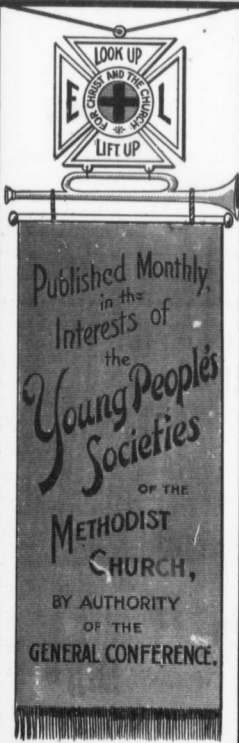


THE CANADIAN EPWORTH ERA

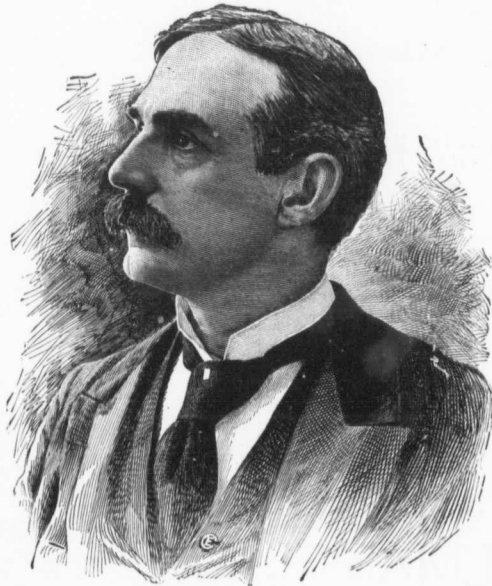
Vol. 1.

TORONTO, MARCH, 1899.

No. 3.



Published Monthly
in the
Interests of
the
**Young Peoples
Societies**
OF THE
**METHODIST
CHURCH,**
BY AUTHORITY
OF THE
GENERAL CONFERENCE.



REV. F. E. CLARK, D.D.
FOUNDER OF THE CHRISTIAN ENDEAVOR SOCIETY.

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THE BREAD WAS TO BLAME.
 Frederick Locker-Lampson tells in *My Confidences* of an old sea captain who, when he had retired from active services, lived alone under the faithful care of an old servant named John. The captain was very methodical, and John provided him every morning with a penny roll for breakfast. What he ate one day was, as to kind and quantity, what he wished to eat the next.
 One morning the breakfast bell rang, and when John appeared his master groaned and said in an agitated voice: "John, I'm very ill, go for Dr. Dobson. This is probably the beginning of my last illness."
 "Oh, no, sir," said John, "I hope not. What is it, sir? What does it feel like?"
 "I've entirely lost my appetite," said the captain. "It never happened before. I can't get through my penny roll."
 "Bless you, sir, is that all?" cried John, relieved. "Why, when the baker came this morning all the penny rolls were gone, sir, so I gave you a tuppenny one!"
NOT HIS DAY FOR BEING WHIPPED.
 Little Johnny was eight years' old, therefore he could look back to several Christmas holidays with a lively remembrance of what they were like, and what had taken place on these festive occasions.
 One of Johnny's ideas (not original with Johnny by any means, as many a parent can testify), was that it is a boy's mission to make as much noise as possible in the world, and, in spite of frequent admonishing and more or less frequent whippings, he perseveringly carried out the idea on all occasions except when he was asleep.
 Johnny was fulfilling his mission with more vigor and enthusiasm than usual on Christmas morning, but nobody paid any attention to him except his aunt Jane, who was visiting Johnny's parents during the holidays, and she finally grew tired of the noise, and said:
 "Johnny, it is very naughty to keep up such a din and racket all the time; if you don't stop it I shall have to speak to your mother about it."
 "Huh! 'Wot good'll that do!" scornfully demanded Johnny.
 "Why, she will whip you if you don't stop," threatened the young man's aunt.
 "Guess not!" retorted Johnny with an air of triumph. "Christmas ain't my day for gettin' whipped. I ailers git whipped the day before Chris'mas and the day after, but I never do on Chris'mas."—"From the 'Editor's Drawer,' in *Harper's Magazine*.

THE ASTOUNDING ADVERBS.
 One evening a gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as "deliciously sad." He had ridden up town in a car with a noted wit, whom he described as "horribly entertaining," and, to cap the climax, he spoke of the butter that had been set before him at a country hotel as "divinely rancid."
 The young people stared, and the oldest daughter said: "Why, papa, I should think that you were out of your head."
 "Not in the least, my dear," he said pleasantly, "I'm merely trying to follow the fashion. I worked out 'divinely rancid' with a good deal of labor. It seems to me rather more effective than 'awfully sweet.' I mean to keep up with the rest of you hereafter. And now," he continued, "let me help you to a piece of this exquisitely tough beef."
 Adverbs, he says, are not so fashionable as they were in his family.—*Boston Post*.

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The Canadian Epworth Era.

Vol. I.

TORONTO, MARCH, 1899.

No. 3.

THE OLD HYMNS.

BY FRANK STANTON.

There's lots o' music in 'em—the hymns of long ago,
An' when some grey-haired brother sings the ones I used to know
I sorter want to take a hand!—I think o' days gone by:
"On Jordan's stormy banks I stand and cast a wishful eye!"

There's lots o' music in 'em—those dear, sweet hymns of old—
With visions bright of lands of light, and shining streets of gold;
And I hear 'em ringing—singing, where Mem'ry, dreaming, stands,
"From Greenland's icy mountains to India's coral strands."

They seem to sing forever, of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetin's rise
Till "I can read my title clear to mansions in the skies,"

We never needed singin' books in them old days—we knew
The words—the tunes of every one the dear old hymn-book through!
We didn't have no trumpets then—no organs built for show:
We only sang to praise the Lord "from whom all blessings flow."

An' so I love the old hymns, and when my time shall come—
Before the light has left me, and my singing lips are dumb,
If I can only hear 'em then, I'll pass without a sigh
"To Canaan's fair and happy land, where my possessions lie!"

✕

The Class-meeting.—The *Methodist Times* thinks that "there is no simpler, or more urgently needed method of increasing church membership than to give a new, empty class-book to every young man and every young woman who may probably prove a born leader. Let these zealous young people go into the congregation and into the world outside, and recruit their own members."

✕

A Severe Sentence.—Professor Lombroso's daughter Paola has been sentenced in the criminal court of Turin to twenty-two days' imprisonment and a fine of sixty-two lire. Her crime was publishing an article in a socialistic paper, in which she described the misery she herself had seen among the poor people, and declared that the social system which made such evil conditions should be changed. This is trying to apply the methods of the Middle Ages to the nine-

teenth century with a vengeance. It will not, however, check the wheels of social progress.

✕

A Working Pastor.—Rev. Dr. Hillis, of Chicago, goes to Beecher's Church, Brooklyn. His "church" in Chicago had no Sunday School, no prayer-meeting, and no religious work. The congregation had nothing to do but to listen to a sermon on Sunday morning, and sing three hymns. This was one reason why Dr. Hillis desired a change. He loves the Sunday School, is successful as a prayer-meeting leader, and knows how to do personal work. Plymouth Church wants just such a man.

✕

Be Definite in Your Meetings.—It was a wise leader who said to the League at a recent service when the time for testimonies had arrived: "Be definite, Leaguers; let us talk on the lines I have indicated, so that all present may carry away from our meeting a clear and well-defined idea of the evening's subject." We lose much wandering about over various fields in the way of our talks. Let us try to have some central thought in every service from which we may expect some definite good to come.

✕

The Time to Save.—In a recent address in New York, Joseph H. Choate said: "It has been said that a man, if he is ever going to save anything, must begin before he is thirty, even if he lays up only a little at a time. It is equally certain that if a man is ever going to extend a helping hand to charity he must begin about the same age. But when he does not begin right the habit of closeness grows with his age, and he gets worse and worse as he grows older. That's the reason why you find so many curmudgeons in New York."

✕

The Disarmament Proposal.—William T. Stead, the irrepressible English author and journalist, has been interviewing the Czar of Russia anent the latter's disarmament proposition. Mr. Stead assures the world that the Czar is wholly sincere in his desire for peace and the reduction of great military establishments, but that he fears the other nations will not consent. The Russian ruler is represented as taking a very gloomy view of the situation, saying: "I see nothing before any nation but a terrible heritage of revolutionary anarchy." In commenting on this, the *Michigan Christian Advocate* says: "The crushing burdens and the threatening possibilities of the armed-tooth policy of the great European nations are not exaggerated by the Czar, and the desirability of universal peace and harmony cannot be over-estimated. But the world would have a good deal more confidence in the Czar's sincerity if

Russia would set the pace a little bit—for instance, by ceasing her greedy advances in China, and abating the bitter religious persecution against her own best citizens. Put the jewel of consistency in your crown, Czar Nicholas."

✕

Work it Out with Nature.—The *Popular Science Monthly* thus deals with "Christian Science": "To argue against it on scientific grounds would be almost too ridiculous. When people make a denial of the laws of matter the basis of their creed, we can only leave them to work it out with Nature. They will find that, like all the world, they are subject to the law of gravitation and to the laws of chemistry and physics. If one of them happens to be run over by a railway train the usual results will follow; and so of a multitude of conceivable accidents. A Christian Scientist who 'blows out the gas' will be asphyxiated just like anybody else; and if he walks off the wharf into the water he will require rescue or resuscitation just as if he were a plain 'Christian' or a plain 'scientist.' Like Shylock, he is 'fed with the same food, hurt with the same weapons, subject to the same diseases' as the rest of the community; and little by little the eternal course of things will chastise his extravagant fancies into reasonable accord with facts."

✕

Raise the Standard.—Rev. Dr. Clark, President of the United Society of Christian Endeavor, sent "a birthday message" to Christian Endeavorers for the eighteenth anniversary of the Society. It is a stirring appeal which the young people of all the churches should read and heed. He says: "Nearly fifteen years ago, in the early days of the movement, when there were scarcely a thousand societies in all the world, I sent them a message which they were kind enough to take up and reprint in many languages and repeat in many forms. It was this: 'Raise the standard.' Let me repeat that message once more, for in all these years I have not changed my mind on the matter, and my message in 1899 is the same as in 1884. The last dozen years have been years of peculiar temptation to young people. The standards of many churches in regard to worldly amusements have been lowered. Many practices which a dozen years ago would have been utterly condemned, are to-day admitted in some Christian circles. The strain put upon many young Christians by this conformity to the world all around them has been almost unbearable, and some, alas! have yielded to it. Look this matter of worldliness squarely in the face. Decide what you ought to do as a young Christian. Do not be laughed or browbeaten out of your convictions. Lift up your banner and stand to your colors."

DR. FRANCIS E. CLARK.

A Character Sketch.

BY REV. W. W. ANDREWS, M.A.

IT is not easy to describe this modest, lovable man, for he possesses none of those eccentricities which add picturesque to a character. There are no points on which a writer can hang his adjectives. Yet this well-rounded character, living in the blaze of his fame, has not attained his present position as the leader of a great movement in the church without possessing some of the attributes of greatness. He is not a great speaker, nor a great writer or thinker, though he carries himself well in all these lines of effort, but his character exhibits a set of safe and useful qualities which make a great combination, and constitute him the typical man to be the exponent of a great idea, to be the safe guide of a great mass of enthusiasts, and to embody in his

churches, who are engaged in somewhat similar lines of work, and is to regard itself as the servant of the interests of the denominations as parts of the Church of Christ. Dr. Clark has seen that on no other working principles can Christian Endeavor be a safe movement for the churches. As another example of a wisdom which has never entertained the desire to make the Boston office the guiding centre for a world-wide movement, may be noted the formation as soon as possible of a United Society of Christian Endeavor for Great Britain, another for China, and another for Australia, each having its own board of trustees wholly independent of the Board in America. It has taken a long time for these principles to become thoroughly understood and appreciated, and when for this reason misinterpretations, unjust criticisms and hostile action have been brought to the attention of the Board of Trustees, all who have watched Dr.

Another quality is his interest in individuals, and the ready sympathetic regard he gives to all. It has never occurred to him to develop a machine. He seeks to help people. This quality makes itself felt not only in private conversation and correspondence, but also through his addresses and annual messages, and has touched the hearts of tens of thousands, and the cognomen, "Father Endeavor Clark," expresses their answering love.

During the last few years there has been a deepening earnestness in his addresses and familiar letters. The conviction possesses him that what the young people need now more than all else is a deepening of the spiritual life. He has grown fond of Meyer's phrase, "We must practise the presence of God," and consequently the comradeship of the Quiet Hour is being fostered as one of the internal movements of Christian Endeavor. More impressive to him, and



CALVARY.—By MUNKACSY.

own convictions the thoughts and hopes of thousands.

The most prominent of his intellectual qualities is a fine common sense, which clearly distinguishes between the essential and the non-essential, and enables him to adapt himself readily to new circumstances. His great organizing power is only a special form of this quality. This facile adaptability and saneness of judgment are enhanced by the spiritual qualities which accompany them.

His common sense has shown itself in the formulation of the principles for which from the beginning Christian Endeavor has stood, namely, that the right of pastors and other denominational authorities to control their own young people must not be encroached upon; that Christian Endeavor is to be a movement more than a society, an influence rather than an organization, and that as far as it is organized it is merely to provide for actual fellowship among the young people of the evangelical

Clark in debate will bear witness to the fact that his voice has always been for charity and for patience. The final result has always justified his position.

This calmness of judgment may be partly natural, but it certainly has been in part a result of his humility and faith. A score of years has not yet passed since into the soil in Portland, Maine, his hand dropped a seed which has become a tree whose branches fill the earth, and so unexpected has been this development, so far beyond human power or calculation, that the human leader has felt an awe which has hushed all boastfulness in the presence of the greater Leader whose guidance in this movement he, above all others, has felt. No self-gratulation, no self-assertion, no jealousy as to his position has ever shaped itself into expression. This quality seems to be growing with every year. He is serene in his faith that God is in the movement, and that its human leaders need not be too jealous for Christian Endeavor.

more hopeful than the sight of the upturned faces of a great convention, is the thought of hundreds of thousands of young people keeping the "morning watch" in solitary communion with God. Therefore this character sketch may close with Dr. Clark's solution of all the dangers and doubtful questions besetting the young life of the churches, "Raise the Standard, Raise the Standard."

May the still small voice of a holier life spread through all the hosts of our Canadian young people, and the standard be kept high in our ranks. Only then can we be safe and strong.

Sackville, N.B.

You may examine a drop of water with a microscope and make some very interesting discoveries; but the process will not quench your thirst. So you may analyze the Bible word by word and learn many wonderful things; but it will not satisfy the hunger of your soul. You must learn how to appropriate the Word.—*Bible Reader.*

ESSENTIALS OF CHRISTIAN ENDEAVOR.

BY W. T. ELLIS.

THE first essential is the pledge—the full pledge that binds us to church loyalty, as well as to daily prayer and Bible reading and participation in the weekly Endeavor meeting. This is the chief distinguishing characteristic of the movement. It is not an easy pledge; in truth, it is a very hard pledge. To sign it in sincerity and to fulfill it with fidelity insures a transformed life. A more binding or comprehensive covenant can scarcely be imagined. It touches all of life. To keep the pledge is to become of a certainty a reverent, faithful, consecrated disciple of Jesus Christ.

We have no right to make light of the pledge. Look-out committees do wrong when they minimize its importance in dealing with applicants for membership. The full force, significance and solemnity of its strong phases should be felt by every young person who appends his name to this vow.

Next to the pledge, the system of committees is most characteristic of Christian Endeavor. Look-out, prayer-meeting, and social committees are to be found in every true society. They represent the idea of service by the young people. Christian Endeavor is not organized merely for instruction; it does more than tell young people to serve Christ. It sets them to doing it. Every endeavorer should be a member of some committee that he may secure training in the practice of Christian work. The committees represent work for the church, work for one another, work for the Society, and work for souls. Through their medium young disciples become skilled in planning and executing tasks for the Master. The number of committees in a society should be as great as the work to be done requires, but superfluous committees are always a drawback.

A weekly prayer-meeting, with participation by every member, is still another essential of Christian Endeavor. This is a religious organization. Its chief aims are spiritual. It is not a social endeavor society, or a debating club, or a literary society, or a mutual improvement society. These ends it may accomplish incidentally, but before all else its aims are spiritual. The emphasis is not upon "Endeavor," but upon "Christian." The formation of the first society was a proposition that things unseen and eternal are attractive and natural for young men and young women. To the world it said that young people do not want entertainment so much as they want work, purpose and responsibility. Moreover, it was a declaration that genu-

ine religion is a proper and most important part of every full young life, and that a young man or a young woman is not his or her best self until Jesus Christ has been accepted as Saviour and Master.

One feature of Christian Endeavor that critics declared would produce prig and hypocrites was the monthly conference or experience meeting, wherein the members are expected to offer some personal testimony or word of reedification. This monthly meeting is one of the peculiarities of Christian Endeavor, and one of its essentials. It has not fostered an unnatural type of religion, but where it has been kept from becoming a mechanical thing it has helped, inestimably, to produce a rich, faithful,

Art," commencing with "Diana or Christ," followed by "The Last Supper," "The Shadow of the Cross," etc. Mr. Salton is particularly well qualified to deal with subjects of this kind, having been an art teacher in the old land, and having given special attention to art studies for a number of years. His method is to have the picture which he has chosen as his topic, printed on a small card which is given to every member of the congregation. With the picture in the hands of the people, he proceeds to point out the leading features of the painting, and then deals with the practical lessons to be learned from it. After the service is over, it is almost impossible to find one of the picture cards in the pews, for the people have carried them home. In most cases they are carefully preserved and talked about, and thus the sermon is preached over many times and indelibly impressed.

The picture for a recent Sunday evening was "Calvary," by the Hungarian artist Munkacsy, which we reproduce in this paper. Mr. Salton pointed out that this was a picture of contrasts; the loving group around the Saviour's cross contrasting strongly with the adjoining cross surrounded by no mourning ones. The devotion of Christ's friends and the hate of His enemies are also strikingly portrayed. The painting was a picture of life to him who sees the loving kindness of a loving Father's heart and bows before it, but death to him who turns from it and strives after worldly things.

Of course these sermons have been criticised. Some have spoken of them as "art entertainments," while others think that Mr. Salton ought to "preach the Gospel." Those who hear him regularly say that he does preach the Gospel in the most powerful manner. Nearly all the pictures represent some scene in the life of Christ, and afford the opportunity of presenting the Gospel story in a striking way. Is it not strange that, whenever any new method is introduced, there is always somebody ready to declare that "it is not the Gospel"? Is it not also peculiar, that preachers, for so many years, have been hammering away at people's ears, and utterly neglecting to get the truth through "eye-gate"? During recent times we have begun to recognize the fact that appeals to the heart through the eye are even more impressive than when addressed to the ear, and when both eye and ear are enlisted the perfection of attention is secured.

The probabilities are, that in the twentieth century sermon, picture illustrations will be so common that no preacher who uses them will be in danger of being charged with neglecting to preach the Gospel.



REV. G. F. SALTON, PH.D.
PASTOR CENTENARY CHURCH, HAMILTON

and consecrated life in the young Christian.

THE PICTURE SERMON.

WE have all heard of "sermons in stones," and illustrations from "running brooks." Nature is one great mirror of God's benevolence, wisdom and skill, and we cannot study it without being drawn nearer to the Creator. While it may be true, as we settled long ago in the debating society, that the works of nature are more wonderful than the works of man, may there not also be much for us to learn from the inviting field of art? Rev. G. F. Salton, pastor of the Centenary Church, Hamilton, takes this view, and for some time has been putting it into practice. During a number of Sunday evenings he has been preaching sermons on "Masterpieces of

HOW I WON A CONGREGATION.

BY REV. E. RYERSON YOUNG, JR., B.A.

TO the glories of Muskoka, where the woodman's axe is heard, and where the adventurous settlers are pushing their little clearings, I was sent.

My mission, I found, consisted of six appointments, widely scattered. The ones nearer civilization were fairly well sustained, but those that I used the preacher many pains to reach were not so well supported; one especially was neglected by the people. The preacher might almost suffer martyrdom to get to their doors with the Bread of Life; they cared not, nor did they want anything to do with the man. This inconsiderate treatment on the part of the settlers was due to a prejudice that had been diligently spread amongst them that all the preachers were after their money. The absurdity of such a prejudice might have been at once apparent if the people had only thought a moment; for they, themselves, seldom saw a dollar bill, much less a five, in a year.

The services at this out appointment were held in the school-house every other Sabbath morning. The Mission Board had asked the people here to contribute eight dollars yearly to their preacher's salary. This sum to many of them seemed a fortune, and therefore an outrageous amount to be extorted from them.

My predecessor had diligently attended to his duty towards this appointment for a few months. One of the men passed a hat at each service to the few who attended. After a careful count, the contents of the hat were handed over to the preacher. These amounts totalled up to exactly ninety-nine cents.

"I'll chip in another, and make it the even dollar," said the generous steward, who took up the collections.

In this condition my predecessor left that mission appointment to me, and in a private letter he used some strange backward phrases that had better not be repeated.

To that place I was to go the first Sabbath after my arrival.

The day was delightful, and I set off in good spirits. I followed the bush road as indicated; then I entered a denser part of the forest, where I had to get off my horse and walk, as the branches were so low. I had to jump my horse over a number of fallen logs. Then I came to a rail fence with a clearing on the other side. We call it a "clearing," but that word is to be understood as meaning merely the cutting down of trees and the taking out of some of the stumps. Stones are not counted, as their extraction and removal come under the separate term of "stoning the land."

In the centre of this clearing was a little potato patch, which was directly in my path. My approach was announced by several dogs, and the almost immediate appearance of a dapper little woman, with a waist and petticoat of—well, if it could not boast the proud distinction of Joseph's coat in having many colors, it had many patches. Yet, withal, she wore no rags, and was far neater than many women who live in more pretentious places.

She bustled out to me, shouting to

beware of her potato patch. I tried to calm her fears, saying that my horse was dainty-footed, and that there was lots of room between the potato patch and the fence. She was exceedingly observant, however, and watched my horse with the diligence of a policeman.

It only took a few minutes, and the bars on the opposite side were reached. In this time she found out that I was the new missionary who was expected from the city.

The woman quickly lowered the bars for me, and I led my horse over. On the other side I made efforts to be gallant, and to replace the bars; but she said that she would do it, and that it was not a preacher's work. However, I insisted, and succeeded in replacing one of the poles, which the unsophisticated call "bars."

"The bars" up, I touched my hat to the woman, and was about to spring upon my horse and pursue my way, when the woman's face appeared smiling over

blazes he had experimented with; but "backwoods blazes" he knew not.

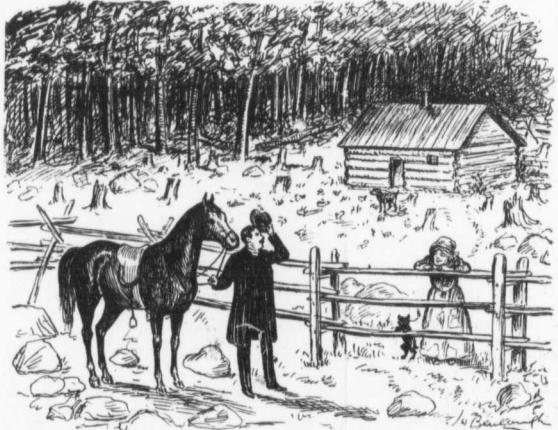
"No," I said; and it costs a newly-fledged grad something to confess his ignorance—of anything. "I do not know what 'blazes' you mean."

"Why, what'll ye do if ye get lost?"

"Why," I said, somewhat amused at the idea, and the woman's evident delight at the prospect of what she was positive would happen—"why, I suppose I shall get lost, that is all."

"Then the bears'll get ye, then what'll ye do; then what'll ye do!" And she almost clapped her hands in glee over my sorry plight and bruin's easy victory.

"Why," I drolled, "I suppose then I shall have to submit." I wanted to press on as time was flying, and I again asked for directions; but she had some more interesting information about wolves and such things to give me, besides that about the mystifying "blazes" and the pugacious bears, ere she ended up with:



"The woman's face appeared, smiling over the bars."

(Drawn especially for this paper by J. W. Doughty.)

the bars, with arms on the top rail, and face on her hands. She was inclined to talk. I did not wish to be discourteous, and wanted to push on to my service; but I also needed some fresh directions, as the way was very tortuous, and, to any but the skilled in woodcraft, misleading.

To my question about the way, she replied with another question:

"So you come from the city, did ye?"

"Yes," I replied, "I did."

"You must find it very hot up here, don't ye?"

"Oh, no," I again replied, "it is delightfully cool here in the shade of the trees, and by the lakes and rivers. It is the city that is scorching in this July sun. Is this the path I take to the school house?"

"Why, don't you know the blazes?"

"The blazes!" I thought, "what can she mean? Is this a Muskoka oath? Backwoods are noted for that kind of speech." Alas for the ignorance of the city-bred boy, even with a university degree! Red blazes he knew; blue

"Keep the bush path nearest the lake, and you'll get there all right."

"Won't you come up to service?" I asked.

"Me!" and she laughed at the idea. "I don't s'port no parson; but I'll tell the old man you've come. Perhaps he'll go."

I touched my hat, sprang on my horse, and rode away.

At service there were a few men, women and quite a number of children out to see "what the new preacher was like." Great accounts of him had been spread because he was from the city, and was a college man with letters at the end of his name.

The attendance, even with such inducements, was not what it should have been, and I determined to see what diligent pastoral visiting could do to help the people to an appreciative sense of the privileges that were brought to their doors.

In this work I had penetrated and surveyed quite a large region of territory.

I even began to master some of the arts of woodcraft so as to be able to read some of the "blazes," which are marks upon the trees, indicating bush paths; but I also got lost several times, and I met a bear. As this denizen of the forest seemed to be as much afraid of me as I of him, we came to a quick and mutual agreement to avoid any *causes belli*.

I had ridden one day to a place which I thought must be near the "end of things." After I had paid a visit to the family and was about to leave, my host-ess asked:

"Didn't you know that Mrs. Smith's boy was sick?"

"Who is Mrs. Smith?" I asked in reply. "I never heard of a Mrs. Smith here; and how could I know of her sick boy?"

"Well, she lives about two miles in the bush, and her little boy, Freddy, is nearly dead. He's been sick dear knows how long."

"Let us go and see her. I suppose you know the way?"

"Oh, yes, I know the way, and I'll go with you," was her reply.

She gave a few instructions to her eldest daughter, donned a shawl and hat, and we took the bush trail for Mrs. Smith's. There was no road through the forest, and so I had to leave my horse behind.

After a long tramp through the bush, we came to the isolated settler's home. I was introduced into the one-roomed little log-house. It was about twelve by twenty, containing two beds in one end, a bureau, a stove, a drop-leaf table in the other, with little or no space to turn in the middle.

In a moment I was at the side of the little sufferer. He was a fine little boy about five years old. His head was twisted to one side by a growth on his neck; and he moaned in his agony. The mother told me that he had had nothing to eat but milk for two weeks. The boy was in a sorry plight. I asked leave to have the bandages removed, and the dirty poultices washed away so that I might see what was the matter. Though not trained in medicine, it did not take me long to see that the poor little chap was suffering from blind boils, and they needed lancing at once.

"Why don't you have a doctor?" I asked.

"A doctor," said the poor mother, with a sigh, "we've no money."

"Doctors charge a dollar a mile to come out here," explained my guide, "and it's twenty miles."

"Twenty dollars a trip!" I thought; and then at the remembrance of the roads, I involuntarily added, "Well, it is worth it, if they ever get it."

"Well, then," I again asked, "why don't you take him to the doctor?"

"We've no way to take him," pleaded the mother,

"No horse, not even an ox had they. How they lived, and worked the place, I do not know."

"Can you not get a friend to take him in for you?"

"But I cannot get him out to the nearest neighbor's. Then none of them have any rig to take the likes o' him in."

"Well," I said, as I again carefully examined the boy, "it is a desperate shame to see the little fellow suffering. I know what is the matter, I think; and I'll tell you what I will do. I never did anything like it before; but the boils want lancing, and if you will take all responsibility, I shall do my best for him."

"Oh," said the mother, "I am sure you will do it all right."

I told her not to be too confident, and then asked her to get some warm water and old cloths ready. I took out my jack-knife, sharpened the little blade on my boot, and then bared the boy for the operation.

The boil on the neck frightened me, for the veins and arteries were pressed out prominently, and spread in a thick network over the sore. To lance this would be exceedingly risky. But farther down, on the chest, was another boil, apparently an overflow of the one on the neck. This, like the one on the neck, was as hard as a rock, but it showed no blood vessels. I reasoned that to lance this one might be enough, and the one on the neck, might be eased, if not worked away through it.

I lanced the one on the breast, and let out the putrid pus. My calculations proved correct, for the hardness of the one on the neck yielded, and by gentle pressure, gave way, and the little fellow was able to straighten his head. Then he began to cry. I knew then that he was relieved. To hear the boy cry was a great advance upon his pitiful moaning.

I told his mother to get him a bowl of bread and milk. I stayed a few minutes longer, and ere I left I saw him peacefully enjoying his bread and milk. I told Mrs. Smith to keep Freddy clean, that I would send him some medicine to cleanse his blood, and he would soon be around again.

I was exceedingly anxious to know whether I had done the right thing. So upon my return home I wrote to my old trusted physician in the city. His reply was prompt with words of commendation, and with a prescription which I had made up by the village chemist, at the cost of one dollar. This I took out to Freddy, making my "patient" another visit.

I found him doing finely, and clamoring to be out. I advised great caution, as he was weak and tender after his long confinement, and would be very susceptible to catching cold.

The medicine acted like a charm, and in a very short time Freddy was out playing with his brothers and sisters, and, as far as looks were concerned, was the cleanest and healthiest of the lot.

But the transformation in Freddy was as nothing when compared to the change in the treatment I received at the hands of the people. I was now a man of reputation; for it was noised abroad that I had cured Freddy Smith, that I was not after money, because I had bought and paid for a bottle of medicine for him, that I had paid him two visits, and with this item in my inventory of good deeds, the people always added significantly, "and you know a doctor's fee is twenty dollars and extra for medicine."

"Why," they said, "he has done it all,

and never even said a word about money. What does it mean?"

The next time preaching service was held at the school-house, the place was packed. Even the good woman, who told me of bears and wolves, and blazes, left her potato patch to come and hear the man who had cured Freddy Smith, and whom she called "the gentleman."

The thing almost overwhelmed me, for the people thought I had healed Freddy because I was a "B.A.," and because I was a "B.A." I could do anything, and knew everything worth knowing. So they came to me with all their ills and difficulties, and I was consulted on matters as different as a toothache and a dispute about improperly surveyed land.

After this I not only had the pleasure of having good-sized, attentive audiences at the Sunday services, but the deeper satisfaction of seeing many rough hearts mellowed, despairing hopes revived, and sad lives sweetened by the truths of the Gospel.

When my year was up, and I was called by the church authorities to another place, I had many a token of affection that filled my heart with thanksgiving that I had the grace to "condescend to men of low estate." The people acted as though burdened with a sense of penitence at the thought of misjudging a good friend; and also as if they felt themselves under a great debt of obligation to a benefactor. They also seemed to feel their inability to make any attempt towards securing an adequate reward, and so they avoided anything but personal expressions of affection.

However, ere I left the village on the train, a couple of the women of that out appointment came down (walked in, I believe) to bid me farewell. There was a shyness in their actions and a light in their eyes, that I had never seen before. As I was saying my final farewell, ere I boarded the train, one of them handed me an envelope. There was no time to examine it, only to thank them heartily, and to swing on the train.

Inside the car I examined my envelope. My name was badly written, so was the letter, but its words deeply touched my heart, for the letter said:

"Dear Friend, we love you because you loved us. We want to thank you, but we can't. There is twenty-two dollars and 41 cents in here. Will you please accept from us. We hope you will have as much pleasure in spending it as we have in giving it. All the neighbors join us and send their wishes that God will go with you and bless you."

Is it any wonder that my head went down, and my heart was strangely warmed; for who can tell what perseverance, economy and love were exercised to make up that amount in that lonely, poverty-stricken place.

THE soul must exercise in order to grow. Stagnation is as dangerous to growth as starvation or suffocation. The Lord has purposed that our spiritual life should grow strong by exercise. Doing God's will is as essential to growth as feeding on God's word or seeking God's face in prayer.—*Rev. Isaac W. Gosman.*

RELIGIOUS SELF-INDULGENCE.

BY REV. HUGH PRICE HUGHES.

EVEN religious services and devotional exercises are not ends in themselves, but means to an end, and that great end is the Christianization of the entire human race in this world, and as soon as possible. Our Lord on two memorable occasions in His human life sternly rebuked the most subtle form of ecclesiastical selfishness—religious self-indulgence. He restored the demoniac of Gadara, and when the insane manmion of the Gadarenes drove Christ from their shore, the restored demoniac vehemently "be-sought him that he might be with him;" but Christ "suffered him not, but saith unto him, Go to thy house and to thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee" (Mark v. 19). Thus emphatically are we taught that to act as the saving salt of human society is better even than to hear Christ preach and to accompany Christ from place to place. The other incident was the Transfiguration. How promptly and decisively did Christ reject the idea of building a tabernacle there so as to hold devout intercourse with the greatest of the sainted dead, be wrapped in unearthly glory, and listen evermore to the Voice of God. Why, because there was a demonised boy in the valley below, and His great business here was not to revel in the sympathy of Moses and Elijah, not to dwell in rapture upon the tender accents of the Eternal Father, but to "go about doing good."

Some of the best-intentioned Christians are too apt to go to Keswick and Southport and other Holiness Conventions, while the hard and urgent work of human life is being neglected. Are we not also in danger of unduly considering our own tastes, and preferences and prejudices in the arrangements of the sanctuary, the service and the pulpit? Yes. Oh! how self-assertive and self-indulgent we often make our religion! This new year is a new opportunity. But for what? For mixing with our fellow-men, for elevating every sphere of life, for attacking every evil.

I will tell you the kind of Christian whom the devil and his servants are never tired of praising and flattering: The Christian who shuts himself up in his secret chamber or his church, who neglects his social, municipal and imperial duties, whose great object is to avoid controversy and publicity, who carefully buries his salt in the earth, who wraps his conscience in a napkin, who hides his light under a bushel, who spends all his time in prayer and devout meditation and Bible study and sacramental services. Woe to you, if all men speak well of you! Woe to you, if you are not engaged in ceaseless warfare with the devil and his servants! To all those who are slumbering and sleeping in self-centred and self-absorbed religionism come the sudden, startling words of Christ, "Arise, let us go hence." The world is perishing of ignorance and sin and misery. Our place is no longer here—in the Upper Room, but in the slum, in the market, in the Council Chamber, in the Houses of Parliament, in the

street, in all the highways and byways of life. We must carry the war into the enemy's country. We must proclaim the Gospel to all men everywhere, until every knee bows to Christ and every tongue confesses Him Lord of all.

CONDITIONS OF SUCCESS IN CHRISTIAN WORK.

BY MRS. J. M. FAIRCLOTH.

WHAT do I need most to succeed in Christian work?

A heart with Christ enthroned is the first requisite. He must hold the first place! The enthroning of Christ in the heart means strength and beauty of life and character. The imperative need of every Christian worker is a life that is transparent, beautiful, and radiant with Christlikeness. Our efforts to do good are lost upon men, unless they see in the background, and clearly too, the light of a beautiful life.

Christ enthroned opens the way to highest success. "I can do all things through Christ which strengtheneth me," is Paul's triumphant song, and one which our lips will soon learn to sing if we love Christ supremely.

A well furnished mind is needful! Minds stored with useful knowledge, with the power to impart bright, loving, helpful thoughts, are needed among our young people.

"Will you give a thought to our meeting to-night?" was asked of a lady Leaguer? Smiling, she answered, "I haven't any thoughts to give. I only wish I had."

Many have a like experience. What is the remedy? Prayer and Bible study. "Be much alone with God if you would do much for men." The result will be a mind enriched with purest, noblest, highest thoughts. Nowhere can we learn as at the feet of the heavenly Teacher the things we need to know to succeed in Christian work. Next to the Bible, read and study good books. So will the thoughts of the good and great become our own.

Unlimited faith in God is the absolute need of every Christian worker. Faith in God inspires with true courage, and makes the Christian worker strong and brave to do and dare, and ready, if need be, to stand alone for God and Truth and Right.

"Faith lends its realizing light,
The clouds disperse, the shadows fly,"

and our lives are filled with heavenly sunshine, and God's service becomes a very joy.

How pleasant it is from a worldly standpoint to labor for those we love and trust. So with the trustful Christian worker "Love lightens labor," and at the closing of day amid the deepening shadows we hear him singing,

"One more day's work for Jesus,
How sweet the work has been."

This is the outcome of happy faith in God. A pure heart, a beautiful mind, implicit trust, and a life all-radiant with Christ's love, we deem to be the supreme qualifications of a Christian worker. A life thus endowed can, will, and must be a success.

East Toronto, Ont.

THE ENDEAVOR BIRTHRIGHT.

BY REV. F. E. CLARK, D.D.

THE Jewish birthright was the double portion of property that descended to the eldest son. The Endeavor birthright is a double portion of service and fellowship. The first Christian Endeavor society was begun for the sake of infusing a new spirit of devotion and heroism into the young people who composed it, and, because it succeeded in this to a good degree, more than 60,000 other societies like it have been formed. That first society appealed to the heroic. It demanded hard service. It expected hard things. Therefore, it did not fail. This is the meaning of the pledge. In it we promise to do difficult things for Christ—nothing less than whatever He would like to have us do.

This is the fundamental idea of the different committees. They are formed for the sake of doing more work than would otherwise be done—of performing a double portion of service.

The consecration meeting suggests a review of the past, and an eager forward look of determined devotion for larger service during the next month. Every true society of Christian Endeavor says to all its members as the aged Paul wrote to the young Timothy, "Endure hardness as a good soldier of Jesus Christ."

Another portion of the Endeavor's inheritance is the birthright of fellowship—a double portion of fellowship. More union and co-operation with other Christians than young disciples ever knew before has come to them through Christian Endeavor. This is a treasure to be prized and guarded. While young people are loyal to their own churches, and that is one of the cardinal principles of Christian Endeavor, they cannot have too much love for others who love the same Lord.

This, then, is the birthright message that I would send to Christian Endeavorers. Guard well your birthright of loyal service, loving fellowship, and be not counted with Esau, "that profane person," who, for a morsel of meat, sold his birthright and has been held up to the execration of succeeding generations. And this leads me to say that another portion of our birthright, and perhaps the most important part, is loyalty to our own Church. "I will support my own Church," says our pledge. No Endeavorer is worthy of the name that ignores or makes light of this part of it, and I am glad to know that the almost universal testimony is that Christian Endeavor makes not only strong moral fibre, but loving, loyal hearts that say of their own Church:

"I love thy kingdom, Lord,
The house of thine abode,
The church my dear Redeemer bought
With his own precious blood."

Boston, Mass.

A MAN who was in the habit of investing in lottery tickets was asked if he had ever realized anything by his ventures. "Yes," he replied, "I have realized that I am an idiot."

ON THE ROAD.

"THE FOREST CITY."

IF the visitor to London desires to know why the designation, "The Forest City," has been applied to it, let him climb to some height where a good view can be obtained, and he will see beneath him what appears to be an extensive park, with cosy residences nestling among the trees in every direction. There is nothing crowded about London. Its streets are wide, wider than in any city I have ever visited, and are invariably lined with beautiful maples, chestnuts and beeches, which add much to appearance and comfort during the summer season.

London is remarkable for its homes.



FIRST METHODIST CHURCH, LONDON.

There is almost a complete absence of terraces, as the people live for the most part in detached houses, many of which have beautiful grounds about them. For pretty homes of unique and attractive design, the "Forest City" is probably not equalled by any city on the continent. The citizens must be prosperous, as there are evidences of comfort, and even luxury, on every hand. One does not need to look far for the sources of this prosperity, as London is surrounded on every side by the finest agricultural country in Canada, and it is the market town for an immense number of well-to-do farmers. There is certainly no market in Canada equal to that of London on a Saturday.

It is, however, principally about the churches that I wish to write at present. There is probably no city in the world where Methodism has such a strong hold as in London. We have eleven churches for a population of 40,000, and several of them are unusually capacious. The fire which destroyed the two leading Methodist churches a couple of years ago was looked upon as "disastrous," but it

was really a blessing, as it resulted in the erection of two magnificent buildings which can scarcely be surpassed in any city in Canada. The old "Queen's Avenue Church" is now known as "The First Methodist Church," and is located on Dufferin Avenue, opposite the park. The building has been modelled to some extent after the Parkdale Church, Toronto, but with a number of improvements. The Sunday School room is the largest and most magnificent in Canadian Methodism, and the school under the able superintendency of Inspector Barnes and Mr. J. T. Burgess is doing good work. It is gratifying to note that in all our churches so much attention is being paid to the Sunday School room, and the gloomy and unhealthy basements are giving place to bright and comfortable

buildings, entirely above ground. The auditorium of First Church is a model of convenience and elegance. It has seats for about 1,700 persons, and on Sunday evenings there is scarcely an empty place. During last autumn I dropped into First Church one Sunday evening, and also looked into two large churches of other denominations. There were more people in First than in the other two combined. Dr. Smith's preaching is much appreciated by his immense congregation. The entire property, including a \$10,000 organ, cost about \$100,000, upon which there is a debt of only \$30,000. The membership is about 700.

The League of this church is a very efficient organization. The president, Mr. Young, has succeeded in inspiring the members with his own spirit of enthusiasm, and the work of the Society is characterized by energy and consecration. Dr. Smith tells me it is one of the best Leagues he ever knew. All funds for League purposes, including missionary givings, are raised by weekly contributions for which small envelopes are provided. Last year the sum of \$200 was raised in this way, so that the League never finds it necessary to hold entertainments in order to make money, and there is always something in the treasury.

The financial system of the church, too, is of the most complete and up-to-date kind. The "coupon" plan of contributing has been in use for some time, and has proved a great success. The treasurer, Mr. T. R. Parker, informed me that it has been the means of increasing the givings by about \$1,600 per year. There can be no doubt that it will be the twentieth century method of managing church finances.

First Church has two mission churches under its care, which were started during



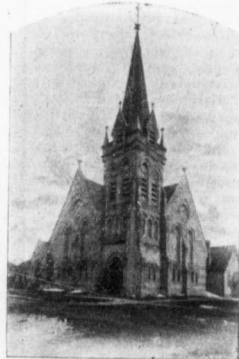
DUNDAS CENTRE CHURCH, LONDON.

the pastorate of the late Rev. Geo. Boyd. At present they are in charge of Rev. John Morrison, who is putting an amount of energy into his work that will surely bring success.

The Dundas Centre Church is a beautiful building, both inside and out. The accompanying picture does not do it justice, as the contrast between the brick and the stone dressing cannot be shown. The seats of the auditorium are arranged in circular style, and are intended to accommodate 1,300 or 1,400 persons. The building is, however, scarcely large enough, as it is frequently taxed to the utmost on Sunday evening. An odd feature of the interior is the entire absence of pillars under the gallery. At first the stranger feels a little timid about taking a seat in the upper story, but he is assured that the gallery is as safe and substantial as if a score of visible supports were under it.

The music of this church has always been a special feature. Under the direction of Mr. J. W. Birks the choir was known as one of the very best in Canada, and this reputation is still maintained by Mr. W. H. Hewlett, the efficient leader, and his capable band of singers.

The pastor, Rev. Dr. Saunders, came from Ottawa last July, but has already established himself in the esteem of the people as an able preacher and pastor. While everything about the church is up-to-date, in many respects the congregation is an old-fashioned Methodist one. The people are true to the traditions of Methodism—believe in class-meetings, and prayer-meetings, and are loyal to



ASKIN STREET CHURCH, LONDON.



CENTENNIAL CHURCH, LONDON.

connexional schemes and enterprises. One thing about the congregation that is admirable, is the affection they cherish toward their former pastors. When the new church was dedicated, all the old pastors who were alive were invited to take part in the opening services, and when the Sunday School published a special number of their little paper, *Our School*, the former pastors were asked to send greetings to their old parishioners.

The Sunday School room of Dundas Centre Church is almost perfect in its arrangement, the sole defect being that it was built a little too small. An enlargement is in view, but the people have wisely determined to raise the money before commencing the reconstruction. If all our churches would act upon this policy, the church debt problem would soon be solved. Superintendent McDermaid and his efficient staff of workers have developed one of the best Sunday Schools in the country. The church has a mission under its wing known as Hill Street, which is doing well.

The other Methodist churches are located to touch various parts of the city in such a way as not to interfere with each other's work, and if a rearrangement could be made it would be difficult to suggest such improvements.

Wellington Street Church is one of the oldest in the city. Its building is plain, but neat and comfortable, providing accommodation for about a thousand people. The new pastor, Rev. Jos. Edge, is very popular, and the singing, under the direction of Mr. and Mrs. McDonald, is also attractive, consequently the congregations are large. The Sunday School, with Mr. Wm. Jeffrey as superintendent, is one of the largest in the London Conference.

The Askin Street Church is a perfect gem of a building, being particularly cosy and home-like in its interior arrangement. Rev. Mr. Hobbs has had a successful pastorate here, the membership and finances having been well sustained. Last year the church

gave \$500 to missions, besides \$500 for local improvements, the total amount contributed by the congregation being \$6,200. The Epworth League here is the largest in the city, and the pastor tells me that the young people are loyal to all church interests, and are a wonderful help to him in his work.

The Centennial Church, located in the east end on Dundas Street, was dedicated in the fall of 1892, under the pastorate of Rev. Jos. Philp. Since then a beautiful and well-furnished parsonage has been erected on a site contiguous to the church, so that the property now is a very valuable one. The auditorium, although a trifle too wide for its length, is commodious and comfortable. The present membership is about 350. The people are not wealthy, but are greatly interested in their church, and are always ready to respond

to its claims. The energetic pastor, Rev. W. J. Ford, is assisted by a noble band of workers in League and Sunday School, and in other departments of the church.

What is known as Colborne Street Church is a comparatively modern building, but the cause dates back as far as 1853, when a small church was built on St. James Street. When this was burned in 1859, a new building was erected on Pall Mall Street, which was used for a number of years. During the pastorate of Rev. E. B. Lancelley the present structure was undertaken at a cost of \$18,000. It was a big enterprise for a small congregation, but the people, with the assistance of generous friends of other churches, carried it through successfully, and they now have a very complete and commodious place of worship. There is a promising future for Colborne Street in the growing northern part of the city. The pastor, Rev. Geo. Jackson, is so well liked that he has been invited to remain for a fourth year.

The other Methodist churches are Empress Avenue, in London West, and Hamilton Road, in the East, where



WELLINGTON STREET CHURCH, LONDON.

Rev. A. G. Harris and R. J. Fallis are doing good work.

Altogether, Methodism in London is well equipped, and ought to accomplish great things during the next decade.

A. C. C.

SPURGEON'S COLLECTION.

In Spurgeon's autobiography there is an interesting instance of the quickness, readiness and energy which characterized his mind and his actions.

During his first year in London, Spurgeon was invited to preach at Tring. The clergyman there, a worthy man whose stipend amounted to only about fifteen shillings a week, invited him to tea at his house. While they sat in his humble home the eminent preacher's conscience smote him because his good deacon and himself were consuming some of the scanty store of provisions, and he began to think of some plan by which they could repay the clergyman for his hospitality.

Noting that his friend was wearing an alpaca coat which was very shiny and in places so worn that he could see through it, Spurgeon hit upon his plan. So, at the end of the evening service he said to the congregation:

"Now, dear friends, I have preached to you as well as I could, and you know what our Saviour said to His disciples, 'Freely ye have received, freely give.' I don't want anything from you for myself, but the minister of this chapel looks to me as though he would not object to a new suit of clothes."

Spurgeon then pointed down to his deacon and said:

"Father Olney, down there, I am sure will start the collection with half a sovereign."

Father Olney at once nodded his head to confirm this statement.

"I will gladly give the same amount, and if you all help as much as you can, our brother will soon have a new suit, and a good one, too."

The collection was made; it realized a very fair sum, and the minister was in due time provided with a suit.

WHERE NO CHURCHES ARE.

P. T. Barnum, the great showman, who travelled extensively and was a keen observer, once said: "Show me a place where there are no churches and where preachers are never seen and I will show you a place where old hats are stuffed into windows, where the gates have no hinges, where the women are slipshod, and where maps of the devil's wild land are printed on men's bosoms with tobacco juice—that's what I will show you. Let's consider what these things have done for us before we lightly esteem them."

A CARIBOU, Maine, man lately wandered into a remote hotel that does not keep a dictionary, and on coming down in the morning was asked how he rested. "Oh," replied the gentleman, "I suffered nearly all night with insomnia." The landlord took offence at this and roared: "I tell you there ain't one in my house."

The Quiet Hour.

A MORNING PETITION.

One glance, O Lord, of Thy sweet, kingly face,
 One whisper of Thy love within my heart,
 One gentle benediction of Thy grace,
 Then, I, this day shall bear a King's son's part.

BEGIN EACH DAY WITH PRAYER.

I begin my day's work some morning, perhaps wearied, perhaps annoyed with a multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty annoyances of every day, and in the small trifles that all our lives, of whatever texture they are, must largely be composed of, if we began each day and task with that old prayer, "Rise, Lord, and let thine enemies be scattered"? Do you not think there would come a quiet in our hearts, and a victorious peace to which we are too much strangers? If we carried the assurance that there is one that fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career; and, if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. "Many lilies make a meadow," and there are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of His presence, and are beaten accordingly, by reason of the little enemies that come down upon them, like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault or a great temptation, which calls out their strength and sends them to their knees to ask for help from God.—*Alexander McLaren, D.D.*

"WHOM HAVE I IN HEAVEN BUT THEE?"

Psalms 73:25.

Perhaps you have been sufficiently observant in your life to have seen the devotion of the marguerite, or of the little daisy flower, growing by your wayside path. You have watched how, all the day long, it follows with its golden eye the march of the sun over its circuit in the heavens. Continually it has turned its face with the onward movement of the heavenly orb, and watched with utmost fidelity till the sun has sunk in the golden west. Then, daisy closed its little eye and settled down to sleep. You saw the electric lamp fling out its brilliant beam and light the very spot where daisy slumbers. But no response from daisy. You saw the moon rise up in her full-orbed splendor, and

send down her silvery rays close by the couch of daisy; but the little sleeper heeded them not. By and by a whole skyl of lighted stars came out and lent their beams to the moon's fond radiance. But all the combination of attractions failed to win the opening eye, or unfold the golden breast of daisy. Unmoved throughout the whole night-time, the morning came; and when you saw the sun arise again and send his rays of light and warmth across the pathway, you saw daisy awake and open up without reserve her little face and heart. And why this partiality? I think you know. The sunshine is the only stimulus of vital action, by the light of which it can be a daisy, and live a daisy life.

I know you catch the analogy. You hear the daisy saying to the sun, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. Mine eye droopeth and my form faileth, but thou art the strength of my life and my portion continually."

Shall the daisy help us with our lesson? Will you believe and prove that God is the only light and warmth which can awake our sleeping nature to life, and bring it forth in the beauty designed in creation and in redemption!—*Rev. J. E. Lancelley.*

STARVE IT OUT.

The surest protection against evil is to live in an atmosphere of good. When the mind "thinketh no evil," much of evil, in a sense, ceases to exist for that soul; when the imagination is chastened, and restrained from perilous wanderings along forbidden paths of gross suggestion, purity becomes increasingly a realization; when the heart is possessed by an overmastering love for the Son of God, sin retreats before the expulsive power of such a divine affection; when the hand is occupied with good works little leisure is left for unrighteous doings, since Satan finds scarcely any work for busy hands to do. The evil in this case goes because there is little left to attract and support it. Sin is starved out. Where good fully occupies the ground, evil can not come to stay. Where all is a wheat field, thickly sown with valuable grain, small room is left for the tares. Christian workers are successful both with themselves and others, when they proceed according to this method. Pluck up the evil and plant the good! may appear to be a sound principle. Plant the good and thus prevent the evil! is a better method. Pre-empt the heart with grace; starve sin out.—*New York Observer.*

LIVING WELL TO-DAY.

Living well to-day is the best anyone can do. We can not live in the future. We must live in the present. If that be lived wisely there need not be any anxious concern for the morrow; for, says a judicious writer, "the value of the future depends entirely upon the value attached to to-day; there is no magic in the years to come; nothing can bloom in those fairer fields save that which is sown to-day. The great aim of Christianity is not to teach men the glory of the life to come, but the sacredness of the life that

now is; not to make men imagine the beauty of heaven, but to make them realize the divinity of earth; not to unveil the splendor of the Almighty, enthroned among angels, but to reveal the deity of the Man of Nazareth. He has mastered the secret of life who has learned the value of the present moment, who sees the beauty of present surroundings, and who recognizes the possibility of sainthood in his neighbors. To make the most and best of to-day is to command the highest resources of the future, for there is no future outside of us; it lies within us, and we make it for ourselves."—*Religious Telescope.*

TO FIND OUT GOD'S WILL.

The following maxims for Christian living were inscribed by Henry Drummond upon the fly-leaf of his Bible, and Prof. George Adam Smith, according to *The Record of Christian Work*, attributes them to the personal experience of Drummond in fixing upon his life work:

1. Pray.
2. Think.
3. Talk to wise people, but do not regard their decision as final.
4. Beware of the bias of your own will, but do not be too much afraid of it. (God never necessarily thwarts a man's nature and likings, and it is a mistake to think that his will is in the line of the disagreeable.)
5. Meantime, do the next thing. (For doing God's will in small things is the best preparation for knowing it in great things.)
6. When decision and action are necessary, go ahead.
7. Never reconsider the decision when it is finally acted upon; and
8. You will probably not find out till afterwards, perhaps long afterwards, that you have been led at all.

SEASONS OF TRIAL.

The excellence of our religion lies largely in its fitness for seasons of trial. When all the powers of mind and body are worn out and fainting—as after Christ's forty days in the wilderness—the hope that maketh not ashamed comes to the rescue with almighty reinforcements. Pain, sorrow, death can get the upper hand only for a moment. Under oft-repeated blows the soul of the Christian has an elasticity which refuses to be conquered. "Bring forth the axe," cries Philip the Second, "the sword and the faggot! We will test this boastful fortitude!" In less than three months, eighteen hundred of the best and bravest men of the Netherlands pass from the blood-council to the Inquisition and thence to shameful death. Drunk with blood and weary with slaughter the barbarous Duke of Alva writes to the king, "Sire, it is in vain. These bigots are only strengthened by persecution. You may depopulate the land but you cannot destroy its faith!" Virtue like this, laughing at the scourge and the anathema is something more than human, it is divine power indwelling in flesh.—*Rev. Dr. D. J. Burrell in Christian Intelligencer.*

Missionary.

French Methodist Institute, Montreal.

[As "Our French Work" is to be the subject for the March missionary meeting, we have asked Rev. J. Pinel, Principal of the French Methodist Institute in Montreal, to write a description of the



REV. J. PINEL.
PRINCIPAL FRENCH METHODIST INSTITUTE, MONTREAL.

work being done in that institution. Although exceedingly busy, he has responded with the following interesting letter.—Ed.]

"This Institute had its origin with the Rev. L. N. Beaudry in 1880, who at that time was in charge of the French Mission in connection with the Methodist Church in the city of Montreal. It is of a similar nature to the Pointe aux Trembles Mission Schools of the Presbyterian Church, the Feller Institute at Grande Ligne, Que., of the Baptist Church; and the Sabrevois Schools of the Anglican Church in Montreal, all of which, however, have been in operation for a much longer time.

It is a boarding-school for French-Canadians of both sexes, of from twelve to twenty-four years, and is open for seven months in the year.

Its aim is threefold: First, the training of missionaries for French mission work; second, preparing teachers for entrance into the McGill Normal School; and third, general educational work in both languages. We endeavor to prepare young men for entrance into the Wesleyan Theological College, Montreal, and try to cover as much of the public school work of Quebec as will take in Grade II. Academy, and thus allow our girls to enter the Normal School for training as teachers. We thus cover a wide range of subjects for a school of this kind. Our curriculum includes

reading, spelling, writing, dictation, geography, history (British and Canadian), Old and New Testament history, arithmetic, algebra, Euclid, Latin, book-keeping, grammar, drawing, physiology and temperance, and controversy—this latter being a comparison of the Protestant and Roman Catholic teachings with the Scriptures. Both languages are used and taught in the classes. Special emphasis is placed upon the religious teaching, while every effort is made to surround the pupils with the best of religious influences. Our primary aim is to bring our pupils into saving relationship with Christ.

I said that this is a boarding-school for both sexes, for in 1889 the Girls' Instituté at Actonville, established by the W. M. S. in 1886, was amalgamated with the Boys' Institute, forming the present institution at Westmount. It is supported by both the Missionary Society and the W. M. S., there being about an equal number of both sexes in the school.

Although its history is short it has accomplished a great deal. Of the young men who have been pupils in the school, several are now in the active work of the ministry in our own Province, while others are engaged in similar work elsewhere in Canada and the United States. Some are in the medical and other professions, and others again are occupying positions of responsibility in business.

Of the girls who have been enrolled as pupils, some are doing noble work as the wives of missionaries, others teaching schools, and others faithfully discharging the less conspicuous but most important duties of the home.

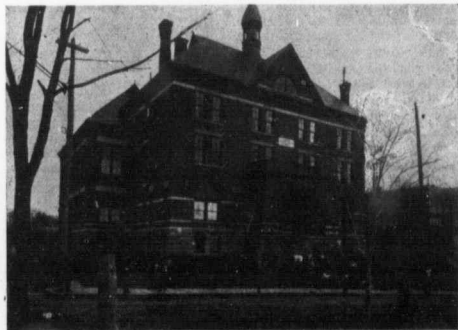
This year we have received 130 applications for admission, over fifty being from Roman Catholics. Some fifteen of these were rejected, while quite a few who had been accepted failed to appear. There have been eighty-seven in this term—though at the present time we have only seventy-two, several having left owing to illness in their families.

As to the character of our pupils, it is much the same as that of most boys and

girls—wide awake, energetic, noisy, full of life and fun—it requires all the sense and judgment, wit and grace to control and guide them into proper channels. Many come to us whose previous training has not been the most conducive to the formation of good character. Habits of untruthfulness and deceitfulness have been acquired that it is almost impossible to break. Yet the Gospel of Christ has power, and to this power we look, and upon it we depend for the transformation and uplifting of these characters.

We have not seen all that our hearts desire thus far, but we have good reason to believe that our work is not in vain in the Lord. The seed is sown and it must, according to divine promise, bring forth fruit. This very day a young man tells me of the work of grace going on in his heart, and of his fear that if he becomes a Protestant all his friends will forsake him, and he will scarcely dare to go home; others give evidence of dying prejudice and readiness to inquire into and receive the truth. We believe this to be one of the most powerful agencies in the work of French evangelization. This institution, and the others already mentioned, are doing much to bring about the great change that sooner or later must take place in Quebec. Much has already been accomplished; prejudices are dying; the spirit of inquiry is abroad. Quebec is thinking as never before, and demanding the right of private judgment, the undictated exercise of the franchise in politics, improved methods of education, and a higher standard of character from her teachers. But there remains much to be done. Rome is still powerful; her wealth is enormous; her institutions are many and strong, and her influence over the masses is by no means gone. Much now might be written on this very important subject, but this may suffice for the present. After the hard work of the class-rooms, and amid the worry and care that inevitably comes with an institution of this kind, the writer has hastily penned this article in the hope that it may serve to encourage those whose contributions and prayers are offered on behalf of French evangelization, and at the same time create, if possible, a greater interest in this most important missionary work."

95 Green Avenue,
Westmount, Montreal, Feb. 21, 1899.



FRENCH METHODIST INSTITUTE, MONTREAL.

YOUNG PEOPLE'S

Forward Movement for Missions

DEPARTMENT.

In charge of F. C. STEPHENSON, M.D., C.M.,
Corresponding member of the Students' Mission-
ary Campaign, 468 Parliament Street, Toronto.

The Common Offering.

It is not the deed that we do,
Though the deed be never so fair,
But the love, that the dear Lord looketh
Hidden with lowly care [for,
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

Behold us, the rich and the poor,
Dear Lord, in Thy service draw near,
One consecrath a precious coin,
One droppeth only a tear;
Look, Master, the love is here.

—CHRISTINA G. ROSSETTI.

The Money Question.

How much do I owe my League mis-
sionary fund?

Am I helping all I can to send the
Gospel into all the world?

When I give, is it to the extent of
sacrifice?

Am I keeping "stored-up" money, and
growing rich toward self and poor toward
God?

Am I paying out money for seed-sow-
ing, and looking forward to the harvest?

Do I really believe that I am God's
steward and He demands use of all en-
trusted to me?

Do I pray that God will bless the use
of the money I give?

Have I adjusted my expenditure so as
to meet my personal responsibility in the
work of God's kingdom?

Origin of the Movement.

(Continued from February.)

As our fountains are fed from heaven
by natural laws, which call for their sup-
ply from the broad acres and wide seas,
so our colleges receive from the Church
and State, students, and by the blessing
of God send them forth again to make
our times bright and rich with progress
in things temporal and spiritual.

Our Young People's Societies have
greatly influenced and prepared the stu-
dents of to-day for aggressive Christian
work at college. The Young Men's
Christian Association and the Student
Volunteer Movement for Foreign Mis-
sions have been agencies used by God
in developing and training students
for more aggressive work in the Young
People's Christian Societies, especially
along the lines of missionary effort.

The reflex action of the college train-
ing of those interested in Epworth League
and Christian Endeavor work was clearly
manifest to the Church in the spring of

1895, when a circular letter was sent by
a committee, representing Trinity Medi-
cal College and Victoria University, to
all the Methodist colleges, asking the
students to join in a campaign for mis-
sions. The following paragraphs taken
from the letter will serve to show the
view of the work to be done and the
spirit in which it was undertaken:

"Our plan is to inaugurate a mission-
ary campaign during the summer months
to be carried on by each college man in
his own neighborhood, and in each of
these centres, however narrow the limits,
to seek to arouse an intelligent interest
in missions."

"There are few neighborhoods in which
abundant opportunities for this work are
not afforded. There are organizations of
various kinds for Christian work. It is
in these—congregations, Sunday Schools,
Epworth Leagues, etc.—that we want to
arouse an intelligent interest in missions,
an interest that will manifest itself in
increased study, definite prayer and
united effort. There are in almost
every district occasional Sunday School,
Epworth League and Christian Endeavor
conventions. All these offer grand op-
portunity for work. We must not wait
for invitations, but seek opportunities."

"We should impress the need of *daily*
definite prayer, and also urge, particu-
larly on the young people, the advantage
and need of *systematic giving* to missions
through the regular church channels."

"There will undoubtedly be *obstacles*
and *discouragements*. We will meet with
indifference and irresponsiveness; we
need not always look for large crowds,
great enthusiasm, and immediate results.
We will encounter quibbles, complaints,
and excuses, which we must be prepared
to meet and endure patiently. We will
therefore need to keep in close touch
with our Master."

This appeal was heartily sanctioned by
Rev. Dr. Sutherland, General Secretary
of Missions, in the following words:

"I have pleasure in commending the
above circular letter to the notice of our
ministers and of all friends of our mis-
sionary work. The young people of
Methodism are astir; more and more
their interest is centring on the world's
evangelization, and there should be an
outlet for their consecrated enthusiasm.
These young workers ask for no remun-
eration; they ask only for an opportunity
to plead the cause of a perishing world,
and thus help the coming of the Lord's
kingdom.

A. SUTHERLAND.

"Toronto, March 26th, 1895."

"During the summer of 1895 many
earnest missionary addresses were given
and some missionary literature sold. One
Campaigner visited a number of Leagues
on the Cobourg District, and by the kind
co-operation of the pastors and Rev. A. C.
Crews, General Secretary of the Epworth
League, succeeded in uniting the Leagues
of the District in an effort to raise enough
money for the support of a missionary
under the direction of the General Board
of Missions."

This summer's work proved the close
relation existing between the colleges
and the young people; it also showed
that the missionary spirit was lower in
the Epworth League than in any other

department of our Church. The mis-
sionary department of the Epworth League
was very weak. The members of the
League showed hearty response. Every
encouragement was given by pastors and
people, with a few exceptions.

Great was the rejoicing of the Cam-
paigners when they met one another at
college in the fall of 1895. The opportu-
nity for a great work in the future
stimulated the minds and enthused the
spirits of many students who had been
praying for some way of arousing the
Church which is abundantly able to send
forth all her sons and daughters whom
God calls to serve Him in mission lands.

(To be continued.)

Campaign Chips.

PETERBORO' and Cobourg Districts
have united to support Dr. Smith in
China.

WINGHAM League is doing well. They
hope to raise \$35 this year for missions.

BELGRAVE expects to contribute \$60.

MELBOURNE reports that systematic
giving has been established, and much
interest manifested.

SOUTH DUMMER looks for an advance
of twenty-five per cent.

OWEN SOUND League has tried the sys-
tematic plan of giving for one year, and
has raised \$30.

The students of Wesley College, Win-
nipeg, still keep up their missionary study
class.

Suggested Programme.

For March.

SUBJECT—French-Canadian Missions.

HYMN—296, Canadian Hymnal.

PRAYER—For the French Methodist Mis-
sion in Montreal, French-Canadian
Missions and Papal Lands.

READING of the Scriptures—Psa. 24.

READING of a letter from a missionary.
(Reference, this number of the *Outlook*,
or the letter from your own missionary.)

HYMN—404.

OUR FRENCH-CANADIAN MISSIONS—

Five-minute address on "The religions
of Quebec and the condition of the
people."

Five-minute address on "Work done by
the General Board and the W.M.S."
(See reports of both Societies for
1897-98.)

Reading of Rev. J. Pinel's letter in
this paper (opposite page).

Discussion—"What can we do to
help the French Methodist Mission
through the Easter thank-offering?"

PRAYER—For God's blessing on the self-
sacrifice for the Easter giving.

Silent prayer that each may realize the
personal responsibility of God's work.

DISTRIBUTION of envelopes for the Easter
thank-offering. After prayer and study
about the work, return the envelope
with your offering to your treasurer,
marked, "My thank-offering, Easter,
1899."

HYMN—219.

DOXOLOGY and BENEDICTION.

Put to the Test.

Not long ago an instructor of youth tried an experiment. He wanted to find out how much (or how little) the average American college student of these days knows about the Bible. To ninety-six such students he gave nine simple questions, to be answered offhand and in writing. He explained to them his object, and promised not to show their answers to anybody. This was the question paper:

1. What is the Pentateuch?
2. What is the higher criticism of the Scriptures?
3. Does the book of Jude belong to the New Testament or to the Old?
4. Name one of the patriarchs of the Old Testament.
5. Name one of the judges of the Old Testament.
6. Name three of the Kings of Israel.
7. Name three prophets.
8. Give one of the beatitudes.
9. Quote a verse from the letter to the Romans.

In a letter to *The Christian Advocate* he reports the result of the experiment. Eight of the ninety-six students answered all the questions correctly, thirteen answered eight of them, eleven answered seven, five answered six, nine answered five, twelve answered four, eleven answered three, thirteen answered two, eleven answered one, and three "funked" completely. "Most of these persons, I have no doubt, were brought up in Christian homes," remarks the experimenter, "and had enjoyed such instruction as the average Sunday School and pulp of our day afford."—*Hartford Courant*.

How to Speak Without Notes.

Dr. Newman Hall taught himself extempore speaking by practising daily for a whole year ten minutes a day, locking for his door, opening the Bible at random, and delivering an address on whatever text happened to catch his eye. "At first," he says, "I found it very difficult to speak to the point for so long. But I was careful to keep up the flow to the end of the ten minutes by talking about the subject if I could not talk on it. At the end of the twelve months, however, I found that I could not only speak with a greater degree of fluency, but could hold myself strictly to the subject in hand."

Unused Social Influences.

In your home there is light and warmth and flowers and pictures and music and a congenial home atmosphere. In your community are many persons who would enjoy all this. Many of them have similar homes, but some do not. Some of them are not Christians, and all of them need to be helped in the struggle against worldliness.

Throw open your home some evening and invite a dozen of these people to spend the evening with you. Help them to enjoy themselves. Tell them about your church. Let the pastor and the queen of the parsonage be guests with the others. The people will get better acquainted with them. The refreshments need not be expensive—should not be.

Of course, it will cost something of money and effort to entertain in this way, but does not God give you the money and the home blessings to be used for Him?

When you invite those people to your church, they will be disposed to respect your wish, and when you urge them to become Christians they will listen to you with better attention.—*Ex.*

Literary Department.

We have been casting about for reasons why more is not done in the Literary Department. At the Ludington Literary Conference this summer we picked up the following explanation from a "round table" conducted by a distinguished college president who evidently speaks from experience. He said that the third department was neglected (1) because the reading course emphasizes spirituality of the highest sort—not the shallow effervescent kind; (2) from lack of appreciation of the value of culture; (3) because it takes hard work to read anything beyond dime novels and the daily papers; and finally (4) because of the incompetent leadership in the local chapters in the work of the third department. Let there be a return in all our chapters to the original objects of the Epworth League, the first of which, as stated in the constitution, is to promote intelligence and vital piety in the young members and friends of the Church.—*Edwin A. Schell*.

Influence.

In memory of the Rev. A. M. Phillips' Work among the St. Mary's Young People.

BY EMMA H. WATT.

Say you "He's gone?"

Quiet the great kind heart,
Folded the hands,
See him lie silent now,
In death's cold bands—
Yea; close the coffin lid
O'er the kind face!
Gently, oh gently, lay
In earth's embrace!

But is he gone?

Nay, his life's message
Comes to us still—
Walk in the higher life
Through good and ill.
High impulse, holy thought,
Through him, given birth—
Heir to eternity,
Will he leave earth?

He is not gone!

For we may, all along
Our earthly way,
The same high impulse give,
In life's brief day.
And though to earthly sight
He may be gone,
Still to eternity
Will he live on.

Toronto, Ont.

Prominent League Workers.

III.—REV. A. M. PHILLIPS, B.D.



REV. A. M. PHILLIPS, B.D., was one of the pioneers of Young People's work in Canada. He organized the first Christian Endeavor Society in connection with Canadian Methodism, at Avenue Road Church, Toronto, and shortly afterwards reorganized it as an E. L. of C. E. He was strongly in sympathy with the Christian Endeavor movement, especially liking its inter-denominational fellowship. He was also a believer in the Epworth League, as he desired to unite the young people of Methodism as closely as possible to the Church of their fathers. The idea of securing the advantages of both organiza-

tions originated with Mr. Phillips, who was the first to propose the Epworth League of Christian Endeavor. During his residence in Toronto he took an active part in a local Association of Methodist Young People's Societies and when the Ontario Association was formed he was elected the first president. He wrote the form for Reception of Members which is still in use in our Epworth Leagues, and also had much to do with preparing the Junior Constitution.

Previous to the advent of Christian Endeavor and Epworth League Mr. Phillips had given much attention to the young people of his congregations. At St. Mary's he took a very active part in the Young People's Society. Every month a reception was held at the parsonage, when games, etc., were indulged in, followed by a Bible reading and a practical talk. He always emphasized the importance of Bible study. While at Victoria University he started the Jackson Society, and was one of the moving spirits in the organization of the Theological Union. The amount of work that he performed was simply marvellous. He was an intellectual preacher, an active pastor, editor of the *Methodist Quarterly Review*, an enthusiastic temperance reformer, and an energetic worker among the young people. He loved to work and it was his joy to fill his life with useful endeavor. He used to say: "If heaven is a place where we must recline forever on flowery beds of ease I do not want to go there."

As a preacher he was a fearless advocate of the truth and never hesitated to declare his convictions. As Dr. S. P. Rose says: "Mr. Phillips was made after the build of the martyrs. Self-interest was the small dust in the balance when weighed against principle." He was born in 1847, entered the ministry in 1870, and died in 1896, while pastor of Douglas Church, Montreal.

Practical Plans.

Canadian Evening.—A unique entertainment was held recently in the Methodist Church, Orillia, under the title, "A Canadian Evening." The decorations consisted of flags, lacrosse and hockey sticks, paddles, moccasins, canoes, Indian basket work, evergreens, and a number of curiosities. The following recitations were given: "In Hospital," describing an event in Canadian history; "Capture of Quebec," and "Our Lady of the Snows." "Men of the North," and "It's Only a Bit of Bunting," were sung. A national chorus was sung by six little girls dressed in white, and wearing a card each bearing a letter which together made up the word "Canada." Six boys in uniform, carrying guns and bugles, looked very soldier-like, while they sang the chorus, "Rise, Canadians." An essay on "The Resources of Canada" contained much information. The latter part of the evening was devoted to an essay on "Canadian Literature." A short synopsis of "Black Rock," by Ralph Connor, was given. Special reference was also made to Canadian poetry. Mr. Chas. Roberts' "Ode for the Canadian Confederacy" was recited by one of the members of the League. The settlement life had an excellent example in the selection, "The Second Concession of Deer," by William Wye Smith. Attention was given to places and beautiful scenery in our country, two of the recitations being, "Lake Couchiching," and "In Orillia Woods." The entertainment concluded with a short address by Rev. R. N. Burns, and the singing of "The Land of the Maple," and "God Save the Queen."

Ten Don'ts.—The following suggestions to prayer-meeting committees are taken from *The Lookout*:

1. Don't ask a member, "Will you lead the meeting?" Nine out of ten will from mere perversity say, "No."
2. Don't be afraid to put members' names on the topic card without their permission. Assume their willingness to do their duty.
3. Don't be discouraged if the appointed leader fails to appear. Somebody will be ready to take the meeting, and you may be sure the delinquent will feel worse because of it than you do.
4. Don't get angry if somebody come and scold you, saying, "You had no right to put my name down." Be assured that this is the very man who is delighted to see his name there, and would have been much hurt if you had overlooked him, and expect him to ask for an extra supply of topic cards.
5. Don't have the leaders all of one sex, else somebody will look strange and feel stranger, and the other sex will conclude that you can get on without them.
6. Don't have all the new leaders at consecutive meetings. It is too great a strain on the society. When the new alternate with the old they have the benefit of their fellows' experience.

7. Don't leave the new leader to do all the work. He will doubtless have a programme prepared, but in all probability will be too dazed to know what is on it—even if he knows whether it is in his pocket or in his hand.

8. Don't be afraid to offer suggestions to the new leader. He is anxious for them, but too proud to admit it. If he does not thank you when you offer them, he will before he is half through the meeting.

9. Don't neglect conference and prayer with the leader. Let him know he may depend on you to fill up a gap. Let him feel that you are sufficiently interested in him to remember him before God.

10. Don't criticise unless asked to do so by the leader; even then give nine grains of praise to one grain of blame, and you will find it will help him wonderfully.

Some Be(e)s for the Secretary.

Be Sure to be on time. It is not well to see the minutes signed: "Sec. *pro tem.*"

Exact Not too concise, neither too full, but always accurate. Leave out all matters not pertinent. Some secretaries put down every word spoken, and some unspoken.

Cleanly Some records are so thumbed and greasy that they remind you of a chimney-sweep's ledger.

Readable What is more exasperating than to hear a secretary stumble over his own writing? Perhaps nothing than to hear a secretary *pro tem.* confess that he cannot read Brother Scribbler's writing.

Exactness in your demands for a proper book. The writer saw some minutes written on a dirty, greasy, pasty piece of wall paper. Shame!

Thorough This will make you cautious in trusting your memory. Next to the heart, memory is most deceitful; promising, but not performing. Make careful notes on a clean piece of paper, and as soon as possible after the meeting enter them in your book.

Alert Attend to the business at hand. You will then not be embarrassed by hearing the President say: "With these corrections the minutes will stand approved."

Reckoned as an authority on (1) Parliamentary Law, (2) Constitution, By-laws, etc.

Yourself the exception, *i.e.*, a secretary who never forgets to bring his minute book with him, and thereby save your society wasted time. See to it that you are well informed on unfinished and new business. Have the minutes read and approved at each meeting, and when you hand over your book to the next secretary be sure that the minutes are all accurate and approved.

—Rev. H. T. Crane, in *Baptist Union*.

For a Temperance Meeting.—*Music.* Secure some good temperance songs—two or three. Besides these there are many hymns in the Church Hymnal that are in point.

Prayer. In order that the prayers be neither perfunctory nor pointless, ask the pastor, or someone well fitted, to present a five minutes' talk on the need for prayer touching this evil, and one or two special needs of your own town.

Scripture. "What the word says" might be the title of a brief Bible reading, conducted by someone in full sympathy with the topic and in love with the Word.

Address. Have no "set" speech. Ask three or four members of the chapter to speak very briefly upon assigned topics, such as "Intemperance, a National Evil," "The Saloon vs. The Home," "Alcohol, a Poison: How Do You Know?" "Dangers to Our Juniors."

Recitation. Omit this feature unless it can be made entirely appropriate. A good short recitation may be made very effective.

Testimony. Ask for short testimony—"What I Have Done for Temperance."

Pledge. Invite any who have not done so, and who would like to, to sign a total abstinence pledge. These cards may be secured of a local W. C. T. U., or from the National Temperance Society in New York. Or a simple pledge might be prepared and printed by the Chapter. The League badge and colors would be appropriate accompaniments.

Literature. Circulate good temperance leaflets at close of meeting.—*Epworth Herald.*

To the Front.—A pastor of a church in Iowa, which was recruited largely from the country with somewhat small and sometimes scattering evening congregations, asked his young people to form a front seat brigade. His advice was acted upon, and the next Sunday evening about a dozen came and occupied the front seats, thus bringing the congregation into compact form. Now, I am persuaded there are other pastors and leaders of young people's meetings who have to face similar conditions, and suggest this as a practical method by which young people can help their pastor. Form a committee; let it be a large one; if a committee of the whole, all the better. If there be occasion, march to the front and take the vacant seats. Thus you will strengthen the bond of sympathy between the preacher and the congregation, and will give him a fresh grip upon the people before him. He will be helped, encouraged and inspired to preach better and more effective sermons. It will also be helpful to the committee occupying the front seats. It may save them from many a foolish notion, and perhaps from some foolish conduct. It may make them attentive, earnest listeners to the sacred Word. Well-filled front seats pretty surely indicate a revival spirit in a church, and it may be that the same condition will produce the spirit of revival. The committee is at least worth trying.—*Exchange.*

The Canadian . . .

Epworth Era

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

Published Monthly at TORONTO, ONT.

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

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

Editorial.

Helping the Pastor.

II.—HOW THE CHORIST MAY HELP.

The story is told of several little girls who were playing "church." One of the number, who persisted in talking and laughing during the service, was severely reprimanded by the "minister," who told her she must keep quiet. "I don't have to," was the reply, "for I belong to the choir." This youngster had evidently been a close observer when attending church. It is a fact that many singers seem to have the idea that their place in the choir secures immunity from all the laws and customs governing public worship. If they were in one of the pews they would not dream of being anything else than reverent and attentive, but when seated in the choir gallery, a much more prominent place, they appear to think that they have the fullest liberty to whisper, turn over the leaves of their books, and act generally as if they had no interest whatever in the service.

In many choirs there is more or less movement, preparing for the anthem, during the whole of the first prayer. It would be better to dispense altogether with the anthem than to have the devotional portion of the services disturbed, as it often is.

The choir may help the minister by maintaining the same decorum, order and attention that are deemed proper by the occupants of the pew. Indeed this should be insisted upon by the leader, who should exclude those who habitually violate this condition.

The choir may help the pastor by being in their places punctually five minutes before the time appointed for the service to begin. It is no uncommon thing for the exercises to be delayed several minutes "waiting for the choir." This ought not to be.

The choir might greatly improve the singing, in all our churches, by giving more attention to the hymns, and by

occasionally learning a new tune. In many places the practice hour is taken up with rehearsing anthems for the coming Sabbath, and practising hymns is considered quite unnecessary. There are churches that have not added a new tune to their list during the last twenty years.

Every choir leader should have the idea impressed upon him that the hymn singing is the most important part of the musical service, and should be most carefully prepared for. The choir may help the minister by following up his sermon by a simple and appropriate gospel song, while the collection is being taken. It often happens, after the pastor has preached an impressive sermon, that the effect is largely dissipated by a high-toned solo or quartette, utterly out of harmony with the occasion. What must be the feeling of a preacher who has concluded a stirring address to sinners urging them to come to Christ, to be forced to utter a florid solo like "With Ver-lure Clar," from "the leading soprano." No matter how well it may be rendered, a sense of its inappropriateness must be felt by all. How different would be the effect of the sermon if followed by a simple piece like "Come to the Saviour, make no delay," rendered by a sympathetic singer, with a religious experience behind the song. There should be an understanding between minister and choir leader regarding the music to be rendered, apart from the hymns. Most choir leaders would endeavor to get something appropriate to sing after the sermon if supplied with the text, or some suggestion previous to the choir practice. There is a church in Toronto where pastor and choir always meet for a few minutes previous to the service when the pastor offers prayer, asking the divine blessing upon the whole service, especially the singing. Such a practice tends to give the singers a higher ideal of the position they occupy as leaders in public praise.

The Sunday Evening Service.

Our friends across the line have always had difficulty in sustaining the Sunday evening services, and the discussion of the question is a perennial one. At present *Zion's Herald*, of Boston, is conducting a symposium on "How to make the Sunday evening service a success," and a number of ministers are giving their personal experience. In this country the Sunday evening problem is somewhat different from that of the States. We have never had any trouble in securing audiences, for, as a rule, the attendance is only limited by the size of the buildings. In nearly all our cities and towns, the Methodist churches are invariably thronged on Sunday evening. The question for us to solve is, how to use the opportunity offered by the presence of these multitudes. It is evident that, in many places, we are not making as much out of the privilege as we ought.

The gospel should be preached as plainly and earnestly as possible, and the sermon ought to be interesting as well as profitable. Both pastor and people should expect that conversions will take place every Sunday evening, and to this end short after-meetings should al-

most invariably be held. There are churches that seldom have revivals as they are popularly known, but in which conversions occur as regularly as the services, and the people would be surprised and alarmed if they should cease. Rev. Dr. Conwell, of Philadelphia, in answering the question in *Zion's Herald*, how to make the Sunday evening service successful, says: "Trying to save some each evening the year round keeps the Temple full, I think. We have no new way and no sensational attractions." Those seven words in that sentence give the key to success, "Save some each evening the year round."

The throngs at our Sunday evening services afford the young people an opportunity for doing evangelistic work. Members of the League should be stationed in various parts of the congregation in various parts of the congregation to do personal work. The pastor's announcement concerning the after-meeting should be followed up by individual invitations on the part of the young people of the church. Many unconverted persons would tarry to the prayer-meeting if some earnest, and sympathetic friend asked them in a cordial way. Let us aim at immediate results from the preaching of the truth, and look for them every Sunday.

Friendly Relations.

In view of the pleasant relations existing between Epworth Leagues and Christian Endeavor Societies in Canada, it is appropriate that we should publish as our frontispiece a portrait of Rev. Dr. Clark, founder of the Christian Endeavor Society. The Methodist Church in Canada has seen fit to organize a denominational Young People's Society, but has not interfered with the spirit of interdenominational fellowship which Christian Endeavor has done so much to promote. Our arrangement for affiliation with the Christian Endeavor movement is sufficient answer to those who charge us with narrowness. Dr. Clark himself does not hesitate to speak of this as "an ideal arrangement," and has expressed the hope that all Methodist Young People's Societies in Canada may speedily fall into line with our denominational plan. One by one they are gradually doing so, although some of them are still a little suspicious of the Epworth League. As its objects become more generally understood this feeling will undoubtedly die out.

The Do-Nothings.

Nothing so impedes the progress of the church as the supineness and negligence of the great army of "Do-nothings." In all aggressive movements it appears as if the burden of effort must always fall upon the few whose hearts have been touched, while the great mass show little or no interest. The Methodist Episcopal Church of the United States took over a year to pay its missionary debt, and frequent appeals were made to the whole church; but 7,000 pastors and 7,000 churches were not heard from. In our own effort to relieve St. James' Church, the indications are that we shall have a somewhat similar experi-

ence. If the enterprise fails it will be because a large number of our churches neglect or refuse to do anything.

In our League work the same difficulty meets us everywhere. The activities of the society are for the most part carried on by a comparatively small percentage of the membership, while the others "leg to be excused" when asked to do anything.

Let us turn our guns on the "Do-nothings," and see if we cannot induce them to "lend a hand." The League is intended to develop the talent of all its members, and not of a select few. Every one should therefore be expected to take part in its work.

To Our Friends.

We want your help. Not merely in securing subscriptions, though that is all-important, but your assistance is needed in preparing this paper. To most readers the news department of a paper is more interesting than any other, and to make this what it ought to be, the editor is dependent to a large extent upon his readers. It is his business, of course, to put the news into readable shape, but he cannot, or ought not to, manufacture it.

Kindly let us know what your League is doing, and use the postal card. Lengthy communications cannot be inserted, but brief accounts of work done will be welcomed. Your local papers will be glad to publish the list of officers that the League may elect, but for obvious reasons we cannot do this. We want the names and addresses of officers for record, but not for publication. We are particularly anxious to know of any forward movement made by the Leagues in missionary, evangelistic or literary enterprises, and are always hungry for news about methods of work that have been helpful. Dear Corresponding Secretary, please "take your pen in hand," and let us hear from you.

REV. DR. CADMAN of the Metropolitan Temple, New York, says that every pastor has the material for a first-class choir in his Sunday School, if it is only utilized. There is only one thing necessary, and that is an enthusiastic and capable leader. There is really no necessity to ask godless people to lead us in the sacred service of song. Why not draw on our own undeveloped resources?

EVIDENTLY there is something in a name when a physical encounter known as a prize fight at Carson City is regarded as a brutal exhibition, universally preached against and denounced, while practically the same thing is carried on in Toronto and Hamilton under the mild title of "Fisticuff Entertainment," without causing any excitement among the law-abiding people of these cities. We are glad to see that Rev. W. F. Wilson, of Hamilton, has spoken out plainly on this matter. The "fisticuff" performance is carried on with gloves, but Bro. Wilson has handled the affair "without gloves," and is stirring up the police authorities to put a stop to the exhibitions. We have no place for the prize fight in this country.

MR. YOUNG's interesting story in this issue illustrates the fact that often the most effective method of reaching men's souls is to do something for their bodies. The medical missionary frequently makes his way and wins the hearts of the people, when the door is completely closed to the preacher. No department of our work is more important or more promising than medical missions.

THE local paper of one of our Canadian towns has an item referring to an entertainment under the auspices of the Epworth League, at which there was a ballot to decide who was the homeliest young man in the Church. We wish that society would change its name, instanter, or else change its methods. Entertainments of this kind are beneath the dignity of an Epworth League and hinder its usefulness.

MR. H. H. FIDGER, in his address at the Methodist Social Union meeting in Toronto, hit the nail on the head when he said that the prayer-meeting should not be regarded merely as the thermometer of the church, but as the generator of spiritual warmth. Many a revival has started in a prayer-meeting where the spirit of consecration and enthusiasm has been marked. Let us rally to the support of our devotional services.

No external condition has more to do with the success of a prayer-meeting than a bright cheery room, while nothing is more dispiriting than a half-lighted, gloomy church or lecture hall. It is interesting to note the improvement that has taken place in lighting our churches during the past year or two. It is now almost exceptional to find a church lit by lamps, for electricity and acetylene gas are making their way everywhere. "The dim religious light" must go.

"WE always have a good meetin' when I take part in it," said an old man in talking about the Church prayer-meeting. There was sound philosophy in the remark. The way to really enjoy a devotional service is to enter into it heart and soul. Those who take a back seat and look on with a critical spirit will, of course, find something to find fault with, but these who identify themselves with the service and contribute of their very best to make it profitable will scarcely ever go away unbenefited and unblest.

A LITTLE girl of about six years attended Crossley & Hunter's meetings in Milton, and one evening stood up, among others, for prayer. After coming home and preparing for bed, to the great surprise of her mother, she refused to say her prayers as she had been accustomed. When urged to do so, she replied, "What's the use, I stood up for prayers at the meeting, and they are doing the praying to-night." It is to be feared that this child has imitators, not a few, in the Church to-day, who are perfectly willing to have their religious duties attended to by proxy. How many there are in the

League who are satisfied, month after month, to allow others to do the praying for them while they sit in silence. They lose many blessings that really belong to them.

A YOUNG minister, spending an evening out, was asked to sing something. He sat down at the piano and sang a piece which charmed everybody, and many were the inquiries as to where he had found it. With a smile he replied that the song was in the Canadian Hymnal which was in use in their Sunday School. Several more pieces followed, and to the amazement of the company every one was said to come from the Canadian Hymnal. The fact is, there are many treasures of song which we have never recognized in the book that is in our hands every week. Look for them.

In several Toronto churches during this winter, musical evenings have been arranged under the title, "Service of Praise." The meeting is opened with prayer, and closed with the benediction. The selections are all sacred, and several hymns are introduced in which the audience join. The most noticeable feature, however, is the absence of applause, consequently the encore nuisance is also eliminated. A service of this kind seems more in keeping with the house of God than the miscellaneous concert in which the humorous recitation and the sacred solo follow one another, punctuated by uproarious applause. The audiences at these praise services have been very large.

JUST outside the window, as we write, a sleigh load of wood has stuck fast on the bare ground. Two teams are attached with the expectation that they will jerk it out in a moment. The load is quite within their ability to haul, but they do not move it an inch, because they do not pull together. While the front team bends to the traces the hind one backs up, and vice versa. What a picture this is of many a church! There are all the resources needed for the successful accomplishment of the work, but, alas, the people do not pull together. They quarrel among themselves, criticize one another's efforts, find fault with the pastor, while the gospel chariot remains stationary. 'Tis a great pity, isn't it!

SOME of our Leagues have subscribed for one copy of our paper in the name of the society, and have done nothing more. The proverbial "small favors" ought, of course, to be thankfully received, but if all our societies should copy this example we would be forced to suspend publication at once. We really ought to have an average subscription list of six names from every society. It is a most unsatisfactory method to have only one copy of the paper to be handed around among the members. The village of Woodbridge has set a splendid example by ordering 26 copies sent to one address, which, with one exception, is the largest number mailed to any League in Canada. What better use could be made of League money than to provide literature to help on the work?

AT the commencement of an all-day prayer-meeting, held recently in London, Rev. Hugh Price Hughes told those present to regard any inclination to pray longer than two minutes as a temptation from the devil. Everybody will not agree with this, but it is a strong way of emphasizing the fact that long prayers kill the prayer-meeting more quickly than almost anything else.

SOME of our departments are interfered with this month on account of the full report given of the Hamilton Conference Convention. As these conference gatherings will now meet only once in two years, we are desirous of giving the greatest publicity to their doings, and have therefore set apart considerable space to reporting the proceedings of the Woodstock Convention.

THAT it is possible for young people to spend a pleasant evening together without dancing, was illustrated at the Annual Conversazione of Whitley Ladies' College, held on the 17th ult. Several hundred young ladies and gentlemen had a most delightful time, under the fatherly eye of the Principal, Rev. Dr. Hare. Some good music was provided, and a number of promenades promoted sociability and prevented the formation of cliques. The gathering broke up at a seemly hour, and everybody went home well pleased.

MRS. PARKER, the wife of the great preacher, Rev. Joseph Parker, is dead. The following words were attached to her will: "I particularly request and direct that at my death those who love me will put on no sign whatever of mourning, but they will think of me as promoted to a higher school, where I shall meet my Lord, and know even as I am known." A few examples like this will help to banish from our midst the heathen custom of putting on crape as a sign of sorrow for domestic bereavement. When a saint of God has gone home to eternal reward it is out of place to don the garments of woe.

WHAT a struggle it is oftentimes to get a convention closed! The last speaker has, perhaps, had a good time, and made a serious impression. When he takes his seat an effort is at once made to destroy the influence of the address as far as possible. One good brother takes the opportunity to move a vote of thanks to the good people of —, who have so hospitably entertained the convention. Of course he has to make quite a speech, and the seconder also indulges his propensity to talk. The same thing has to be done for the speakers, the choir, the retiring officers, etc., etc., until the temperature of the service has been cooled down several degrees below zero. We were at a convention not long ago where nearly half an hour was taken up in this way. At last the long-suffering chairman exclaimed: "Now, if everybody has been thanked, we will close." The time has come to do away with formal votes of thanks at our conventions, but if we must have them, let the infliction come during the afternoon session or at the

commencement of the evening session, certainly never at the close.

A VERY interesting meeting of the official members of all the Toronto Methodist churches was held in the Metropolitan Church on the 14th ult., when "The Needs of Toronto Methodism" was the subject for discussion. What was said was just applicable to the Methodism of London, Hamilton, or New York; and while many good things were uttered, the peculiar needs of Toronto Methodism were not dealt with at all. For instance, the church debts were not even mentioned, although there is nothing that so hinders spiritual progress as the attention that must necessarily be given to the finances, because of the heavy financial burdens that our churches are carrying. One of the greatest needs of Toronto Methodism, as of some other places, is a determined, combined, and sustained assault upon the church debts.

Prominent People.

PROF. ROENTGEN, discoverer of the X-rays, has been called to the chair of physics at the University of Leipzig by the University of Wurzburg.

REV. DR. GUNSAULUS, pastor of Plymouth Church, Chicago, has been invited to succeed Rev. Dr. Hillis, as pastor of Central Church, Chicago.

REV. DR. DONALD, of the Trinity Church, Boston, the successor of the late Phillips Brooks, is doing notable work. It is said that there are 500 more communicants in the church to-day than under Phillips Brooks.

It is related of Dr. Joseph Parker that on being asked if he had a father, he replied, "Yes." "What is it?" "Preaching." "But that is your business. Haven't you any amusements?" "Yes—preaching." "But what if you were allowed to select your highest pleasure?" "Preach."

PRESIDENT MCKINLEY's wedding present to Mrs. Henry Harrington Scott, *née* Sampson, was the original of her father's now celebrated telegram announcing the destruction of Cervera's fleet. "All of the guests," says one account, "were loud in their praise of Mr. McKinley for his delicacy in thinking of such a gift for the daughter of the victor."

DR. NEWMAN HALL, who is 82 years of age, says he has not followed rules, but has abstained from food which experience has proved injurious. His parents were 85 and 87, respectively, at the time of their death. He has been a total abstainer for 52 years, but he humorously adds: "I began to smoke at the age of 8 years, and left off the same day, and have never resumed it."

ONE-THIRD of the members of the Canadian Senate are more than 70 years of age; five are more than 80; and the senior of the House is 96. This is David Wark, who was born in Londonderry, Ireland, and went to New Brunswick in 1825. When the federation of British North America was formed, thirty-two years ago, he was called to the Senate, and has sat there ever since as a Liberal member.

MRS. MARY A. LIVERMORE recently celebrated her 78th birthday, at her home in Melrose, Mass. She is in good health, and made an address Sunday afternoon at the W. C. T. U. meeting in Tremont Temple. A contemporary says she "is broader, brighter, more hopeful than ever." In speaking of her long and varied experience, Mrs. Livermore says: "I have only done things as they came along because I thought it was right to do them."

Literary Lines.

"BLACK BEAUTY" has had a circulation of two million copies in America, and a hundred thousand in England.

An edition of a Brussels paper has been printed without type. It was typewritten, photographed, and the plates were etched in zinc with acid.

THE Frederick A. Stokes Company of New York have taken the American market for "Trevelyan's Little Daughters," the charming story by Mrs. Trevelyan, of Toronto, published recently by our Book Room.

MARK TWAIN is credited by a recent anecdote with hunting until dinner time for the precise word he needed to shade out his meaning. Yet some people who envy his success would think it too much trouble to get out of their chairs to consult the dictionary.

"LABOR and the Angel" is the title of a new volume of poems, by Duncan Campbell Scott. A critic, in the Boston *Transcript*, says: "There is abundant proof in the poetry of the Dominion that our neighbors over the line of lakes and rivers are rapidly outstripping us in the production of verse. And in making this admission, we have in view rather the quality, than the quantity, of the work."

RUDYARD KIPLING has contracted to write eight magazine stories next year, for each of which he will receive \$1,200 for the English serial rights alone. Adding to this the payments from America and the Colonies, he will get about \$2,500 each, or \$20,000. Then there are the book royalties, estimated at \$20,000 more; so that for each not long story the author will receive about \$5,000. Who wouldn't be an author like that—if he could?

THE *Sunday School Times*, of Philadelphia, N.Y., in its issue of February 4th, 1899, makes the following appreciative reference to Rev. Dr. Ross' book, "The First Hundred Years of Modern Missions": "Probably no book can be mentioned which gives as much accurate and detailed information at a low price as one can find in the 'First Hundred Years of Modern Missions,' which has appeared after five years in the second and enlarged edition. It is by Rev. Dr. J. S. Ross, and is more than ever worth owning in its latest form."

JOHN D. BARRY, of New York, in the *Literary World*, refers thus interestingly to Governor Roosevelt: "Since Colonel Theodore Roosevelt was elected to the governorship of New York, I have been looking over his literary work, and have been astonished not only by its vigor, but by its extent and variety. Here is a man only forty years of age, who has already had a political career of phenomenal activity, who has been identified with many of the greatest public movements of his time, and who, nevertheless, has written several bulky volumes. The secret of Mr. Roosevelt's achievement, I hear, lies in the extent of his interests, in his wonderful power of concentration."

ONE of the most successful and popular educational movements of recent years has been the institution of travelling libraries. The library has been proved a success in several States, notably in New York and in Wisconsin. The usual method employed to get one of those libraries in any settlement in New York State is for a certain number of persons living in a district to sign a petition asking for a library, appoint some one of their number as librarian, and designate him to receive the box, and send this application to the Library Department of the State. The box soon arrives, and is set up in the house of store of the chosen custodian, or sometimes in the school-house. With it come cards for borrowing the books, full instructions how to manage them, and catalogues for the choosing of others.

From Over the Sea.

The Congregationalists in England have 4,519 churches, with 3,122 ministers and 377,339 members. The Baptists have 2,697 churches with 355,218 members. Methodists have 881,637 members, while the adherents number 3,526,548.

The Twentieth century Fund in England is arousing wonderful enthusiasm. The aim is to go not merely to the wealthy few, but to the whole of the people. At the South London meeting, an errand boy got up and promised a guinea for each boy in his class.

The Evangelical Free Churches of England and Wales have agreed upon a catechism which has recently been published. The different denominations are surprised at the number of great truths upon which they can agree. One of the papers says:

"When one recalls the ecclesiastical disputes and the fierce and embittered theological controversies of past centuries, the publication of this Catechism is an outward and visible sign of a great and reconciling change."

The *Methodist Times* says that "the Wesley Guild has won the sympathies of the very young people we wished to reach, those outside the Church, worshipping in crowds in our chapel galleries, and now, under the influence of the Guild, drawing nearer and nearer to the Church itself. It is scarcely necessary to add that this has been done without in any degree lowering the ideal of spirituality. It has lifted it, and has given our young men and women an opportunity of winning souls such as they never before possessed."

The *Times* goes on to say, "the Guild has resulted at home in the revival of an enthusiastic interest in Methodist history and institutions. All over the world there is stirring a warm love for our own Church such as no other society could awaken; and believing as we do that a vigorous and healthy church loyalty is the very best basis for broader sympathies, we regard this feature as of happiest omen."

Across the Line.

There are 27,714,523 church members in the United States. Of these 5,896,000 are Methodists.

SECRETARY DU BOSE, of the Southern Epworth League, claims 280,000 members for that organization.

The M. E. Church has 3,739 Sunday Schools in foreign lands, with 9,317 officers and teachers, and 163,899 scholars.

The Ninth International Convention of the Baptist Young People's Union will be held at Richmond, Va., July 13-16, 1899.

The Epworth Leagues of Detroit have pledged themselves to do their utmost to assist in making the International Christian Endeavor Convention next July a success.

The programme for the International Epworth League Convention at Indianapolis is progressing, and will be published before long. Rev. Dr. Schell has given up his trip to the Holy Land in order to look after the coming Assembly, which he predicts will be a great one.

Christian Endeavor Doings.

The *Christian Endeavor World*, of Boston, has removed from Washington Street to more commodious quarters in the stately Tremont Temple.

The Detroit Convention Committee of 1899 has opened headquarters in the Majestic Building, Detroit, and the committeemen are already hard at work.

MR. MOODY writes from Arizona that he is delighted to find Christian Endeavor so active in prison work in Santa Fe, N.M., as well as in other prisons he has visited in the past few months.

THERE are, according to the *Irish Endeavorer*, three Christian Endeavor societies among the redcoats in Ireland. The strongest of these is at Camp Curragh, in the Wesleyan Soldiers' Home.

The Christian Endeavorers are reading the Bible through systematically during the year. Since the plan was proposed at the beginning of the year, about one thousand each week have adopted the plan.

PRESIDENT MCKINLEY sent the following message to Rev. Dr. Clark, on the 18th birthday of Christian Endeavor: "You have my hearty congratulations and best wishes for the great organization over which you preside."

THE St. Paul Christian Endeavor Union is now planning to have an interchange of leaders throughout the city on a Sunday evening in the near future. It is hoped that the prayer-meeting in each society will be led by a delegate from another society. By this means friendly rivalry as to which society will send the best leader and have the best prayer-meeting will be stimulated.

Science Notes.

AN inch of rain means 100 tons of water on every acre.

A WRITER in the *Popular Science Monthly* thinks that planting trees on streets will do much to temper summer heat.

AUSTRALIA is noted for its genial climate, but scientists say that at one time ice fields and glaciers existed there, and that avalanches thundered down from the mountains into the valleys and plains.

THE latest use for electricity is the lighting up of the Pyramids. It is proposed to generate the power at the Assouan Falls on the Nile, and transmit it a distance of 100 miles, through the cotton growing districts, where, it is believed, the cheap power will permit the building of cotton factories.

A PROCESS has been discovered by which sails of vessels of all kinds can be made out of paper pulp, and it is claimed that they serve quite as well as canvas and are very much cheaper. They swell and flap in the wind like the genuine old-fashioned article, and are supposed to be untearable.

"It is computed that when at rest we consume 600 cubic inches of air a minute," says the *Medical Record*. "If we walk at the rate of one mile an hour we use 800; two miles 1,000; three miles, 1,600; four miles, 2,300. If we start out and run six miles an hour we consume 3,000 cubic inches of air during every minute of the time."

"Dentists in Germany," says the *Medical Record*, "are using false teeth made of paper instead of porcelain or mineral composition. These paper teeth are said to be very satisfactory, as they do not break or chip, are not sensitive to heat or cold, and are not susceptible to the moisture of the mouth, and from their peculiar composition are very cheap."

AN old Newcomen steam engine at North Ashton, near Bristol, England, as described by Mr. W. H. Pearson in the *British Association*, is still doing practical work after an active career of nearly one hundred and fifty years, it having been erected in 1730 at a cost of seventy pounds. The old man now engaged in working this engine has held his post since he was a lad, and his father and grandfather occupied the same position.

Temperance Items.

DR. EDWARD EVERETT HALE says that his Church alone could care for all the dependents in Boston not made so by drink.

LORD DUFFERIN recently stated in a public address that excessive drinking and the use of stimulants to make toil easier had become the greatest curse of the age.

ACCORDING TO *The Liquor Trades Review*, the annual consumption of beer in New York City would give to each man, woman and child in the city, 1,240 glasses of beer every year, or three every day, five on Sunday, and five extra on each of the eight national holidays.

ACCURATE investigations show that beer and wine drinkers generally consume more alcohol per man than spirit-drinkers; and while they are not as often intoxicated; they suffer fully as much from diseases and premature death as do those who use distilled spirits.—*M. L. Hobbsok, M.D.*

PROHIBITION is claimed to be a success in Fiji, for the rum made there in the sugar factories has to be sent elsewhere, and anybody giving intoxicating liquor to a native is fined \$250 and shut up for three months. That is restrictive certainly, but hardly prohibitive, so long as rum is allowed to be made.

IN striking contrast with the canteen of the United States army camps, is the new "marquee" provided by the British Government for its soldiers in the manoeuvring district. Here hot coffee and all kinds of refreshments will be offered for sale at popular prices. It is to be known as the temperance tent, and facilities will be furnished for writing letters and for reading. Every effort will be made to make these places as attractive as possible.

What They Say.

MR. WARRING KENNEDY, Toronto: I believe that the ERA will rank high among our church papers as a factor in the work of God."

MR. JAMES PEATTIE of the *Stogner Sun*: "It is a paper that should be in the hands of every Epworth Leaguer. It has helped me already."

MR. WALTER H. WOOD, Schenectady, N.Y.: "Canadian Epworthians will point to their new paper with pride, that it represents them so well."

REV. DR. WILLIAMSON, Mount Forest: "I am more than pleased with the EPWORTH ERA. It is a God-send to our young people. I wonder how it can be published at so small a cost."

MR. S. R. PARSONS, Toronto: "I wish to congratulate you upon your signal success. The first number was excellent, but the second, from the attractive first page to the end, far surpasses it."

PROF. AMOS R. WELLS, editor *Christian Endeavor World*: "Yours is one of the best young people's papers I have ever seen, and we wish you all kinds of success."

REV. T. W. JOLIFFE, President Day of Quinze Conference: "I am delighted with the paper; articles concise, crisp and clear cut. The young people will hail it with satisfaction, and find in it just what they need."

REV. DR. SAUNDERS, London: "Your paper came to hand to-day like a breeze from the spice hills. You are getting the grip—not La Grippe which is so common—but the grip which is not so common, the grip of the situation, the real editor's grip, the grip of the young people, and that means the grip of the Church and of the future. May it never leave you."

From the Field.

Shanly.—The corresponding secretary of Shanly League writes: "Our Society is prospering. The meetings are characterized by deep spiritual interest. We number twenty-two members, two of whom are associate. Have adopted the two-cents-a-week plan of giving to missions."

Victoria Square.—An Epworth League of Christian Endeavor was organized at Victoria Square, on January 17th. For the first time it was thought advisable to carry on the work in two departments. The corresponding secretary writes that "the prospects for efficient work are very bright, and the members anticipate a profitable and pleasant year of Bible study and Christian work."

Mimico.—Rev. J. T. Caldwell, M.A., pastor, writes: "Mimico League is one of the most active of any in the three Toronto Districts. A club of the Era has been subscribed for, to be perused by all the families represented in the League. If all the Leagues take similar action the 5,000 subscribers needed for the support of the paper will soon be received. Ten dollars has been raised for the Forward Missionary Movement."

Salem, Copetown Circuit.—The corresponding secretary of Salem League writes: "Our League is progressing very favorably. Since the Forward Evangelistic Movement was taken up last fall, the interest has increased. Our meetings, held on Sunday evening, are short but good. The consecration meetings are always good and helpful. The members all take a special interest in this service. We are taking up the Literary Department and are also working the Missionary Department."

Paisley.—The Methodist Sunday School held their annual entertainment in the town hall on Monday evening. A programme of music by the scholars was rendered. Santa Claus was present and a tree unloaded of gifts for the children. At the conclusion of the programme a beautiful easy chair was presented to the superintendent, Mr. H. B. Putnam, who for eighteen years has had control of the school. The chair was donated by the parents of the pupils. Mr. Burrows read an address in presenting it, to which Mr. Putnam made a suitable reply.

Nile.—Evangelistic services have been carried on at the Nile during part of January and February. For the first week the members of the League took charge of the meetings, three persons officiating at each service. As a result of these meetings our membership has been quickened and strengthened, though not increased. Some of the associate members are about to take the active member's pledge. On account of the revival meetings our League programme has been disarranged, but we are now in a better position for work than before. We take as our motto, "Go On."

Winnipeg, Grace Church.—Mr. W. H. Parr, of Winnipeg, writes as follows: "A new feature of Grace Church (Winnipeg) Reading Circle is the establishment of a monthly paper entitled *The Blessing*, an appropriate Manitoba title. An editorial staff has been appointed and contributions of a varied character are solicited from members of the circle. By arrangement, the paper is to be read at the meetings of the Social De-

partment which are held monthly. The reading in the first issue was commended in favorable terms, and by proper management can be made the means of fostering literary tastes, and leading out into new avenues of literary development. The suggested programmes in THE ERA have been helpful in diversifying and giving added value to the meetings of the Circle."

Kingston, Queen Street.—The Young People's Society of the Queen Street Methodist Church has taken upon itself a new lease of life, under the direction and new leadership of the Rev. Mr. Elliott. In the first place the society has adopted a new name, the Epworth League of Christian Endeavor, and in that way secured representation on the official board of the Church. Next the society decided to open a reading circle, and some forty of its members and friends are engaged. Literary evenings being arranged for once a month. At these meetings the features of the books will be made the topics for debates or essays. The Intermediate Endeavorers—some forty-two of them—graduated into the Senior Society, and the reception service was one of the most impressive that has been held. The concentration of so many active and associate members had a most elevating effect. On the whole the Queen Street Society is in a most hopeful mood, and promises to be most useful in the Church and its work.—*Cor. Sec.*

Montreal, Douglas Church.—Mr. A. Mossman writes: "The Literary and Social Committees had charge of the regular meeting of the Society, and with a view to creating a wider interest among the members of the Church in the workings of our Society, we introduced the regular programme of our Reading Circle as the literary feature of the evening. Seats were arranged in the centre of the Sunday School room in an oval form for the use of the members of the Reading Circle. Seats for the audience were placed in circles around the oval, and tables distributed throughout the room for the refreshments were being served. Excellent intimations of this meeting were given by our pastor, Rev. Mr. Emsley, which resulted in a very fair attendance of church members, as well as members of the League. So far as I can learn those present were very greatly interested in the proceedings of the Circle, and I am satisfied that the members who took part in the proceedings of the evening will be very greatly benefited by the extra effort which was put forth to make the undertaking a success."

Sackville, N.B.—Mrs. Andrews, of Sackville, N.B., writes: "You will be glad to know that our Reading Circle here numbers about twenty-five, and the meetings are held once in two weeks under the leadership of Mrs. Borden, wife of the Rev. Dr. Borden, Principal of the Ladies' College. Mrs. Borden is a born leader, and every evening has been interesting. For example, the evening the Circle met with us the programme was as follows: 1. Devotional exercises led by Mrs. Borden. 2. Interesting *résumé* of two chapters in "Makers of Methodism," with discussions by Mesdames Humphrey and McCord, both daughters of our Western Methodist families in this part of the country. 3. Paper supplementing the chapter on a "Drop of Water," by Miss Ramsay, daughter of one of our ministers and a teacher in our public school. The paper was well written and illustrated by experiments showing freezing and boiling (in a flask of water, condensing of steam). The crystalline figures were illustrated by fine colored diagrams prepared by Miss Ramsay, by specimens of native crystals, including a handsome amethyst from Mount Blomidon. The evening closed with a social half hour over a cup of tea."

Dungannon.—Interest in Sunday School work is not diminishing in this neighborhood. This was clearly shown by the large attendance at the convention held at Dungannon on Feb. 2nd, 1899. It was the twentieth annual convention of the Nile and Dungannon circuits. The addresses were interesting and instructive, and the discussions animated and profitable. The following are the subjects that were discussed: "The Sabbath School Worker and His Bible," "The Character of the Teacher," "The Duties and Privileges of a Sunday School Superintendent," "Sowing and Reaping in Sunday School Work," "The Duties and Privileges of a Sunday School Teacher," "Our Big Boys and Girls," "The Relation that should Exist Between the Sunday School and Epworth League," "Bible Lesson and Helps—Their Benefit to the Teacher," "Zeal and Knowledge—Two Essential Elements of Success in Christian Work." A Bible-class was taught, reports of the various departments of the Sunday School were given, and there was an address to the children on "The Bible."

London, Wellington Street.—A correspondent writes: "We have a very interesting Epworth League of about seventy members. All our committees are in good order and doing good work. The League as a whole is taking an active part in assisting the pastor by caring for the sick and the poor. They are faithfully endeavoring to do their part in raising money for the support of the missionary societies by the London District. We have a very interesting Reading Circle, and great delight has been taken in the study of the Reading Course. We have a growing Sabbath School; there are upwards of 500 names on the roll, and we have an attendance of from 430 to 450. The attendance would be larger if we had more and better accommodation. The superintendent, Mr. Wm. Jeffery, to find places for the classes. The general outlook of the church as a whole is very encouraging. Congregations are growing, collections increasing. About forty members have been received into the Church since Conference. The Trustee Board are considering large improvements on the interior of the church."

Orillia.—The prayer-meeting in the Orillia Methodist Church recently was turned into a sort of Junior League recognition service. The meeting was largely attended by parents and other adults, as well as by many members of the Junior League of Christian Endeavor. The Rev. R. N. Burns, B.A., pastor, read as a lesson the portion of Scripture allotted for study on the League programme for that day. Several earnest prayers were offered by adults for God's blessing on the work of the League. Four adults were baptized and received into the Church. Mr. Burns gave a brief, interesting address on an electric light carbon, which caught the attention of young and old. In the absence of Miss Venner, the Superintendent, Miss Cameron, one of the assistants, explained the work of the League, asking for the co-operation of the parents and friends. She read the list of those successful in winning the red badge for good attendance during the first quarter, and thirty were duly decorated with their badges. The Juniors sang a rousing League chorus. After the benediction the adults remained seated, and the Junior Leaguers marched out in military style to the tune of "Onward, Christian Soldiers." The whole service was most unique and inspiring.—*Orillia Packet.*

The news items on this page will give corresponding secretaries an idea of what we want in the way of reports from Leagues. In sending news from your League do not write more than any one time than will fill about a quarter of a column.

Just a Line or Two.

REV. DR. CARMAN has gone to California to attend an Epworth League Assembly.

WOODVILLE League has given \$15.00 to parsonage debt, and \$20.00 to pastor's salary.

The League at Bradford has a missionary study class of ten members, under the enthusiastic leadership of Miss Brown.

WHEN the Cannington Church was built the League assumed \$120.00 of the debt. The last dollar was paid a short time ago.

REV. JAS. ELLIOTT, B.A., of Kingston, is offering prizes for the best essays on "Makers of Methodism" to the members of the Reading Circle.

REV. STEPHEN KNOTT, of Woodham, writes: "I am in special services in Zion Church, and find the members of the League to be very helpful in the work."

The General Secretary had large audiences at Georgetown, Sunday and Monday, Feb. 12 and 13, notwithstanding severe weather. On Monday evening twelve subscriptions were given for this paper.

LAST year there were four members of the Reading Circle at Lansdowne. This year the Circle has grown to fourteen, using eight sets of books. The meetings under the direction of the pastor are very interesting.

FOR raising money to assist in Church enterprises the League of Colborne Street Church, London, takes the lead. Last year it gathered over \$300, and most of it was earned by hard work upon the part of the members.

DR. BOLTON, of Port Simpson, B.C., informs us that a new League has been formed among the English-speaking young people of that place. Twenty-five members have been enrolled, of whom eighteen have taken the active member's pledge.

A MASS meeting of the Leaguers in Halifax, N.S., was held recently, when Rev. Dr. T. G. Williams made an appeal on behalf of St. James Church, Montreal. A collection of \$109.25 was taken up to help relieve the church. Good for Halifax young people!

Church News in a Nutshell.

The new church at Chesley is a beauty. Rev. Mr. Dobson deserves great credit for this successful enterprise.

REV. H. IRVINE has concluded a six weeks' series of special services in Grace Church, St. Thomas, with good results.

The treasurer of Wesley Church, Hamilton, recently paid \$500 on the local debt from the regular income of the church.

REV. G. W. HENDERSON, of St. Mary's, in sending his subscription for the ERA, informs us that they have had a glorious season of revival.

CENTRAL METHODIST CHURCH, Stratford, undertook to put \$500 upon the plates on Sunday, February 19th, and succeeded to the tune of \$650.

The Methodist Church at Clifford has divided its debt of \$1,200 into three parts, and proposes to annihilate one of them each year. The first instalment of \$450 was wiped out a few days ago.

THE Woman's Missionary Societies of the Millgrove Circuit raised last year \$146, which, together with a bale of clothing sent away, brings their total contribution up to \$185. This places Millgrove Circuit in fourth place on the Hamilton District.

MESSRS. CROSSLEY and HUNTER are meeting with their usual success in St. John's, Newfoundland. Great crowds throng Gower Street Church nightly.

OUTSIDE the Parliament Street Church, Toronto, at the present time, there is a placard announcing that "Evangelistic services are being carried on by the Pastor, assisted by League, Sunday School, and other workers of the church." This is as it should be.

District Conventions.

Cannington District.—The Cannington District Epworth League Convention was held in Little Britain on January 26th, 1899.

The question of Missions was the absorbing topic. Rev. R. Emberson was present in the interest of the Young People's Forward Missionary Movement. The following papers and addresses were given by our district workers: "The Mission of the Epworth League," by Rev. G. E. Ross, Dalrymple; "Christ our Model," by Miss E. Brentnell, Bexley; "Medical Missions," by Miss Hambley, Markdale; "Forward Movement for Missions," by Rev. W. B. Tackell, Manilla; "Junior League Work," by Miss Philp, Cannington; "Our Motto for 1899, Working for Souls," by Miss Caverly, Victoria Road; "Loyalty to our Pledge, and Its Demands," by Rev. L. S. Phelps, Oakwood. These papers and discussions were helpful and encouraging.

Rev. J. R. Butler presented the report of the Business Committee. The Epworth ERA received a cordial resolution of appreciation and pledge of support. The Convention decided to ask the General Board of Missions to consider the advisability of appointing Rev. R. Emberson a missionary to the foreign field as the representative of Cannington District, with the expectation of contributing at least half of his support. The next convention will be held in Woodville. The following are the officers elected for the year: Hon. Pres., Rev. F. B. Stratton; President, Rev. W. G. Clarke; 1st Vice-President, William Suggitt, Valencia; 2nd Vice-President, Mrs. Buckley, Atherley; 3rd Vice-President, Miss V. Coone, Manilla; 4th Vice-President, Miss K. Caverly, Victoria Road; 5th Vice-President, Miss Kelly, Beaverton; Secretary, B. J. Anderson, Woodville; Treasurer, Miss Philp, Cannington, Ont.

Owen Sound District.—The Annual Convention of the Owen Sound District Epworth Leagues was held in the Methodist Church, Dundalk, on February the 7th. The weather was all that could be desired, and the Convention was a most successful one.

The morning session was devoted principally to business. Honorary President, Rev. A. Brown, of Owen Sound, presiding. Afternoon session: The report of the Secretary was satisfactory and showed the contributions to missions to be in advance of last year. A paper on "Missionary Work," read by Mrs. J. H. Rutherford, of Owen Sound, was followed by a warm discussion, resulting in the following motion: "That the Secretary communicate with each League in the district, with a view to ascertaining what they would pledge themselves to give. And further, that if sufficient funds be guaranteed, we would proceed to organize for definite work, such as supporting a missionary in the foreign field." Miss Boardman, of Markdale, gave a bright and instructive paper on "Junior League Work." Much information was gleaned from Rev. Elliott S. Rowe in the discussion which followed this paper. An excellent paper was read by Mr. C. E. Armstrong, of Markdale. His subject was, "What We Owe Our Country; or, Ideal Christianity." Rev. Elliott S. Rowe took charge of the "Question Drawer," and answered the questions in a most pleasing and profitable manner.

This closed the afternoon session. The evening session was opened with a song service. A paper on "Our Pledge," given by Miss Brown, of Collingwood, was exceedingly instructive. This was followed by an essay on "Christian Citizenship," by Rev. Mr. Emory, of Shelburne. The crowning feature of the Convention was the address by Rev. Elliott S. Rowe, of Toronto. Those who listened to Mr. Rowe will not soon forget his words of instruction. The following officers were elected: Honorary President, Rev. A. Brown, Owen Sound; President, Mr. J. R. McIntyre, Dundalk; 1st Vice-President, Mrs. W. A. Armstrong, Flesherton; 2nd Vice-President, Miss Muir, Markdale; 3rd Vice-President, Mr. H. R. Frost, Owen Sound; 4th Vice-President, Mrs. J. H. Rutherford, Owen Sound; 5th Vice-President, Mr. Neslands, Massie; Secretary, Miss Nellie Armstrong, Markdale; Treasurer, Miss Rutherford, Owen Sound; Conference Representative, Rev. I. G. Bowles, B.A., B.D., Owen Sound.

Tanworth District.—The Leaguers of Tanworth District, Bay of Quinte Conference, have assembled in convention at Mountain Grove and have returned to their work with a feeling that their third annual gathering has been very successful and profitable. The addresses of the first evening were inspiring. The speakers were Rev. J. G. Lewis, B.A., on "The Leaguer; Loyalty to the Pledge"; Rev. W. S. Joyce, B.A., on "The Leaguer; Loyalty to the Church"; and S. Abbott, on "The Leaguer; Loyalty to the Bible." In the addresses of the morning session, Rev. R. A. Whattam emphasized the personal practical experience necessary for League work; Rev. D. C. Day, "The Need of Holy Ghost Power in Maintaining Spiritual Vigor"; Mr. W. Wagar, of Centreville, "The Importance of Missionary Work." Miss Aylsworth, of Tanworth, read an excellent practical paper on "The League in the Light of 'In His Steps.'" During the afternoon every moment of the three and one-half hours was occupied. A paper, by Mrs. W. S. Boyce, on "Causes and Remedies of Dull Meetings"; an address by Rev. W. T. Wickett on "Graduation from Associate to Active Membership"; reports of the five departments of work; thirteen three-minute addresses on "Characteristics of the Epworth Leaguer" (an acrostic designed by the Secretary), and an interesting Junior League meeting conducted by the Juniors, having "The Childhood of Jesus" as their topic, filled up the afternoon's programme. On the second evening Rev. J. S. McMullen addressed the convention on "Equipment for Service." An "Open Parliament" was conducted by Rev. M. W. Leigh, B.A., and the closing address given by Rev. E. Crumphy, B.A., B.Sc., on "The Epworth League and the Twentieth Century." The closing moments were spent in a consecration service conducted by Rev. R. A. Whattam. The singing of the Mountain Grove choir was supplemented by choruses by the ministers and by the ministers' wives of the District, solos by Mrs. Barnes and Miss Mills, and a duet by Rev. and Mrs. D. C. Day. The officers for the year are: Honorary President, Rev. J. G. Lewis, B.A., Tanworth; President, Miss Aylsworth, Tanworth; First Vice-President, Miss E. Abbott, Mountain Grove; Second Vice-President, Mrs. W. Wagar, Centreville; Third Vice-President, Mrs. (Rev.) M. W. Leigh, Cloyne; Fourth Vice-President, Miss E. Mills, Arden; Fifth Vice-President, Mrs. A. H. Rogers, Mountain Grove; Secretary, Rev. M. W. Leigh, B.A. (re-elected), Cloyne; Treasurer, V. S. Rowson, S.S., Tanworth. Executive Committee—Miss Smith, Tanworth; James Carscallen, Tanworth; Rev. J. S. McMullen, Enterprise; Rev. D. C. Day, Arden; and Rev. W. S. Boyce, B.A., Flinton. Representative to Conference Executive, Samuel Abbott, Mountain Grove.

Hamilton Conference.

FOURTH ANNUAL CONVENTION AT WOODSTOCK.

The Annual Convention of the Hamilton Conference League opened on the evening of Feb. 21 in the Central Methodist Church, Woodstock. Notwithstanding very unpleasant weather the attendance was good, and the meeting a very interesting one.

The decorations were simple but beautiful. Across the front of the organ was placed the motto of the convention: "Whose I Am, and Whom I Serve." Just above it a large Maltese cross occupied a prominent place, while large British flags were stretched on each side of the pulpit. Streamers of red and white were festooned around the gallery front, with small flags and banners here and there.

At the opening session the choir was out in full force and led the congregation in an inspiring song service. One feature of the convention which commended itself to the delegates was the absence of set addresses of the welcome and replies. The pastor of the church, Rev. S. Sellery, spoke a few words of welcome, occupying only a minute or two, when the programme was immediately entered upon.

The retiring President, Mr. Bruce Wilson, of Paris, gave the opening address. He reminded the convention of the motto adopted last year: "Win One for Jesus," and expressed the hope that this had been realized by all.

The motto of the '99 Convention was then made the subject of a few practical remarks. The speaker emphasized the thought that all belong to Jesus, and are under the strongest obligations to serve Him.

Rev. E. S. Lowe, of Toronto, gave a stirring address on

"THE LEAGUER OF TO-DAY."

The following were the leading points touched upon: (1) The Epworth Leaguer of to-day, and every day, is a pledged man, pledged to stand by the truth as manifested in the life of Christ. He himself must know the truth if he is to be the champion of it. His great aim is to lead others to accept the truth. (2) He recognizes God in human affairs; he does not try to explain the ways of Providence, but he believes in God. (3) He must be timely in his work. He tries to do the thing that is most needed now. (4) He seeks to establish a Christian sentiment as the dominating influence in public affairs. (5) He has social sympathies, and is interested in the great social reforms of the day. (6) His ambition is, in every way, to be a true man.

"TIMELY OBSERVATIONS"

was the subject of an eloquent speech by Rev. W. F. Wilson, of Hamilton. He said that the object of the League was not to make statesmen, scholars or soldiers, but to win and brighten character for Christ. The young people of Methodism need to have a more intelligent knowledge of our history, doctrines and polity. There is danger of dividing our forces so that usefulness is impaired. The speaker thought there were too many organizations and too many conventions. There should be more concentration of effort. The importance of doing practical work at our doors was strongly emphasized. There were many people wonderfully interested in foreign missions who never thought of doing anything for the heathen within three blocks of their own home.

The danger of losing personality in a committee was strongly pointed out. There were people who immediately lost all idea of personal responsibility as soon as a matter of business or work was relegated to a committee. When asked to give a reply, "Oh, the Committee is looking after that." The closing thought of the address was that we need more power. We

have glorious opportunities, splendid organization, but we need Holy Ghost power. Heart, not brain, will conquer.

One part of the programme which is manifestly an improvement on the "Sunrise Prayer-meeting" was the half-hour devotional service commencing at nine o'clock. The attendance was four times as large as it would have been had the earlier hour been chosen, and a very profitable and inspiring meeting was enjoyed Wednesday and Thursday mornings.

The first address of Wednesday morning was given by Rev. F. E. Nugent, President of the Conference, who spoke on

"WORK AND ITS EQUIPMENT."

He said that Epworth League work means *work*. It is not easy, but involves self-denying effort.

In order to do efficient work the mechanic needs tools. The blacksmith must have fire, bellows, anvil and hammer. Of course some degree of success can be reached by very primitive methods, as the old-fashioned dentist used to pull teeth with a pair of bullet moulds, and he made a good job of it, too, judging from the howls of his patient. The best work, however, we need to have the most modern tools and the very best equipment. Mr. Nugent mentioned the following as valuable equipment for the Epworth Leaguer:

- (1) A knowledge of the general rules of the Church.
- (2) A general knowledge of the Articles of Religion.
- (3) An acquaintance with our methods of Church government.
- (4) Familiarity with the English Bible.
- (5) Knowledge of the lives of men and women who have made the history of the Church.

(6) The baptism of the Holy Ghost is, of course, the supreme and all-important element of power.

Considerable time was given to

THE JUNIOR DEPARTMENT.

Mrs. J. E. Hockey, of Waterdown, read an interesting paper on "How we may best Promote the Missionary Spirit among the Juniors!" She advised encouraging the Juniors to gather missionary information by cutting out scraps from papers. They should also be taught to give from their own earnings. There is much home missionary work for Juniors to do in which they will find great satisfaction.

In the short discussion, which followed, Rev. R. J. Elliott, of Burlington, emphasized the last point, and told of a sleigh ride participated in by his Junior Society, when thirty homes were visited and cheered. He thought that the sleigh ride itself was the least enjoyable feature of the afternoon.

A paper by Miss Hope on "The Intermediate League" was read by Miss Boves, of Hamilton. It advocated the organization of another society for the boys and girls who were too old to work with the Juniors, and not yet old enough to join the Senior Society.

In the discussion, the general feeling seemed to be that the end desired might be reached by dividing the Junior Society into two sections, meeting separately. The same constitution, with slight modifications, would answer for both.

Mrs. T. J. Parr, of Merriton, gave a thoughtful and practical paper on "The Junior League and the Literary Department." She advocated the following:

- (1) Systematic Bible study and in simple form, a kind of normal course.

The Juniors should be encouraged to study Bible characters, Bible animals, Bible flowers, the homes and haunts of Jesus, answers to prayer, etc.

(2) There should be a Junior League Reading Course, consisting of such books as "Pilgrims Progress," "Prince of the House of David," "Black Beauty," etc.

(3) A literary programme given once a month could be made interesting and profitable.

Some of the following topics could be taken up: "The Wesley Family," "Study of Our Hymns," "Great Men of Our Day," "A Trip through Palestine."

By training the Juniors we are preparing them to take an honorable place in the world and the Church.

At the close of the Junior Department Review, the General Secretary conducted a "Round Table Conference," and presented the interests of the new League paper. A number of questions were asked and answered. He congratulated the Hamilton Conference upon their splendid organization, and the success that had attended their conventions.

REPORTS OF OFFICERS

were then called for. Mrs. Lucy Smith, Vice-President of the Missionary Department for the Conference, gave a unique and beautiful statement of the year's work, in which she likened the givings of the year to a bouquet of flowers. She said that a bouquet costing \$15 would be a very attractive one, but the Hamilton Conference missionary bouquet was worth \$2,308.90. The contributions of the different districts were likened to different flowers. The whole floral offering was to be laid at the feet of Him who is said to be the Lily of the Valley, and the Rose of Sharon.

Rev. T. J. Parr, B.A., 3rd Vice President, reported for the Literary Department that he could see signs of development and improvement in the literary work of the societies. He recommended three lines of action:

- (1) A Reading Circle in every League.
- (2) The general and wide circulation of the *Canadian Epworth Era*.
- (3) Systematic Bible study.

The Social Department received full attention at the Wednesday afternoon session. Rev. W. B. Caswell, B.A., of Woodstock, read a stimulating paper on

"SOCIAL TO UPLIFT."

Here are some of the good things presented:

There should be in our Leagues no "big I, and little You" people. They always act as refrigerators and non-conductors. The skilled angler will say "Keep as far back as possible," so self should be kept out of sight. There should be no dress parades in League meetings. There should be no putting on of costly apparel when we know that by doing so our humbler brother is made to feel his position.

In order to uplift socially we must gain strength. A weak Christian cannot do much to help us in any way. The nightiest thing the world is love, or strength of heart.

There is no way in which a more powerful influence can be exerted to uplift socially than by the consecrated use of the Christian home.

"SOCIAL TO ENRICH"

was dealt with by Miss Cornish, of Niagara, and many practical suggestions were given. The following are some of the social plans recommended:

- (1) Have an exchange of visits with neighboring Leagues.
- (2) Give the old folks a rousing reception once a month and write the members of the Official Board and their wives.
- (3) It is a good idea to make socials as seasonable as possible, have them in conformity with the various holidays. In January, have a New Year's social; in February, a valentine party; in March, a St. Patrick's evening; at Easter, an egg social, etc.
- (4) During the summer months the most attractive of a social is a lawn party.
- (5) In the fall a very appropriate entertainment would be a "corn social."
- (6) Try an evening with the Indians and talk of their past, their present and their future, their habits and customs.

(7) A delightful evening can be spent under the general title of "The Bells."
 Rev. J. T. Atkins gave a fine paper on :
 "SOCIAL TO SAVE."

Social to save! Yes, anything to save. We should be ready to be "all things to all men."

To be effective our sociality must not be of that mechanical and insincere kind that comes from the consciousness of being on a committee, but rather springing from the love of God, and a real desire to help and bless our fellow-men.

To be effective our sociality should be constant; not like Jonah's gourd, but like a cedar of Lebanon, perennially lovely, and manifesting itself in acts of kindness and deeds of love.

The sociality that saves leaps over the walls of caste, tries to reach the masses, goes to publicans and sinners, and makes no distinction between classes in the community. It seeks out the unfortunate, and goes to them with tenderness in its manner, compassion in its heart, pity in its eyes.

Following these three papers there was an intermission of ten minutes for social converse, which was thoroughly enjoyed.

THE FORWARD EVANGELISTIC MOVEMENT

then received attention, Rev. G. W. Kerby reporting for the various districts. He said that it was very difficult to give satisfactory returns inasmuch as many secretaries had made no report. As far as he had been able to discover, 100 societies throughout the Conference had taken up the movement; 5,000 persons had read the gospel of John, and 200 souls had been converted.

The general results, as embodied in the reports from districts were as follows:

1. The conversion of souls;
2. Reclaiming backsliders.
3. Associate members led to take active members' pledge.
4. Deepening of spiritual life.
5. Increase of missionary zeal.
6. Closer study of the word of God.

Rev. W. E. Prescott, of Simcoe, said that four hundred persons in his congregation had read the Gospel of John together, and the study had proved to be one of the most stimulating things he had ever known.

Others expressed the opinion that no statistical statements could possibly tabulate the results of the movement. The recording angel only knew how many souls had been blessed and saved.

Rev. T. A. Moore, Vice-President of the Junior Department, gave his annual report. It was the old story of incomplete returns on account of failure on the part of superintendents to answer communications. He thought that it was a serious mistake to appoint as 5th Vice-President one who was not interested in Junior work.

The Treasurer's report, read by Mr. F. S. Green, showed that the receipts during the year had been \$62.65, leaving a balance after expenses had been paid, of \$16.37. The secretary, Mr. F. W. Hollinrake, was introduced as one who had done more than any other man to make the convention a success. On account of incomplete returns he was unable to bring his figures up to date, but was forced to fall back upon the report of last conference, which has already been published.

At the Wednesday evening meeting the spacious church was crowded, with some extra chairs in the aisles.

Rev. S. T. Bartlett, of Madoc, was on the programme for an address on "Child Catechism" but he was unavoidably absent. His place, however, was taken by Rev. T. Albert Moore, of Hamilton, who delivered a practical address on "The Work of the Junior Branch of the League," and for which work Mr. Moore has more than ordinary love. The speaker dwelt on the important place occupied by the children. The best buildings were being built for the children; and

papers and books were being turned out for them, and in this closing quarter of the nineteenth century the eye of the world was turned towards the child life with its future. The Church also had realized that she must take greater interest in the young. The Junior League, he said, had become an important factor in the education of the child, teaching not the doctrines of the Church, but training them in the methods of Christian work.

Mr. W. H. Moss, of Dundas, took up a subject that is not often handled at a convention:

"SOMETHING WRONG, AND HOW TO RIGHT IT."

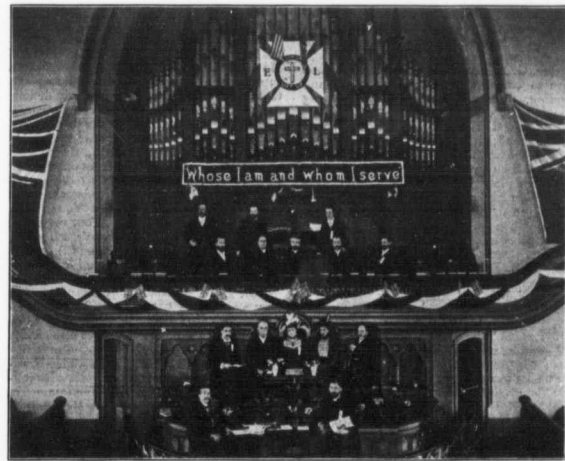
Mr. Moss dealt with some of the social questions that are engaging so much attention to-day. The following is a summary of his interesting and thought-stimulating address: "In the centres of our civilization to-day there is want and suffering enough to make sick at heart whoever does not close his eyes and steel his nerves. Large masses of the people are maintained by charity, or on the verge of recourse to it. To multitudes life is a burden bereft of noble thought and endeavor; they have to work hard for very little remuneration, with neither leisure for social enjoyment, spiritual development or mental improvement, and saddest of all, many willing and able to work can find no employment. Added to this is the tendency in these latter days to concentration and combination. The joint stock company absorbs the private firm, to be swallowed up in turn by some gigantic trust. We have oil trusts, sugar trusts, and whiskey trusts, and there will soon be nothing left for us but *frust in God*, which fortunately they cannot deprive us of. *There must be something wrong.*"

Another thing which demands attention is the present attitude of workmen to Christianity. Why is it that those who feel the burdens of this life most are turning everywhere for relief, except to the great Burden Bearer? They say that the Church takes but little interest in their daily life, and makes but slight efforts to improve their material condition. True or false, the conviction exists among many that the Church of to-day has no interest in the struggles and aspirations of workmen as a class. It is not true, of course, that Christian people have taken no interest whatever in the problem of poverty, for the professed followers of Christ are doing more to relieve material distress than any other class of people, but it is just possible that we have been working from the wrong end, and instead of helping people out of their poverty, we have been helping them in it.

How can we right these wrongs? How shall we win the masses for Christ and the Church? How shall we remedy the social ills of life?

We must convince the common people that Jesus Christ is their best friend, and Christianity is the greatest ally that the friends of labor possibly have, and while we cease not to teach and preach the great spiritual truths taught by Christ, there should be a clear and distinct recognition by the Church of the fact that men have bodies as well as souls.

We must convince men that Christ came not only as a great theological teacher, telling men of God and of the great future, but that He came as a great social reformer, that He was the friend of the poor; so we are interested in their struggles to better their condition. Let our representative men, especially the preachers, mix more with the working people, try to understand their wants and show them that all they need of



RETIRING OFFICERS, HAMILTON CONFERENCE LEAGUE.

The above picture shows the organ of Central Church, Woodstock, the decorations, and the retiring officers of the Conference League, together with other prominent League workers. Inside of the altar to the left is seated the Secretary, Rev. F. W. Hollinrake; opposite to him is Rev. J. H. Hazlewood, who apparently has just been reading the CANADIAN EPWORTH ERA. On the platform Mr. S. Bruce Wilson, ex-President of the Conference League, occupies the outside position on the left; next to him is the Honorary President, Rev. F. E. Nugent. In the centre chair is Mrs. Lucy M. Smith, Vice-President of the Missionary Department, and to her left sits Miss Sadie Russ,

Vice-President of the Social Department. Rev. S. Sellery, pastor of the church, occupies the outside chair. In the choir gallery, in the front row, Rev. W. J. Brandon is the first man to the left. Next in order are Rev. W. F. Wilson, Rev. G. W. Kerby, Rev. G. W. Calvert, Rev. T. J. Parr. Standing in front of the organ to the left is Rev. D. W. Snider, and on the other side Mr. F. S. Green, Treasurer, with Rev. T. Albert Moore in the centre.

Considering the poor light in the church when the photograph was taken, the picture is a good one. The ladies and gentlemen had to keep still for about forty seconds, consequently there is a determined look upon some of the faces,

sympathy, of encouragement, and co-operation for the promotion of their intellectual, industrial, social and spiritual needs they may find in the Church.

For two thousand years the Church has taught that the only way to transform society is to regenerate the individual, but to-day another idea seems to have taken possession of many minds. We must all admit that a large part of the want and suffering existing in society to-day is due to the present social and industrial system, and the question is being asked, "Why not doctor the system as well as the individual," and thus go to the root of the matter?

The General Secretary spoke of "The Value of Personality and Training in Doing Christian Work."

The Literary Department received attention at the commencement of the Thursday morning session.

An excellent paper by Rev. J. A. McLellan, M.A., of Acton, on

"THE MODEL READING CIRCLE,"

was read by Rev. W. B. Caswell. The writer said that a model reading circle should have the following requisites:

(1) *A Model Reading Course.* A judicious selection of reading matter is imperative. The present Reading Course comprises four of the choicest books, and this course commends itself to our judgment in quantity, and quality, variety, range and price.

(2) *A Model Leader.* The most essential feature is a qualified leader. He should not only be devoted and earnest, but have a special fitness for the work. Much will depend upon enthusiasm, personal magnetism, tact, and especially good common sense.

(3) *Model Members.* In a model reading circle each member will secure a set of books, will prepare thoroughly the work assigned, will take and keep his notes, will complete the full course, and attend each meeting when practicable. From ten to fifteen members form a model number for a circle.

Some valuable suggestions were made in the discussion of this subject.

Rev. G. A. Mitchell thought it was a good plan to occasionally preach on books and reading, with a view to interesting young people in good literature.

Rev. W. H. Harvey said that he had been in the habit, during pastoral visitations, of calling the attention of his people to books that had been a blessing to him.

A young lady delegate said that the members of her reading circle had found the work so delightful that they would not think of doing without it.

Mr. Moss said that those who took up the Reading Course were usually foremost in all good work.

THE MISSIONARY DEPARTMENT

was thoroughly discussed.

A paper on "The Missionary Library in the League," by Mr. Clem. Bernath, of Palmerston, was read by Rev. D. H. Taylor. The importance of circulating good missionary books was strongly insisted upon.

"Money and Missions" was discussed by Rev. W. E. Gilroy, B.A. He believed that heathen countries were to be reached and benefited through channels of business. If men go to distant lands for the sole purpose of making money, why should not Christians go and engage in such trade for the sole purpose of hastening the coming of the Kingdom? What is needed by heathenism is not only contact with Christianity, but contact with the best in Christianity. Money is, however, needed to send preachers of the Gospel. How is this to be obtained? By making appeals for it? No, that is often committing in the wrong way. More progress would have been made in missionary givings if we had ignored the pocket-book and sought to reach the man. If there is spiritual life in the hearts of Church members the money will be forthcoming without much appeal.

"A Sample Missionary Evening," by Miss

S. Bowers, was a description of a unique missionary programme which we hope to publish on our missionary page next month.

Rev. A. A. Bowers wrote a thoughtful paper on

"THE LEAGUE AND MORAL REFORM,"

which was read by Rev. T. J. Parr, B.A.

Moral reform rightly apprehended, contemplates a two-fold result: the conversion of the individual, and the regeneration of society. These ends, though differing in some respects, are not antagonistic. On the contrary, they are mutually helpful and supporting, but the relation of each to the other has not always been recognized. Generally speaking, the Church has too much neglected the regeneration of society. In regard to the attitude of the Epworth League to the question of social reform, there can scarcely be any difference of opinion. Every Epworth Leaguer is pledged to give clear and unequivocal support to every movement which aims at the moral regeneration of society. Leaguers can assist in promoting moral reforms by bringing their practice into accord with the principles and requirements of such reforms.

To illustrate, take the Sabbath reform which is such a burning question at the present time; Epworth Leaguers can do much to preserve the Sabbath as a day of rest and worship by scrupulously refraining from devoting the day to any questionable use; such, for instance, as driving or riding out for pleasure, visiting friends in a social way, etc. Epworth Leaguers can help in promoting moral reform by seeking to create a public sentiment in favor of that reform, and also by an intelligent advocacy of its claims. They may also assist by loyally supporting the men and women who are leading the reform hosts.

The beginning of the afternoon session of Thursday was given to

THE C. E. DEPARTMENT.

Rev. W. S. Jamieson, of Tara, gave a rousing address on "The Secret of Power." He said that that spiritual power was a supernatural gift—the gift of God in response to the performance of certain clearly defined duties and the fulfillment of certain conditions. He urged all his hearers to seek the baptism of the Holy Ghost.

Rev. A. C. Courtice, D.D., delivered a spiritual and thoughtful address on "Being in Christ."

Mr. J. W. Hopkins, of Woodstock, spoke earnestly on "How to Interest Young Men in the League and Church." Four requisites were mentioned as necessary to reach young men: (1) Personal consecration; (2) contact with God; (3) contact with the Word; (4) contact with individuals.

Rev. E. E. Marshall, B.A., read a paper on "How to Treat the League Topic Attractively." The subject is interesting to so many that we will give the paper some space in our issue of next month.

Rev. T. J. Parr, B.A., Literary Vice-President, conducted a very interesting Round-Table Conference on the Reading Course, in the course of which he gave a blackboard illustration of how to take up the first chapter in "Week-Day Religion." The following is the outline:

SUBJECT—LIFE.

1. View it in its perspective.
2. View it in its responsibilities.
 - (a) Our responsibility to God (a look upward).
 - (b) Our responsibility to the world (a look outward).
 - (c) Our responsibility to the judgment (a look forward).
3. View its great need of Christ.

THE NEW OFFICERS.

The election of new officers for the coming two years resulted as follows:

President, Mr. W. H. Moss, Dundas; 1st Vice-President, Rev. G. W. Kerby, B.A.,

Brantford; 2nd Vice-President, Mrs. Lucy M. Smith, Oakville; 3rd Vice-President, Rev. E. E. Marshall, Port Colborne; 4th Vice-President, Miss Nora Cornish, Niagara; 5th Vice-President, Rev. T. A. Moore, Hamilton; Secretary, Rev. J. F. Kay, B.A.; Guelph; Treasurer, John Taylor, jun., Galt; Representative to the General Board, Rev. W. F. Wilson, Hamilton.

Before the close of the afternoon session the officers were introduced, and each made an appropriate address.

The closing meeting of the convention was held on Thursday evening, Feb. 23.

The president, W. H. Moss, Dundas, introduced the first speaker of the evening, Rev. Dr. Towell, of Toronto. The subject of his address was

"THE METHODISM OF TO-MORROW."

"What will be the membership of the Methodism of to-morrow?" asked the speaker. "It will consist of the young people of to-day. The young people of to-day will be the official standard-bearers of to-morrow. The young people of to-day will make to-morrow out of the material of to-day. They will take the characters of to-day into the work of to-morrow. What kind of churches will the people of to-morrow attend? They will be an improvement on those of to-day, not so much in architectural plan, nor in external arrangements, but churches without heavy debts and insupportable mortgages. Young people of to-morrow must pay for the churches that they build and not permit church debts to destroy spirituality and hamper Christian service.

"What will be the public worship of the Methodism of to-morrow? The prayers will be shorter. The opening prayer of the church service will be shorter, but more directness and intensity and fervor will mark it.

"What will be the music of the Methodism of to-morrow? 'Old Hundred,' 'Coronation,' 'Rock of Ages,' and such tunes will always be appropriate. But there are too many anthems and hymns of a light character these days, and it is hoped that this light music will not obtain to-morrow. Look out for the long, heavy, repeating anthems! We want something brighter, briefer, more inspiring for the music of to-morrow.

"What about the sermons of the Methodism of to-morrow? The best preachers that the world has ever seen will occupy the pulpits of to-morrow. The pulpit is stronger now than ever before, and the preaching of to-morrow will be full of intellectual force, heart love and spiritual helpfulness.

"What about the collections of to-morrow? They are small enough to-day, but they will be larger to-morrow. Benevolence and liberal contribution will obtain in the future days.

"What will be the relation of the Methodism of to-morrow to other denominations? It will be fraternal then, as it is now. Methodism began her history shaking hands with everybody who would shake hands with her, and she shall continue this spirit of brotherhood.

Methodism of to-morrow will take a deeper interest in her children as youth. Ten years ago the youth of the Church were held in the background, but now in our Epworth League conventions, in our Official Boards, in our Sunday Schools and elsewhere they are performing splendid service. The Sunday School of to-morrow will be greatly improved, efficient as it is now.

"The doctrines of the Methodism of to-morrow will remain in the main the same as now, with perhaps some change in expression. Wesley dug these doctrines from God's Word and they shall abide.

"Methodism of to-morrow will be a fighting Church, fighting the good fight of faith. The Church will draw the sword of the Spirit, which is the Word of God, and fight valiantly. The Methodist Church will be

the eternal enemy of the drink traffic. No compromise, but a battle of final victory. Gambling and all vice and crime that takes hold of to-day, shall be fought to-morrow; the worldly spirit of to-day, the flesh in all its weakness, and the devil in all his power. The Methodism of to-morrow will be filled with the Holy Spirit and carry on its work with that inspiration, without which no true progress can take place."

The closing address of the evening was delivered by Rev. R. W. Woodworth, of Woodstock. The subject was:

"THE RELATION OF THE HOLY SPIRIT TO CHRISTIAN WORK."

To succeed like the early apostles, we must visit the upper room. Every individual Christian must have his personal Pentecost. What the Church was in apostolic times she may be to-day by similar methods. What was the secret of the early Church's power? The Truth is only mighty when accompanied by the Spirit of God. Power is not located in great natural talent or attainments, but our power is of God. Talents and attainments must be inspired by the Holy Spirit, and without this success cannot be achieved.

The following resolution was passed: "That we tender our hearty thanks to the Epworth Leagues of Woodstock for their welcome to the convention; to the Billingent Committee, for its excellent work; to the pastor and trustees of this church; to the choir; to all the friends of all the churches who have so kindly entertained the delegates during their stay in Woodstock." After the singing of the consecration hymn, and benediction by Rev. Mr. Sellery, the Convention closed.

Convention Notes.

ALL who attended voted the Convention a great success.

THE Woodstock papers gave several columns each day to convention proceedings.

THE convention finances were in such a satisfactory condition that a donation of \$25.00 was sent for the relief of St. James Church, Montreal.

OWING to prevailing sickness in the town, there was some difficulty in billeting the delegates, but the churches of other denominations kindly assisted, and everybody was well provided for.

OVER 200 persons registered their names, but quite a number drove in from the surrounding country, so that it is safe to say that there were present 250 delegates from outside the town of Woodstock.

IT was interesting to see the young delegates making such a good use of their notebooks. The addresses and papers will be retold many times in the reports which will be given in the local leagues during the following two weeks.

IT was noticeable that the same ministers were present at this convention who were on hand at the last two gatherings. They were the men who are always interested in young people's work. The gathering was remarkable for the number of pastors who were on hand.

REV. MR. A. O. ALEXANDER, of the London Conference, addressed the convention, and proposed the inauguration of an Epworth League Assembly for two weeks at Port Stanley next summer. The Convention referred the matter to the Executive Committee.

OPINIONS differed among the delegates as to the appropriateness of introducing a subject like Mr. Moss' into the programme, but the general consensus seemed to be that the Church must show some interest in the social questions of the day, and that the subject was a timely one.

DURING the Round Table Conference on the Reading Course, Rev. J. H. Hazelwood said that while in Toronto a short time ago he had dropped into a book-store and asked the price of "The Making of the Empire," and found that it was \$1.25. He concluded that the Book-Room was making a genuine reduction in the price by selling the same for \$2.00, when one of the volumes purchased separately, cost more than half that sum.

Gems of Thought.

Gathered from various Convention Speeches and Addresses.

"My business is to gather the honey out of the flowers of life, and leave the poison to the wasps."—*Rev. F. E. Nugent.*

"It is a good thing for a man to have a party, in politics, but it is a bad thing for the party to have the man."—*Rev. E. S. Rowe.*

"MUCH has been said against distinctions, but they are all right so long as they are not distinctions of wealth, but rather of manhood and character."—*Rev. Geo. Miller.*

"I believe in regeneration. When I came to Woodstock last, some years ago, I was interested in a horse race, but upon this visit I find myself interested in the human race. That is why I believe in regeneration."—*Mr. W. H. Moss.*

"THE social is not a success that does not secure to the poor as much attention as is bestowed upon the rich; that does not make the timid heart beat quicker and warmer, and that does not make strangers feel at home."—*Miss Xenia Cornish.*

"You cannot till a field by tickling it with a hand rake; it is so with the mind; we must get something that will go deep, and that will break up the fallow ground if we would have strength of thought, without which we cannot be social to uplift."—*Rev. W. B. Casswell.*

"If a man puts his hand into my pocket and takes my purse he is regarded as a thief, but if a bank officer gets hold of thousands belonging to the bank he is simply regarded as a defaulter. He should be called what he really is, a thief and a robber. What is needed to-day is a deeper conviction of the awfulness of sin, no matter what form it may take."—*Rev. A. C. Courtice, D.D.*

"KITCHENER in the Soudan, Lord Curzon on the banks of the Ganges, and Lord Minto on the banks of the Ottawa, are there to please Queen Victoria and to do her will. So the Presbyterian Church in its place, the Episcopalian Church yonder, the Congregational Church there, and the Methodist Church here, are all to seek to please their Lord and Master, Jesus Christ, and to represent Him on the earth."—*Rev. W. F. Wilson.*

"ONE kind of sociality is languid, soulless, and artificial, while the other kind is spontaneous and hearty. The one is the old-fashioned well with a superannuated pump in it that needs much priming and pumping before a supply of water can be had, but the other is a modern artesian well, having its source of supply in a fountain of water deeply imbedded in the eternal rock, from which it gushes forth and outflows in refreshing streams."—*Rev. T. J. Atkins.*

"NEXT to being a Christian, there is no term that carries with it more of honor or of privilege than does that of 'Canadian.' Surely we have a heritage of which we may well be proud. We should love our country for her sunny skies and fertile fields, her majestic lakes and deep, fast-flowing rivers, her rich fisheries, her resources of timber and buried treasure, her vast prairies and grand mountain scenery. Then, too, we love our country for her political connection. We are all proud of the fact that we are partners in the firm of John Bull and Co."—*W. H. Moss.*

"THE trouble in our churches is that we recognize a double standard; a standard of self-sacrifice and hardship for the missionary, and if we do not hear of these things we begin to doubt his sincerity; a standard of ease, comfort, self-satisfaction and congratulation on 'missionary progress' for the Christian at home. It is false. Christ knows no double standard, for the invariable standard for every follower is: 'Seek ye first the kingdom of God.'"—*Rev. W. E. Gilroy, B.A.*

Among the Books.

AMONG the forthcoming publications of our house we note a new book by Ellen Thorneycroft Fowler, entitled "A Double Thread." Miss Fowler is a daughter of Right Hon. Sir Henry Fowler, a prominent member in the last Liberal ministry, and a distinguished Wesleyan Methodist. Her previous story, "Concerning Isabel Carnaby," was one of the most successful books of last year in the English market.

WE are glad to learn that our enterprising publishing house has secured for publication in Canada Rev. Chas. M. Sheldon's new story, "The Miracle at Markham," now running in serial form through the *Ham's Horn*. The enormous demand for Mr. Sheldon's books ensures a great sale for this new story. Dr. Briggs informs us that the orders already are coming in rapidly. The book will be issued early in April.

THE phenomenal sale of "Titus," and the wide circulation of her later books, "Stephen" and "Paul," have made the name of Florence M. Kingsley familiar from end to end of Canada. We are glad to learn that Dr. Briggs has arranged to publish this spring a new story from her pen, "The Cross Triumphant." The title is a good one, and we have no doubt that the story will be one our readers cannot afford to miss.

THE spring list issued by our house is one that any publisher might be proud to show. Besides books already named in these notes, the list includes: "David Harum," by E. N. Westcott; "The Market Place," by Harold Frederic; "A Dash for a Throne," by A. W. Marchmont; "Bonhomme," French-Canadian stories by Henry Cecil Walsh; "I Thou and the Other One," by Amelia E. Barr; "The Two Standards," by Dr. Barry; "Yesterday's France to-day," by Pansy; "A Treasury of Canadian Verse," edited by Dr. Rand, and a third volume is the "Reviews of Historical Publications Relating to Canada," edited by Prof. Geo. M. Wrong, M.A., and H. H. Langton, B.A.

Individual Responsibility.

In a recent letter in *The Baptist Union* Doctor Chivers has this to say in regard to the individual responsibility of members of young people's societies: "We cannot transfer our duty to a committee. A society can be efficient only as its members do their duty. There is a tendency to forget this. Church members often talk of the coldness and listlessness of 'the church,' or of what 'the church' ought to do. It does not occur to them that they ought to apply the criticism to themselves as members of the church. 'Our union—or society—has lost all life.' 'The meetings are dull and spiritless.' 'What about yourself as a member? Are you faithful to your obligations? Do you contribute your part to the interest of the meetings? Stir up the gift that is in you. Get your own heart aglow, and you will kindle into flame the embers in the heart of another. Instead of acting upon the fallacy that your duty has been transferred to a committee, rather cherish the feeling that your appointment of a committee imposes upon you the obligation heartily to sustain them in the carrying out of their plan."

Devotional Service.

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

MARCH 12.—"FELLOWSHIP IN CHRISTIAN SERVICE."

Neb. 4: 6, 16-25.

HOME READINGS.

Mon., Mar. 6. Fellowship in worship..... Psa. 122: 1-9.
 Tues., Mar. 7. Fellowship in prayer..... Act. 12: 12; Eph. 6: 18-20.
 Wed., Mar. 8. Fellowship in conversation..... John 12: 13.
 Thu., Mar. 9. Fellowship in service..... Rom. 1: 8-12.
 Fri., Mar. 10. Fellowship in council..... Ex. 18: 13-26; Psa. 55: 14.
 Sat., Mar. 11. Fellowship in suffering..... Heb. 20: 32-34; 13: 1-3.

Great men of the dim and distant past often appear small in the eyes of the modern world. We see them through the perspective of the centuries, and in the background their natural proportions are much reduced. Such is the case with Nehemiah, prominent in the court of Artaxerxes, King of Persia, as councillor, statesman, courier and favorite. He was a man of great ability, wealth and influence. For twelve years he was governor of Judaea, leading a great religious revival and the rebuilding of the walls of Jerusalem. This hero of the olden days was a noble example of Christian patriotism. A man of profound piety, he connected everything, great and small, with the will of God. His prudence was equally marked; and there is no better example of constant dependence on God, united with practical forethought. He was unselfish and disinterested, using his wealth for public ends, and there is not the slightest reference to self apart from the common good.

It was this man, a Jew himself, who strove to restore his country to the will of God to restore the lost glory of their famous city. Grievances abounded; the Persian yoke forced itself upon the Jewish citizens in Jerusalem at every turn. The tribute imposed on them was a heavy burden to a poor community. Persian officers and their servants lorded it over the people at large. Jewish recruits had been forced into the Persian armies. The country was pillaged in open day, and many Jews carried off into slavery by night surprises, while the corpses of murdered men were often found on the road. This was, indeed, oppression hard to bear. Besides, the walls and houses of the city had been destroyed by order of Nebuchadnezzar more than 140 years before, and although partially built by Ezra, their ruins still rose in long-stretching mounds. Something must be done. The Jews are dishonored, disgraced. God himself is defamed. The holy city is in the hands of infidel foreigners. Nehemiah first appealed to God, and then to the people, and his appeal was not in vain.

1. THE APPEAL PRESENTED.—"Ye see the distress then we are in," urged Nehemiah. God's cause is retarded, your city is in ruins; we are in great distress. This state of things is a reproach to our cause, an object of derision to the world; shall we rest satisfied where we are? Thus the great leader pressed patriotism, piety and piety, as reasons for prompt and powerful action. So now, the Church often needs such appeals. Shame is a strong motive. For very shame, urged Nehemiah, we should rise and build the waste places of Zion, strengthen her stakes, and loosen her cords. Then shall her converts be multiplied. This appeal solicited personal effort. "Let us build"—the time for discussion had passed; the time for work had come. We can be no more satisfied with their good wishes or money, or prayers; what he wanted was their personal assistance. In these modern days every Christian is called upon to take his share of

work in the Church. He can't buy himself an indulgence. There is no "letting" to be sold or secured in the Protestant Church. Individual effort, and personal influence for God is demanded of every believer according to his time, talent, and opportunity. The motive for action was the individual and national misery they were suffering. "That we be no more a reproach," said Nehemiah; that we, the people of God, be no longer held in derision. This plea occurs frequently in the Bible as an argument for God's intervention and man's activity. God's honor, God's character, God's cause, must be vindicated. Think much of this, young people. Enter into the meaning of "God's honor," and then remember that you are required to defend it, not so much by logical argument, as by consistent conduct and faithful service. Our membership, our League, our Church, the Kingdom of God, must not be a reproach; these must be a glory and an honor in the world. See to it Leaguers that it is so. Encouragement was offered by Nehemiah in his appeal. He assured his co-patriots that God was the instigator of the work; that the king approved of it, and with God and the king on their side, what need they fear? And the appeal was successful, "and they said, Let us rise and build." The response was prompt. Without delay or debate; they entered with spirit upon the work. The response was *united*. They did not propose joint action, or a substitute, or an alternative. They undertook the work required of them, and went at it. The response was *unanimous*. All, even the listless and indifferent, with one accord united to carry out the work by God's blessing and the king's favor. Co-operation, not division, is the road to success in great undertakings. Would that the Church, the League, and all Christian organizations be prompt, practical and unanimous in doing the work God has placed in their hands.

2. UNITY EXHIBITED.—"For the people had a mind to work." Here is determination and unity combined. The people were intent on their work, and united in its accomplishment. Unity, co-operation, fellowship in any good cause is an essential to success. "United we stand, divided we fall."

(a) *Isolated workers are liable to discouragement.* This is caused by bearing alone the burden of care and duty incident to the work. Mutual sympathy, and friendly consultation relieve the strain, and give fresh courage. The counsel of friends will cheer the drooping spirits and stimulate to increased effort. Christ recognized this when he sent out his disciples two and two. "Two are better than one, for if they fall, the one will lift up his fellow."

(b) *Individual strength is aroused by united action.*—Men are like the stone pyrites which are cold and dull until well rubbed; then it becomes so brilliant and hot as to burn the hand. Coals need to be pressed together to become thoroughly hot. So do souls require to be brought into very close contact, and inspired by one common impulse, fully awakened to loyal activity and self-sacrificing devotion. In this unity, the force of combined individual strength is directed towards one common purpose or against the common foe. Such union is irresistible.

(c) *Work which cannot be done by few, may be accomplished by many.*—This was true of the building of the city walls. A small company of workers, however willing, would have been altogether inadequate for the work to be done. There is the inspiration of numbers which furnishes a powerful impetus in accomplishing a difficult task. It doubles the capacity of each individual worker. A hundred separate links or threads will accomplish nothing; but joined in one cable, they may reach a ship and save a hundred lives. A thousand barrels of gunpowder, scattered a grain in a place and fired, would burn, it is true, but would produce no concussion; placed to-

gether in effective position, they would lift a mountain and cast it into the sea. So the whole Church, filled with faith and inspired by the Holy Spirit, will remove every mountain, fill up every valley, cast up the highway of the Lord, and usher in the jubilee of redemption. Be wise, young people, and apply the pointed teachings of this topic to the work you have assumed for "Christ and the Church."

HINTS.

Fellowship does not mean uniformity of work, it means uniformity of purpose. It takes very different workmen to build a house, but it is the same house they are building.

It is every Christian's duty not only to do his own work, but to help other Christians do their work. Often this last is more important than the first. Think of those that helped Paul!

Two is more than twice one. There is not only double experience, but the wisdom of each reacts on the wisdom of the other, vivifying it and brightening it.

Do you find it hard to work with others? Remember how hard God must find it to work with you!

Avoidable separation in Christian work is a sin. Whenever an enterprise can as well be conducted by united effort it cannot as well be conducted by separate effort.—*Amos R. Wells.*

MARCH 19.—"SELF-MYSTERY."

(A TEMPERANCE MEETING.)

1 Cor. 9: 25-27.

HOME READINGS.

Mon., Mar. 13. The Nazaree vow..... Num. 6: 1-8.
 Tues., Mar. 14. The Nazaree purpose..... Dan. 1: 8-16.
 Wed., Mar. 15. The Nazaree obedience..... Jer. 35: 1-11.
 Thu., Mar. 16. Enduring temptation..... Job. 35: 1-15.
 Fri., Mar. 17. Be strong in the Lord..... Eph. 6: 10-18.
 Sat., Mar. 18. To him that overcometh..... Rev. 2: 8-11.

On this practical subject, we shall present many thoughts from many minds, from the philosophers of the early days to the great men of modern times.

"Not in the clamor of the crowded street,
 Not in the shouts and plaudits of the throng,
 But in ourselves are triumph and defeat."
 "Real glory springs from the conquest of ourselves
 And without that the conqueror is naught
 But the vilest slave."
 "He that is slow to anger is better than the mighty;
 And he that ruleth his spirit than he that taketh a city."

"Self-reverence, self-knowledge, self-control,
 These three alone lead life to sovereign power."
 "The bravest trophy ever man obtained
 Is that which'er himself himself hath pinned."

Strength of character consists of two things: power of will, and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them.

The Isthmian games were one of the most ancient glories of Greece. They were celebrated every second year, and were the greatest of national gatherings. Scarcely any greater distinction could be earned by a Greek citizen than a victory in these games. The prize was a garland of Grecian pine, but the victor was welcomed to his native city with all the honors of a victorious general. The walls of his native town were thrown down that he might pass in as a conqueror, and his statue was set up by his fellow citizens.

The discipline of the athletes for these games lasted ten months preceding the contest. It is thus described: "Thou must be orderly; living on spare food; abstain from confectings; make a point of exercising at the appointed time in heat and in cold; nor drink cold water or wine at hazard; in a word, give thyself up to thy training master as to a physician, and then enter on the contest."

All this severe training and discipline was practised for a chance, not for a certainty. Even if the prize was won, it secured the recipient only a transitory fame, a withering crown, and short-lived honor. But for every man it is possible to win an incorruptible crown that which shall always be to him a joy as thrilling and a distinction as honorable as at the moment he receives it. This is worthy of the determined and sustained effort of a lifetime.

We master self by the power of the renewed soul. The forces and passions of body and mind can only be controlled by the spirit of man renewed after the image of Him that created him. "Dead in trespasses and in sins," self-mastery is impossible. "Alive into righteousness" is the commencement of self-control.

"We rise by the things that are under our feet, By what we have mastered of good or gain, By the pride deposed and the passion slain, And the vanquished ills that we hourly meet."
 "The first and best of victories," says Plato, "is for a man to conquer himself; to be conquered by himself is, of all things, the most shameful and vile."

Self-control is at the root of all the virtues. Let a man yield to his impulses and passions and from that moment he gives up his moral freedom.

"Teach self-denial, and make its practice pleasurable," says Sir Walter Scott, "and you create for the world a destiny more sublime than ever issued from the brain of the wisest dreamer."

"Here lies a soldier whom all must applaud, Who fought many battles at home and abroad; But the hottest engagement he ever was in, Was the conquest of self in the battle of sin."

Are our eyes set on the "incorruptible crown," or are we like the man with the muck-rake in Bunyan's immortal page, grubbing in the dust and dirt so that like him we can look no way but downward? Do we believe that goodness, the building up of a true Christ-like character, and all of heaven and future blessedness which that carries along with it, are the supreme things for which, if need be, a man should sacrifice all else that he has? If so, let us act as if we did believe it.

If the true end of life is to be attained, it must be kept before us by a distinct effort of the mind. "I so run," said Paul, "as if not uncertainly," as if he had said, "Here am I and there is the goal, and I take the straightest, and therefore the shortest, path to it." He knew for what he was living and he lived for it. Without the clear purpose and goal, life will likely end in failure. It is not enough for a man to resolve vaguely that he will try to do what is right. He must nail up his decision never to be torn down. "I will make money if I can; I will get learning if I can; but whatever else I do, or do not do, I will at least in all things obey Christ and do the will of God." Life is a goal, and a thousand cross-currents run, and if you do not fix a strong hand on the helm, and a steady eye on the pole-star, your little craft will go to pieces on the rocks.

It is not enough to keep the goal in view. To reach it there must be effort intense and prolonged, up to the very edge of our powers of endurance. Go to the racer and learn of him; watch him who obtains the prize, and so run that ye may attain. Is not that the gospel of common sense? If it is worth while to take pains to win a race, is it not worth the same effort, and more, to work out our own salvation?

Ask any master of his craft the secret of his success—a Stevenson, a Paderewski, a Ruskin—and they will give you but one answer: they have had to toil terribly, to soar delights and live laborious days. And yet in religion we act as if sleeping would accomplish quite as much as toiling. Not so. Like the racer that receives the prize,

we must run if we would attain. We must "exercise ourselves unto godliness"—we must be gymnasts with a view to holiness. We must "strive" if we would enter in at the straight gate. It is the law of the Lord of the contest, and no man is crowned "except he have contended lawfully."

Young people of Methodism, be alert, be thoughtful, be active, be prayerful. Take to yourselves the whole armor of God. Summon every ally into this holy war. The Remembrer Mansoul never fell save by the treachery of the townsmen within her walls. Heaven's King is on our side. Above the clash of battle he cries to us: "Fight, I'll help thee; conquer, I'll crown thee."

HINTS.

You cannot master others till you have mastered yourself; nor master fortune in one point if you permit it to master you in any point.

If you have a sin that you cannot master, it is because you do not want to master it; you love the sin.

One of the best ways of curing a fault in yourself is to try to help someone else to cure the same fault in himself.

Not self-mastery for the sake of the goal and the prize, but self-mastery for the sake of the self-mastery. That is the richest of all prizes, because it will endure forever.

One of the noblest fruits of temperance is its influence on others. You cannot go near a temperate man without feeling more reasonable.—*Amos R. Wells.*

FOR THE LEADER.

This is a temperance meeting. Centre attention upon the thought that absence of self-mastery in any respect is intemperance. The reading of great biographies, activity in unselfish labors, constant meditation upon the Scriptures and instant prayer are all means of self-mastery. Make this service informal, and call on each member to suggest one way of winning in our warfare against weakness. Have a season of silent prayer and then many short prayers.—*Presbyterian Manual.*

MARCH 26.—"TRUE REPENTANCE."

2 Cor. 7: 1-11.

HOME READINGS.

Mon., Mar. 20.	Saul's penitence 1 Sam. 15: 24-31.
Tues., Mar. 21.	Israel's penitence Ps. 78: 24-43.
Wed., Mar. 22.	Judah's penitence Matt. 27: 1-40.
Thurs., Mar. 23.	David's penitence Ps. 51: 1-17.
Fri., Mar. 24.	The prodigal's penitence Luke 15: 17-24.
Sat., Mar. 25.	Peter's penitence Matt. 26: 69-75.

It is highly important and profitable that the members of our Epworth Leagues should have an intelligent understanding of the doctrines of Methodism. This is of great moment for the personal comfort, strength and usefulness of our young people themselves; and of equal moment for the growth and preservation of sound views of Scripture, and the permanence of Methodism in the future. The doctrines of our Church are doctrines of the Bible. As a Church we accept the entire canon of Scripture as the basis of faith and practice, "so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or as the thought requisite to salvation." But while this is so, Methodism has given prominence to certain doctrines, because the Bible has given prominence to them, and because personal religious experience and the development of Christian character require them. These doctrines are vitally personal, and pertain to sin, salvation, and the formation of the Christ-like character. These doctrines are: The Universality of the Atonement, Repentance, Justification, Faith, Regeneration, Knowledge of Salvation, Holiness, and Possibility of Backsliding. The study of these doctrines under the direction of the pastor would furnish a

most valuable exercise in connection with the regular meetings of the League. After these doctrines have been mastered, the study might profitably be extended to a consideration of the morals of Methodism, the institutions of Christianity, the Sacraments and Eschatology, or last things. We strongly recommend such a course of study in all our Leagues. This week's topic is "True Repentance," one of the great Bible doctrines which Methodism from the first has emphasized, and which requires renewed emphasis in these days.

1. REPENTANCE, ITS PROMINENCE IN SCRIPTURES.—The pre-eminent importance of repentance appears from the frequency and the emphasis with which it is introduced in the New Testament. We read that the subject of John the Baptist's energetic preaching was contained in the words: "Repent ye: for the kingdom of heaven is at hand." The leading design of the personal ministry of Christ was "to call sinners to repentance." On the authority of an inspired apostle, it is asserted of Jesus: "Him hath God exalted to a prince and a Saviour, to give repentance and forgiveness of sins." When Paul, in the presence of the elders of the Ephesian Church, was taking a retrospect of his successful ministry, he specifies as one of the great truths he declared, and first in order, "Repentance toward God." "I kept back nothing that was profitable to you," said his enlightened teacher, "testifying both to the Jews, and also to the Greeks, repentance toward God and faith in our Lord Jesus Christ."

2. REPENTANCE—ITS MEANING AND ANALYSIS.—Repentance denotes a change of mind toward God, and especially in reference to sin, as committed against God. It is a change of mind, a change of purpose with reference to sin. The fundamental idea is not so much sorrow as change, leaving us to understand that the nature of the case the accompanying grief and reformation. But the Bible doctrine widens this fundamental meaning, and we have the definition of repentance as given by Wesley, as follows: "True repentance is a grace of the Holy Spirit by which a sinner, from the sense of his sins and the apprehension of the mercy of God in Christ, with grief and hatred of his sin turn from it to God with full purpose of, and endeavors after, future obedience." Notice the elements, therefore, in Biblical repentance: It is a grace of the Holy Spirit, producing (a) a consciousness of sin on the part of the sinner; (b) an apprehension of God's mercy in Christ toward the sinner; (c) a turning from sin to God, with grief and hatred of sin; (d) a determination and endeavor to obey God's will in the future.

So we may say that repentance signifies such a change of mind towards God as produces in the end an entire change of character, and a corresponding change of life. The indications of this change may take several forms, according to Dr. Burder, which it is worth while to examine:

1. Repentance involves retrospection—a change as regards the employment of the thoughts. The Psalmist says: "I thought upon my ways and turned my feet unto thy testimonies." This is retrospection—a glancing backward, and changing our way of thinking as to the course we are pursuing. Thus, also, in the parable of the prodigal son, the abandoned youth who had been so long heedless and thoughtless, is represented as coming to himself by retrospection. He thought upon his ways; he had been the dupe of folly, the sport of satan, the slave of sin. But he reflected upon his course of conduct, came to himself and started his journey homeward. When the mind, which was being so inconsiderate, has advanced thus far, it is in a state of disequilibrium, and it is disposed to reflect and inquire, to study the Scriptures, to regard the voice of Providence, and to listen to the counsel of Christian friendship. Important as this condition

of mind is, let no one be satisfied with it. This is not salvation. It is only the first step in that direction.

2. Retrospection leads to conviction, which is a change of mind as it regards the decisions of the conscience; and conviction involves (a) a discovery of the extent and the criminality of the sin committed. By the light of the divine law we find that we are sinners to a far greater extent of guilt than we had ever before imagined. We stand accused of sin at the bar of conscience, and we admit the charge. We are weighed in the balances and found wanting. (b) Conviction also includes a persuasion of the equity of God in denouncing sin, and inflicting punishment for sin. The sinner under conviction makes no defence. He admits that sin is an evil against the honor of the Creator and the happiness of the creature, and that punishment for sin is justly deserved.

3. Conviction is accompanied by contrition, a change as regards the emotions of the heart as we view the extent of our guilt and our ingratitude. The feelings of contrition are the feelings of a broken heart, which seem to consist in deep distress and deep humiliation, blended with hope of divine forgiveness. But contrition is more than sorrow—it is sorrow with the purpose to change the character and conduct.

4. Confession cannot be withheld. The change of mind and heart will be indicated by the penitential acknowledgment of the lips. Previous to repentance there was a disposition to enter on self-defence and self-justification; but now the desire and effort at defence are abandoned. The heart is laid open. The conscience seeks relief from its burden by an acknowledgment of all that has been in opposition to the will of God.

5. The result of repentance will be conversion—an entire change of character indicated by a corresponding change of conduct. By conversion is meant an entire turning from sin to God, with determined and unhesitating decision. As sin is the turning of the soul from God, so conversion is the returning of the soul to God. The love of Christ is now the grand impulse of the penitent's life, and that love constrains him to live no longer to himself, but to Christ, "who died for him and rose again."

6. Repentance includes restitution also. The truly penitent soul will seek in all possible ways to atone for its errors. If property has been unrighteously obtained, if the reputation of others has been injured, if we have done wrong to our fellowmen, repentance will urge a repair of the injury as far as possible. "Go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Forgive us our trespasses as we forgive them that trespass against us."

7. The grand impulse to repentance is the goodness of God. His goodness displayed towards us during the entire course of our wrong-doing and rebellion; his goodness manifested in his unspeakable gift; his plan of salvation, and our blessedness seemed thereby for time and eternity.

HINTS.

True penitence has no room for pride. Some, though they cannot be proud of anything else, are yet proud that they have repented.

Many fail to express repentance, not because they are ashamed of the sin, but because it seems to them weak to confess it.

We should train ourselves to the expression of repentance by using every opportunity to say how sorry we are for any fault, however trivial. This will make repentance for our greater sins easier for us.

No true penitent will seek to make terms with God. His cry will be: "Do with me what you will. Take from me what you will. Impose any punishment, and it will be just."

There is only one time when you can safely repent, and that is not to-morrow, but to-day; no, not even to-day, but the present

minute. As Mason said: "If we put off repentance a day longer, we have a day more to repent for, and a day less to repent in."
—Prof. Wells.

FOR THE LEADER.

Make this a chain meeting. Announce that each person participating will name the person to follow him, thus insuring unbroken participation. The leader should watch that sufficient hymns are sung. He should himself name the first person to take part. At the close of the meeting make an appeal to the un saved.

APRIL 2.—"THE BIRTHDAY OF HOPE!"

(AN EASTER MEETING.)

1 Peter, 1: 19.

HOME READINGS.

Mat., Mar. 27. Without hope, Isa. 38: 10-20.
Tues., Mar. 28. The Christ, Heb. 1: 12-20.
Wed., Mar. 29. The resurrection and the life.
Thurs., Mar. 30. I live, ye shall live. John 11: 23-26.
Fri., Mar. 31. Risen, as he said. 1 Cor. 15: 12-19.
Sat., April 1. Christ the first-fruits. 1 Cor. 15: 20, 23.

Easter day—that a flood of thought comes in upon the mind; what blessed hope swells the heart as we contemplate its meaning, and enter into its worship. Easter thought is a song of triumph, a psalm of victory, proclaiming the good news that Christ is risen and became victor over death and the grave, significant through him of our own resurrection, and our own conquest of man's last enemy.

In many an Oriental city, friend hails friend on Easter morn with the salutation, "The Lord is risen," and the answer comes with glad response, "The Lord is risen indeed." In the same spirit of love, which took Mary early to the tomb, let every Christian go to the house of God; but let us go with none of Mary's sadness. She went expecting to visit a sepulchre that held her loved one fast. We go expecting to meet our risen and living Lord. We go with offerings of opening buds and blossoming flowers—themselves emblems of the resurrection—and with songs of praise, thanksgiving to God, and good-will to men. We greet one another with the heart-felt sentiment, "The Lord is risen. The Lord is risen indeed."

Easter may be regarded as the greatest religious festival of all the ages. It is worthy of distinction because it is the completion of great work of salvation. It finishes the work begun by the birth in Bethlehem. The discovery of America, in the latter part of the fifteenth century, was a great event, memorable in the annals of history for all time. But it was a greater event to view four centuries of development at the Columbian Exposition in the latter part of the nineteenth century. In the one case, was the commencement of Western world civilization; in the other the climax and completion of that civilization four centuries old. Both were great, but the latter was the greater. At Bethlehem the history of Christendom began when "to us a child was born; to us a Son was given." It was a great event. It was the birth of hope, the sunrise through the night of darkness, the prelude of the great oratorio of redemption. But on the first Lord's day hope had deepened, the sun had reached its noon-tide splendor, the oratorio had reached its climax, and the great work of salvation was complete. Christmas Day was great. Many regard Easter Day as greater.

Let us ponder. What would Christianity be apart from this living hope of which Peter speaks, and what is it with it? In other words, what would Christianity be without our risen Lord, and what is Christianity with him? HE REMAINED IN THE TOMB—Christ without the resurrection would have been merely a star of the night, disappearing, meteor-like, in darkness and storm. It is true that even if he had not conquered death, there would

have been much in Jesus Christ, but he would not, and could not have been the Saviour of mankind. Without this victory his words would yet have been the wisest and most lovable that have ever been spoken. His person would still have been the miracle of history on account of his noble qualities of heart and soul. His work would still have been the grandest ever conceived. But without this final victory over the tomb, his life and work would have been a failure. The Christian's faith would be in vain—being built upon a great man, but not upon the Redeemer. Mankind would be as a body without a head, a fold without a shepherd. Christ with the resurrection is the Saviour.

Blessed hope! He is not a star but a new sun, victorious over the darkness of sin and death. Now the word of promise has been made good. Now His testimony has been proven to be correct. He and His words and teachings have been vindicated, and He has shown by the last and greatest test that His claim to being the Saviour of the world is true.

2. WHAT WOULD THE APOSTLES HAVE BEEN WITHOUT, AND WHAT WITH THE RESURRECTION?—Without the resurrection they would have been false witnesses, but the testimony of resurrection is abundant and complete. The risen Lord appeared to many, and few facts of history are better testified to than this great event. The apostles all had to suffer severely for their proclamation of Christ's resurrection. Their firm adherence to the glorious fact can only be accounted for that in their heart of hearts it was a conviction fixed with adamant certainty that Christ the Lord had risen.

With the resurrection, the apostles are courageous heralds of the truth. Now we can understand the great change in them before the crucifixion and after the resurrection. Now the lambs have become lions, the cowards have become heroes, the apostles have become courageous preachers of the doctrines of the despised Nazarene. The transformation took place after the resurrection, when the Saviour had risen with the crown of life and the halo of victory. Now the disciples glory in the proclamation of the Gospel.

3. WHAT WOULD WE CHRISTIANS BE WITHOUT THE RISEN CHRIST, AND WHAT ARE WE WITH HIM?—If He has not risen, then we are, as Paul says, "of all men most miserable." We are a deceived race. Our faith is in vain, as it would be built on idle imagination and not on divinity. Our struggle and contest against sin and temptation, our attempts to follow in the footsteps of our Lord, would be in vain and to no purpose, as then our ideals and objects could never be attained, the divine help for their accomplishment lacking.

But with faith in the risen Lord we are blessed pilgrims of God on our way to happiness and heaven. The conviction that Christ lives, gives to the believer the certain assurance that he too, through Christ, shall live here and hereafter. The certainty that Christ overcame sin, hell, and death assures us that we too may triumph over these arch enemies through his strength imparted to us.

4. WHAT WOULD BECOME OF OUR BELOVED DEAD WITHOUT THE RESURRECTION, AND WHAT OF THEM NOW THAT CHRIST IS RISEN?—Without the resurrection, without this living hope, they are lost in eternal night. There is no other light in this darkness, continues Gerok, no other anchor to cling to, no other name given in which to be saved except that of the risen Lord, and only because He is risen. How could we comfort the departing saint without the vision, the hope of the resurrection of the Lord as the guarantee of his own blessedness after death, his claim "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for him."

With this resurrection, possessed of this hope, our departed and departing ones are

safe. We have the absolute assurance, according to the apostles' teaching, that death will not end all, but that what we call death is but the gateway to the palace of the Eternal King. The resurrection is for all believers the sure testimony that their Saviour has for them conquered all the terrors of death and opened for them "the portals of heaven." In the catacombs of Rome, on the tomb of a departed Christian saint, are these words: "Tentianus Vivit" (Tentianus lives). And on the tomb-stone of Albert Durer, who lies buried in his fatherland, is the word "Enigraivit" (he has gone to another country). So through the blessed hope, the loving hope which the gospel of the resurrection presents to us, we know that both we and those who have preceded us to the great forever shall not die, but live—we shall go to another country, "to a city which hath foundations, whose builder and maker is God."

HINTS.

If your hope of immortality is "a living hope," it will breathe—speaking helpful words; and it will walk—to the besides of the sick; and it will sing, and it will laugh, and it will work.

Easter is the birthday of hope. All religions but the Christian religion, whatever excellencies they may have, yet lack the excellencies of joy and hope; they are stern religions, sad and stoical.

On birthdays we give gifts. What more fitting than that, on this birthday of our hope, we should give this hope to some one else?

Every Christian should be well grounded in the reasons for belief in the resurrection of Christ. It is the best proved event of history, and we should all know how to prove it.

When a man once gets it into his head that he is to live through eternity, then he truly begins to live in time.—*Prof. Wells.*

Personal Work.

Personal work for souls is very much like blackberrying. The unripe berries hang prominently on the branches, but those ready to pluck can be found only by searching the leaves. And the soul that berries there are always a lot of sharp thorns. Very often a single berry will appear under a leaf, and the plucking will reveal a cluster of choice ones nestling timidly beneath a protecting branch. And sometimes a large berry will prove by a mere touch that it is beyond the time of use. Keep this analogy in mind when the time comes to engage in personal work.—*J. H., in The Brotherhood Star.*

An Acted Parable.

While the late Dr. Alexander Proudfoot was pastor of the First Presbyterian Church, Springfield, O., he told the following story at a social gathering of the teachers of his Sunday School.

A good old Scotch elder, who was deeply concerned because his pastor persistently refused to allow children to be admitted to the church fellowship, invited him to his house. After tea the elder took the pastor out to see his large flock of sheep put into the fold. Taking his stand at the entrance to the sheepfold, the elder allowed the sheep to enter, but as the little lambs came up, he roughly pushed them back with a heavy stick.

The pastor became very indignant, and exclaimed, "What are you doing to the lambs? They need the shelter far more than the sheep!"

"Just what you are doing to the children of the church," was the prompt reply.

The object-lesson did its work. Never again did the pastor attempt to shut out from the fold of the church one of Christ's little ones.

Be Yoursell.

Rev. Smith Baker, D.D., makes the following sensible plea for individuality: "Do not try to be somebody else. A man may be real and sincere, and teach honest, Christian experience, and yet not be himself. I once heard an old deacon say, when his church had been hearing quite a number of candidates in the pulpit from the leading seminaries, which at that time, were under the charge, one of the venerable Dr. Pond and the other of Dr. Park, that he could always tell as soon as the young man entered the pulpit from which of the seminaries he came by the way he stepped, announced the hymns, the tone of his voice and the plan of his sermon.

Noblesse Oblige.

"Here, boy; let me have a *Sm.*"

"Can't, nohow, mister."

"Why not? You've got them? I heard you a minute ago cry them loud enough to be heard at the City Hall."

"Yes, but that was down t'other block, yeknow, where I hollered."

"What does that matter? Come, now, no fooling; hand me out a paper; I'm in a hurry."

"Couldn't sell you no paper in this here block, mister, cos it belongs to Limpy. He's just up to the furder end now; you'll meet him."

"And who is Limpy, pray? And why does he have this special block?"

"Cos us kids agreed to let him have it. Ye see, it's a good run on 'count of the offfices all along, and the poor chap is that lame he can't git around lively like the rest of us; so we agreed that the first one caught sellin' on his beat should be lit on an 'dashed. See?"

"Yes, I do see. So you newsways have a sort of brotherhood among yourselves?"

"Well, we're going to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy, now; he's a fortunate boy to have such kind friends."

The gentlemen bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in a clear field.—*True Plug.*

The Cigarette.

That the cigarette is a deadly poison is susceptible of the most positive scientific proof. A few months ago I had all the nicotine removed from a cigarette, making a solution of it. I injected half the quantity into a frog, with the effect that the frog died almost instantly. The other half was administered to another frog with like effect. Both frogs were full grown and of average size. The conclusion is evident that a single cigarette contains poison enough to kill two frogs. A boy who smokes twenty cigarettes a day has inhaled enough poison to kill forty frogs. Why does the poison not kill him? If not immediately, he will die sooner or later of weak heart, Bright's disease or some other malady which scientific physicians everywhere now recognize as the natural results of chronic nicotine poisoning. In place of the often beautiful, many times wickedly obscene pictures which cigarette manufacturers often send in connection with their packages or offer as a premium, every pack-

age of cigarettes ought to bear a skull and cross-bones and should be marked "deadly poison," like "rough on rats," strychnia and other deadly drugs.—*Dr. J. H. Kellogg.*

Don't Bark.

The *Christian Nation* has this item condemning fondness for criticism. It has a wide application: "Fault-finding is not difficult. Isaac McCurry illustrates this. A dog, hitched to a lawn mower, stopped pulling to bark at a passer-by. The boy who was guiding the mower said, 'Don't mind the dog, he is just barking for an excuse to rest. It is easier to bark than pull this machine.' It is easier to be critical than correct, easier to bark than work. Easier to hinder than help. Easier to destroy reputation than construct character. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticise or censure, like those Pharisees, but it takes a great soul to go on working faithfully and lovingly, and rise superior to it all, as Jesus did."

Gold Dust.

When you are ready to do good, the opportunity will be at hand.

A stout heart may be ruined in fortune, but not in spirit.—*Hugo.*

Sooner or later the world comes round to see the truth and do the right.—*Hillard.*

"What is your duty?" The carrying out of the affairs of the day that lies before you.—*Goethe.*

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.

"What shall I do then with Jesus who is called Christ?" is a question which every one of us must at some time in his life answer for himself.

Manners are the happy ways of doing things—each one a stroke of genius or of love, now repeated and hardened into usage.—*R. W. Emerson.*

There are many books in which man seeks God; in the Bible God seeks man. It is a divine gift to man, written that we, through patience and comfort, might have hope.—*T. T. Lynch.*

A man must not choose his neighbor; he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—*George Macdonald.*

Religion is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator and him to his throne. If that tie be all sundered, all broken, he floats away a worthless atom in the universe, its proper attractions all gone, its destiny thwarted and its whole future nothing but darkness, desolation and death.—*Weber.*

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall, as they now do, on the evil and on the good alike. Be sure that he who is not faithful in a little will never be fit to be ruler over much. He who cannot rule his own household will never, as St. Paul says, rule the Church of God; and he who cannot keep his temper or be self-sacrificing, cheerful, tender, attentive at home, will never be of any real and permanent use to God's poor abroad.—*Charles Kingsley.*

Around the Tea Table.

"How do you accomplish so much, and in so short a time?" asked a man of Sir Walter Raleigh. "When I have anything to do, I go and do it," was the reply. The man who always acts promptly, even if he makes occasional mistakes, will succeed when a procrastinator would fail—even if the latter have the better judgment.

QUEEN VICTORIA thoroughly enjoys a joke, and was recently much pleased at an old man at Crathie, to whom she was talking about the new church, when he said: "Your Majesty, the 'Agnostics' of the church are bad." He meant the acoustics, and the queen replied with a smile: "I hope they are not so in my south aisle."

A GENTLEMAN who offered to help an elderly Irish lady with her packages and bundles off a railway train was surprised by her when she said, by way of thanking him: "I don't know what office you are running for, sir; but I pay the saints you may get it." All men's motives are not selfish, though suspicion is seldom wanting.

A LADY famed for her skill in cooking was entertaining a number of her friends at tea. Everything on the table was much admired; but the excellence of the sponge cake was especially the subject of remark. "Oh," exclaimed one of the guests, "it is so beautifully soft and light! Do tell me where you got the recipe?" "I am very glad," replied the hostess, "that you find it so soft and light. I made it out of my own head."

It is reported that a student who had the ministry in view, but who was anxious to begin the work without a protracted course of study, asked an eminent professor if there were not some shorter course that he could take without wasting so much time in preparation. "Yes, there are shorter courses," was the reply, "but, my dear young brother," said the wise professor, "it takes God a half-century to make an oak tree, while he can make a squash in a few weeks."

SAID an Irishman to a telegraph operator, "Do you ever charge anybody for the address of a message?" "No," replied the operator. "And do you charge for signing his name, sir?" said the customer. "No, sir." "Well, then, will you please send this? I just want my brother to know I am here," handing the following: "To John McFlynn—at New York—(signed) Patrick McFlynn." It was sent as a tribute to Patrick's shrewdness.—*The Lutheran.*

AT Princeton Theological Seminary recently, a young preacher persuaded a fellow student to listen to a sermon. The preacher in embryo began. His subject was "Light." With a violent gesture of the right arm, he said: "Blot out the sun." With a similarly frantic movement of the left arm, he roared: "Blot out the moon." Then with a combined gesture, make up of both arms, he bellowed: "Blot out the stars." But it was enough. The auditor arose, to leave with a hoarse, cruel whisper, "turn off the gas."

"A few days since," relates a solicitor, "as I was sitting with my friend D— in his office, a man came in and said: 'Mr. W—, the lively stable keeper, tricked me shamefully yesterday, and I want to be even with him.' 'State your case,' said D—. 'I asked him how much he'd charge me for a horse to go to Richmond. He said half a sovereign. I took the horse, and when I came back he said he wanted another half sovereign for coming back, and made me pay it.' D— gave his client some legal advice, which he immediately acted upon, as follows: He went to the lively stable keeper and said: 'How much will you charge for a horse to Windsor?' The man replied, 'a sovereign.' Client accordingly went to Windsor, came

back by rail, and went to the lively stable keeper, saying: 'Here is your money! paying him a sovereign.' 'Where is my horse?' said W—. 'He's at Windsor,' answered the client. 'I hired him only to go to Windsor.'—*Pearson's Weekly.*

IS the course of a recent sermon Rev. Madison C. Peters, of New York, quoted the following apt illustration: "A poor workman told his wife, on awakening one morning, a curious dream which he had during the night. He dreamed that he saw coming towards him, in order, four rats: The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it has been understood that to dream of rats denotes calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, who heard his father tell the story, volunteered to be the interpreter. 'The fat rat,' he said, 'is the man who keeps the saloon you go to so often, the two lean rats are my mother and me, and the blind rat, father, is yourself.'"

Interesting Facts.

LONDON has a population of 5,657,000.

The largest bog in Ireland is the Bog of Allan, which stretches across the centre of the island east of the Shannon, and covers nearly 25,000 acres. Altogether there are nearly 3,000,000 acres of bog in Ireland—that is to say, about one-seventh of the area of the country is bog.

The Eiffel tower in Paris has been put to a use probably never thought of by its original builders. The chief of police of Paris has placed on its summit certain agents, whose duty it is to note all those chimneys which throw up a dense column of smoke that is permitted by law.

FREDERICK REMINGTON, artist, author and war correspondent, says: "It seems worth while noting that while a great many football men went into the army, if any prize-fighters went in I did not hear of them. Yet a favorite defence of the ring is that it develops the manly qualities so necessary to the nation."

The *Presbyterian* calls attention to a singular fact in saying: "It is stated on good authority that there are no colored saloon-keepers. If this be a fact, such record is highly creditable to the black man, for we believe there is no law, written or unwritten, which abridges his rights and privileges as a citizen in this respect."

The *Home Magazine* notes that to the list of bibles named after curious typographical mistakes an important addition is made in the so-called "Printers' Bible, which contains perhaps the most strangely appropriate misreading of any: 'Printers have persecuted me without a cause' (Psalm cix. 161), 'p'rinters' being substituted for 'priests'.

It is calculated that a fluent speaker utters between 7,000 and 7,500 words in the course of an hour's uninterrupted speaking. Many orators of more than usually rapid utterance will reach 8,000 and even 9,000. But 125 words a minute, or 7,500 an hour, is a fair average. The average number of ideas given in an hour's speaking could be represented by three figures—sometimes by ciphers.

ONE of the best illustrations of the progress of the world wrought in the field of invention may be seen in the comparison between the ancient and modern methods of reaping. The old reaping knife, sickle and scythe have given place to a remarkable machine. The *California Christian Advocate* speaks of the operations of one of these machines as follows: "Stockton has again

distinguished herself by building the greatest harvester known. This giant reaper, which has been in successful operation during the past week, cuts a swath fifty-two feet wide, and will cut, thresh and sack from one thousand five hundred to one thousand eight hundred sacks of grain in ten hours. It requires ten men to operate it, and is driven by a traction engine. It will cut one hundred acres of grain in a day, and has been working in the very heaviest growth of wheat on one of the fertile islands of the San Joaquin. It is predicted that this thrasher will greatly reduce the cost of harvesting grain, but, of course, will only be practical on very large ranches and on perfectly level land."

THE thousand mosquitoes dance up and down in the sun, with the minutest interval between them, yet no one knocks another headlong on the grass or breaks a leg or a wing, long and delicate as they are. Suddenly a peculiar, high-shouldered, vicious creature, with long and pendulous ears, darts out of the rising and falling cloud, and settling on your neck, inserts a poisonous organ. What possessed the little wretch to do this? Did he smell your blood while he was dancing? No one knows.

It is a curious fact that red-haired people are far less apt to become bald than those whose hair is covering in of another hue. The average crop on the head of the red-haired person is said to be only about 30,000 hairs. Ordinary dark hair is far finer, and over three dark hairs take up the space of one red one; 105,000 are about the average. But fair-haired people are still better off; 140,000 to 160,000 are quite a common number of hairs on the scalp of a fair-haired man or woman. A curious calculation has been made to the effect that the hairs on the head of a fair-haired person, if they could be plaited together, would sustain a weight of something like eighty tons, equaling that of five hundred people.—*Medical Record.*

EVERY an dog can use the telephone to good advantage. A lady passenger who arrived in the city by train reported that her little pet dog had been left by accident on the platform at the second station out. The courteous officials telephoned through respecting the trouble, and the answer came immediately that a dog of that description had just been brought into the railway station. The receiver was put to the dog's ear, and the lady was asked to speak to it. She did so. The effect was electrical. The dog barked a cordial recognition of the voice, and by its antics expressed a great desire to jump into the apparatus and traverse the wires in order to get to its mistress all the sooner.

A SINGULAR but instructive instance fell under the observation of Sir Humphry Davy, when, early in life, he was assisting Dr. Beddoes in his experiments on the inhalation of nitrous oxide. Dr. Beddoes having inferred that the oxide must be a specific for palsy, a patient was selected for trial and placed under the care of Davy. Previously to administering the gas, Davy inserted a small thermometer under the tongue of the patient to ascertain the temperature. The paralytic man, wholly ignorant of the process to which he was to submit, but deeply impressed by Dr. Beddoes with the certainty of its success, no sooner felt the thermometer behind his teeth than he concluded the talisman was in operation, and in a burst of enthusiasm declared that he already experienced the effects of its benign influence throughout his whole body. The opportunity of too tempting a nature being lost, Davy did nothing more, but desired his patient to return on the following day. The same ceremony was repeated, the same result followed, and at the end of a fortnight he was dismissed cured, no remedy of any kind except the thermometer having been used.

For the Juniors.

Bible Boys.

In this column we shall give each month a short outline of the facts as recorded of certain well-known Bible characters, and hope that our Junior Leaguers and their friends will find the names of the persons of whom we write, and send the answers to us that we may publish from month to month the names of those who answer correctly.

WHO WAS HE?

His father's name is not given; but we know he was not a Jew. It seems likely that the father died when the son was yet a baby, leaving him to the care of his mother. She was a Jewess and a true believer in God. She brought up her little son to know and love the divine law. The boy became a sincere Christian while quite young, and was known by all as a dutiful son and a devout servant of the Lord Jesus Christ. As a boy he does not seem to have had a very strong body; but had a very tender heart. He lived in the town where Paul was stoned nearly to death for preaching the Gospel, and was deeply grieved over the cruelty of the people to the apostle there. Some years after this stoning, Paul wanted a helper to go with him on his travels and he chose this youth. From this time he was one of Paul's well-beloved companions. He was with the apostle at Philippi, Athens, Corinth, and many other places, and became so dear to Paul that when he was a prisoner in Rome, awaiting death, he wrote this young man to come to him. His name means "honored of God," and is given in the New Testament twenty-four times, so you may easily find it. *Who was he?*

WHAT BOY, whose history is given in the Old Testament, was noted (as all boys should try to be) as being:—

- obvious,
- evout,
- out,
- industrious,
- deicated,
- ovable.

Give Scripture references that you think will bear out your answers.

Let us hear from you, boys and girls. Address, Editor CANADIAN EPWORTH ERA, Wesley Buildings, Toronto.

"Giveuppiety."

Two little sisters, Daisy and Bess, had been given a parasol, which was to be held and shared in common. It was a dainty bit of blue satin, with such glory of ribbons and lace as well might charm the most exacting little girl. They were to take turns carrying it; but mamma noticed, at the end of a week, that Bessie's "time" never seemed to come, although the unselfish little girl made no complaint.

One day as she started for a walk, Miss Daisy, as usual, appropriated the coveted treasure, and gentle Bess was moved to remonstrance: "Sister, it's my time to carry it."

"No, it's not; it's my time! I haven't had it hardly a bit," retorted little Miss Temper, with a flash of her brown eyes, as she grasped the parasol more tightly.

"Daisy," in response, mamma, "give it to your sister. She has let you have it every day, and you must learn to give up."

"Oh, mamma, I can't! There is no giveuppiety in me," sobbed the little girl, dropping the parasol, and hiding her flushed face in her apron.

"Ah, little one! You spoke more wisely than you knew—no 'giveuppiety' in me!" How many of us must learn, through sorrow and tears, that we cannot fly to the Father's will without 'giveuppiety' in our hearts!"
—*Sunday School Visitor.*

What A Little Girl Said.

S. ROSALIE SILL.

"If I could be a princess,
With hands as white as milk,
Riding under a carriage
All dressed in richest silk,"
Said Mamma, rocking softly—
Then looking up so bright—
"But I am mamma's girlie;
I'll help her with my might!
"I'll sweep and dust the kitchen,
Bring in the chips and wood,
And care for baby brother.
Perhaps, if I am good,
When we get over yonder
The King will say to me:
'You did the nearest duty,
My daughter you shall be.'"

Over Indulgent.

A solemn warning to indulgent parents came from the lips of Mr. Cyrus W. Field upon his dying bed. He said: "My life is a wreck; my fortune gone, my home dishonored. I was unkind to Edward when I thought I was being kind. If I had only had firmness enough to compel my boy to earn his own living, then he would have known the meaning of money."—*Exchange.*

Tom Reproved.

A mother tells the following: "My little boy goes to school and his teacher is in the habit of teaching the children a Bible verse every morning. While at breakfast the other morning I had to reprove Tom for complaining about the bread not being as good as he is accustomed to. His little brother started us by turning to Tom and saying: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added to you."

Sorry for Sinners.

A little girl was graciously permitted one bright Sunday to go with her mamma to hear papa preach. It was a time of great rejoicing and responsibility, and the little face was all alight with happy anticipation.

Now it chanced that on this special occasion papa's sermon was of the "warning" order, and his earnest voice rang solemnly in the Sunday quiet. After a moment of breathless surprise and horror, the little listener's soul was wrought up to a great pity for the poor mortals upon whom so much wrath was descending. She rose up excitedly to her feet, and with her wide reproachful eyes just peeping over the back of the seat, called out in sweet chiding tones:

"What for is you scolding all the people so, papa?"

Music in the Family.

The moral influence of vocal and instrumental music in the family circle can in no wise be effectually disputed. Show us the family where good music is cultivated, where the parents and children are accustomed often to mingle their voices together in song, and we will show you one—in almost every instance—where peace, harmony and love prevail, and where grosser vices have no dwelling place. An organ or piano in a family, where there are young people, is always an attraction, whether they are ready readers of music or mere primary scholars. It is a means of drawing them away from the allurements of the world and bringing them into closer sympathy with one another in the home circle. Let us have more parents interested in the advancement of music, or who give their children a liberal education in the art, and there will be a marked decrease of crime, and thousands of good influences thrown around them to lead them on in the paths of virtue and truth.

A Word to the Girls.

Just a word to our girls: If you have plenty of time on your hands, do not loiter about, or wander from room to room after mother, but read awhile to grandma who is too dim eyed to read herself. Anticipate mother's wishes, ease her cares. Come out of yourself and try not only to be happy, but to make others so. There is something very beautiful about the affection of brother and sister. You can be a co-worker with mother in directing the headstrong boy into right paths, by never speaking unkindly. Be assured that much of the happiness of home depends on you!—*Christian Work.*

Keeping Still.

"Robbie, how is it that you never get into any scrapes? All the other boys do."
"Oh, it is my plan not to talk back," answered Robbie. "When a boy says a hard thing to me I just keep still."

There is a great deal of wisdom in this way of doing things; and many people whose lives are vexed and tormented and troubled would save themselves no end of sorrow if they would just keep still. When a man has said his say and there is no answer to it, that's the end of it; but if you answer back, then you never know what will be the result. It is not the first word that makes a quarrel—it is the answer.

A Will and a Way.

Several years ago an effort was made to collect all the chimney sweepers in the city of Dublin for the purpose of education.

One little fellow was asked if he knew his letters.

"Oh, yes, sir," was the reply.
"Do you spell?"
"Oh, yes, sir," was again the answer.
"Do you read?"
"Oh, yes, sir."
"And what book did you learn from?"
"Oh, I never had a book in my life, sir."
"And who was your schoolmaster?"
"Oh, I never was at school."

Here was a singular case, a boy could read and spell without a book or master. But what was the fact? Why, another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop doors as they went through the city. "Where there is a will there is a way."

The boy who is really brave is not afraid of being laughed at.

LOOKING FOR OPPORTUNITIES.—Are you looking for some opportunity of doing good? If you are, take to heart these words of William Burleigh's: "There never was a day that did not bring its own opportunity for doing good that never could have been done before, and never can be again." These are true words. You can prove them if you will. It is often true that those who talk most about wanting to do good "if they could," have no perception of the opportunities given them every day of their lives. If you are in earnest you will never be idle for lack of opportunity.

Let the children who want to do something great, or at least what grown people do, remember that it is no little or insignificant mission to make anyone happy, or even less unenvy. Dr. Clarke tells of a Christian Endeavor meeting in Paris in which a young lady who trembled at the sound of her own voice first told of her love for Jesus. A little girl by her side who knew of her diffidence reached over and gave her hand a comforting squeeze. The young lady said nothing in her experience had been sweeter than the child's wordless sympathy. Children have often given heart-to-hand talks that went straight to another heart.

Our Paper.

SEVERAL secretaries and presidents, in sending in lists of subscribers, have said: "We expect to add to this list several more names." That is right, let there be a second and even a third instalment.

If you like our paper please say so, not necessarily to the Editor, although he would be glad to hear from you, but say so to some friend who has not seen the paper. Just a word or two in this way might bring a number of new subscriptions.

HURRAH for Walkerton! The League there sends in a list of thirty-one names, which is the largest number received from any one society or church. This splendid result is largely due to the enthusiastic work of Miss Ada Teasdale, who has had the matter in hand.

DR. S. E. McLEAN, of Spencerville, sends some kind words about "our paper" which are appreciated, but better still he forwards the names of eighteen subscribers from his League. Can anyone explain why it is that the big lists are all coming from the small societies, while from the large city Leagues very few names have been received?

SOME of our correspondents speak of the CANADIAN EPWORTH ERA as a "little paper." Perhaps that is on account of the comparatively small size of its pages. It ought to be known, however, that our paper contains more reading matter than any paper published by our Book Room. It takes to the utmost the largest press in the institution to print it.

We are more than gratified with the reception that has been accorded to our paper. Our most sanguine anticipations are being more than realized by the way subscriptions are pouring in. There are many Leagues, however, which have not been heard from as yet. Please remember, "Better late than never." Appoint some one to canvass for subscriptions at once.

THE officers of the Wingham District League have sent out a circular letter to all the societies in the district calling attention to several important matters. We clip the following sentence: "We would also recommend to the literary vice-presidents the wisdom of immediately instituting a systematic canvass for the CANADIAN EPWORTH ERA. It is a splendid journal and will be invaluable as a League auxiliary."

The following are some of the best lists sent in during the month of February:

Walkerton.....	31	Madoc.....	8
Spencerville.....	18	S. Cayuga.....	8
Winnipeg (Grace).....	16	Stirling.....	8
Georgetown.....	15	Whitechurch.....	8
Arthur.....	13	London, Centen-	
Paris.....	3	nal.....	8
Watford.....	13	Treherne, Man.....	8
Collingwood.....	12	Cannamore.....	7
St. Thomas, First.....	12	Mitchell.....	7
St. Thomas, Central.....	12	Weston.....	7
St. Thomas, Grace.....	10	London, South.....	7
Oakville.....	10	Newmarket.....	7
Pictou, First.....	10	Moulton.....	7
Thorold.....	10	Gorrie.....	7
Lambeth.....	10	Essex.....	7
Blenheim.....	10	Elythswood.....	7
Moose Jaw.....	10	Carleton Place.....	6
N.W.T.....	10	Cowanville.....	6
Portage la Prairie, Man.....	10	Camlanche.....	6
Wolf Island.....	10	Almonte.....	6
Port Elgin.....	10	Shelburne.....	6
		Centralia.....	6

REV. J. W. WILKINSON, of Frankford, has published a song entitled, "St. James Church Must be Saved." The price is twenty cents, the proceeds to be donated to the relief fund.

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