noble manhood and service for Christ?" It is upon such teachers that the church and Sunday-school depend for the bringing in of a new and better generation. They are doing much for the kingdom of God with the young. They are not only blessing, but being blessed. May their incentive, dear teacher be yours!—The Pilgrim Teacher.

### A Four-in-hand Team.

Rev. Dr. Shaufler says that four things are necessary to make a Sunday-school successful: Well equipped teachers, a co-operating superintendent, a pastor of the right sort, and parents of the right sort. If all were interdependent, all pulling together, the best quality of work might be expected.

## Junior Department

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

### Keep Hoeing and Praying.

"Faith without works is dead,"  
 Said Farmer Jones, in a whining tone,  
 To his good old neighbor Gray,  
 "I've worn my knees through to the  
 bone,  
 But it ain't no use to pray.

"I've prayed to the Lord a thousand  
 times  
 For to make that 'ere corn grow;  
 And why your'n beats it so and climbs  
 I'd give a deal to know."

Said Farmer Gray to his neighbor Jones,  
 In his easy, quiet way:  
 "When prayers get mixed with lazy  
 bones,  
 They don't make farmin' pay.

"Your weeds, I notice, are good an' tall,  
 In spite of all your prayers;  
 You may pray for corn till the heavens  
 fall  
 If you don't dig up the tares.

"I mix my prayers with a little toil  
 Along in every row;  
 An' I work this mixture into the soil  
 Quite vigorous with a hoe.

"So, while I'm praying, I use my hoe  
 And do my level best  
 To keep down the weeds along each  
 row,  
 An' the Lord he does the rest.

"It's well for to pray, both night an'  
 morn,  
 As every farmer knows,  
 But the place to pray for thrifty corn  
 Is right between the rows.

"You must use your hands while pray-  
 ing, though,  
 If an answer you would get,  
 For prayer-worn knees, an' a rusty hoe,  
 Never raised a big crop yet.

"An' so I believe, my good old friend,  
 If you mean to win the day,  
 From ploughing clean to the harvest's  
 end,  
 You must hoe as well as pray."  
 —The Lutheran World.

### Memory Facts in Life of Christ.

#### HOME STUDIES.

For Nos. 1 to 35 see April ERA.

36. Tenth miracle—Centurion's servant. Lu. 7. 1-10.
37. Tenth miracle—Raising the widow's son. Lu. 7. 11-17.
38. John the Baptist's last message to Christ. Lu. 7. 18-35.
39. The alabaster box. Jesus anointed. Lu. 7. 36-50.
40. The sin against the Holy Ghost. Lu. 11. 14-35.
41. Christ's true kindred. Lu. 8. 19-21.
42. Parables by the sea. Lu. 8. 4-18.
43. Eleventh miracle—Stilling the tempest. Lu. 8. 22-25.
44. Twelfth miracle—The Gaderene Demoniaes. Lu. 8. 26-39.
45. Thirteenth miracle—The poor sick woman. Lu. 8. 41-56.

46. Fourteenth miracle—Raising Jairus' daughter. Lu. 8. 41-48.

If you have learned, in order, all the memory facts in previous Eras, add these to your list. Write them out in order, by number, from memory and mail to Mr. Bartlett. State your name, age, and P.O. address. Your lists will all be corrected and returned to you in due time.

### Weekly Topics.

May 15th.—"The Epworth League and Temperance." Esther 4. 14.

The story of Esther may be thus briefly told. Esther was a beautiful Jewish maiden, an orphan, brought up by her cousin Mordecai, who held an office in the palace of the King of Persia, at Shushan. When Vashti had been dismissed from being queen, all the fairest virgins were gathered together, and from among them Esther was chosen to be queen. The king did not know of her race or parentage; and so when the cruel Haman asked for it, the king gave him authority and power to "kill all the Jews and to take possession of their property. The Queen Esther heard of this wicked decree and was sad because of it. The means she took to save her people and the success that followed, are all told in the Book of Esther. As she was the saviour of her people from cruel death, she became forever especially honored among the Jews. If the story of Esther is clearly known, it will be easy to use it to represent the Topic of to-day, e.g. as the decree of Haman, so that of the modern Liquor Traffic, has gone forth. It means loss of property and life to thousands. . . . Read Esther 3. 9. Does it not sound like the proposal of the liquor traffic of to-day, to pay for the privilege of doing its deadly work, by enriching the king's treasury? Haman proposed to pay into the coffers of the king a large sum of money. So does the Liquor Traffic. About \$7,000,000 a year is given in revenue to Canada for what is not really as of old, "to destroy, to kill, and to cause to perish," all its poor deluded victims? Many people say that the business "pays." How can we count the losses? When we begin to think of the awful ravages of strong drink, we are unable to count the cost. (Read Esther 8. 6-17.) Was it any wonder that the queen could not "endure to see the evil?" Can we look on and not care? Yet, notwithstanding the cruel power of the common foe, we may stay its hand and redeem our people. Then (as in Esther 8. 16-17) there will be "gladness and joy, and honor." There was only one way to prevent Haman's cruelty. That was by the king's command, "Thou shalt not." Prohibition means this to the Liquor Haman. Only by a royal decree (Act of Parliament, we would say to-day) can the evil be made unlawful. How can the Epworth League help? (1) By every member becoming a pledged Teetotaler. (2) By educating other boys and girls to hate strong drink in every form. (3) By banding together to work for prohibition. (4) By seeking to get as many votes as possible for every Act that is intended to lessen or destroy the evils of the drink traffic. There is but little hope of a total prohibitory law unless the young men voters combine to break the deplorable partizanship of the majority of their elders. In view of this, let the Junior League Superintendent teach every growing boy, the righteous necessity of not only praying, but of voting "for God and home, and native land." "For God and home, and native land." Every League, Sunday-school, and Young People's Society in Canada, should be a school for the education of coming voters in the sacred responsibility of the ballot.

May 22.—"Our King." 1 Tim. 2. 1, 2; 1 Pet. 2. 17; Ps. 21. 1; Prov. 20. 28; 24. 21.

### GOD SAVE THE KING.

Father of men, whose sovereign might  
 Controls all worlds, who bowest down  
 To earth's regard from heaven's height,  
 Give with Thine hand anew the crown.

Grant Thou the gifts that rule,—the  
 powers  
 Of spirit that are panoply;  
 High faith that benediction showers,—  
 Strength equal to all agony,—

Large thought, that slumbers like the sea  
 With depths that bare when great winds  
 blow;  
 The speech made wise by sympathy,—  
 The will that sees yet stoops to know;—

'Fulness of life, proportioned days;—  
 The crown of deeds, the harvest lands  
 Of righteousness where plenty waxes,  
 And one sole law of peace commands.

O Thou whose are the Kingdoms, break  
 The curse of evil; through our tears  
 and struggles, for Thy Son's dear sake,  
 Lead onward to the perfect years.  
 —W. Stevens, in Sunday at Home.

On May 24th, 1819, at Old Kensington Palace, Queen Victoria was born. On the 19th of June, 1837, William IV. died, and she became Great Britain's Queen. Her coronation took place at Westminster Abbey on June 28th, 1838. On February 10th, 1840 the Queen was married to Prince Albert, who died on December 14th, 1861. Our reigning King, Edward VII., was the second child of Queen Victoria, and was born November 9th, 1841. "The twenty-fourth of May" for over sixty years, "kept" as the Queen's birthday, is so closely associated with the memories of our sovereign that it is still observed as "the King's birthday." Even our Juniors can recall the sadness of the opening weeks of January, 1900, when the Queen lay dying, and the general mourning over her death. Then followed the accession of her son, our present King, of whom we are all proud, and for whom we all pray.

### "GOD SAVE THE KING."

Some of the principal dates connected with the King should be firmly fixed in the minds of our youth. See, therefore, their knowing at least the few given above. The doctrine of our Scripture texts is that we should honor the King, and pray for him, and that his throne may be established in truth and righteousness, and his reign be characterized by mercy and peace, as well as temporal prosperity and world-wide power. Let our Juniors learn that God is supreme, that His favor is essential to national blessing, that, as of old, our earthly king and all his subjects must seek God and obey His laws, if we would be truly great. True greatness is not found in worldly position or great political power alone. When the King's heart is filled with love to God and obedience to Him as the One Universal and Eternal Sovereign, the nation may rejoice. Good kings have not always reigned. There have been ungodly rulers and under them unrighteousness has increased. We may well be thankful for a good (godly) king, and should pray not only that God may save his life for many years; but that he may rule with the fear of the Lord before his eyes continually, and that the nation may ever remember that "righteousness exalteth a nation, but sin is a disgrace to any people."

May 29—"Church Extension." Isa. 54. 2-4.

Make clear what is meant by "Church." It practically means Christianity. When we speak of "the church" we mean the whole Christian system, not merely Methodist or any other organization that is at best only a very small part of the whole body of Christian people, who accept and endeavor to live the teachings of Jesus Christ. When we study about "church extension" we mean that the whole world may become Christian, or that the Gospel of our Lord Jesus Christ may be preached everywhere throughout the whole world. Do not let the conquest in this Topic. Do not let the Juniors for one moment entertain the idea that it is doubtful if the Christian religion is to be universal. It will surely be so. The mission of our Lord was to "the world." His apostles were sent to "all nations." And the work is to go on and on until "the kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." Note that the commands of our text are imperative and commanding, and not merely suggestive. "Enlarge," "stretch forth," "spare not," "lengthen," "strengthen," are all emphatic words in verse 2. They mean progress, growth, expansion. Surely the present "Forward Movement" is in harmony with the spirit here called forth. Do we sufficiently realize that our missionary work is all helping bring about the world-wide dominion of Jesus Christ? Then let us not be half-hearted in our part.

Note, too, that the speedy evangelization of the world can only be effected by the united labors of all Christ's people. A few cannot do it. Think of our own China mission. A population of about ten millions and only a score of missionaries all told. "What are you doing among so many?" Twice as many people as in all Canada, and only as many preachers as are in one of our small cities. "Truly the harvest is plenteous, but the laborers are few." What is needed? First, a more intelligent knowledge of the facts of missions by our youth. Every Junior should know about missionary principles in general, and Methodist missionary facts in particular. Hence, every Junior League should seek to educate the boys and girls in this great question. . . . Then will follow earnest prayer and a true sustained interest in the practical details of missionary efforts.

June 5—"The beauty of the Lord." Psalm 27. 4.

" . . . to behold the beauty of the Lord, and to enquire in His Temple." This Topic presents a good opportunity for teaching our Juniors the true spirit of church attendance. How many of the members of your Sunday-school regularly attend the Sunday morning preaching service? One of the most deplorable facts we know of in church life is the absence of the children from public worship. Make it not voluntary, but imperative on all your young children to attend church. If their parents are careless about it, let your League take it up and press home the duty. Who is the beauty of the Lord? It really means purity, holiness, truth. "O worship the Lord in the beauty of holiness." Sin is ugly. All its fruits are hideous. There is nothing attractive about sin as seen by God. Because Satan hides its deformity and covers it with a show of attractiveness, many are deceived by it, and think it beautiful. Such beauty is at best artificial and vain. Only the true abides. God sees all and knows all. Snow is used as an emblem of purity and of beauty. "White as snow" is a Scriptural prayer and prayer. This is the first great lesson for us all. In God's sight nothing is

beautiful that is unreal, untrue, unholy, unclean. "The beauty of the Lord" is spiritual, and when Moses prayed (Ex. 90) his wonderful prayer and said, "Let the beauty of the Lord our God be upon us," he really asked that the people might be made to resemble or reflect God in their characters and lives. Every time we attend church services, every time we go to Sunday-school, every League meeting we enjoy, every Bible lesson we learn, every hymn we sing, every prayer we offer, should show us more and more the beauty of the Lord. "Open thou mine eyes" is a fitting prayer.

A little child, as the result of early sickness, became blind. She grew up in darkness, but the doctors hoped that when she grew strong, an operation might restore her sight. Meanwhile, her mother did all her loving care could suggest to teach her little girl about God, and nature, and her fellow beings. After a time the operation was performed, and little by little the light was gradually let in to the little sufferer. When first she saw for herself the beauty of the summer sky and flowery fields, she sat with a sob to her mother: "Oh, mamma, why didn't you tell me it was so beautiful." Her mother had tried to make it plain; but until the little girl could see for herself she never knew the beauty there was all about her. So we need our eyes to be opened that we may "behold the beauty of the Lord."

It is an old proverb which says that "there are none so blind as those who won't see." When children refuse God or disobey His Word they are blinding their eyes, and cannot see Him. By obedience we will become truly beautiful in our hearts, because our motives are pure and our acts right in God's sight. Seek this real beauty.

June 12—"Little Light Bearers." Ps. 43. 3.

THE WORD A LAMP.

When the shadows of evening fall, people look around for some kind of light. Torch—tallow dip—Rochester lamp. So man needs some kind of spiritual light. Life is night-time or twilight. Heaven is continual day. Many pitfalls and traps are set by the evil one. The Bible is this light. This volume bound in morocco doesn't look much like a lamp, does it? It has no wick or place for oil, and yet it is a light of more than electric brilliance.

Observe certain facts about lamps and Bibles:

1. "A Wise Person will first of all get a Good Lamp." We do not imagine a lamp into existence—we go to the store and select a good one—one that is safe, strong, convenient. Describe different lamps and Bibles. Be sure you have a Bible-lamp of your own, one that is strongly made, easily handled, pleasant to the eyes. Is there any excuse for not having one of these heavenly lamps? No. They can be bought very cheaply, or had for free asking if you cannot buy one.

2. "A Lamp to be of Service must be Gotten out for Use." Hidden lamps or Bibles are of no more use than lumps of brass. Some people put their Bibles under a bushel, or in a dark closet. I once saw some colored people if they had a Bible in the house. They said: "O, yes, we have," and then it would take ten minutes to find it.

3. "If a Lamp is to Light One's Path, it must be carried about in the Hand." A stationary lamp will not do for a traveler on a rough or dangerous path. So the Christian believer should have a Bible-lamp which he can carry about in his hand and in his heart. Should it be a dark lantern? Show how some may use a text to excuse wrong-doing and forget all about that text!

4. "A Lamp is of No Use Unless

Lighted." If no match has been touched to the wick, the lamp is a useless and ridiculous burden. To many people the Bible seems a dark, strange book—a veil, not a vision. The Holy Spirit touches the dark types and they glow with a beautiful meaning; the soul looks beneath the surface and the book becomes transparent; the sacred lamp shines through and through itself and upon life's pathway.

5. "A Lamp must be Skillfully Used to give the Best Light." Picture out various ways of using the Bible. How may it be a lamp of full power, well filled with the wisdom of heavenly wisdom, well trimmed by careful study, and rubbed bright by constant use? By repentance for sin, and faith in our Lord Jesus Christ.

A Story of a Rose.

Jean Blewett in The Toronto News of April 9th, tells the following beautiful story:

"There was a pretty incident in connection with the Easter services in one of our churches last Sunday morning. From the pulpit to the altar rail was a wealth of flowers, a garden of pure white. There were callas and Easter lilies, fragrant bunches of lily of the valley and a wall of white marguerites set against the palms. Taller and, yes, sweeter than the others stood a rose-tree, and rising from its shiny greenness one big rose, drooping a little from the weight of its velvet leaves. It was a beautiful thing that rose.

The church was crowded, but it was with two people only we have to do. One was a little girl of four, sweet and good; the other an old man, harsh, homely and unhappy. The usher had showed him into one of the side seats near the pulpit, and from this vantage post he scowled at minister and choir and congregation in turn. When the child was not looking at the rose she was looking at the man. Perhaps she noticed the shabbiness of his clothes and wondered what he did in such a "fashionable" place of worship, but I doubt it. What she saw was the frown on the forehead and the bitterness in the eye.

During prayer he sat erect. He had no petitions to make, was unused to making them. The child felt sorry. "I'm old and lonely and wicked," said the man's face, and the child understood vaguely the sermon was beautiful, she did not know what it all meant, but it was beautiful—she took the opportunity. Yet it did not make the old man's eyes glisten as it did the eyes of her grandfather, sitting close beside her. What was wrong? Perhaps he had not noticed the flowers. Her pity grew and she grew. The blue eyes reflected the old man's face. How sad he looked. "Grandpa," she leaned over to whisper, "will you please open the little blade of your knife and lend it to me?"

As the choir stood up to sing the closing hymn she watched to the altar rail, grasped the stem of the big rose in one chubby hand, cut it, carried it straight to the shabby man on the side seat.

"Don't feel homesick, man," she said in a shrill whisper, giving him the rose, and a smile like a sunbeam. "Here's one of God's posies for you."

O, blessed baby, with the warm blue eyes, the dimples, the curls, and, best of all, the loving heart! What sermon, nor prayer, nor hymn had not done that touch of yours accomplished. The hardness melted, the bitterness faded. During the closing prayer no head was lower bent than his, and when he lifted it again a tear lay like a drop of dew in the fragment heart of "God's posy."

### Story of Dr. Chalmers.

Dr. Chalmers came home one evening on horseback, and as he could not find the man who look charge of the horse, nor the key of the stable, he led the horse into the garden and left it on one of the walks. When his sister, who had been from home, returned and learned that the horse had been left in the garden she cried, "The flowers and vegetable beds will be destroyed," to which the doctor answered that he had left the animal on the garden walk, and it was too sagacious to injure the garden products. To settle the point the brother and sister adjourned to the garden, and found ruthless devastation. "Well," said the doctor, "I could not have imagined that horses were such senseless animals."

### Making the Best of Troubles

The average dictionary defines an optimist as one who believes that all things are for the best. One day a man wielding a hammer struck his thumb instead of the nail he had intended to hit, and a friend, happening along a while after, said, "That is too bad!" "No, it isn't; it's a fortunate happening," said the man. "It has taught me the value of that thumb as I never knew it before. There are just two hundred and fifty-seven things I have tried to do without that thumb, and found it impossible. Will you please open my pen-knife for me? Thank you! That makes the two hundred and fifty-eight." That man was an optimist. A man fell out of a window on the sixteenth story of a building, and as he shot by each window on his way down, he called out, "All right so far!" He was not borrowing trouble. He was an optimist. Mrs. Wiggs, of the Cabbage Patch, said, "Never open your umbrella until it begins to rain." She, like the man just mentioned, did not believe in anticipating evil.

### Other People's Good Times.

"There's lots of good times in the world," said one who had grown weary of his neighbor's continual complaining. "If you haven't any of your own, why don't you enjoy yourself just standin' round and watchin' other folks'?"

Heartily enjoying other people's good times is a sign of a healthy and generous nature always; but to enjoy watching them when he has none of his own, to enter into them without envy or bitterness is a more rare and beautiful thing. But it is a possible thing, and it works its own swift and great reward, for no one can bring sympathetic eyes and heart to the brightness and cheer about him, and not be brightened and cheered by it himself. "The hardest day has its glimpses of beauty in cloud and sky, its golden sunset to be looked at, or strain of music to be heard somewhere; and always there are sweet faces and happy laughter of children on the street," said one whose days were crowded with care. "I've learned to notice such things as they pass, and take in every bit of gladness that comes in my way; it brightens the dull hours wonderfully." There are always good times somewhere about us, and the honest effort to rejoice in another's joy makes it always in great measure our own.—Forward.

The new minister said to one of the stewards: "I discover that Brother Bob Skinner is very liberal in his views of theology." "Yes," remarked the steward, "the brother is much more liberal in his views than in his contributions."

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