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Missionary



Henry W. Warren

BISHOP OF THE METHODIST EPISCOPAL CHURCH.

Social



Literary

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A Lesson in Self-Defence.

Here is a good story from Rev. Dr. Newman Hall's autobiography:

One day during Mr. Hall's pastorate of a church in Yorkshire, he was chatting with a farmer about the best method of self-defence when attacked by a savage dog.

"Take off your hat and hold it in front of you," advised the farmer. "The dog will at once bite the rim. Then kick violently under your hat, and the distance being exactly that of your leg, the toe of your boot will strike the lower jaw of the dog, which will at once go off in great pain."

The very next day Mr. Hall was crossing a field when a fierce dog ran at him. There was no refuge near. He had no stick. He remembered his lesson, and put it in practice. In an instant the dog rushed howling round the field, and the grand old dissenter, with a very slight wound in his hat, went his way.

Determined to Bag Him.

A rather neat story is told in an English paper concerning a country doctor who was going on his rounds one morning with his gun on his shoulder:

He was a keen sportsman, as are many of the faculty whose practice lies in the places where sport abounds, and was looking forward to polishing off a little grouse game when his professional visits were over. A friend meeting him, and seeing him with the gun, exclaimed, "Where are you going, doctor, so early in the day, with that deadly weapon on your shoulder?" (The medical man, it is stated, was well known as a crack shot.) "I'm hurrying off to see a patient," he replied. "Well," said his friend, "I see you have determined not to miss him."

Trunk Lines of Habit.

In Nashville, Tenn., according to Dr. James Vance, in his latest book, "Royal Mounted," the fire department has an engine-house located on the eastern side of the Cumberland River. To reach the city hall from this engine-house, it is necessary to go six blocks west, down Woodland Street, cross the long bridge which spans the Cumberland, and turn into the public square.

At the first alarm of fire, it is the duty of the East Nashville engine to go immediately to the city hall and wait there as a reserve. At a second alarm it goes into action.

One night the alarm sounded. Quickly the horses took their places, the fireman occupying his position in the rear of the engine; but as the horses dashed out at full gallop, the driver missed his step and was left behind.

Down the street the noble team raced at full speed, the fireman in the rear blissfully ignorant that no hands were on the reins. Across the long bridge, around the curve, and to their appointed place in front of the city hall the horses galloped, and there they stopped, to await further orders.

As the belated driver rushed up breathless to find all was well, he discovered that trunk lines of habit could be laid in the body of a horse as well as in that of a man. Resting his cheek against the faces of his dumb friends, he praised them and patted them, and was proud to be the driver of such a team.

It is possible for a human, being thus to make habit his friend of duty.

An old-fashioned presiding elder, in the state of New York, upon being asked by the bishop what sort of a preacher ascertain charge wanted, replied as follows: "Well, bishop, two years ago they had a professor of chemistry; last year they had a professor of Greek; now they want a professor of religion."—*Methodist Review.*

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The Canadian Epworth Era.

Vol. I.

TORONTO, DECEMBER, 1899.

No. 12.

OUR BROKEN WALLS.

Over a winding, wayside wall,
Ragged, and rough, and gray,
There crept a tender and clinging vine,
Tirelessly day by day.
At last its mantle of softest tint
Covered each jagged seam,
The straggling wall, half broken down,
Became, with that leafy, tinted crown,
Fair as an artist's dream.

O for the kindness that clings and twines
Over life's broken wall,
That blossoms above the scars of pain,
Striving to hide them all!
O for the helpful, ministering hands,
Beneficent, willing feet,
That spread rich mantles of tender
thought
O'er life's hard places, till Time has
wrought
Its healing—divine, complete.

—Lanta Smith, in *Youth's Companion*.

Bishop Warren.—Bishop Henry W. Warren was born January 4th, 1831, at Williamsburg, Mass. He was educated at Wilbraham, Mass., and at Wesleyan University. Entering the ministry in 1855, his superior abilities as a preacher soon won him fame, and he was appointed to some of the most important churches. In the year 1880 he was made a bishop of the Methodist Episcopal Church. He is the author of "Recreations in Astronomy," and of "Among the Forces," which has been chosen as one of the volumes for this year's Epworth League reading course. This book is unusually suggestive along interesting and profitable lines of thought.

✧
The Best Christmas Gift.—The finest one can give is always himself. "The gift without the giver is bare." You may have not one dollar to spend, but you can carry sunshine if your face is bright and your manner is sympathetic and your heart is genuinely loving. Not in purple or fine-twined linen, not in silver or gold, not in any perishable earthly commodity inheres the elixir of the Christmas joy; it is finer, subtler, sweeter, than aught money can buy; it is distilled from a heart "at leisure from itself," and over it angels have chanted "Glory to God in the highest, peace on earth, good-will to men."—*Margaret E. Sangster.*

✧
Show Your Colors.—I come into a house in this village and at once know where I am. No need of carefully calculating probabilities and guessing at likelihoods—the house proclaims itself to be a Christian home. It shows its colors. There is a fine portrait of John Wesley. No portrait of any human being is better fitted to adorn a home. There is that marvel of Christian art, the Angelus, a

portrait of Neal Dow, Miss Willard, Lady Somerset, a bishop or two. There is a piano and a pile of Christian songs. On the shelves are fit volumes, including a set of Chautauqua books. On the table the *Christian Journal*. Such a home shows its colors. It says to any transient visitor, "here is temperance, song, knowledge and Christianity." Children brought up in such an atmosphere of beauty, harmony and love have a thousand advantages, not only for making that home a blissful delight, but also the homes of the future a power for God and man.—*Bishop Warren.*

A Good Way to Keep Christmas.

—If you want a good time on Christmas eve, go and hire the largest sleigh you can afford to pay for, and tell the people at the stables to put in plenty of furs.



REV. W. P. DYER, M.A., D.D.
PRINCIPAL ALBERT COLLEGE, BELLEVILLE.

Then go to an orphan asylum, or to the head of a Sunday School, or to the teacher of any other school in a region where you think the children do not have any sleigh rides. Make a list of as many children who can sing as the sleigh will hold, and be sure that five or six of them can sing some good Christmas hymns and carols. Then pile the children into the sleigh so that they can keep each other warm, and cover them up with furs. Then let the driver start, and let the children choose where they will go to sing carols, and you will come back after the nicest sleigh-ride ever had in your life.—*Edward Everett Hale.*

✧
The Junior League.—In many parts of the country the most vital and vitalizing department of the Church is the Junior League. It happens not infrequently that the most cultivated and expert teachers to be found in the community are engaged in the work, and the very latest and most enterprising methods of instruction are used, and as a conse-

quence large, intelligent, and deeply interested hosts of "Juniors" are being trained in the knowledge of the Word, and in the fundamental principles of the religious life, while at the same time they are being drawn, week by week, to give themselves to the Saviour. The results achieved in some cases have been extraordinary.—*Central Ch. Advocate.*

Chemistry and Religion.

—Thomas A. Edison, the great inventor, recently made the following remarkable statement: "Chemistry undoubtedly proves the existence of a supreme intelligence. No one can study that science and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever devised and not come to the inevitable conclusion that there is a big engineer who is running this universe. Why, after years of watching the processes of nature, I no more doubt the existence of an intelligence that is running things than I do the existence of myself. Take, for example, the substance water, that forms the crystal known as ice. Now, there are hundreds of combinations that form crystals and every one of them, save that of ice, sinks in water. Ice, I say, doesn't. And it is rather lucky for us mortals, for if it had done so we would all be dead. Why? Simply because if ice sank to the bottom of the rivers, lakes, and oceans as fast as it froze, these places would soon be frozen up and there would be no water left. That is only one example out of thousands that to me prove beyond the possibility of a doubt that some vast intelligence is governing this and the other planets."

Christmas Day and Family Life.

—On Christmas Day, which is as much a festival of the family as a festival of the Church, estrangements which have separated hearts should cease, and the ties which unite them should be drawn closer and firmer. It is the day of all the year for children to forget, if their parents have worried or vexed them; for parents to forget if their children have been un dutiful and ungrateful; for brothers and sisters to brush away the jealousies and resentment which have troubled their mutual confidence and lessened or rather repressed their mutual affection; for husbands and wives to renew the romance of their courtship. Let by-gones be by-gones; kiss and have done with them.—*Rev. R. W. Dale.*

✧
Renew! Renew!—Examine the label attached to your EPWORTH ERA. If it reads "Jan. 00," it means that your subscription expires with this issue. If you desire the paper continued, please send the subscription at once to the Methodist Book Room. See our Premium Offer on the last page.

"This education forms the common mind,
Just as the twig is bent the tree's inclined."—Pope.

Our Universities and Colleges

Knowledge is, indeed, that which, next to virtue, truly and essentially raises on; man above another.—Addison.

II.—ALBERT COLLEGE, BELLEVILLE.

BY THE EDITOR.

ALBERT COLLEGE was founded by the Methodist Episcopal Church in 1857, under the name of "Belleville Seminary." Believing that the education of the Church's youth should be under Christian influences, the members of the M. E. Church established and loyally supported this institution of learning under difficult and trying circumstances. Although having the right to financial help from the Government, the Board of Management voluntarily de-

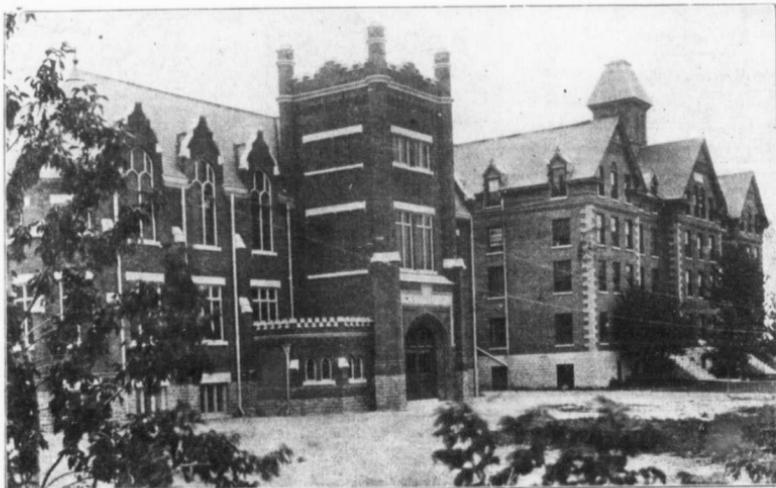
clined all such aid, and resolved that the school should be carried on by the free-will offerings of the people. In the early days it was a hard struggle, but the Church never slackened in its determination to maintain the institution. In the year 1866, by Act of Parliament, the name was changed to "Albert College," with university powers. The first Principal was Rev. A. Carman, D.D., now General Superintendent of the Methodist Church. When he was elected Bishop in 1876, the position was filled by Rev. Dr. Jacques, who was succeeded by the present Principal, Rev. W. P. Dyer, M.A., D.D. Since the union the institution has been maintained as a prepara-

tory school for both sexes, taking up matriculation work, and carrying students through the first year of the University course.

The question is often asked: "Why is there need of a college of this kind when the High Schools throughout the country are so efficient?" The answer is found in the fact that many families are so located that it is absolutely necessary for the children to go away from home to obtain an education, and it is worth much for them to be able to secure this where they are surrounded by helpful Christian influences, and wise restraints. The equipment of this college is far superior

all the class rooms are located here. They are spacious and comfortable. On the second floor is the chapel, where the students assemble every morning for prayers. There are chairs for about five hundred persons. The old college building is now used as a "Residence" for the students and professors. It is heated with steam throughout, but the arrangements for lighting are not the best, as coal oil lamps are used. An electric light plant is one of the urgent needs.

The gymnasium is small, but is well fitted with appliances to develop physical strength. It is used freely by both boys and girls, upon different days. Shower



MASSEY HALL.

ALBERT COLLEGE, BELLEVILLE, ONT.

RESIDENCE.

clined all such aid, and resolved that the school should be carried on by the free-will offerings of the people. In the early days it was a hard struggle, but the Church never slackened in its determination to maintain the institution. In the year 1866, by Act of Parliament, the name was changed to "Albert College," with university powers. The first Principal was Rev. A. Carman, D.D., now General Superintendent of the Methodist Church. When he was elected Bishop in 1876, the position was filled by Rev. Dr. Jacques, who was succeeded by the present Principal, Rev. W. P. Dyer, M.A., D.D. Since the union the institution has been maintained as a prepara-

to the average High School, and it is in a position to do much more thorough work. The obligation of the Church to the institution will at once be recognized, when it is stated that during the past fifteen years Albert College has prepared over two hundred young men for the ministry, who are now laboring in various places, from British Columbia to Quebec.

The college buildings comprise Massey Hall, The Residence, and the Gymnasium. The structure with the square tower is known as "Massey Hall," named after Mr. Hart A. Massey, who contributed \$10,000 for its erection. It cost \$28,000, and is a model college building. With the exception of the Commercial Department,

and other baths are provided. The College "Campus" is altogether too small. It is so restricted that the boys can scarcely have a game of lacrosse without throwing the ball through one of the windows of the building. It would greatly enhance the value of the property if the grounds could be enlarged by the addition of an acre or two of land which can easily be obtained when the money is ready. The sum of \$3,000 will be sufficient to purchase the land required. The ex-students of the college could without difficulty raise this sum and make it a Twentieth Century offering to their Alma Mater.

The attendance is about two hundred.

Last year there were enrolled 106 boys and 104 girls, but as a rule the boys are considerably in the majority.

The college aims at doing thorough work in every department, and with its thirteen efficient teachers it is prepared to compete successfully with similar institutions. As an evidence of this, in the year 1897, ninety-five per cent. of its candidates taking the Government High School Examinations were successful, and in other years the record has been almost equally good.

In the Literary Department every teacher is an honor graduate of either Toronto or Victoria University, and each one is a specialist whose fitness for the position held has been demonstrated by the practical results of work done. In addition to the Literary work, the insti-

tu-
tion has well equipped Business, Music, Fine Arts, and Elocution Departments. The Music is in charge of Mr. V. P. Hunt, recently of Toronto, who has already made a name for himself as a teacher. Professor Doolittle, a graduate of the Ontario Business College, is head of the Business Department. For the past twelve years Miss Clarke has been chief instructor in Fine Arts. Her pupils have taken high standing, and have secured a number of diplomas. Professor Sheppard has taught elocution for fourteen years, and taught it so well that in Victoria and McGill Universities, during the past ten years, seventy-five per cent. of the prizes in Elocution have been captured by Albert College boys.

In addition to the work already carried on, it is proposed to organize a Missionary Department for the study of the English Bible and the history of Christian Missions. When so many young people are offering themselves as missionary workers it is important that they receive the very best training possible.

The Principal, Rev. W. P. Dyer, M.A.,

D.D., who has been a teacher in the college for twenty years, is the right man for the responsible position which he occupies. He is to be congratulated upon the splendid success which has attended his efforts in bringing the institution into the very front rank, as everybody admits that a very large share of the credit belongs to him. The Church should not be slow to show its appreciation by supplying the needed funds to carry on the good work. Unfortunately there is a great hindrance to progress in the debt of \$18,000, and it is sincerely hoped that the contributions to be received from the Twentieth Century Thanksgiving Fund will entirely wipe out this encumbrance, and set the college free.

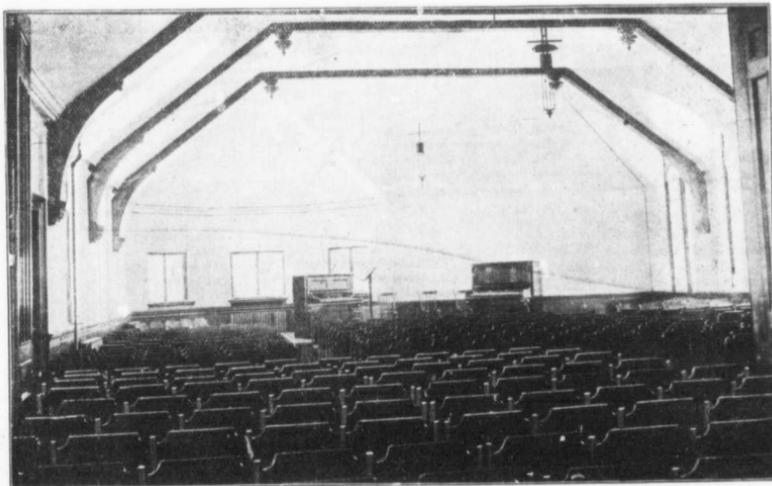
We trust that the churches, Epworth

HOW CAN WE HELP OUR OWN CHURCH?

BY MISS MARY WALKER.

THE answer to this question, given on the spur of the moment by the majority of people, does not by means contain what is the true essence of Christian life and character.

Oh, yes, they say, you can help the church by your regular and reverent attendance on its means of grace, by your ability to sing or speak or pray, by your money, and by the thousand and one lines of energy and usefulness open to the members of the modern church. But what then? Is it not possible for a so-called church member to wear out both body and mind in the actual work con-



THE CHAPEL, ALBERT COLLEGE.

Leagues, and Sunday Schools, of the Bay of Quinte Conference especially, will remember Albert College in apportioning their contributions.

TAKE TIME.

Take time to breathe a morning prayer asking God to keep you from evil and use you for his glory during the day.

Take time to read a few verses from God's Word each day.

Take time to be pleasant. A bright smile and a pleasant word fall like sunbeams upon the hearts of those around us.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity.

Take time to be patient with children. Patience and kindness will open a way for good influence over almost any child you may come in contact with.

Take time to be thoughtful about the aged. Respect gray hairs, even if they crown the head of a beggar.—*Christian Observer*.

needed with our churches and still remain an unblessed soul having no share in the sacred communion between a saved and sanctified being and the Saviour! Alas! yes. Do we not read of those who had cast out devils and did many wonderful works, and yet Christ said, "I never knew you!" It is not the mere performance of duty, but the motive which prompts the deed, sanctifies and makes it meet for the Master's approval and acceptance, so that after all the question, "What will you do for Jesus?" would touch the root of the matter more keenly.

It almost seems that the great danger of our churches, with their perfect organization, and multiplicity of duties, is that we sometimes lose sight of the goal towards which all this is tending, and so miss the sweetness of service done in Christ's name and for His dear sake.

Looking at the question from this standpoint then, we can answer it more truly and clearly. No better help can be given a church than by its members living sincere, earnest, consistent lives out in the battle and turmoil of life, and so

discharging the duties of man towards his fellow-man, in the spirit of Him who "went about doing good."

Let us be practical and enumerate some of the ways of helpfulness. First, in our chosen profession or calling let us remember that "Whatever thy hand findeth to do, do it with thy might," and "Whatever ye do, do it heartily as unto the Lord." The world will not put much faith in the Christianity of one who squanders his employer's time or fails to recognize the injunction to be "diligent in business serving the Lord." Be sure of this, that no better test of your profession's living reality can be given than faithful conscientious service for your earthly master.

Then with our daily tasks there come associations with human life. What great opportunities arise as the tide of seething humanity ebbs and flows in its never-ceasing recurrence! It may be only in eternity when 'the light of Heaven makes all things plain, that we shall learn what influences for right or wrong we consciously or unconsciously exerted on those around us. Did you ever analyze a day's happenings! How little and yet how much made up its total: the smile of friendship, the word or look of sympathy, the helping hand, the courteous Christian spirit, all these made our burden lighter, and shortened the wearisome journey. Let us ask ourselves if these were the benign influences we spread, or did somebody's care seem heavier, and the way more irksome because we spoke the unkind word, used the scornful tone, or neglected the generous action we should have performed. Few of us rank among the famous ones of earth; but a greater and sweeter privilege is ours, to be enshrined in the hearts and memories of others because of some nameless act of kindness and of love. Ah! these little things how they glorify the dull routine of daily life, and make it worth the living.

Another way, already mentioned, that of consistency is a means of direct and powerful testimony to the religion of Christ. The world has a great deal to say about inconsistent Christians and no doubt with some truth. Their unwitting tribute to the high ideal they have of a Christian life should incite to greater endeavor and more earnest zeal in the service and for the glory of our King. Nevertheless it is true that nothing less than the sustaining and ever present grace of God will keep us from laying a stumbling block in the path of a faltering one, or bringing disgrace on the high and glorious calling we profess.

Sometimes our opportunities come through the door of "giving." The beggar at the door, or the story of want and poverty that reaches our ear may be a means of blessing to ourselves and others if we do a kind deed for Christ's sake.

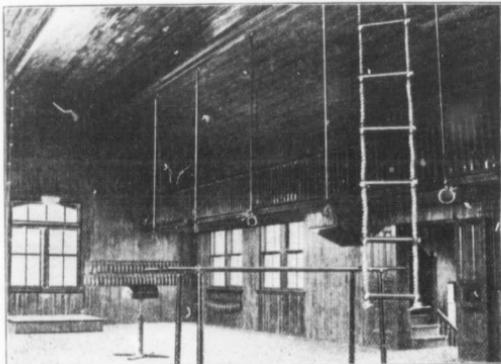
In our homes there is abundant missionary work for the Church, and we are its representatives. Perhaps an unsaved member of our family would regard as the best sermon on Christian living, one exemplified in the daily life of a brother or sister who professed to take Christ as his or her example.

Many other ways there are of helping the Church, but if the Spirit of the Master animate and inspire our lives, the Church

will feel it. No fear of formal prayers, lifeless singing and mechanical performances of duty if our souls are touched with the live coal of His love. Then unity and Christian fellowship will prevail in our churches and the blessing of God overshadow us. Let us be loyal to our own Church; but more important still, let us be true to ourselves and Christ.

Winnipeg, Man.

calling of God in Christ Jesus." In such a spirit let us begin another year, leaving what we cannot undo with Him who, by divine alchemy passing human thought, is able to make "all things" work together for good to them that love Him; taking up the new opportunities with a stronger purpose and more loving reliance upon the wisdom and strength which will be given liberally if



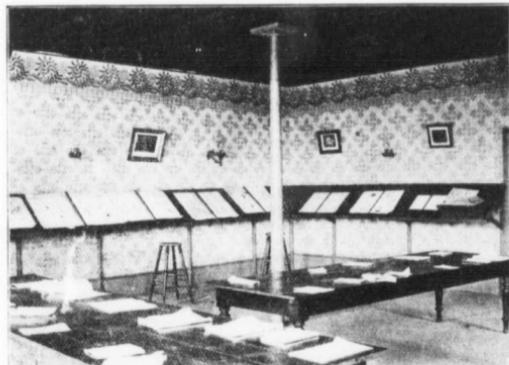
GYMNASIUM, ALBERT COLLEGE.

ANOTHER MILESTONE.

Each New Year is a milestone showing we are nearer the end, a reminder that whatever is needed to be done or thought of for ourselves, or whatever kindness we would show our fellow-travelers, must be proffered promptly, for the opportunity is rapidly hastening away. But the

we ask; remembering that the time grows short in which to be good and true, kind and loving to the friends who are around us in this earthly life. "Only once will we pass this way."—*Christian Advocate*.

"It is not my present purpose to make a crusade upon dancing, card-playing, and theater-going church-members; but



CORNER OF READING ROOM, ALBERT COLLEGE.

thoughts of the New Year need not be sad or depressing. They surely should not be so for the Christian. All his best things lie before him, for "the path of the just . . . shineth more and more unto the perfect day." St. Paul's courageous motto is good for us: "Forgetting those things which are behind . . . I press toward the mark for the prize of the high

I am impelled to bear my testimony that in twenty years in the ministry I have never known among those given over to this sort of amusements one person whose influence was effective in winning others to Christ; I have never known one such in the church, either man or woman, that was regarded as a spiritual Christian."—*Dr. Louis Albert Banks*.

MOBILIZE.

BY REV. G. H. COBBLEDICK.

THE destiny of half a continent hangs in the balance. Shall medieval intolerance or twentieth century civilization prevail? Our grand old empire takes up her "burden" and Canada shares for the first time in the cost, the danger, and the honor of her military operations. The thrill of the new imperialism stirs us; a thousand soldiers are the evidence of our interest; the war is ours. Though the British colonies have not heard the words they have caught the spirit of the summons which flashed through Germany on the outbreak of hostilities with France.—"Krieg-Mobil."—War! Mobilize! But another

parliament has declared war and voted the supplies, relying upon our people for loyal support. Upon none does this obligation rest more clearly than upon the members of the Epworth League. Present indebtedness has been incurred largely in their interests, and future successes will be theirs. Not only has our Church led in providing educational advantages for her youth by equipping colleges and printing literature, but by erecting their work into a distinct department under the charge of a General Conference officer. Where much is given much may be expected. From a hearty response several beneficial results will follow.

The smallest contribution will represent an enlarged connexion view and a deepening of personal interest. If the young people enter earnestly into this

TALKATIVE.

CHRISTIAN. He is known to all that are acquainted with him as Talkative, of Prating Row; and, notwithstanding his fine tongue, is a sorry fellow.

He talketh of prayer, repentance, faith, and of the new birth, but he knows only to talk of them. I have been in his family and have observed him both at home and abroad, and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savor. There is neither prayer nor sign of repentance for sin; yea, the brute, in his kind, serves God better than he. He is the very stain, reproach, and shame of religion to all that know him; it can hardly have a good word in all that end of the town where he dwells



ART EXHIBIT, BY PUPILS OF ALBERT COLLEGE.

and more important struggle is upon us. The Methodist Church is preparing for a grand advance against the powers of darkness, and the chief officer of her General Conference has sent tingling down through every nerve-wire of our vast connexionalism Van Moltke's message, "War! Mobilize!" The Twentieth Century Thanksgiving Fund means the preparation of our whole force for a worldwide advance. Our million dollar fund means squaring with the past by cancelling debts that have been a mighty incubus, and by providing adequately for those whose labors have made the present possible. It means advance in the future by strengthening our base in better equipment of our colleges, and by the extension of our missionary operations. If these purposes are to be accomplished it will only be by every regiment, every company, and every man responding. The non-partizan vote of £10,000,000 of a war credit is followed by much activity, not only in the War Office but in arsenal, and armory, and soldiers' home before the transports push off. Our Church

movement, Twentieth Century Methodism is safe. From their hosts will come volunteers ready trained for service on the farthest fields of her growing empire. And to every participant in this thank-offering there will come the spiritual uplift which is the secret of power. The danger is that those who cannot appear upon the Historic Roll will feel excluded. But in that other roll of character acquired and achievements won, there is a place for every name. However small the offering none can afford to miss the results of participating in this great spiritual movement. No one else can offer our thanksgiving. Conductors of large orchestras miss the smallest instrument. Amid the swelling chorus of many lands the Great Head of the Church cannot be satisfied while our voice is silent. Epworth Leaguer, where is thy tribute?

Bothwell, Ont.

We cannot know what future honor may depend on the way we do the simplest, most commonplace thing to-day.—*J. R. Miller, D.D.*

through him. Thus say the common people that know him, "A saint abroad and a devil at home." His poor family finds it so; he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for or speak to him. Men that have any dealings with him say it is better to deal with a Turk than with him, for fairer dealings they shall have at their hands. This Talkative, if it be possible, will go beyond them, defraud, beguile, and over-reach them.—*John Bunyan.*

An Italian bishop who had endured much persecution with a calm, unruffled temper, was asked how he attained to such a mastery of himself. "By making a right use of my eyes," said he. "I first look up to heaven as the place whither I am going to live forever. I next look down upon the earth, and consider how small a space of it will soon be all that I can occupy or want. I then look round me and think how many are far more wretched than I am. And peace comes to my heart through Him."

THE LOVE-ANGEL.

BY R. WALTER WRIGHT, B.D.

'Twas Christmas night and stormy,
And in a city lane
A little girl stood shivering
In the cold and pelting rain.

Far down the gloomy alley,
'Cross the darkness fell
The red lights of a tavern,
Like the open mouth of hell.

"Is father there?" said Mary,
"He has been there before"
And soon her form all dripping
Stood in the tavern door—

Stood like a sweet love-angel,
With face so pure and white;
From her mild blue eyes uplifted
There streamed a holy light.

On the darkness, gross and sensual,
Of that most godless den;
It seemed a star had risen
To bless the drunken men.

Midst uproar, fumes of liquor,
Fierce oaths, tobacco smoke,
She seemed a song from heaven,
Though not a word she spoke.

Her father, dazed a moment,
By the vision overcome—
Then clasped her to his bosom
And hastened to his home.

As the heart of a sinning Peter
Was pierced with the Saviour's glance,
The eye of his little daughter
Was a keen, convicting lance.

"Nevermore," said he, "shall my baby,
Seek in saloons for me;
I pledge myself forever,
By the grace of God, I'm free."

O Lord, no more I wonder!
When to this world defiled
Was sent Thy Son, the Saviour,
He came a little child.

Though nought can reach the fallen,
Save the hand of God above;
The hard heart of He melteth
With a child's warm kiss of love.

They touch the heart at its highest,
Its farthest point from sin,
And shed their blessed radiance
O'er all the world within.

As long as the darling children
The skies of earth begem,
So long will shine upon us
That Star of Bethlehem.

The lowest must feel the power
Of a pure heart freely given,
And the love of little children
Is a love that is fresh from heaven.

Arthur, November 8th, 1899.

"ACCORDING TO YOUR FAITH BE
IT UNTO YOU."

(A TRUE STORY.)

BY LENA L. WOODILL,
Maritime Junior C. E. Superintendent.

IT was the monthly business meeting of the Junior society, and the happy faces of its members proved an index to the records of success attending similar gatherings in the past. The Juniors entered with an air of expectancy, for they well knew that their beloved superintendent could not be guilty of a dull, prosy meeting—no, not even if the programme did consist of reports and discussions of "ways and means." These they knew would be presented in a novel manner, and the facts fixed indelibly upon their receptive minds by varied appeals to the childish medium of instruction—the eye. All was soon in readiness and the door barred against late-comers. Then came the minutes, the treasurer's statement, and finally the reports, and such reports—brimful of bright suggestions and detailed accounts of work accomplished. The "old" business now over, the energetic superintendent rose, and in response to the call for "new items," said in a sprightly manner: "I have an important matter to bring before you to-day. You all know that we are to have the honor of entertaining the next Provincial Convention, and as we are unique in being the only Junior society in the town the Executive Committee have asked us to take charge of the Junior rally. Can we do this?"

"Yes! yes!" cried the Juniors, bubbling over with enthusiasm.

"Well, then we must decide upon our programme. I think it would be nice of us to march as a society to the Convention headquarters, and sing some bright, inspiring hymn as we enter. What is your opinion?"

A few moments of lively discussion followed until the meeting was called to order by the rap of the President's mallet. Arthur had the floor.

"I like the suggestion very much, but think that if we march we should have a society banner."

"Well-said, Arthur. I am quite willing that we should have one, but do not see how it is possible at present. Our funds are low, and a nice banner would be quite an expensive item."

Arthur looked thoughtful but rose again, equal to any emergency.

"I know how to manage it. I am sure that Uncle Mack will give us the silk, and then let us ask our pastor to say in church next Sunday, 'Will all the ladies who paint please stand up!' I will take their names, and then we can ask them to help us with our banner."

A smile passed over the leader's face as she replied, fearing to cool such ardent enthusiasm, "Well, Arthur, that is a bright thought, but I fear such a method would prove too personal to call forth any response. However, we will think the matter over and report at our next meeting."

Arthur, with his characteristic persistence was on his feet again.

"Miss C—, if this won't work, let us

all promise to pray for a banner and God will send it to us I know."

This proposal met with the approval of all, and the matter was laid aside until a future meeting.

The day came, but sadness rested upon all hearts for one of the homes represented had been visited by death, and a little one had gone to the home above. A resolution of sympathy was framed and the secretary instructed to forward it together with a floral emblem, to be made of flowers contributed by the Juniors. Two weeks passed, and again they gathered for their monthly business meeting. Excitement prevailed as the various items were dealt with, and when the banner was referred to all eyes turned towards James, who rose slowly and said, "Miss President, I don't know how we're going to get our banner, but God knows, for I've asked Him about it, and has He not said, 'Ask and it shall be given thee!'"

With tearful eye Miss C. stepped forward, and in a voice tremulous with emotion said: "'According to your faith be it unto you.' 'Oh thou of little faith, wherefore didst thou doubt.' Our prayer has been answered. Here is the money for our banner." And then, as the tremendous applause ceased, she told them of meeting the father of the little one who had gone home, and of his broken thanks for the sympathy expressed by the Juniors. Their kind thought had so touched him that he wished to acknowledge it in some practical way, and urged her to accept a small gift, to be devoted to any scheme the Juniors thought best. To her surprise the envelope contained not one, as she expected, but a ten dollar bill; and now Arthur's faith was rewarded.

It is needless to add that the Junior Rally was a marvellous success, and that Arthur led the march bearing on high the new banner, of which all were justly proud.

Halifax, N.S.

THE LEAGUE OF THE FUTURE.

THE Epworth League will go solid for all reforms based upon righteousness; it will not await "waves" of religious revival; but during three hundred and sixty-five days and a fourth, will know nothing but Jesus Christ and His will and Him crucified. As an "evangelistic force," the organization will measure "ten" on a scale of "ten," because each Leaguer himself will be an evangelist; he will preach and teach in season, and especially "out of season," because it is the word spoken out of season that tells upon the aroused conscience. All realms of life will be filled with the high spirit of men, women, boys, and girls, who grasp greatest truths and vitalize magnificent creeds. The martyr discipleship of the first century, the heroism of the confessor ages, the audacity of Luther and Knox, the astute, patient daring of the Wesleyes, the self-sacrificing purity of Summerfield, the fidelity of Asbury,—these will reappear in glory, and the Christianity of the League will be the Christianity of Christ, the glorious humanitarianism of a Church which lives very close to man because very close to God.—*Western Christian Advocate.*

RUTH.

WHEN Benjamin Franklin was United States Minister at the Court of France, on one occasion he was passing an evening with a company of literary ladies and gentlemen, and the conversation turning on Oriental life, he read to them the story of Ruth. Charmed with its beautiful simplicity, with enthusiastic expressions of delight they eagerly desired to know in what volume the exquisite pastoral was found. It was not a little to the surprise and chagrin of these

young heroine of Scripture fills to exalt her above the ordinary woman of our Christian congregations. Whatever there is worthy in her character is within reach of the humblest among the daughters of humanity.—*Dr. C. H. Payne.*

RUTH'S INDUSTRY.

OBSERVE Ruth's industry. She accompanies Naomi to the land of Israel; but not to live on public charity, or become the pensioner of affluent relatives. Reared in the lap of luxury, she

guardian of other virtues—preserving men and women from meanness and dishonesty.—*Dr. Guthrie.*

WHAT SHE COULD.

BY JENNIE M. HINGHAM.

THE library was cosy and quiet, and everything seemed favorable for a nap that Sunday afternoon. Elizabeth threw herself down on the cushioned window-seat and waited patiently for a drowse. But it could not be coaxed even with these favoring conditions. Instead, she heard ringing in her ears what seemed like a clarion call to battle, the words of her pastor's text that morning, "Go work to-day in my vineyard."

"If it isn't just like a minister to get people all stirred up and then not tell them what to do. I surely can not be a missionary, and have never yet succeeded in holding a Sunday School class. Here I am, peering through the pickets into the vineyard much as Adam and Eve might have peered into Paradise. Deary me!" and she rose from the lounge and took a seat on the little uncomfortable haircloth stool by way of penance. She resolutely settled down to a meditation.

"I know," she declared to herself; "I'll just ask him what to do." And she did that very evening. To him she announced in her frank way: "It's a stubborn fact that all this afternoon I have lighted a candle and searched diligently, and can not find a single available gift or grace; so, if you please, sir, if you want me to go to work you must find some spot in the vineyard that doesn't require talent."

The minister grew thoughtful. "I want an organist for the mission Sunday School," he said, after a little.

"Just as I thought," mused this would-be laborer. "I don't know the difference between a scale and a key-board."

"Do you sing?"

"Occasionally. In fact I fill the room and then empty it. Cousin Will says it isn't quite so terrifying as the yell of a Comanche Indian. He has lived on the plains, you know."

"You can't visit the sick for me," began the pastor, and then hesitated. Elizabeth was lame and could not get about easily."

"I would be sure to say the wrong thing, even if I could get there," answered Elizabeth. "I always used to. When auntie was sick I read the horror column of the newspaper to her, and left her with Jeremy Taylor's *Holy Dying*. After this do preach your text,—'Go work to-day in my vineyard—if you are equipped with talents. None other need apply.'"

"What is your specialty?" inquired the minister. "We all have some specialty, you know."

"It really isn't worth mentioning."

"Perhaps I shall differ with you."

"Well, it is the care of plants. 'Only this, and nothing more.' They will always blossom for me. I love even to pot and weed them, and the quantity of geraniums that I slip for my friends is something incredible."



RUTH GLEANING IN BOAZ'S FIELD

Ruth 2: 2-12

Lafra

French lords and ladies to learn that it was a portion of the sacred Scriptures that had elicited their admiration.

As a purely literary production this simple idyl is a gem. How chastely beautiful, how natural and winsome, is the character of Ruth! There is a fascination in her honest simplicity and depth of affection which you cannot resist. The entire history has for us the interest of romance and the instructiveness of inspired truth.

The whole scene lies amid the commonest walks of humble life, and its lessons are for us who tread these crowded paths. There is nothing in the sphere which this

had never learned to work; yet with a noble spirit of independence, she resolves to earn her bread with her own hands. It is work, not charity, she asks. The bread of beggary, like that of infamy, she holds in scorn. Her ambition is to be able to hold up hands, once white and delicate, but now rough with honest labor, and say as St. Paul did afterwards, "These hands have ministered to my necessities." Brave woman! Let the world learn from thee that spirit of industry and of independence which is a Christian virtue, having the sanction of Him who said, "My Father worketh hitherto, and I work," and not a virtue only, but the

The minister did not reply at once. Indeed, not until Elizabeth rose to go.

"Wait a bit—or, better yet, call to-morrow. I will let the sun rise on my plan first."

Elizabeth went the next day. The pastor was a man of few words. "My plan," he said, "is this: That you shall give each child in my mission Sunday School a potted plant, with such instructions as you know how to give. In three months hold a flower show. I will furnish prizes for you to bestow on the best-careful planter, for the best collection of plants, for the prettiest bouquet of wild flowers. It is no longer 'art for art's sake,' but art for humanity's sake."

He waited for her approval. "All very pleasant—but—is it Christian work?"

"Yes, it's the vineyard, tho' perhaps a byway instead of a highway. It will work variously. Think of tenement house windows full of bloom. Think of the soul culture which comes from the care of flowers. Think of the hold we shall get on that community. Think of the additions to our Sunday School. The fact is, think in any line, and it means a blessed service with a definite result."

"Enough," answered Elizabeth, rising at once to action. "I will go to work to-day."

If you have ever potted seventy-five geraniums, begging jars here and there, you will know how tired Elizabeth was when she had prepared and arranged her rows of plants; how tired and how happy, for it was really a blessed service. She liked to think how they would look in wretched homes if they could get courage enough to bloom amid such uncongenial surroundings. They were her messages to tempted, sorrowful, barren, human lives, and they were living things. She relieved the backache and general feeling of weariness by long-continued gazing at the little plants.

She met the school on an appointed day, gave the instructions, and dwelt enthusiastically on the flower show. A merry little company left the mission school that day, each one hugging a plant jar.

To tell all that came from cultivating that byway in the vineyard would take too long. Some of the little plants froze, which called attention to the little human plants and their slim chances of escaping a like fate—so loudly, indeed, that a relief commission investigated the places and brought help and warmth. Flowers blossomed in windows unused to beauty. Cleaner rooms and dresses and faces and lives became the accompaniments, and were the direct results of blooming windows.

"That flower show," Elizabeth declared, "came to the girl without a talent,

'Like a benediction
That follows after prayer.'"

One poor little forlorn plant, with only three disconsolate leaves, and they looking as if about to give up the life-struggle, brought out the fact that the owner had kept it alive in a basement, by dint of the tenderest care.

Oh, it told a whole story, that little pitiful, half-dead plant, and Elizabeth saw it that a prize was awarded to the sad little owner, "for evidences of cul-

ture under difficulties." It was actually said that the child would give it an airing every pleasant day, taking it to walk with her in a most companionable spirit, which probably had kept the breath of life in it.

I can not stop to tell of the profusion of wild flowers or the display of healthy plants, or the delight of the children when the gala day came.

Sufficient to say, that because one girl cultivated her speciality, not despising its littleness, but consecrating it to Christian service, blessed influences were set in motion that brought in better living and brighter hopes to she poor, the halt, the maimed, and the blind.—*Central Christian Advocate.*

Mexico, N. Y.

AN UNACCOMMODATING TEXT.

BY PRICILLA LEONARD.

"I've been thinkin'," said Uncle Eben, laying down his Bible in which he had been reading the sermon on the mount, "that there's nothin' accommodatin' in the Bible. Nowadays there's so much talk about the love of God, 'nd so little about the sinfulness of sin, that folks who don't read the Bible—'nd that sort of folks is allers in the majority—think that things hez let down a good deal. I don't deny that sermons hez softened, 'nd some of the inventions of man in the way of doctrine hez gone the way they ought to go, but the more I read my Bible the more convinced I git that it doesn't lend itself to lettin' down bars—not one inch! 'Nd of folks 'u'd only read it, 'stead of takin' it on hearsay, they wouldn't be so easy-goin' 'nd so easy in their minds ez they are now, I guess.

"For instance, here's that text at the end of the chapter, 'Seek ye first the kingdom of God.' Ef it had only said, 'Seek ye second the kingdom of God now, it 'u'd be fitted in so much better to these modern ideas. Most any Christian kin stand that test. Even when church members' hearts is set on makin' money, 'nd it's allers their first thought from mornin' 'ntil night, still most of 'em 'u'd be quite willin' to give second place to religion. 'Nd it 'u'd be real easy, too, fer worldly-minded Christians to seek the kingdom second. Society 'nd the fashions hev to be followed, and followed first, of course, but religion is so respectable of you kin fit it into the back seat that many folks 'u'd be just charmed with that kind of a revised version. 'Nd the people who put their reason 'nd intellect first, 'nd the Word of God second—they'd be satisfied, too. To be sure, you've got a right to try every Christian by the Bible standard; but then, as I said, the Scriptures is so unaccommodatin' that they make a pretty stiff test.

"I'm afraid the truth is that the Bible ain't goin' to change, 'nd the more we read it, 'nd live by it, I reckon the more narrow, 'nd strait-laced, 'nd bigoted ('nd all the rest of the names folks gives to Bible lovers) we'll git to be. Ef the Word of God says 'first,' I guess we've got to quit substitutin' 'second' fer it in our daily doin's. The Scriptures ain't

accommodatin', 'nd never will be, 'nd don't mean to be; that's all there is of it. This easy-goin' theology 'nd practice is mighty pleasant, p'raps—ez long ez you don't read your Bible; but ez soon ez you do, it knocks the props from under, 'nd that's the truth!" Uncle Eben picked his Bible up again and began to read the twenty-fifth chapter of Matthew.—*Forward.*

A SIGNIFICANT SPEECH.

TRAVELLING in a railroad car the other day, we heard two women talking together, evidently about some girl with whom they were both acquainted.

"I don't care much for Clara," said one. "She seems to me to be selfish and domineering; and then she is so untidy—I do dislike an untidy girl; there's no excuse for it."

"Why, whenever I've seen her, she has been very nicely dressed," said the other; "and she has such a good voice—she sang at the club musicale for us, and was very obliging about it. She works in the Girls' League, too, and they think a great deal of her. I've always admired her, myself."

"Oh, well, perhaps I oughtn't to have said what I did," replied the first speaker. "I may be mistaken. You see I've seen her only at home."

Their talk went on to other things, but the last sentence stuck in the hearer's mind—"I've seen her only at home." What a story that told, and how common a story it is! How many Claras there are, obliging and pleasant in public, whom it is far better not to know within the four walls of home! They come out of the door neatly dressed, smiling, polite, and leave untidy rooms and cross words behind them. They are the domestic prototypes of Dr. Jekyll and Mr. Hyde.

Yet the one place where a lovely, womanly character is most lovely and most womanly is home. If there is any perfume of girlish sweetness, it ought to make the home atmosphere fragrant first, before it floats out to the world beyond. If there is not enough unselfishness and obligingness for both home and society at large, then it ought to be concentrated at home. Clara had not "enough to go round," in homely phrase; and she chose the wrong alternative. How many other girls make the same foolish, mistaken choice, who shall say? It is in every girl's power to make the sweeter and higher choice of being a blessing in the home, whether she be admired abroad or no.—*Forward.*

Two children of a Christian home, who had been led to believe that God would hear and immediately answer prayer, found that they were likely to be late to the Sunday School. One of the boys said to the other: "Let us kneel down right here and ask God to help us get there in time;" but the other replied, "No, let us run, and pray as we run." The second boy's suggestion was heeded, and they reached the school in time. The moral of the incident is too plain to need enforcement.

The Quiet Hour.

THE DAY OF SATISFACTION.

When I shall wake on that fair morn of
morning,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see Thy glory face to face,
When in Thine arms Thou wilt Thy children
embrace,
When Thou shalt open all Thy stores of
grace,
I shall be satisfied.

When I shall meet with those whom I
have loved,
Clasp in my eager arms the long removed,
And find how faithful Thou hast proved,
I shall be satisfied.

When this vile body shall arise again,
Purged by Thy power from every taint
and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long
past,
With clouds and storms and shadows
overcast,
And know that I am saved and blest at
last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear,
When Thou shalt smooth the brow and
wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless
day,
I shall be satisfied.

—Horatius Bonar.

GOD'S WILL.

There are other thoughts in the Scriptures that catch men up on glorious wings to show them the face of Him whose we are and whom we serve; but there is no thought that more transforms a man's life, more floods over him the transfigured glory of a face touched once on the mountain-top years ago, than the thought that he can tie his life up to the doing of the will of God. Do you seek for an object in life? "I come to do thy will, O God." Do you seek for food? "My meat is to do the will of him that sent me." Do you desire society? "Whosoever shall do his will, the same is my mother, and my sister, and brother." Do

you seek for an education? "Teach me to do thy will, O God." Seekest thou for reward? "He that doeth the will of God abideth forever." There will be no change for him. When the wreck of matter comes, and the everlasting heavens are folded up like a garment and laid away for their last sleep, he will still abide. Other things will pass away, but he that is doing the will of God is a part now of a life that shall last forever, of that great sweeping, flowing life that alone holds this world steady with all that is passing and changing in it. And by and by, when other things shall pass away, his life, instead of grasping itself the things that are laid aside, will find that it has laid hold of the things that are going to abide forever, the thing that alone are worth the seeking, the loving, and the aspiring after.—Robert E. Speer.

THE QUIET HOUR: HOW I KEEP IT.

I almost fear to tell, in response to the editor's request, the method of my Quiet Hour, lest it should lead some young Endeavorer to break some holy habit which is being built up of painstaking care. Each one of us must be led in his own way. For each, some particular method has a special fascination, which might not be adapted to others. And perhaps, at some time of our life, we follow a plan which we forsake for another, as the years grow on.

For many years I spent each day a considerable time on my knees, praying very minutely and elaborately about everything; and the pressure of my soul often rose to an agony. My Bible reading was relegated to a minor and subordinate place.

Latterly, I have come to feel that it is more important to hear God speaking with me than to be always addressing Him. And I delight to go into the garden, or to the seashore, or into the public park (there is one close to my home), in the early morning, with my Bible in hand, walking or sitting, meditating and praying. One is led to turn God's words into prayer; to talk to Him aloud, as one could hardly do in a room; and to speak to Him in the most simple and natural way about people and interests, which are suggested by the Spirit.

In a word, do not be too eager to impress your thoughts on God, but wait till His thoughts make themselves felt within your soul; then turn them into words.—Rev. F. B. Meyer, in *Christian Endeavor World*.

THE SCHOOL OF PRAYER.

Come, my brothers! Shall we not go to the blessed Master and ask Him to enroll our names, too, anew in that school which He always keeps open for those who long continue their studies in the divine art of prayer and intercession? Yes, let us this very day say to the Master, as they did of old, "Lord, teach us to pray." As we meditate, we shall find each word of the petition we bring to be full of meaning.

"Lord, teach us to pray." Yes, to pray. This is what we need to be taught. Though, in its beginnings, prayer is so simple that the feeblest child can pray, yet it is at the same time the highest and holiest work to which man can rise. It is fellowship with the Unseen and Most Holy One. The powers of the eternal world have been placed at its disposal. It is the very essence of true religion, the channel of all blessings, the secret of power and life. Not only for ourselves, but for others, for the Church, for the world. It is to prayer that God has given the right to take hold of Him and His strength. It is on prayer that the promises wait for their fulfillment, the kingdom for its coming, the glory of God for its full revelation. And for this blessed work how slothful and unfit we are. It is only the Spirit of God can enable us to do it aright. How speedily we are deceived into a resting in the form, while the power is wanting. Our early training, the teaching of the Church, the influence of habit, the stirring of the emotions—how easily these lead to prayer which has no spiritual power and avails but little. True prayer, that takes hold of God's strength, that availeth much, to which the gates of heaven are really opened wide—who would not cry: Oh for someone to teach me thus to pray!—Rev. Andrew Murray.

MY RICH RELATIONS.

I always feel encouraged when I remember what rich relations I have, God is my Father. He calls me His child, and gives me the undoubted assurance that He has adopted me into His family. Jesus Christ is my Elder Brother. He is the best brother that anyone can possibly have. The Holy Ghost declares himself to be my Comforter; that is, my Helper. If God be my Father, Jesus Christ my Elder Brother, and the Holy Ghost my Helper, then I am surely blest with rich relations. These relations have pledged themselves to help me to their utmost in every time of need. If they be for me, who can harm me!—Rev. John Thompson.

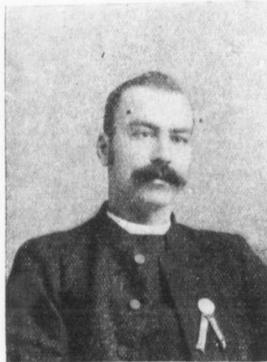
A DEAR companion of mine, for three years a true yoke-fellow in evangelistic work, one extremely cold winter evening, as he joined me in a railway train to take his last journey on earth in the service of his Master, said pleasantly, "I got a good illustration from the man at the gate as I came on to the train. It is very cold, and every one was grumbling, and some abusing him as he made them all get their tickets out and show them before they could get past. I said to him, 'You don't seem to be very popular around here.' 'If I am popular with the man that put me here it is all that I want,' was his reply." "Ah," said this dear friend, "if we could go through this world keeping the same thought toward Christ, what a straight path we should make!" May this be our ambition, the only ambition the gospel enjoins. "Wherefore also we are ambitious, whether at home or absent, to be well pleasing unto Him,"—D. W. Whittle.

Missionary.

An Interesting Mission Field.

WE had the pleasure of a call, during the past month, from Rev. G. H. Raley, our missionary at Kitamaat, amongst the Indians on the British Columbia Coast. He is enjoying a few weeks of well-earned rest among friends in Ontario.

From him we obtained a photograph of the Home for Indian boys and girls which has recently been erected at Kita-



REV. G. H. RALEY.
MISSIONARY AT KITAMAAT, B. C.

maat, a picture of which appears on this page. The building was built under Mr. Raley's own supervision; only one paid carpenter was employed, and the work was largely done by the Indians themselves. The site upon which the house stands was dense forest, and many trees had to be cut down, and the stumps removed. The ground in front has been graded by the Indian boys who have shown great interest in the enterprise.

The building has 70 feet frontage, with a depth of 30 feet, and is quite unpretentious. It is worth about \$2,500, and accommodates fifty children. It is intended as a home where children can be surrounded with good influences and trained in sewing, cooking, and general housework. The Woman's Missionary Society has taken it in hand and intends conducting it entirely

as a Girls' Home. Miss Long is the efficient matron. It is expected that an associate matron will soon be appointed.

In a little paper called *Nan-ah-ko*, published quarterly by Mr. Raley, we find the following letter about the Home from one of the pupils:

"We have a large home at Kitamaat we learn the Bible and we learn much how to bake bread we learn how to sew and we have a good large home and the girls want to come to it we have little girls and we have some of the hearty lay girls and some of the hydies to get narride when I first came to the home the home was very cold time at the home the little girls sew afternoon and they go out before tea to play and before the big girls go to bed they always read the bible I love Miss Long well and Miss Walker to and we make the beds after breakfast.

"ANGELINA GREEN.
(Dumde dathl.)

We were particularly interested in Mr. Raley's account of his Sunday School. When asked how many members there were connected with the mission, he replied, "About two hundred." When interrogated as to how many of these attended Sunday school he stated that "Every church member considers himself or herself also a member of the Sunday School," and they all attend pretty regularly. The Sunday School lesson affords the very best means of presenting the truth to the Indian mind. The missionary teaches a Bible Class of about 110, and his wife has a primary class of 50. Every Sunday the scholars are asked to hold up their Bibles, and the number is noted on the blackboard. There has recently been quite an increase in the total of those who have Bibles of their own.

The oldest scholar in this school is "Old Pelhalootlas," an Indian woman of 85 years, whose smiling face is reproduced on this page. She was converted about three years ago and was baptized. Previous to this, in the darkness of her heathenism, she became tired of life, and sending for the missionary, asked him to give her "something to put her asleep." Her friends were all gone, she was left alone and as there was nothing worth living for, she thought it was better to die. The missionary told her that this was not the Christian method, and pointed her to Christ as the friend of the

friendless, and the great Comforter. She was brought into the light and is now striving, in her old age, to learn all she can about God's will.

It will be noticed that the old lady has a button through her lower lip, called a



"PELHALOOTLAS."

"Labret." It is made of bone, and is inserted in childhood. It is looked upon as a mark of rank, but largely through the influence of Christian teaching the younger Indians regard it as a disfigurement, so that the habit is passing away.

Many trophies of Divine grace have been won in this far away field of toil, and the Gospel has to a very large extent transformed the community. There is a flourishing Epworth League which is doing good work. Brother Raley is an earnest and consecrated worker whom God has greatly honored. He is partially supported by the Leagues of the Wingham District.

REV. B. F. MEYER, who has recently returned from India, reports having met a man in that country whose conversion and that of his father and grandfather were brought about without contact with any missionary; solely from the reading of one copy of the Bible.

In *China's Millions* the story is told of Dr. Tsen, a Chinese doctor and drug-seller in Ganping, province of Kweichan, who became interested in the Gospel as soon as he first heard it, and at once began to close his shop on the Lord's Day. Every morning and evening he joined the Christians in worship, for he thought it too long to wait till the next "worship day" came round. After a few weeks this test was put before him: "If you really believe in Jesus as your true Saviour, you should take down your picture image of the goddess of mercy from your shop and burn it." The taking of such a decided stand for Christ would at once call forth bitter persecution; but he answered: "I have been seeking a Saviour for forty years, and now that I have found one do you think that I can not suffer for Him?" He went home and at once took down the paper idol and burned it. Great persecution broke out against him, but the peace of God in his heart kept him steadfast, and afterward others of his family were brought to Christ through his influence.



HOME FOR INDIAN GIRLS, KITAMAAT, B. C.

YOUNG PEOPLE'S

Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M.,
Corresponding member of the Students' Mission-
ary Campaign, 568 Parliament Street, Toronto.

Tong Cheu Thom.

During the past month, Mr. Tong Cheu Thom, our Chinese missionary in British Columbia, visited Toronto, and addressed several meetings. On Thursday evening, November 16th, a reception was tendered him by the Leagues of the Toronto West District, the members of which support him. The spacious lecture-room of Bathurst Street Church was crowded with young people who listened with great interest. Rev. C. E. Manning gave a brief account of the missionary's conversion, after which Mr. Thom spoke at some length concerning his work. He is an intelligent and consecrated young man who has done a great deal of good among his own people. He has the great advantage of being able to speak to them in their own language. In British Columbia he has the reputation of being one of the most energetic and devoted workers on the coast. In addition to holding services in the mission Church, he has been in the habit of frequently preaching on the streets, and on one occasion preached in a Chinese Joss House. During the fishing season, when the Chinamen are off to the canneries, he is out among them carrying on Gospel work. In the death of his wife, Mr. Thom has suffered a severe loss, but he is bearing up well, and will push forward the work as enthusiastically as ever.

His visit to this city will increase interest in missions throughout the Toronto West District, which will doubtless show itself in larger contributions.

December Subject.

The subject for prayer and study in December is: "The extinction of the Liquor, Opium, and Slave trades, and all covetous hindrances to Christianity."

JARVIS Circuit expects to raise \$50.00 toward the support of the missionary the Simcoe District hopes to send out.

PARLIAMENT STREET League, Toronto, Missionary Study Class is making great progress under the energetic Missionary Vice-President. The leader of the Study Class is enthusiastic over the interest taken by the members in preparing papers and addresses.

From Pastor's Letters.

"At the Picton Epworth League Convention we found that \$320 has already been pledged to the support of a missionary, and nearly every League expects to do more than it has promised. In view of this a resolution was unanimously passed asking the General Board to send Dr. H. C. Winch to the mission field as the representative of the Belleville District, Albert College, and Picton District. The outlook is bright. I think Picton District Epworth League is good for \$400 this year."

✕
"Uxbridge District proposes to undertake the support of a missionary. For

girl in an Indian institute, and so have not promised anything for the Forward Movement. I think that the Simcoe District can be safely counted on for \$500 this year, with a strong probability of making it \$600. I trust that the General Board will take such action at their meeting as will enable them, after our District Convention, to associate the Simcoe District and some other District in support of a missionary. If they do the way looks clear to me for our supporting the missionary alone in a couple of years. "HENRY JOHNSTON,
"President Simcoe Dist. E. L."

✕
"Guelph Epworth League Convention, held at Elora, was largely attended, District well represented, sessions most interesting and inspiring. The Forward Movement in Missions and support of our missionary, Rev. B. C. Freeman, of Skidegate, Q.C.I., was given a prominent place in the discussions of the afternoon. It was moved by Dr. R. W. Scanlan and seconded by Rev. F. A. Cassidy, B.A., that the 2nd Vice-President, Rev. E. L. Flagg, and about three other ministers to be seen and arranged for by the Executive, shall form a committee to visit the Leagues and do missionary campaign work on the District with a view to caring for and nurturing the work which has been organized, the executive to select ministers for this committee who are willing to undertake this work and give it proper attention. Rev. Cassidy gave us a rousing missionary address in the evening, and pointed out the fact that we have over eight hundred League members on the District. The Leagues raised about \$234 for the Forward Movement this year. If all would adopt the Fulton plan, two cents per week, or average \$1 per member for the Forward Movement, we could raise the full amount for the support of our missionary. This could be easily done and not hurt anybody."



TONG CHEU THOM.
CHINESE MISSIONARY IN NEW WESTMINSTER, B. C.

the purpose of arousing an interest I intend to ask the Executive to arrange for a course of lectures or talks to the Leagues. I want six or eight ministers to prepare careful, enthusiastic addresses upon as many missionary subjects and deliver these during the winter to the different Leagues."

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"I have returns from twenty-one Leagues and their aggregate promises amount to \$452, taking the smaller sums named, but some of them name two amounts, one of them certain and the other probable. By taking the larger figure named they total \$552. There are still three Leagues to hear from, two of moderate size and the other a good strong one. I see no reason why these three should not raise the sum of \$50. The Leagues on one of our circuits are supporting a

The missionary campaign has reached New Zealand. A parcel of papers, letters, etc., has been sent to help in organizing a Forward Movement for Missions.

MR. PERRY DOBSON, an old campaigner and former student of Stanstead College, Quebec, who is now at college in Oxford, England, has organized a band of students for Campaign work. During the summer holidays 4,000 young people were reached. Meetings were held in the church in which the great missionary, William Carey, used to preach.

Hints for Workers.

Lost Hours.

BY R. T. W. DUKE.

Their advent is as silent as their going,
They have no voice nor utter any
speech,
No whispered murmur passes each to
each,
As on the bosom of the years' stream
flowing,
They pass beyond recall, beyond our
knowing,
Farther than sight can pierce or
thought can reach;
Nor shall we ever hear them on Time's
beach,
No matter how the winds of life are
blowing.

They bide their time, they wait the awful
warning
Of that dread day when, hearts and
graves unsealing,
The trumpet's note shall call the sea and
sod,
To yield their secrets to the sun's
revealing:
What voices then shall thrill the judg-
ment morning,
As our lost hours shall cry aloud to
God?

His Best Parishioner.

"Which sort of man is most helpful to you?" asked one clergyman of another. "I mean to you, personally and individually!" His friend looked puzzled, and the questioner went on, "Is it the man who agrees with all your views and so helps you with his sympathy and comprehension, or the independent thinker, who argues with you and stimulates you to write convincing, stirring sermons?" "If you really want to know," said the older man, with symptoms of a smile at the corners of his mouth, "it isn't either; of those men who helps me most. It's the man who may and may not agree with my views, but who cares enough about my sermons to come to church on stormy Sundays, when most people stay at home. He's my best helper!"

If We Faint Not.

"In due season we shall reap—if we faint not." There is more depends upon the latter clause of this promise than we are wont to consider. A good many promising fields have failed to bring a return for the planting, just because the sower got tired too soon. A Sunday School was started in a needy locality. For a while there was promise of success, but by and by the discouragement came, and the workers fainted—that is they gave up. And yet, under the hard crust of seeming indifference and depravity, some seeds of love and truth they had dropped were beginning to swell. If they had only kept on working the hard soil a little while longer, they would

have known the real facts. As it was, the seed died, and it isn't at all likely that others will ever find an entrance into the hard hearts. Let us not grow weary in well-doing.

A Dividing Line.

Draw a line between the folks who say, "Oh, I can't be at prayer meeting Wednesday night—I have another engagement," and those who say, "Wednesday evening! Oh, I can't make any engagement for that night—I must be at prayer meeting," and you will have nearly all the conscientious, reliable working force of the church on one side of it. Which side!—*Interior.*

Two Questions.

Doctor Pentecost, who greatly enjoyed the luxury of preaching the gospel, once preached in the presence of Doctor Bonar. The latter came to him at the close, touched him on the shoulder, and said, "You love to preach, don't you?" Pentecost answered, "Yes, I do." "Do you love men to whom you preach?" That was a much deeper question. The two do not mean the same thing, and do not necessarily go together. You should not only love to teach sacred and divine truths, but should love the pupils whom this truth is intended to reach. The Master loved men—all sorts and kinds of men. If we would be successful teachers, we must love children and youth in spite

of their roughness and wickedness; not for what they are, but for the possibilities within them.—*Our Bible Teacher.*

It is sometimes said that the best leader in religious matters is the one who is able to get other people to work. There is a grain of truth in that; but no one can expect to inspire others to any great extent if he doesn't shoulder part of the load himself. One of the very best ways of getting other people to work is by setting them a good example. It is a contagion that can't well be resisted.—*Lookout.*

HERE is a story of a revival meeting which took place near Willoughby some time ago. A certain worthy exhorter took the floor and started in on an extended discourse. He talked, and talked, and talked. Time was swallowed up, other speakers were crowded out, the audience was exhausted, and still the exhorter talked on. Pretty soon he paused a moment to catch his breath, and then spreading out his hands he belloyed forth: "I see a mighty field before me!" Before he could get any further he was interrupted by a little German-American in a front seat. The little man turned half round and said in a penetrating whisper: "Poys, poys, somebody put up der bar, gwick! If he effer gits himself insite of dot field ve von't go home to-night!" The exhorter saw the point and brought his remarks to a hurried close.—*Cleveland Plain Dealer.*

Prominent League Workers.

XI.—REV. T. J. PARR, M.A.



For the past four years the expositions of the prayer meeting topics for our young people have been prepared by Rev. T. J. Parr, M.A., and have given universal satisfaction. Our readers will be therefore interested in knowing something more about Brother Parr, and seeing his picture, which we are pleased to publish this month.

Rev. Theophilus J. Parr, M.A., is now pastor of Simcoe Street Church, Hamil-

ton, to which he removed from Merriton last July. His career has been marked by activity in intellectual, moral, and religious lines. His education has been ample and comprehensive, he having passed through the entire educational system of Ontario to its apex, the University of Toronto, where he was graduated Bachelor of Arts, with first-class honors in the department of philosophy. Subsequently the degree of Master of Arts was conferred on him by his Alma Mater. He has given much study to the subject of elocution in its various branches, and is an honor graduate of the Philadelphia School of Oratory, holding the degree of Bachelor of Elocution from that institution. He taught for a number of years in the public and high schools of Ontario, and is widely known as a platform reader, lecturer, and preacher. In his theological courses he took first-class standing at every examination, obtaining a distinguished mark in his finals at Victoria University. He was for some time in charge of Spadina Avenue Congregational Church, Toronto, and the pastorate of which he received a unanimous call, but preferred to remain in connection with the Church of his early choice.

Mr. Parr has been associated actively with the Epworth League almost from its inception. For several years he occupied the position of Literary Vice-President of the Hamilton Conference League, and manifested a deep interest in the development of this important department of our work. He frequently attends Conventions, where his addresses and "Round Table Talks" are most instructive and inspiring.

Practical Plans.

The Model Prayer Meeting.

1. The Model Prayer Meeting will have in attendance all the Active Members that can possibly get there.

2. This Model Meeting will find the leader at the place of meeting at least five minutes before the time to open. His lesson will have been selected, and book open ready to read; songs chosen, and with a kindly greeting he welcomes all early comers, and pleasantly invites them to take some part in the meeting.

3. The Model Prayer Meeting begins promptly on time. Such songs should be sung at the beginning as will beget a spirit of worship in all present, such as, "My Faith Looks Up to Thee;" "Jesus, Lover of My Soul;" "Blessed Assurance."

4. This Prayer Meeting will have no awkward pauses. Every member should feel responsible for the life and edification of the meeting. To this end the topic should receive a few moments' prayerful attention each day, so that when the meeting convenes each member will bring those gems of thought which he has dug from the mine of truth.

5. The Model Prayer Meeting will not be taken up by reading or reciting Scripture texts, as too often occurs.

6. The Model Prayer Meeting will be characterized by a great number of short, fervent, worshipful prayers; not for everything in heaven above and earth beneath, but for those things which are necessary for growth into the fulness of the stature of Christ.

7. The Model Prayer Meeting will be devoid of formality. We want to realize that we are a company of brothers and sisters met together to have "a little talk with Jesus," and with each other about those things which concern our soul's best interest.—*C. E. Pomeroy.*

Making Strangers Feel at Home.

We may make strangers feel at home by a cordial handshake, by kindly words of greeting, by invitations to join the Society and unite with one of the committees, and by giving them plenty to do. A stranger coming night after night to our meetings ought to be introduced to some of the members each night until he knows them all, at least to speak to. Some one will say, "Well, speak, any way, whether you have been introduced or not;" but nearly every one prefers this little ceremony, and it would be quite easy for the older members of the League who are well acquainted to see that others are made acquainted in the usual approved method. Sometimes there are members who seem to feel it to be their duty to shake hands with every stranger and to say "Glad to see you here; come again." Then for the next few times that these persons attend the meetings they will never be noticed. It would be in-

initely better to speak to three or four strangers, find out a little of their life and work, if you can do so kindly, without appearing to do it merely to satisfy idle curiosity; and then when they respond to your invitation to come again to your League, look them up and introduce them to others. Friendly recognition in a car, also warms the stranger's heart. There are specially favorable times for welcoming strangers. For instance at intermission, and at social gatherings. On such occasions let the members rally around the strangers and give them a hearty welcome. It is also a good plan to have a couple of smart intelligent ushers to shake hands with strangers, who will recognize them when they come again the second time, and are at hand to show them to good seats and provide them with Bibles and hymn books.

It is a great help to strangers coming into a new League or Church to immediately present a letter from the last society with which they were connected, or from their pastor. Strangers must remember that a man who has friends must show himself friendly, and they ought to meet half way those who are extending to them offers of friendship.—*Miss Annie M. Gray, Toronto, Ont.*

About Taking Part.

You ought to take part in every meeting. You have promised to do this in the pledge. The following hints from *The Christian Endeavor World* are worthy of your consideration:

1. Being timid, you should take part as early in the meeting as possible, that the meeting may not be spoiled for you by your dread of taking part. As your timidity wears off, your participation may move backward in the meeting hour.

2. If you take part early in the meeting, you will not be likely to be embarrassed by hearing some one else begin at the same time you do.

3. When that occurs, however, turn to the person who has begun to speak and nod to him or her, implying that you give way. Then, after he or she has finished, be sure to speak, for all will expect you to.

4. One of the best ways of overcoming timidity is to rise when you speak. This puts it on his mettle, and rallies all his forces. Try it.

5. Begin to speak while you are rising, and there will then be no danger of hearing some one else start to testify as soon as you have gained your feet.

6. Speak in a voice as even and firm as you can command. The voice you assume has an important influence on your feelings. If you can make your voice courageous, you will soon become so yourself.

7. Do not speak too rapidly. You will thus lose self-control, and, what is worse, no one will get much good out of what you are saying.

8. Do not be disconcerted if you cannot remember the rest of what you were going to say. Just stop. If you cannot remember it, probably they would not remember it either.

9. Don't be afraid of your fellow-Endeavorers. Argue thus with your-

self: "I should not be afraid to say this to Mary Brown, should I? No. Or to Will Smith? No." And so you may go on through the whole society. Then if you would not be afraid to say it to any of these separately, why should you be afraid to say it to all of them together?

10. Go into a meeting with a determination to speak boldly for Christ. Say to yourself, "Now, I am going to say this thing, and I'm not going to have any foolishness about it."

11. Remember, above all things, that you are not speaking for yourself, but for God, and he will see that you speak to his glory. You have Christ's plain word for it. Is not that enough?

A Reminder.—Rev. J. C. Berrie, of St. Andrews, N.B., thinks it would be a good plan to have the article "Stolen or Strayed, Lost or Mislead," which appeared in the October number of *THE ERA*, printed upon a neat card for the use of Lookout Committees or pastors, who could mail or hand to certain persons as a reminder of duty. A very good suggestion.

An Impersonation Meeting.—Ask a number of members to study up each of them the life of some living missionary in such a way that he can speak in that missionary's character at the coming meeting. Representing Dr. Greene, for instance, John Saunders will tell something about his own work among the Koreans, using the first person all the way through. The meeting may be varied by assigning to some members such characters as native Persian, an Arab, a Mohammedan priest, a Jew of Russia. Have your brightest speaker lead off in this exercise, to set the pace for the rest.—*Amos R. Wells.*

Preparing the Topic.—The leader of the prayer meeting should prepare his subject thoroughly, so as to get all interested, that several may take part in the discussion that follows after the leader has finished. This can be done by writing out questions a few days before, and giving them to different members to be answered at the meeting, or the questions may be written on slips of paper and given out the same evening before the meeting opens. Passages of Scripture bearing on the topic may be given to others to find and read from their Bibles when the leader calls for them. Each leader should have a method of his own. The highest aim of the leader should be to make as deep an impression as possible on those present, so that the time may not only be pleasantly but profitably spent. The leader should not be the only one who prepares the topic. Each member should be furnished with a topic card, and feel that in a measure he is responsible for the success of the meeting. It is very difficult for one to deal with the topic when no one else knows anything about it. The Prayer Meeting Committee should be always ready to take the place of the one appointed, in case such an one is not able to get to the meeting to fill his appointment.—*Miss Mary Lott, Blessington, Ont.*

The Canadian . . .

Epworth Era

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IN THE METHODIST CHURCH.

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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.

Our Paper.

With this number our paper finishes the first year of its existence. We have reason to be exceedingly thankful for the success which has attended it from the very first. When the estimates were being made, it was found that a circulation of five thousand would be necessary to place the paper on a paying basis, and it was thought that it would take at least a year to secure this; but the mark was passed by the first of September, and we have now about six thousand names upon our mailing list. We want to carry over every one of these into the new year, and shall feel disappointed if any of them are dropped. We are grateful to League officers and to pastors who have helped to obtain subscriptions during the year, and trust that their cooperation may be enlisted in the work of renewal. We ought to have at least two thousand new names for the coming year, and they can easily be obtained by energetic action. Let a canvasser be appointed in every League, and every member asked to subscribe.

Literature in Canada.

Mr. Robert Barr has an article in the November number of the Canadian Magazine on "Literature in Canada," in which he makes some remarkable statements. He takes the ground that Canada is a poor book market, and "would rather spend money on whiskey than books." His patriotic advice to native literary men is to "shake the dust of Canada from their feet and get over the border into the United States, or go to England."

It is quite evident that Mr. Barr did not trouble himself to get at the facts before writing or he would have discovered that Canada in proportion to population is one of the best book markets in

the world. "David Harum" is a distinctly American work which has had the enormous sale of 293,000 copies in the United States. If the sale in Canada had been in an equal ratio, about 20,000 would have been disposed of, but over 27,000 have actually been circulated within the bounds of the Dominion. Of "Number 5 John Street" 20,000 copies have been sold in England, but in this country 2,000 have been called for in only four weeks which is many times better than the English sale of an English book.

Take our own Epworth League Reading Course. The Methodist Episcopal Church in the United States sold 6,000 sets last year. According to membership we would have equalled this if we had circulated 300 sets, whereas we exhausted an edition of 2,500 sets. There can be no doubt that a larger proportion of the population in Canada are reading people, than in any country in the world.

An Important Movement.

We have had a great deal of temperance sentiment. Almost every Conference, Synod, and Assembly passes resolutions relating to the liquor traffic every year, and they are duly inserted in the "Minutes." But what does the average politician care about these declarations? He thinks more of one vote that he can depend on than a hundred resolutions. Temperance people are beginning to recognize this, and it is now proposed to crystallize temperance sentiment into ballots, which always count. The suggestion comes from the Dominion Alliance that an effort be made to secure an army of one hundred thousand voters who will pledge themselves to cast their ballots only in favor of men who will promise to do all in their power to secure prohibition. This, of course, means that temperance reform is to be placed above all party interests, as it certainly should be.

It will probably be a bigger undertaking to get these 100,000 names than it will be for any of the large denominations to raise a million dollars, but it is certainly worth trying. Our young people will not be able to furnish many names but they can render invaluable service in circulating the lists and in securing the names of others. We trust that they will take up the work enthusiastically.

Bibles for Soldiers.

We are pleased to note that the British and Foreign Bible Society has made several grants of Gospels and Testaments for distribution among the British soldiers who have gone or are going to South Africa. It will probably be said that these gifts will not be much appreciated by the men, but experience has shown that very many soldiers prize their Bibles highly. It is said that the pathway up El Caney hill at the San Juan battle was strewn with the impedimenta cast away by the soldiers. The most useless things were first discarded, then others, and down to the most valued, but the last to be cast away were the little red Testaments given by the Army Association

men. "These little books," reports one who was on the field just after the battle, "were to be found in quantities only at the very front. On the fly leaf of a soiled and stained copy was written a name and these words: "This book has been of great comfort and strength to me this day." and dated just after the battle.

Christmas Giving.

The custom of giving and receiving presents at Christmas is rather a pleasant one, and yet it frequently degenerates into a sort of social imposition which involves heavy drains upon purses that can ill-afford the expenditure. Many people feel compelled to give presents to their friends and acquaintances when the money is really needed for family necessities. It is a good plan to set apart a certain sum for gifts, and determine not to go beyond it under any circumstances. It requires considerable grit to say "I can't afford it," but it often ought to be done. A small amount, however, judiciously expended will bring a great deal of pleasure to others, and enable the giver to feel that "it is more blessed to give than to receive."

Stock Taking.

About this time of the year merchants and others are busily engaged in taking stock, and calculating the gains or losses of the past year. It is a very necessary operation which must not be neglected, if a safe business is to be conducted. Something similar might be carried on to good advantage in our Church work. Let the Executive of the League, for instance, have a private meeting, and deliberately "take stock." Let the entire programme of the year past be reviewed for the purpose of discovering what progress has been made, and also to find out wherein better work can be done in the coming year.

The District Convention.

We thoroughly agree with Dr. Berry in his estimate of the District League Convention. He says: "I have always contended that it is the most important of all the general meetings held by the Epworth League. The State rally is imposing. The Conference gathering is inspirational. But the meeting of the workers of the District gives opportunity for the study of approved plans and for actual drill in methods of work which are afforded in no other way. In the larger meeting the mass is magnified. Generalities abound. A few eminent individuals shine. The average worker is hidden. In the smaller meeting individuality is recognized. The high privates have a chance. The talents of the modest and the timid are utilized. It gives no space for rhetorical fireworks. It promotes the severely practical. It stands primarily for study and prayer."

"I like the swelling crowds and the overflowing enthusiasm of the State-wide or Conference-wide gatherings as well as anyone. But for solid and serious work give me the District meeting."

A SET of the Epworth League Reading Course will make a most appropriate Christmas present. Where can two dollars be expended to better advantage?

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SOME District Convention programmes give manifest evidence of carelessness and haste in their preparation. It is impossible to have a good programme if it is left until the last moment to be prepared.

✕

SUBSCRIPTIONS for the CANADIAN EPWORTH ERA were being taken at a public meeting, recently, when a gentleman handed in a dollar bill, with the request that it be used to pay for the paper for two young people who could not afford to subscribe. It was an excellent use of the money.

✕

As a rule those who help the poor are very careful to assist only the really deserving, and this is usually necessary; but at Christmas time it is just as well to relax a little, and give as God gives, who sendeth his rain upon the just and the unjust. If we only received exactly what we deserved, there would be a very small turkey on our table at Christmas.

✕

WHAT a brain-racking business it must be to act as a member of the Programme Committee for the Annual Sunday School Entertainment! Former anniversaries have brought on flag drills, fan drills, broom drills, doll drills, club swinging, etc., until it would seem impossible to even suggest anything new.

✕

AFTER having seen it tried in many places, we have come to the conclusion that it is not a good plan to have reports from the individual societies presented at the District Conventions. When there are twenty or more Leagues on a district it takes altogether too much time, and a better result can be obtained through the reports of the officers.

✕

THE "Watch-night" is a time-honored service that has been greatly blessed in the past. It is worth while to take advantage of the solemn feelings that usually prevail when we cross the line between two years to lead the unconverted to decide for Christ, as well as to deepen high and holy purposes in the minds of those who profess to be Christians. By all means arrange for a watch-night service.

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ACCORDING to *Saturday Night*, "The topics of the week have been Clara Butt's voice, Miss Violet Goderham's voice, the next week's exodus of several smart parties to the Horse Show in New York, the St. James' Cathedral dispute, the wedding at St. Simon's, the coming ceremony in St. George's, and the horse-back accident to Miss Melvin Jones. If you entered a drawing-room without encountering one of these your experience was singular." Toronto society people must be men and women of mind; at any rate they have been discussing some profound subjects.

AT the recent Convention of the Women's Christian Temperance Union held in Guelph, it was stated that there seemed to be an indifference on the part of women themselves in regard to the question of woman's franchise. There can be no doubt that this is a correct diagnosis of the case. The great majority of the women of this country have no desire whatever to vote, and if the franchise were granted to them, very few would use the privilege.

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MANY Endeavor Societies are realizing the need of something to correspond to what we call The Literary Department. We notice that the Endeavorers of Zion Church, Brantford, Ont., have organized a Literary Society among themselves, and have not only appointed a committee to look after the work, but have drawn up a pledge for members to sign, to ensure the continuance of the work after the novelty has worn off. This is good, but it is better to have the literary feature an integral part of the Young People's Society. It is then more likely to be conducted in a spiritual way, and thus minister to the development of Christian character.

✕

IT was at —, well, never mind where, but it actually occurred. The congregation numbered sixty-six, and when the collection was counted there were exactly sixteen coins, most of them coppers. All the people enjoyed the service, received the benefit of the heat and light, but not one fourth of those present contributed anything to the expenses. There are many similar congregations, full of "dead-beats," who occupy the pews regularly and are never known to put anything in the collection plate. Cannot some one suggest a practical way of getting after them?

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AT the great Congregational Council held recently in the United States, Young People's Societies were criticised rather sharply by some of the speakers. This brought a spirited reply from Dr. F. E. Clark. He spoke warmly for the Young People's Societies which appeal to the heroic and not to ease and pleasure. "The young people," he declared, "welcome the pastor's advice and cherish it. They are not perfect but are doing simple, earnest, intelligent Christian work. Their leaders are the best available. Do not condemn the Young People's Societies," he said, "unless you can offer something better."

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THE following item appeared in one of the papers not long ago: "We have not a League in full working order, for the simple reason that our number is too small; but we have the Christian Endeavor department in good standing. Our membership at present is twenty-eight active and six associate." This is a very prevalent notion, and it is about as sensible as to conclude that there could only be one course at dinner because the family was small. A League of thirty-four members is as able to carry on the four departments as one of three times that size. It is not a question of quantity, but of quality.

An Epworth League Convention was held in India in October, which was attended by 325 delegates from all parts of the country. There are now 12,000 Leaguers in India. It is wonderful how the organization adapts itself to different parts of the world, and to various races.

✕

THE success of this paper has been achieved without offering a single premium, or holding out any inducements whatever beyond publishing a journal that has been worth more than the small price asked. It has been determined, however, to give our subscribers the opportunity of securing a very fine Bible at a small price. Particulars of this attractive offer will be found upon the last page. We have no special announcements to make for 1900, more than to say that every effort will be put forth to make the paper better and more attractive than ever.

✕

IT is worth a great deal to have an efficient choir to lead the service of song, but the congregation should be taught not to depend upon it. In the Parkdale Methodist Church there is a splendid choir, and the congregational singing is unusually good. At every service there is one verse in the second hymn in which the choir remains silent, but the people carry the singing through with such heartiness that the songsters in the choir-loft are scarcely missed. God cannot be praised by proxy. Let all the people sing.

✕

THE Kentucky liquor-dealers are willing to do what many Christian voters will not. Recently they adopted this resolution: "Resolved, That this association will watch with the greatest vigilance the action of our representatives in the halls of legislature, holding them to a strict account for every vote or neglect to vote upon all laws respecting our liberties and just rights, and that we will use our united powers and that of our friends to prevent the election of men of any party who are too cowardly to resist the allurements of our enemy or too stupid to comprehend the vicious effects of sumptuary legislation." If Christian men everywhere would act upon this principle in opposing the liquor traffic the knell of the business would soon be rung.

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SO MUCH appears in the daily and weekly press about the war that it will doubtless be a relief to our readers to know that it will not be discussed in these columns. We believe, however, that there is danger of militarism running mad. What with military concerts and displays, discussions from pulpit and platform, inflammatory articles in the papers, there is a tendency to glorify the soldier and his business. War is an awful curse, and should be opposed by Christian sentiment everywhere and always. It would be just as well to have a little less military "hurrah" in Canada just now. We may be quite satisfied of the righteousness of Great Britain's contentions, but it is cause for sadness and humiliation that two Christian nations in this age cannot settle differences without a resort to arms.

Prominent People.

AN English medical paper says that Queen Victoria attributes her good health chiefly to her love of fresh air. She even takes her breakfast in the open air when the weather permits, and the chief reason why she makes her annual trip to the south on the continent is to be where she can spend most of her time outdoors.

Of Robert E. Speer an exchange speaks as follows: "There is a delightful straightforwardness about him. Not an orator and not a conversational talker, he abounded in rich thought plainly and attractively phrased. If such a young man could be spoilt by praise, Mr. Speer would have been spoilt long ago. He must have heard and read enough about himself to turn his head. But he is not self-centered; he is Christ-centered. The glory of Christ is his glory."

In the death of Sir Wm. Dawson, Canada loses one of her most eminent sons. As a scientist and a teacher he ranked high among the great educationists of the age, and, unlike some of them, he was a devoted Christian. Throughout his long career he never wavered in his feeling of personal responsibility to a personal God. One of the Professors of McGill University spoke thus of the great man who has passed away: "The pre-eminent note of Sir William's character was, to my mind, his singleness of purpose, his simplicity. How incredibly far-off all meanness and business seemed for him. You might disagree with him, or think him masterful; but as well grasp the poles and draw them together as try to associate pettiness or self-seeking with him. In the pursuit of objects he thought worthy, he disdained no task, however trivial, spared no sacrifice." He occupied the important position of President of McGill University for forty years, and was known far beyond the bounds of Canada through his books.

WHEN Bishop Warren was about to be taken down upon the operating table at Buenos Ayres recently, to undergo a very serious operation, the surgeon said to him, "What is your age?" The Bishop replied, "Sixty-nine years." "Have you been accustomed to using stimulants?" "No, sir; have not even used tea or coffee for twenty years." "There is a chance for you," said the surgeon, and the bishop passed through the severe ordeal in safety, and is now in his usual vigorous health.

THE recent utterances of Rear Admiral Winfield S. Schley to a party of Washington friends, are worthy of special note. He said: "I always make a rule to attend some form of church service on Sunday, no matter where I may be, whether at home, in foreign lands, or on shipboard. As a naval officer of a moral country, I believe it to be a bounden and official duty to inculcate good morals in the men under my command, and to let every one know, foreigners, especially, that the country I represent is one whose people universally acknowledge allegiance to the great God."

DR. THOMAS BOWMAN STEPHENSON, founder and principal of the Children's Home and Orphanage of the Wesleyan Methodist Church, and the English correspondent of the *Christian Advocate* (New York), has been appointed by the Grand Priory of the Order of the Hospital of St. John's of Jerusalem an Honorary Associate of the Order in England, in recognition of his services in the uplifting of child-life. It is interesting to

note that enrolment in the Order as Honorary Associate is bestowed upon persons eminently distinguished for philanthropy or who have specially devoted their exertions or professional skill in aid of the objects of the order.

MR. W. T. STREAR says that "With the exception of General Booth, no one in our time has succeeded so conspicuously in so short a time in impressing a great idea upon so many persons in so many countries as Dr. Francis E. Clark. Not even General Booth has exercised so widespread, so direct, and so continuous an influence over so many millions of men. No archbishop of the Anglican fold, no prelate of Rome, and certainly no high priest of the modern rationalistic faiths, or unfaiths, has this very day any such potent influence upon the daily life



THE LATE SIR WILLIAM DAWSON.

of so many millions as has Dr. Clark, of whose existence I dare say many of my readers will now learn for the first time."

The Great Enterprise.

WHAT do we mean by "The Great Enterprise"? It is simply another name for The Twentieth Century Thanksgiving Fund, which is the greatest enterprise ever undertaken by our Church. It is going well, but before it is completed it will involve much hard work.

THE Epworth Memorial Church of Cleveland, O., expects to reduce its indebtedness by \$20,000, as part of the Twentieth Century Thanksgiving Fund.

IN England a large sum has been raised, but over two millions of people calling themselves Methodists had not yet been heard from. Mr. Perks suggests that a door-to-door visitation be made in order to reach every member and adherent of the Church.

WELL done Uxbridge! On Sunday, Nov. 19th, the scholars of the Sunday School brought in cash the sum of \$468, and \$160 in promises, making a total of \$628 from the School. The entire church will raise \$2,000. This is an illustration of what can be accomplished by earnest and united effort.

THE Michigan *Christian Advocate* remarks that the Twentieth Century fund in Canada seems to be well managed, and captained with great efficiency. Our contemporary is quite right. Dr. Potts is a splendid general for a campaign of this kind, and the executive committee is giving close attention to the movement.

IN fixing the amount of the Wesleyan Methodist Twentieth Century Fund at a million guineas instead of a million pounds, Mr. R. W. Perks showed considerable astuteness. The additional million shillings, amounting to £50,000, will not only meet all expenses of the Fund, but will leave a handsome surplus.

WHAT are the Epworth Leagues doing for the Twentieth Century Thanksgiving Fund? We have heard of a number of Sunday Schools which intend placing every scholar's name on the Historic Roll, but have seen no reports of Leagues taking like action. Will Corresponding Secretaries please let us know what our Leagues are doing for the fund?

THE Toronto *Evening News* proposes the erection of a permanent monument of some kind to perpetuate the enterprise in the minds of the people, and suggests that a brass tablet be put up in every church, recounting the movement, and showing that was made necessary by the heavy debts that burdened the churches. Our contemporary thinks that thus the fund would become a testimony against the danger of incurring heavy financial obligations.

THE beautiful work of art composed of postage stamps, referred to in our last issue, and offered as a gift to the Twentieth Century Fund by Miss Carrie Lancelley, has been purchased by Mr. C. D. Massey for \$100, who will hang it in the Metropolitan Church among other interesting and historical pictures. It is scarcely necessary to say that the unique design of the display and the artistic arrangement of the stamps are largely due to Rev. J. E. Lancelley.

Womens' Work.

THE various Womens' Missionary Societies in the United States enroll 400,000 members.

LADY HENRY SOMERSET is laboring to induce London and other English cities to employ matrons in police stations, after the fashion of Canada and the United States.

A MAN living in one of the suburbs of Chicago was induced by the words of one of the deaconesses to give up using tobacco and send the money thus spent to the Deaconess home. He sends \$1.00 and sometimes \$2.00, regularly every month.

A COMPANY of Mohammedans in northern India were discussing the work of Christian schools and, pointing to one of them, said: "If we could have our way we would go there in a body and pull down the building brick by brick, until not one remained upon another." A Hindu standing by said: "You might do that, but you could not pull down the power behind the bricks—the power of Christian womanhood."

AT the annual meeting of the Provincial W.C.T.U., at Guelph last week, the following resolution was passed: Whereas the Parliament of our country having failed to crystallize into law the will of the people, so expressed in the plebiscite, thereby showing their disregard for the principles of responsible government, therefore resolved that we pledge ourselves to use all the influence we possess in our homes and with the electorate to secure the defeat of any candidate who will not pledge himself to support the enactment of a total prohibition law for all the provinces of the Dominion except Quebec; Resolved that the scheme proposed by the Dominion Alliance for the furthering of the cause has our hearty endorsement and will have our active support.

Methodist Chat.

THE Wesleyan, Primitive, and Bible Christian Churches of South Australia will be united in one church on January 1st, 1900.

A BACHELOR who recently died in Chicago left his estate valued at \$50,000 to the First Methodist Episcopal Church in that city. The interest is to be applied for the special purpose of furnishing clothing to newsboys and street waifs.

JUST in proportion as Methodism is "Christianity in earnest," will it adapt itself to the conditions and demands of the age and country in which it is operating. It has always done so, and always should do so. So says *The Michigan Christian Advocate*.

The Methodist Times says of The Wesley Guild: "There are signs of even greater vigor and enthusiasm than in any former year. New Guilds are forming in all directions and the old ones show no diminution in vitality. Indeed, the more thoroughly the Guild idea is grasped, the more the movement spreads and deepens.

MARK GUY PEARSE is one of the most popular and influential ministers among the Wesleyan Methodists of England. He is an important factor in the religious life of London, and that says much for his character and ability. The work he has done along with Hugh Price Hughes in the West London Mission is so singularly successful as to attract attention and admiration wherever the story of the Forward Movement is told. Especially popular and helpful have been the books he has written.

A NEW Wesley story is being told by Sir Edward Russell of the *Liverpool Post*, who had it from an old lady now living on the Isle of Man. Her great-grandfather once entertained the famous evangelist, John Wesley, and at that time her grandfather was a little boy. He was allowed, as a great honor, to come to dinner, and Wesley patted him on the head at the close of the meal and asked him what he meant to be when he grew up. "I'm going to be a preacher," said the youngster; "there are always such good dinners when the preachers come."

ONE of the most active ministers in the Methodist Episcopal Church is Dr. Louis Albert Banks. He prepares almost as many books for the press as did Wesley, and is in constant demand, far and near, for addresses and lectures and evangelistic services. It would seem impossible for him to do all this, and at the same time to keep his great church under proper pastoral care and incited to hearty Christian activity. Yet he does it. Going to his church the other Sunday morning, we caught a hint of one of the elements of his remarkable success. He stood in the main entrance, and had a smile, a handshake, and a word of greeting and encouragement for young and old as they came in. Thus everyone felt that he had come into personal contact with his pastor, and so carried away a sense of pastoral interest and oversight which would otherwise have been impossible.—*Central Ch. Advocate*.

Temperance Items.

MRS. STEVENS, in her annual address before the National W. C. T. U., well said, "There is nothing in the world evildoers like so well as to be left alone and allowed to think that no one notices what is being done."

PRESIDENT JORDAN, of Leland Stanford University, thus recently said, "The time is coming when politics will be the only profession open to the intemperate man. Railroads, steamships, and business men won't have him."

THE *Scientific American* says: "Beer-drinking in this country produces the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of tramps and ruffians in our large cities are beer-drinkers."

WHEN Missionary Secretary Leonard said recently at the Methodist conference in Minneapolis, Minn., "Five hundred thousand liquor dealers had more influence politically than 2,500,000 Methodists," the conference roared with applause and amen. The speaker added dryly and thoughtfully, "I wouldn't applaud that, much."

MARK GUY PEARSE, the great English preacher and wit, was once reproved for making too many temperance speeches, and when told he ought to be taking care of his flock, he answered, "The sheep are all right just now: I am looking after the wolf." The moral is so obvious that it does not need to be pointed. The wolves are all around us.

IN North Carolina recently, an old colored man was lecturing, and this is one of the things he said: "When I see a man going home with a gallon of whiskey and a half-pound of meat, dat's temperance lecture enough for me, and I sees it every day. I know that everything in his home is on the same scale—gallon of misery to half-pound of comfort."

ON Frances Willard's birthday, September 28th, in the Woman's Temple at Chicago, young men and women from fifteen different States of the nation met in a convention which gave birth to a new Young People's Anti-Saloon Union for all America. It comprises a body of earnest young men and women enlisted in the new movement against rum. They are planning ambitious ventures in anti-saloon agitation.

As instance of the power that lieth in the people will they let their voice be heard, read the following: "Important Announcement: Withdrawal from the wine and spirit trade. Roberts' Stores, Limited, Stratford, London. As many of the customers and shareholders of the company have expressed disapproval of the company carrying on the wine, spirits and beer trade, the directors have determined to close this department and utilize the space for the development of other business."

Facts about Christmas.

OH, yes! a Merrie Christmas,
With blithest song and smile,
Bright with the thought of Him who dwelt
On earth a little while
That we might dwell forever
Where never falls a tear;
So a Merrie Christmas to you,
And a happy, happy year.
—F. R. Havergal.

CHRISTMAS has two islands, each of which takes its name from the fact that it was discovered on Christmas Day. One is in the South Pacific, the other in the Indian Ocean, and both are British possessions.

SOME antiquarians object to Christmas on the ground that the holy and mistletoe, used as decoration in this season, were formerly employed by the Druids in their worship. It would be as reasonable to object to the attitude of prayer because it is employed by nations that are not now and never have been Christian.

THE Christmas tree as a household fashion was introduced into England by Prince Albert, a German, on the first birthday of the Prince of Wales. Whatever royalty does in England, everybody does, and when it was known that there was a Christmas tree at Court every year the fashion soon spread among the people.

THE custom of placing presents in the stockings of the children is of German origin. In Germany, the patron saint of children is St. Nicholas, who is credited with the habit of throwing purses of money through the windows of houses at this season to relieve the distress of the poor. In Germany the children are told that the Christmas gifts found in their stockings come through the window.

Interesting Items.

THE Jewish population of Palestine numbers 100,000, and is constantly increasing.

The British and Foreign Bible Society reports that the work of translation is in progress in not less than 120 languages, a number greatly beyond precedent. Its 725 colporters sold last year more than 1,500,000 copies of the Scriptures.

Street-sweeping by electricity has been introduced in St. Louis. The appliance is said to be of ordinary construction, save that the broom wheel in the rear is operated by electricity, which is found to more effective than if the brushes derived their rotation from the road wheels.

THERE is a Buddhist priest at Bangkok who is begging a living on the strength of being exceptionally holy. The particular merit of this fakir is based on the claim that he sat in a cave in Ceylon with his legs crossed for six years, during which time he spoke to no one, and subsisted on half an inch of a blade of grass daily.

THE Boston & Maine railroad has been experimenting with coke as fuel on its engines, and with great success. It is smokeless, dustless, and completely averts the risk of setting fire by sparks and hot cinders. It is estimated the Boston & Maine road would save \$100,000 a year in the way of compensation for fires. The *Scientific American* calls attention to the fact that coke alone was used for fuel in the early days of rail-roading.

Pertinent Paragraphs.

If the Church is to save the world, it must get closer to the world's needs and farther from its ways.—*Edward Fell*.

SAYS Sir Walter Scott: "When a man has not a good reason for doing a thing, he has at least one good reason for letting it alone."

THE Endeavorer who gives up trying because the society in general lacks interest, is like a man who concludes to put out his lantern because it is a dark night.—*The Lookout*.

SAY what we will, it is not the necessities of life which lead into temptation, but rather the luxuries. As Douglas Jerrold said, "Honest bread is very well; it is the butter that gets us into trouble."

"LAST year," said the Epworth girl, "I was a member of the Religious Department (first) but this year I am in the Social Department." What a mistake! The poor girl did not seem to realize that each department is religious—the social division as much so as any other.—*Epworth Herald*.

FOR a quarter of a century, here and elsewhere, clergymen have been discussing whether there were two Isaiahs. I say, there are too many persons who never heard of Isaiah at all. We must unite against sin in this country, and not bicker over Isaiah.—*Dwight L. Moody*.

THE world wants light-house men! Be thou another Paul; or, better yet, your own true self, redeemed, courageous, determined, consecrated. Be a blameless man and harmless, a son of God without rebuke in the midst of a crooked and perverse generation, and shine like a beautiful and cheering light.—*Charles Frederic Glas*.

From the Field.

Thamesville.—The new Methodist Church at Thamesville is a beautiful building of red brick, costing \$7,000 dollars, which the congregation and pastor have reason to feel proud of. Handsome, commodious and enduring, it is a structure that in every detail is complete; one that meets the needs of the Methodists of to-day, and good enough and large enough for the Methodists of the next and succeeding generations. The auditorium is a model of convenience and comfort. There is a gradual slope from the entrance to the chancel rail, and the seats thus raised one above the other furnish the occupants thereof all an equal view of the platform. The seating capacity is 350 to 400. Incandescent electric lamps light up with mellow glow the edifice when required. The acoustic properties are excellent. A beautiful window was placed in the church by the Epworth League. Much credit is due to the pastor, Rev. G. J. Kerr, for the successful completion of the

result is the completed work. Early and late, wet days and dry days, he was to be found at or around the building, inspecting, recommending, not a faultfinder, but a director-general who could work and did work, with coat on and coat off. Willing to assume his share of the labor and a little more." The building was dedicated by Dr. Carman, on October 23rd, 1889. The whole indebtedness will be paid in three years.

Great Burin, Nfld.—The corresponding secretary reports: "Although our society is small, we are trying to help others less privileged than ourselves. One way we have of trying to help is by uniting with one of the city Leagues to educate a young girl in Japan. Each League has to raise twenty-five dollars. The way we raise our amount is by placing a mite-box in every home where there is an Endeavor; also a few outsiders have helped us by taking a box. When we opened our boxes, we found that we had over \$30; so that, after paying \$25 for "Our Girl," we were able to help others a little."

Grace Church, St. Thomas.—The *Journal* says, "Probably the largest number that ever attended an Epworth



REV. G. J. KERR.

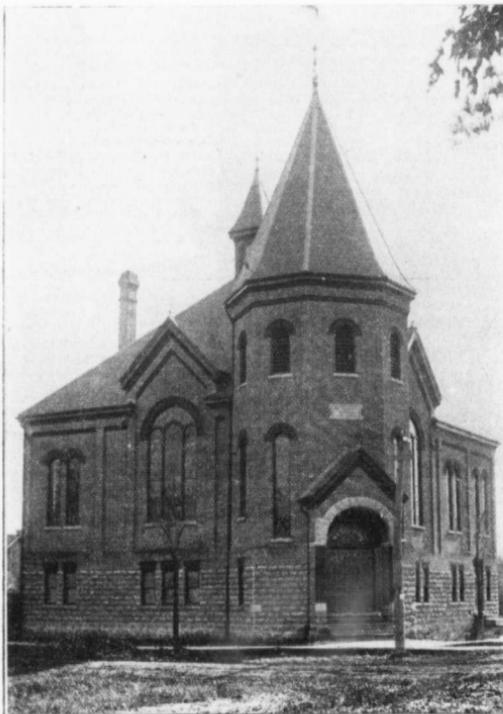
in hand of the Relief Committee for commencement of winter work, \$7,693. The president, Mr. W. Jordan, was re-elected." The corresponding secretary of this society says: "Our meetings are all well attended, and are enthusiastic. Every indication points to a most successful winter term. I think all the subscribers to THE ERA will renew."

Caledonia.—The pastor writes: "At the last regular meeting of the Caledonia Epworth League twenty-one new active members were welcomed into the society. The weekly meetings here are steadily increasing in numbers and interest, and the whole organization is taking on new life. Our League-workers are very much encouraged."

Birr.—The fifth annual convention of the Epworth League of Birr Circuit, convened in Wesley Church on Thanksgiving day. The morning and afternoon sessions were well attended, and very able papers and addresses were given, the leading theme for both sessions being, "Are we, as Epworth Leaguers, living up to our privileges, and doing all we can to fulfill our mission—that of winning souls." The evening session was not so well attended as usual, owing to the unfavorable weather, but those not present missed a rare treat, in not hearing the excellent address of Rev. J. Morrison, of London, on "Echoes of the Indianapolis Convention. Our next convention meets in Birr (D.V.), Thanksgiving day, 1900. Officers elected: President, Mr. Fred. Langford; Vice-President, Mr. J. C. P. Hughes; Secretary-Treasurer, Miss Emma Haskett."

Brookholm.—The pastor writes: "Just a word or two from our Brookholm League. We have adopted the two-cents-a-week plan for Missionary-giving. A large number of our members are giving in this way. We have a good Missionary and Temperance Committee. Though small in numbers our League has subscribed somewhere about \$22.00 to the Twentieth Century Thanksgiving Fund, and we expect it to go beyond that. We think, considering our members and means, that we have done grandly. Our meetings are blessed meetings. We earnestly hope that every League and Young People's Society in connection with the Church will do the very best possible for our Thanksgiving Fund."

Lakelet.—An Epworth League was organized in the Methodist Church in this place a little over a year ago by the pastor, Rev. A. E. Smith. This is a country appointment, and it was remarked by some that it would hardly be possible to sustain a



NEW METHODIST CHURCH, THAMESVILLE, ONT.

enterprise. The *Thamesville Herald* says: "When he took charge of the circuit in June 1897 the building scheme was as a feeble blaze in an adverse wind. His quick perception saw the urgent need of a new place of worship. He fed the small blaze, fanned it, coaxed it, and nursed it, and the

League meeting at Grace Church, were present at the semi-annual business meeting, and election of officers. The reports of the officers and committees were received, which showed each department to be in a flourishing condition, the membership being 133; amount raised for missions \$29.00; amount

League. The very contrary has been the result. The League has well advanced in numbers and very interesting meetings have been held throughout the year. At the regular meeting last Thursday evening the plan for a Forward Movement in Missions was introduced; twenty-five names were enrolled as adopting the systematic method of giving two cents per week, etc. The president of this League is not a young man in years, as his silvered locks would indicate, but he is young in spirit and thoroughly in touch with the young people and is reverenced and beloved by all. Waspect great things from Lakelet League in the future.

Just a Line or Two.

A JUNIOR LEAGUE has been organized at Oil Lake with eighteen members. The prospects are bright.

BELL STREET LEAGUE, OTTAWA, intends making a strong effort to raise \$100 for missions during this year.

TWO NEW LEAGUES have been organized on Digby Neck Circuit, N.S., by the energetic pastor, Rev. A. Edgar Bruce.

REV. J. W. SAUNBY, B.A., of Port Arthur, writes that his League "is growing in strength, and efficiency for service."

LEAGUE ANNIVERSARY SERVICES at Galt were very successful. Rev. C. O. Johnston preached and lectured to very large audiences.

THE Sunday School and Young People's Society of the Quebec Methodist Church together, will probably raise \$500 for missions this year.

A NEW EPWORTH LEAGUE has been organized at Epworth Church, Toronto, with Mr. J. H. Keough as President. The prospect for successful work is good.

THE Methodist students of the Truro Normal School recently enjoyed the hospitality of the Truro Epworth League at a very pleasant reception.

THE Executive Committee of the Bay of Quinte Conference League met in November, to arrange for the Conference Convention, which will be held in Port Hope February 20-22, 1900.

SUNDAY, Nov. 12th, was Epworth League rally day in the Queen's Avenue Church, New Westminster, B.C. Rev. W. H. Barcalough, B.A., preached appropriate sermons. Services were also held during the week.

THE League at Lachute, Que., has subscribed \$25 to the new electric lights which have recently been put into the church. Almost the entire amount was raised on Nov. 20th by means of a lecture by Rev. A. C. Crews.

A NEW LEAGUE has been organized at Orinaby, on the Coe Hill Circuit, Bay of Quinte Conference, with twenty-five members. The Society is already indicating its right to exist. The meetings are well attended and are both interesting and helpful.

Personal.

REV. R. N. BURNS, B.A., has been invited to remain a fourth year at Orillia, and has accepted.

THE new President of the London District League, Rev. John Morrison, is an enthusiastic League worker.

THE Editor of this paper speaks at an Epworth League Convention in Buffalo, on Friday evening, December 1st.

REV. J. P. HICKS, of British Columbia Conference, has been in England soliciting funds to build a church and soldiers' home at Esquimault, B.C. He has met with good success.

DR. H. G. BARRIE, who has gone to the Transvaal as representative of the Y.M.C.A., is one of our missionary volunteers.

REV. G. T. WATTS, of Henssling, N.Y., and formerly of Toronto, is now attending Genesee Wesleyan Seminary, Lima, N.Y.

MR. F. A. SMITH, of London South, is interesting himself in the circulation of THE CANADIAN EPWORTH ERA, and has already secured a good list of new subscribers.

REV. G. W. DEWEY, of Aurora, preached an excellent and appropriate sermon on "The Pledge," on Epworth League Day, November 12th, in the Parkdale Church, Toronto.

REV. G. W. KERRY, B.A., of Brantford, has been prevented from taking his work for several weeks on account of severe inflammation of the eye, but is now quite recovered.

REV. G. W. KERRY, B.A., of Brantford, has received a hearty and unanimous invitation to remain as pastor of Brant Avenue Church for a fourth year. He is also invited to Douglas Church, Montreal, which he has accepted.

THE Simcoe District Convention, at Woodhouse, had a pleasant surprise in the presence of the Rev. J. H. Potts, D.D., the eloquent Editor of THE Michigan *Christian Advocate*, who addressed the afternoon meeting.

THE Toronto East District League will give a Farewell Social for their missionaries, Dr. and Mrs. Kilburn, on Tuesday evening, Dec. 12th, in Sherbourne St. Church. It is expected that they will leave for their distant field in China on the day after Christmas.

PROF. McLAUGHLIN and Mr. Allan C. Farrell represented Victoria College at the recent International and Interdenominational Theological and Missionary Convention at Oberlin, Ohio. There were delegates from twenty-eight Theological Colleges in the United States and Canada.

IS the November *International Evangelist*, Mr. Marion Lawrence writes: "The Ontario Sunday School Association is to be congratulated upon her magnificent outlook, her efficient number of splendid workers, and not least by any means, her self-sacrificing and indefatigable General Secretary, Mr. Alfred Day."

Forward Evangelistic Movement.

REV. JOHN MORRISON reports that The Forward Evangelistic Movement was taken up in Kensington (London) League. He says that "splendid meetings were held, which were a lift upward to all who came."

THE readings were generally followed by old and young at Bright, and more than usual interest was aroused. At the Sunday evening meeting one expressed a desire to follow Christ.

At Cobourg the Scripture readings were generally studied by the young people, and special interest was aroused. The meetings were well attended, and resulted in a deepening of spiritual life.

REV. S. SELLERY, of Woodstock, writes: "Other meetings prevented us from holding evangelistic services, but we took up the Bible study, and had Young People's Day. So far as we carried out the programme, we found it intellectually stimulating and spiritually helpful."

At Bothwell the Bible readings were studied by the League and many of the congregation, over a hundred altogether. The Sabbath and week-evening services were an inspiration, quickening the spiritual life of the League, and leading at least one or two to Christ. The older people attended well.

ABOUT one hundred persons, young and old, took up the study of THE PARABLES, at Tanworth, and expressed themselves as highly benefitted thereby. One of the mem-

bers says: "The old stories shone with a beauty and impressiveness which we had not experienced before."

REV. G. J. BISHOP, pastor of Grace Church, Brampton, writes: "The Forward Movement in Bible study and evangelistic work was taken up this year again by the Epworth League of Grace Church, Brampton, under the faithful leadership of Mr. S. Deeves, president. The meetings were well sustained by both older people and young. The topic was taken each evening by a member of the League with great acceptance. The results have been a deepening of talk and the deepening of spiritual life. Our members are greatly interested in systematic Bible study, and are giving themselves more fully to prayer and earnest efforts for the salvation of souls."

THE Movement at Niagara Falls South was inaugurated by a union consecration service in which several societies participated, attended by about 250 persons. The meetings during the week were well attended, and the secretary reports that they "resulted in special uplifting to the Church in general."

MR. F. J. VOADEN, President of the Kingsville League, writes that "the evangelistic services were held, conducted by the young people. The meetings were well attended, and the spiritual life of the young people greatly quickened. On Friday night there was a blessed meeting. Scores of young people testified, and there were three conversions."

REV. S. T. BARTLETT, Madoc, writes: "The Gospel of John was studied during the month of October and part of November, not only by the young people of the League, but by the whole congregation. Being without a church, we had the I. O. F. Hall two nights a week (Tuesday and Thursday) for our meetings. The former is the regular League night, the latter the regular church prayer meeting night. After reading the Gospel by all, the pastor led the whole congregation through a study of the book as outlined in the booklet which we received from Hamilton. It was both instructive and interesting. Special interest was aroused among old and young alike, and the benefits were evident. Perhaps these will be best illustrated if I tell you what a busy mother told me—that it was the best preparation for the November sacramental service that she had ever known. On the whole, I consider our readings and studies were a success. This year many are pledged to read the Parables through during the current month, one a day till the whole thirty-one are covered. This I will follow with a normal study in outline."

District Doings.

THE reports of district conventions held recently are so numerous and so lengthy that condensation is an absolute necessity. It is at the same time desirable, as many features of a convention which are of interest as local news are not of sufficient importance to publish in a paper which circulates throughout the whole Dominion.

FOR some time we have felt that long lists of subjects and names in convention reports were not the most interesting reading. This month a new plan is inaugurated, and the most readable items are gathered from what has been sent in by district secretaries.

THE Hamilton District Convention was held this year at Stoney Creek. Quite a number of delegates went out from Hamilton by electric car, and a very profitable gathering was held.

COBOURG DISTRICT held its Annual Convention at Roseneath, on Tuesday, Nov. 21st. Good papers and practical discussions made the programme a good one. A social reception was held from five to seven.

Good attendance, beautiful decorations, and excellent programme made the annual convention of the Barrie District, at Orillia, a great success.

The Cammington District has decided to go into partnership with Lindsay District in the support of a missionary. At the recent convention at Cammington it was resolved to assume one-half of the cost of a missionary's support.

The Madoc District Convention was held this year at Bethesda Church on the Ivanhoe Circuit. The various departments of work received attention in excellent addresses and papers. Rev. D. S. Honck, of Tweed, was elected president.

REV. J. E. LANCELEY has been rendering good service to the Twentieth Century Thanksgiving Fund at several district conventions recently. He spoke on this subject at the annual gathering of the Orillia, Cammington, Uxbridge, and Bowmanville districts.

The report of the Missionary Vice-President of the Collingwood District showed marked advance in missionary givings by the Leagues of the district, and a resolution was carried committing the district to the support of a missionary. Dr. F. C. Stephenson was nominated as their representative.

The weather seems to have a kind of grudge at the young people of the Bowmanville District. For two or three years in succession the annual convention has had heavy rain. But it takes more than this to keep the young people of this district from assembling together. The recent convention at Tyrone was a decided success.

At the Brantford District Convention, Rev. Dr. Wakefield expressed himself strongly in favor of "The Students' Forward Movement for Missions." He frankly stated that he had not favored the movement at first, but he now felt convinced that it was of God, and should be encouraged. He believed that the Brantford District alone ought, in a very short time, to be able to support a missionary of its own in the field.

The fifth Annual Convention of the London District was held in Wellington St. Church, Nov. 9th. The Missionary Vice-president's report showed that the District had raised \$900 for the support of their missionary. This is a fine showing, and is an indication that the near future the Leagues of London District will support two missionaries. At the evening session of the Convention eloquent and appropriate addresses were delivered by Revs. C. T. Scott, B.A., and G. H. Cobblestick, B.A.

A UNIQUE series of meetings was conducted recently at Orillia. An Epworth League convention was held in the Methodist Church, and at the same time the Presbyterian Young People assembled in their own church. On the following day the two denominations met together in a union Christian Endeavor convention in the Presbyterian Church. In this way an opportunity was given to consider denominational work and at the same time interdenominational fellowship was enjoyed.

FINE weather, intense enthusiasm, good reports, practical papers, and able addresses made the sixth annual convention of the Simcoe District, at Woodhouse, an occasion of deep inspiration and lasting good. The programme was all that could be desired. With the reading of the report of the Missionary Department, enthusiasm ran high. Simcoe wheels into line, and has decided to ask the General Board to assist them a missionary to support. The willingness of Rev. W. W. Prudham, B.A., to be the representative of this district was heartily appreciated, and all look for his appointment. Rev. D. W. Snider, of Simcoe, was elected president.

WELLAND District Convention was held at Port Colborne, Nov. 9th. The weather was beautiful, the welcome to the homes of Port Colborne most cordial, and the papers and addresses all that could be desired. The only speaker outside of the District was Rev. T. Albert Moore, who delivered an inspiring address on "The Twentieth Century Christian," pointing out that he would be, 1st, an intelligent Christian; 2nd, a broad Christian; 3rd, an obedient Christian; 4th, an enthusiastic Christian; 5th, a liberal Christian.

A VERY successful and well attended convention of the Epworth Leagues of the Napanee District was held in Newburgh on October 24th. Encouraging and interesting reports were given from the majority of the Leagues of the district, and in three places where there were no societies, Mission Bands had been formed through the efforts of Rev. R. Emberson. The various papers showed cordly preparation. Rev. R. W. Ward, of Tanworth District, and Rev. Mr. McCullough, of Madoc District, were present to consider the advisability of uniting with Napanee District in the support of a missionary in the foreign field. The convention passed the following resolution: "That this convention pledge \$425, which, with \$250 probably contributed by Madoc District, and \$125 from Tanworth District, will support a missionary." A committee was appointed to arrange, as soon as possible, with the Missionary Board for the appointment of a missionary. Mr. G. E. Deroche, Deseronto, was elected President of the District League.

A Day in St. James.

The editor of this paper recently enjoyed the privilege of preaching at the Sunday School anniversary services of St. James Church, Montreal. This historic church has always made much of its Sunday School work, and while many of the workers in other years have passed away, or removed, others have taken their places, so that the schools were probably never better officered than they are to-day. The Superintendent, Mr. A. O. G. lives here, full of energy and full of the spirit of consecration. His efforts are ably seconded by his assistant, Mr. T. W. Burdon, who seems to feel it a pleasure to take part in work of this kind. At the two public services on Sunday, Mr. Burdon gave a satisfactory statement of the condition of the three schools, morning and afternoon at St. James and a Mission School at Desrivieres St., and made a strong and intelligent appeal for financial assistance, which was liberally responded to by the congregation.

THE E. L. of C. E. in this church is in a prosperous condition. At present a systematic study of the book of Acts is being taken up, and much interest has been developed.

It is impossible for a visitor to spend a Sunday in this church without feeling what an irreparable loss to Methodism it would be if the magnificent structure should be permitted to pass out of our hands. The opportunity of preaching the gospel to an immense multitude of people is one that is probably not equalled anywhere. Without doubt it is the largest Sunday evening Methodist congregation in the world, but unfortunately a large proportion of the people are not able to give much. Methodism at large must see to it that this great church is perpetuated. A large field of usefulness is open to it.

A Fine Paper.

ONE of the best and brightest young peoples' papers published anywhere. The Christmas issue is a double number, consisting of sixteen pages crowded with interesting reading matter suitable for the season. This paper will be supplied to Sunday Schools for \$1.00 per hundred.

To Corresponding Secretaries.

BEFORE the coming year we are anxious to obtain more Epworth League news "from the field," and want to hear from Corresponding Secretaries concerning the work. Please condense as much as possible, avoid details, and write on a postal card. The editor will be glad to receive your communications, and will use them in the way that will be most interesting. When you write tell us what you like about our paper, and what you do not like. Suggestions in regard to how it can be improved will be welcomed.

An Appropriate Christmas Present.

A YOUNG lady on renewing her subscription to the CANADIAN EPWORTH ERA for 1900, sends an extra 50 cents with her request that the paper be sent to a friend as a Christmas present. Here is a valuable suggestion to those who are looking for a Christmas present that will be appropriate and useful. The gift will be a reminder of the giver twelve times a year.

Indianapolis Letter.

Since the great International Epworth League Conference, Indianapolis has passed through a most exciting municipal election. The question of local municipal government was the one uppermost in the minds of the church people, while commercial questions, such as whether meters should be used in private residences, etc., for the measurement of natural gas, were considered. Elevated railroads, which seem to be much needed, also received a share of notice, while the park question was always up. The premium on the content of the parties was the minority. Neither of the old parties would pledge the enforcement of law; both used "boodle," it was said, and there is no doubt that the election was corrupt enough even for the most heterodox. Mayor Taggart was elected for the third term, against powerful opposition. It is gratifying to know that the prohibitionists scored a vote of 1,500, which is phenomenal for them.

Notwithstanding the election did not go for law and order, nevertheless the influence of the International Convention abides as sweet incense. Great and good words have been heard from all quarters, and nobles men, the street railway company, and citizens, the city papers, ministers of other persuasions, all have said enough to make us Methodists a little prouder of our Church. The crowd was a paying crowd in dollars and cents, and that goes a long way with most people. Then the local committee here, to their great joy, discovered after they had paid all bills there were left almost \$4000 in their treasury. Of course there was jubilation! That amount was put in the hands of three citizens, to be held in trust at good interest, all of which is to go to the founding of a Methodist Episcopal Deaconess Home and Hospital. Is not that something to make merry over?

The Twentieth Century Movement is to receive its first strong public notice on Friday evening, December 1st, in the Robert's Park Church, in a great mass-meeting, to be addressed by selected members of the College Association of the Methodist Episcopal Church, which convenes here on Thanksgiving day. A goodly number of these dignitaries will remain over the following Sabbath, and the day will be given up to this glorious object.

Your readers will be glad to learn that Dr. C. C. Lasby holds on his way with increasing usefulness, and is now rapidly pushing to completion a magnificent Sunday School building, which will cost some \$20,000 when completed.—Rev. J. R. T. Lathrop.

Anecdotal.

Generosity.

There is a suggestive lesson in the following from the New York *Observer*:

What a pleasant, comforting, sympathy-provoking word this is—"generosity." Why, it almost warms my heart and makes me feel better to look at it, and here's the hope in print. Why, it pays to be generous—didn't you know that? Recently I bought some pinks at a flower-stand.

"Fifty cents a dozen," quoted the young man.

"Do you deliver them in the city?"

"Yes, sir."

I gave him sixty cents instead, and remarked, "You'd better take a car."

When the flowers came home, a very large spray of white blossoms, with additional green leaves, was included. Generosity begets generosity, as love begets love. It is love—a broad, human-kind love.

He Couldn't be Bought.

The *Ladies' Home Journal* tells the following good story of Gen. Robert E. Lee:

Soon after General Lee went to Lexington he was offered the presidency of an insurance company at a salary of \$10,000. He was at that time receiving only \$3,000 as a college president. We do not want you to discharge any duties, general," said the agent; "we simply wish the use of your name; that will abundantly compensate us." "Excuse me, sir," was the prompt and decided rejoinder; "I cannot consent to receive pay for services I do not render." Nearly every mail brought him similar propositions, and just a short while before his death a large and wealthy corporation at New York offered him \$50,000 per annum to become its president. But he refused all such offers and quietly pursued his chosen path of duty.

A Warning to Those who Read their Sermons.

Mr. Perks, M. P., tells the following story: "On my way to St. Petersburg a few weeks ago, I spent the Sunday in one of those continental capitals where monarchs play and people work. As there was no Methodist chapel in the city, I wended my way with my wife and children to the Anglican Church. The congregation was a motley one—English tourists, American globe-trotters, and in the front pews the members of the local British colony. We were evidently not all versed in the mysteries of the Prayer-book. Some of us stood when we should have sat down, turned to the north when we should have faced east, and read when we ought to have sung. The Americans were the worst offenders. By-and-by, however, we were safely piloted through these intricacies, and a venerable clergyman in a white surplice, with a crimson hood, mounted the pulpit; and taking from beneath the folds of his gown a well-worn manuscript, he commenced his sermon. We had been spending a good deal of the morning in describing ourselves as miserable sinners. The preacher boldly called us criminals. He described in harrowing language our pitiable state, which he ascribed to heredity. Our parents might have been thieves or drunkards, or if our fathers and mothers were not, then our remote ancestors were. Then came a few philosophical words about evolution. 'Some of you,' said the preacher, 'cannot read or write.' We looked at one another and then at the reverend gentleman in the pulpit.

Something evidently was wrong. He was nervously fingering his manuscript. His sermon was clearly being delivered to a wrong congregation, for hastily pulling himself together, he said, 'of course that does not apply to my present hearers.' A sigh of relief passed through the building. The preacher turned nervously over the well-thumbed leaves, selected cautiously a few more passages, and brought his discourse to a rapid end. The good man was, it appeared, a prison chaplain, and had brought with him in his continental travels the wrong sermon. As I was going out I heard the wife of the resident clergyman explaining to some friends that the preacher was a stranger. 'But,' said the vivacious little lady, 'it is such a relief not to hear one's own husband.' What he might have been we shuddered to think, as we thanked God for ministers who can preach without manuscripts."

The President's Obedience.

Those who make laws should best understand the value of obeying them. Abraham Lincoln realized this, as is shown in the story told of him by Mr. Chittenden, which we quote here. It was at the time when the city of Washington was threatened, and the President was paying a visit to Fort Stevens.

A young colonel of the artillery, the officer of the day, was in great distress because the President would expose himself. He had warned Mr. Lincoln that the Confederate sharpshooters had recognized him, and were firing at him, and a soldier near him had just fallen with a broken thigh. The officer asked Mr. Chittenden's advice, saying that the President was in great danger.

"What would you do with me under similar circumstances?" asked Mr. Chittenden.

"I would civilly ask you to take a position where you were not exposed."

"And if I refused to obey?"

"I would send a sergeant and a file of men, and make you obey."

"Then treat the President just as you would me or any civilian."

"I dare not. He is my superior officer; I have taken an oath to obey his orders."

"He has given you no orders. Follow my advice, and you will not regret it."

"I will," said the officer. "I may as well die for one thing as another. If he were shot, I should hold myself responsible."

He walked to where the President stood. "Mr. President," he said, "you are standing within range of 500 rifles. Please come to a safe place. If you do not it will be my duty to call a file of men to make you."

"And you would do right my boy," said the President, coming down at once. "You are in command of this fort. I should be the last man to set an example of disobedience."

A Can of Liquid Air.

Charles E. Tripler, the famous experimenter in liquid air, recently went to Boston, says an exchange, to visit his friend, Edith Thomson, the electrical expert. He took with him a can of liquid air.

It was a simple-looking can, and might have held baked beans or cold coffee so far its outward appearance went. But it contained a fluid so cold that a cake of ice acts on it like fire on water. It makes it boil. It is so cold that it freezes alcohol stiff, and turns mercury into a substance hard enough to drive nails with. It was a quart of the coldest thing on earth that Mr. Tripler had in this tin can, and he took it with him to luncheon, where he put it on the floor by his chair. They lunched in a hotel café, and ordered a steak. After it had been brought in, and while the waiter's back was turned, Mr. Tripler lifted it from the platter, opened the can and exposed the meat to the liquid

air. When he put it back on the platter it was as hard as a rock.

"Water," called Mr. Tripler; "come here." The waiter obeyed.

"What's the matter with this steak?" he asked, anxiously.

He lifted it from the plate by two fingers and struck it with his knife. The frozen meat rang like a bell.

"Id—d—on't k—n—now, sir, he faltered, and he started for the head waiter on the run.

Mr. Tripler, by the way, is one of the fiercest looking men in the inventing business. His moustache is of the pirate cut, and his eyebrows bristle and meet in the middle. Therefore the head waiter approached him almost with timidity.

"Do you serve your steaks like this as a rule?" asked Mr. Tripler, as he struck the time of day on it.

"It's that chef," explained the head waiter, as he started for the kitchen.

A few minutes later the chef appeared with the head waiter. He recognized the steak by sight at once. Then Mr. Tripler took it up and made it ring again.

"Mercy! Gracious! ejaculated the chef, piously crossing himself. "I didn't do it, sure!"

Then Mr. Tripler smiled, and Mr. Thomson laughed. A new steak was ordered, and the frozen one was carried below to fool the rest of the kitchen.

How the Color Line was Broken.

Mr. Booker T. Washington tells the following good story which points its own moral:

"We have a good creamery and dairy at Tuskegee," said he, "in charge of a colored man who is one of our most capable teachers. Under his instruction classes of young men learn the best modern methods of dairy work."

"It came to our knowledge that the owner of a certain creamery wanted to hire a superintendent." We had recently graduated a man who was thoroughly capable of filling the place in every way, but he was just about as black as it is possible for a man to be. We sent him on to apply for the position.

"When he made his appearance before the owners of the creamery, they said: 'A colored man! Oh, that would never do, you know!'"

"The applicant for the position said very politely that he had not gone there to talk about his color, but about making butter. His hearers said it was out of the question to hire a colored man for the place."

"Our graduate still declined to talk about any color, except butter color and similar details of dairy work. Finally, something he said happened to attract the attention of the owners, and they said he might stay for a two weeks' trial although they still assured him that it was out of the question for him to think of being hired."

"Well, the first week's make of butter was shipped; and, when the returns were received,—would you believe it!—that butter had sold for two cents a pound more than any product of that creamery had ever before sold for."

"The owners said to each other, 'Now, this is very singular,' and waited for the second week. When that week's product was heard from, it was found that the butter had sold for a cent a pound more than that of the week before, three cents a pound more than the creamery's best record before our man had taken hold of it!"

"This time the owners of the establishment did not say anything. They just put that extra and unexpected dividend into their pockets, and hired that colored man to run the creamery for a year. Three cents a pound on the price of the butter he could make had knocked every bit of color out of his skin, so far as they were concerned."

The Reading Course

Readings for January, 1900.

Week commencing January 7th—
Beacon Lights. Chapter 1.
Among the Forces. Pages 1-12.

Week commencing January 14th—
Beacon Lights. Chapter 2.
Among the Forces. Pages 12-24.

Week commencing January 21st—
Beacon Lights. Chapter 3.
Among the Forces. Pages 25-36.

Week commencing January 28th—
Beacon Lights. Chapter 4.
Among the Forces. Pages 37-48.

Public Meetings.

The Reading Circles which started in October will finish two of the books about the close of this month. If possible a public meeting should be held, to which all the members of the League and congregation will be invited, and the programme placed in the hands of the Reading Circle. Let all the people have at least some of the benefits which have been derived through the study. One whole evening could very profitably be used in considering the subject of Bodily Health, with facts and illustrations from the "Marvels of our Bodily Dwelling." Brief papers could be prepared by members of the Circle, and the local doctor might be induced to give a talk on "The Prevention of Disease," while a dentist could bring some valuable suggestions on "The Care of the Teeth." If practicable have another evening to take up "The New Citizenship."

"Take the Pen in Hand."

We have been disappointed in not hearing more from the Circles. Now that the work is in full swing we want to know what the Circles are doing, how the meetings are conducted, what methods have been found most successful, what difficulties have been met, how the books are liked, and what sort of volumes our young friends would like for next year. Let every Circle appoint a secretary who will at once open up communication with this paper.

Rules for Living Long.

Sir James Sawyer has been confiding the secret of longevity to a Birmingham audience. Like so many other secrets, it consists in paying attention to a number of small details. Here is a schedule of them, collected from the reports of Sir James Sawyer's lecture:

1. Eight hours' sleep.
2. Sleep on your right side.
3. Keep your bedroom window open all night.
4. Have a mat to your bedroom door.
5. Do not have your bedstead against the wall.
6. No cold tub in the morning, but a bath at the temperature of the body.
7. Exercise before breakfast.
8. Eat little meat, and see that it is well cooked.
9. (For adults.) Drink no milk.
10. Eat plenty of fat, to feed the cells which destroy disease germs.
11. Avoid intoxicants, which destroy these cells.
12. Daily exercise in the open air.
13. Allow no pet animals in your living

rooms. They are apt to carry about disease germs.

14. Live in the country if you can.
15. Watch the three D's—drinking water, damp, and drains.
16. Have change of occupation.
17. Take frequent and short holidays.
18. Limit your ambition; and
19. Keep your temper.

Keep all these commandments, and Sir James Sawyer sees no reason why you should not live to be 100.

Mary Wood Allen, M.D.

For the past few years the public has been growing familiar with a new name, a woman's name. At first it appeared as a signature to certain articles in the Household department of prominent periodicals; and the clear, concise style, the practical counsel, combined with the fact that the writer added the two letters "M. D." to her name, gave her writings peculiar force; and soon the name of Dr. Mary Wood-Allen became a name to support one's ideas on health,



DR. MARY WOOD-ALLEN

Author of "The Marvels of our Bodily Dwelling."

heredity, and child-culture, and to quote against all forms of unwise home-training.

After a time books bearing this name appeared, and won attention from the skill with which they treated the most delicate moral problems. Topics, which in the hands of others were coarse and repulsive, touched by her graceful pen, became sacred and uplifting.

The Woman's Christian Temperance Union early recognized her as among its talented members, and she has been advanced from one place of trust to another, until she now stands at the head of that most important and difficult department of "Purity" as the national superintendent.

Under her careful management the department has been thoroughly organized, and embraces not only rescue work and reform legislation, but all phases of moral education, as included in White Cross societies for men and boys; White Shield societies for women and girls; Mother's Meeting; and Child-Culture circles for the express purpose of aiding parents in a philosophical study of child nature and child training.

Dr. Wood-Allen believes that formation is more vital than reformation, and if rightly conducted, will preclude the necessity of reform. Her book on "The Marvels of Our Bodily Dwelling," which members of the Reading Circles have been studying, is a popular work on physiology, treating the subject in a simple, clear, comprehensive manner, free from technicalities.

Rev. Dr. Batten.

Samuel Zane Batten, D.D., author of that splendid book, "The New Citizenship," which Reading Circles are now studying, graduated at Bucknell University in 1886. He was for a time upon the editorial staff of the *National Baptist*, and has written articles for the *Examiner*, the *Homiletic Review*, the *Treasury* and other magazines. He was president of the Young People's Baptist Union of Pennsylvania, and later chairman of the Christian Citizenship Committee of New York City, and thus associated with the work of Dr. Parkhurst. His ministerial work has been at Brookville, Pa., Philadelphia, New York, and he is now pastor of the First Baptist Church of Morristown, N.J.

The Art of Questioning.

One of the best methods of impressing truth upon the mind is by means of the art of questioning. It is sometimes a good plan for the leader of the Reading Circle to put the members through a regular drill of questioning to discover if they have really read the books carefully. Let this be done in the same way as a teacher would conduct such an exercise in the day school. The members are not able to answer let them frankly say so, for it is understood that in the Reading Circle there shall be the utmost freedom and candor. After the leader has finished his questioning the members can get square, by turning their guns on him and raising questions on his devoted head. Try the questioning plan if you have not already done so.

Care of the Eyes.

Dr. G. Sterling Ryerson, professor of ophthalmology in Trinity Medical College, Toronto, says: Myopia being essentially a condition due to the abuse of the eye, one is constantly obliged to say "don't" to patients. It occurs to me that it might be useful to put these prohibitory rules in aphoristic form: 1. Don't read in railway trains or in vehicles in motion. 2. Don't read lying down or in a constrained position. 3. Don't read by firelight, moonlight, or twilight. 4. Don't read by a flickering gas-light or candlelight. 5. Don't read books printed on thin paper.

Notes.

GALT LEAGUE has ordered forty-four sets of the Reading Course this year. Can any society beat this?

ONWARD recently published a couple of splendid stories which illustrated the benefits of our Reading Course.

KENSINGTON READING CIRCLE has thirteen members this year. The pastor reports that "they are working like beavers."

THE LEAGUE of First Methodist Church, London, has organized a Reading Circle with thirty-three members, and "more to follow."

THE SEASON commences at Little Metis, Que., with five sets of books in use. The pastor, Rev. A. E. Pates, takes great interest in the work.

THE LEAGUE of St. James Church, Montreal, has organized a Reading Circle with thirty-five members. Considerable interest has been manifested.

THE YOUNG PEOPLE of Quebec Methodist Church have taken up the Reading Course and will order sixteen sets of the books. For their number, this is excellent.

THE LEAGUE at Galt has two Reading Circles, and is thinking of organizing a third, as the attendance is getting to be too large for accommodation in the homes of members. At a recent meeting of Acme Circle there were forty-three present. The president of the Galt League wonders that "so many Leagues stand in their own way by not taking up this work."

The Sunday School

For Better Work.

There is a widespread feeling that better work should be done in the Sunday Schools of the country than has been done heretofore, glorious as this work has been. It is becoming quite evident that these schools are not in every case doing their very best; that in many of them, at least, there are possibilities which have not been attained. Here and there one school, with exceptional leadership, has gone far beyond the average standard in methods and efficiency, giving us a glimpse of what might be done and ought to be done in every school.

It is true that there should be a lifting up of the work throughout the whole church. We ought to be ashamed to do the work of the Lord negligently or indifferently, or less efficiently than we might. In business it is demanded that men shall keep step with the advances and the improvements of the time. The man who fails to do so pays the penalty. We ought not to do any less worthy work for our Master than we do in our business. In every church there should be intense earnestness, and the best that can be done should be done in all departments. No department can be better to begin with than the Sunday School.—*J. R. Miller, D. D.*

Holding the Boys.

There was a fair faced young lady in a certain Sunday School, whose class of boys had arrived at a dangerous age, yet she held them steadily. Not only were they attendants, but they were noticeably regular in attendance; not only that, but they were prompt. I studied over it a great deal. I knew the young lady. She did not seem to be more learned than others, or more apt to teach; she had no more advantage for preparation, and, so far as I could learn, she did not study harder than some of the rest; yet apparently she succeeded better. I was quite well acquainted with one of her pupils. I cross-questioned him:

"Is Miss Marvyn a very superior teacher, Charlie?"

"She's tip-top." Spoken with the air of prompt brightness that means so much in a frank-hearted boy.

"How did she manage last Sunday's lesson?"

"Oh, I dunno," in that off-hand tone which may mean, "I know all about it, but I'm not going to tell you." It's a matter of confidence between her and us.

"The boys all like her, don't they?"

"Course they do; they'd be great simpletons if they didn't."

"But, Charlie, what makes her better than the others?"

"Dunno, I'm sure; all I know about it is, we don't want to exchange her for anybody that we know."

I was still in the dark as to Miss Marvyn's success, but that evening, as Charlie was coming in at his father's side gate in his shirt-sleeves, and with dusty hands which had been helping to build a wood-pile, I, standing in the door, saw him suddenly halt and lift his cap, and at the same time heard a cheery voice say, "How do you do, Charlie? I was just thinking of you. I hope we shall see you out this evening; we are depending on you." Then as he protested that his hands were too dusty to accept her offered glove—"Never mind the dust, Charlie; good, honest dirt never hurt anybody's hands. May we expect you?"

"I'll be there," he said heartily. Then he came in.

"Charlie," I said, "Miss Marvyn has a

real cheery way with her, hasn't she? I like to see people shake hands with their friends."

"She'd shake hands with one of her boys if he had just tumbled out of a tar-kettle," said Charlie, emerging from the basin into which he had plunged his curly head, and speaking in a tone of grim satisfaction.—*Our Young Folks.*

The Christmas Festival.

Would not this be a good year to begin making the Christian celebration of the Sunday School a thoroughly Christian festival instead of continuing it with half-heathen and altogether secular performances? The Sunday School is a religious institution, and its exercises at Christmas, of all times in the year, ought to recognize Christ, and not to jumble Christ and Santa Claus together. We have seen exercises under the auspices of the Sunday School at the Christmas celebration that were nothing else than exceedingly poor theatrical shows, with gnomes and fairies, and pagan gods and goddesses, and without the first element of the Christian religion. We have known a Sunday School to be presented with Christmas cards all about Kris Kringle and not a picture or a line about the Christ-child. We were present at a Christmas festival when, in the midst of a song about Christ, Santa Claus followed by his attendants burst into the chapel, ringing sleigh bells down the aisle, and took his place as master of ceremonies within the altar rail, gave out another Christmas hymn, and emphasized the time by dancing and clapping his hands to the music. The hymn was a lovely Christmas carol, but to have a pagan creature from the woods of Germany act as chorister of a Christian song jarred upon our sense of fitness. We do not urge that the Christmas gathering of the Sunday School should become a solemn service. Let us have the Christmas tree and the Christmas decorations and the Christmas gifts. All of these represent the spirit of the time and recall to mind God's unspokeable Gift to the world. But let the emblems and the associations of this day in the Sunday School be wholly Christian and not half pagan.—*Sunday School Journal.*

The Teachers' Meeting.

A Sunday School without a teachers' meeting is as poor as a church without a prayer meeting. And how poor is that! Well, "about as poor as a church mouse; it half starved and half dead, but not usually aware of it. We mean the church is not usually aware of it; of course the mouse is.

A teachers' meeting in the Sunday School amounts to the prayer meeting in the church, and if it be true that "the prayer meeting is the pulse of the church," then surely the teachers' meeting must be the pulse of the Sunday School. At least that is the logic of it. But suppose there is no teachers' meeting, what then? Well, then, there is no pulse. That is not a flattering conclusion, but logic despises flattery.

We shall not take the ground that every school which has no teachers' meeting is a poor school—no, not by any means—because "there are schools and schools" without teachers' meetings, and some are ten times as good as others. But we will assert that everything is poorer which is only half as good as it ought to be and could be.

How can a thing be first-class when it is only second-class?

How can a thing be really good when it lacks even one essential thing?

The Sunday School which has no teachers' meeting lacks several essential things. What are they?

1. It lacks interest. Not all interest, but that consecrated kind of interest, that

sincere, earnest, enthusiastic interest which manifests itself every week in a teachers' meeting.

2. It lacks earnestness. Not all earnestness, for some of the teachers would gladly attend a teachers' meeting if the pastor and superintendent were earnest enough to hold it. But they are not, and so there is no teachers' meeting.

3. It lacks management. Not all management, because there is sure to be a good deal of bad management in a school which has no teachers' meeting.

4. It lacks opportunity. Not all opportunity, for it has one hour's opportunity every Sunday, one precious fleeting hour out of one hundred and sixty-eight in the week, but without a teachers' meeting it is absolutely impossible to make the best of that brief hour.

(1.) Without it there is no opportunity for the superintendent to help his teachers to be better teachers.

(2.) Without it, no opportunity for the young and inexperienced teachers to get help from the older and better equipped ones.

(3.) Without it, no opportunity to discover or discuss the needs of the school and adopt new and aggressive methods of Sunday School work, such as the Home Department for instance.

(4.) Without it, no opportunity to bond heaven with united and audible prayer for God's blessing on the school and its work, and thus the school lacks those choicer blessings which God has only for those who ask until they receive, seek until they find, and knock until heaven's windows are open wide and prayers are answered.

(5.) It lacks power, not all power, but the highest kind of power, viz., spiritual power. It may have some of it, some of the best teachers have a little, but not enough to go round among them all and precious little to spare for the scholars. The stock is low, the stream is down, or, perchance, "the trolley's off."

Can a school lack these five essential things, without earnestness, management, opportunity, and spiritual power and still be a good school?

Stop and think before answering.

But you may ask, "Can a school have all these five essential things if it has a weekly teachers' meeting?" It can, if you run it on right principles and don't spell it w-e-a-k-l-y.—*Christian Epitaph.*

The Door Keeper.

"Door Keepers" in the house of the Lord occupy a very important place. Every church should have as many door keepers as it has doors. If there are several doors, there should be one additional door keeper who shall be chairman of the whole, to see that the work is done properly. There is no more important office in the Sunday School than that of door keeper. The door keeper is not a police officer to handle roughly the scholars who are rude and noisy, but rather a member of the reception committee. The first person the scholar should see upon coming to school should be the door keeper, and the most noticeable thing about a door keeper should be a smile and a cordial greeting. These door keepers should also see that there is no loitering about the hallways, or unnecessary disturbances. They can speak a kind word as the scholars enter and as they go out in the absence of ushers they can see the strangers and visitors. If people are cordially received upon entering the building by courteous door keepers, they will be likely to come again. A certain deaf and dumb woman took great delight in attending the missionary meeting. When asked on one occasion what she could do to advance the interest of the meeting, she replied on a slip of paper, "I stand at the door and smile them in and smile them out."—*International Evangel.*

Devotional Service.

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

DECEMBER 17—"TEACH US TO PRAY."

Luke 11:1-13.

HOME READING.

Mon., Dec. 11.	After prayer.	Matt. 6: 1-13
Tue., Dec. 12.	Praying in faith.	Mark 11: 20-24
Wed., Dec. 13.	In the name of Jesus.	John 16: 23-26
Thu., Dec. 14.	Definite prayer.	Luke 25: 13-34
Fri., Dec. 15.	United prayer.	Matt. 18: 19-20
Sat., Dec. 16.	Prayer and love.	Matt. 5: 23-24; Mark 11: 25-26.

How large a portion of God's Word is occupied with the subject of prayer? We scarcely open the Bible, says Spurgeon, before we read, "Then began men to call upon the name of the Lord." And just as we are about to close the volume, the "Amen" of an earnest supplication meets our ear. Instances are plentiful. Here we find a wrestling Jacob. Here a Daniel who prayed three times a day, and a David, who, with all his heart called upon his God. On the mountain we see Elijah, in the dungeon Paul and Silas. We have numbers of commands, and multitudes of promises. What does all this teach us? Assuredly the sacred importance and necessity of prayer. We may be sure that whatever God has made prominent in His Word he intended to be conspicuous in our lives. If he has said much about prayer it is because he knows we have much need of it. So deep, varied, and numerous are our necessities that until we are in heaven we must not cease to pray. A prayerless soul is a Christianless soul.

THE LORD'S PRAYER EPITOMIZED.

The Lord's Prayer begins where all true prayer must commence, with the spirit of adoration—"Our Father." There is no acceptable prayer until we can say, "I will arise, and go to my Father." This childlike spirit soon perceives the grandeur of the Father—"in heaven," and ascends to devout adoration—"Hallowed be thy Name." The child lisping "Abba, Father," grows into the cherub crying "Holy, holy, holy." There is but one step from pituitous worship to the glowing missionary spirit, which is a sure outgrowth of *filial love* and *reverent adoration*—"Thy kingdom come, thy will be done on earth as it is in heaven." Next follows the heartfelt *expression of dependence* upon God—"Give us this day our daily bread." Being further illuminated by the Spirit, he discovers that he is not only dependent, but sinful, hence he *entreats for mercy*—"Forgive us our debts as we forgive our debtors." And being pardoned, and knowing his acceptance with God, he humbly prays for *holiness*—"Lead us not into temptation." The man who is really forgiven, is anxious not to offend again; the possession of justification leads to an anxious desire for sanctification. As the result of all this, there follows a *triumphant ascription of praise*—"Thine is the kingdom, the power, and the glory, for ever and ever, Amen." We rejoice that our King reigns in Providence, and shall reign in grace, from the rivers to the ends of the earth, and of his dominion there shall be no end. Thus from a sense of adoption, up to fellowship with our reigning Lord, this short model of prayer conducts the soul. In these terms Spurgeon aptly suggests the depth of meaning contained in the Lord's prayer.

THE LORD'S PRAYER A PATTERN.

The pattern prayer is to be taken in connection with the whole of Christian revelation. We sometimes hear men say, "I want none of your creeds, the Lord's prayer

is enough for me. Jesus himself taught not a creed, but a prayer. But it is a mistake to take this or any other section of revelation as if it were the whole. All words spoken by Christ, whether by his own lips directly or by men whose lips His Spirit had touched are of equal authority. The new testament is one book. We are to read this part of the book in connection with the other parts, and interpret Scripture by Scripture. The sermon on the Mount, including the Lord's prayer, was at an early stage of Saviour's teaching, and his earlier words are to be explained by his later words. The doctrines of the Trinity, the Atonement, Justification by Faith, Regeneration by the Spirit—doctrines with which all our Epworth Leaguers should be familiar—although not found in the Lord's prayer explicitly, yet this model prayer is to be understood in connection with these great essential doctrines.

A MODEL FOR ALL.

The pattern prayer is intended for the use of all the people of God, wherever found. When the Parliament of Religions opened at the World's Fair, representing many languages and peoples of the world, it was the Lord's prayer that voiced the heart's desire of the assembled company. Some of God's children belong to one nation, some to another; some are very young, some very old; some have been learning for half a century, others entered the Master's school only to-day. Yet this sublime yet simple prayer, is for them all.

WONDERFUL IN ITS DEPTH.

This prayer has wonderful depth. The oldest saint has not fathomed it yet, and still it is so simple that even a child can understand enough of its real meaning to make it his own real prayer. It names the whole world's wants, and yet it measures the needs of the individual. It fits every stage and mood of our soul's history. It is appropriate when we are just beginning or just ending our Christian life. It is the prayer of weakness and temptation, or when the soul is in an ecstasy of delight. As Augustine says—"It is little to the little, and great to the great. Each word is a seed, and the growing power of the praying life we put into it, gradually makes it throw off the husk and become a tree." So from infancy to age, it helps every Christian soul to fresh discoveries of God's truth, new conceptions of his glory, until faith is lost in sight in the great forever.

RULES AND METHODS IN PRAYER.

1. The Lord's Prayer indicates *breveity*. Much speaking is not necessarily much praying. Some people speak much, and yet say very little. But here is an example of brevity and condensation—much in little. There may be times, however, when prayer cannot be brief, or needs must be stated.

2. We should shun *vain repetition*. Repeating the same words in prayer is not of necessity a *vain* thing. But repetition when the soul is not engaged with God, thinking that there is virtue in mere words, is a fatal error. Indian monks echoed for days the sacred syllable "Um"; Hindoos repeat the name "Allah" over thousands of times; and Mohammedan dervishes keep on repeating the word for God, going round the circles while they say it, until they faint. This, of course, is of no avail. But it is apt to be feared that some people repeat and re-repeat the Lord's prayer or some other form of petition unaccompanied by the true spirit of worship, imagining that there is virtue in the mere repetition of sacred words.

3. We are taught to pray *after this manner*. We are to pray after this manner as to the spirit of devotion, reverential and submissive; after this manner as to the things to be sought for—whatever our needs are, they will come under the head of one or other of the seven petitions, which make up the model

prayer. These petitions may be enlarged upon, it is true, but they contain in gems all the actual needs of man. In them we find, *adoration, thanksgiving, confession, and petition*—the four elements of a comprehensive prayer.

POINTS FOR THE PRESIDENT.

Make a careful study of this model prayer—model as to spirit, as to contents, as to the necessities of the human soul. Have made clear that Jesus is the true teacher of prayer through the Holy Spirit, by the Word of God. The proper form and content of prayer are things to be learned; and the Epworth League is a proper place to study such things. This model prayer consists of:

1. The invocation—"Our Father who art in heaven."
2. The seven petitions—(a) Hallowed be thy name. (b) Thy kingdom come. (c) Thy will be done. (d) Give us our daily bread. (e) Forgive us our debts. (f) Lead us not into temptation. (g) Deliver us from evil.
3. The doxology—"For Thine is the kingdom and the power," etc. Appoint members of the League to prepare some thoughts on each division, and have them read as an explanation of the prayer. Of course select hymns and Scripture suitable to the topic—and all beforehand. For such a topic as this, it is a good idea to invite your pastor to give a brief address on the subject.

DEC. 24—"OUR ROYAL BROTHER."

Ib. 1: 2; 2: 19, 27; 8: 6.

HOME READINGS.

Mon., Dec. 18.	Born king.	Luke 2: 8-20
Tues., Dec. 19.	Thy king cometh.	Matt. 21: 1-11
Wed., Dec. 20.	Art thou a king?	John 18: 33-38
Thurs., Dec. 21.	Art thou a king?	John 18: 33-38
Fri., Dec. 22.	The adoption of sons.	Rom. 8: 14-17
Sat., Dec. 23.	Joint heirs with Christ.	Rom. 8: 17-17

At Christmas-tide, the thoughts of the devout believer naturally turn to Christ. We think of his entrance into the world to reveal the Father; to make our salvation possible; to be a perfect example of life and conduct; to undergo the sufferings common to humanity; to return to the Father and ever live, to make intercession to the Father for us; and to be present forever with his people in the person of the Holy Spirit. These are great themes, young people, upon which to reflect, as Christmas again returns with its hope and cheer and spiritual truth to bless the world.

NOT WORDS BUT LIFE.

The inspiration and hope of the Christian Church and of the individual believer is in the assurance of the fact, that Jesus was not only born in Bethlehem of Judea nineteen hundred years ago, but that he is present now, and always present in the world. Creeds are important in their place, but they do not constitute Christianity. The words of Jesus as the utterances of the Son of God are priceless; but even these cannot of themselves give power. Creeds need vitality, and words need life to become effective as spiritual agencies. And life, essential both to the believer and to the Church, is conveyed through the fulfillment of the promise, "Lo, I am with you always." A living faith in a living Christ is the kernel of Gospel teaching, and the essential ground of thanksgiving in Christmas reflection. A Royal Brother indeed is he who is always present for help, comfort, and inspiration.

THE NEW-BORN KING EVER LIVES.

Christ's own claim is, "I am the first and the last." We can find nothing before him in the point of time. We shall find nothing after him in point of efficiency. He is the source and consummation of all things. He originates, sustains, and controls the universe, and under his authority, it shall fill its design, and be brought to its proper end. The Saviour and not Satan is sovereign, and

one day we shall see all counter forces powerless, and all things under the complete sway of his dominion. "I am alive forever more" are the sublime words on which he conveys the great thought of his continuous life to the mind, and heart of humanity. The faith and hope of the Christian is not in a Saviour who was born and who is dead and whose historic influence alone lives on through time. No! His belief is in the living Christ, whose life was given, not taken, for the redemption of the world, and who, possessing absolute life in himself, lives forever more. This conception of the ground of the Christian's life and hope is of infinite grandeur, and unbounded potency—a most inspiring Christ-man thought.

OUR ROYAL BROTHER EVER PRESENT.

"I am with you always" are the words of Christ spoken to his disciples as they went forth to teach his truth, and they sound out over all the centuries to inspire the faithful. I, the living Christ, to whom all power has been given, by whom all real authority is exercised, and with whom reside the influences that shall subdue the world to righteousness. I am the only one who will be with you always. I who can give salvation to the sinful, grace to the saint, strength to the weak, hope to the despairing, and help to all—I will be with my people to the end of time.

A PRACTICAL CHRISTMAS THOUGHT.

Let all Epworth Leaguers grasp the thought, and hold it as with locks of steel, that Christ reveals his awful presence everywhere and always—in the home, on the farm, at the bench, in the factory, at the desk, behind the counter, in the school, on the playground—everywhere. Wherever we go he will go with us, if we do his will and invite his companionship. The essential thing to make the Christian life what it should be to the young and the old, is the presence in the heart and life at all times, and without cessation, of Christ, the Son of Man, and the Son of God. Remember that the Gospel is not the record of a past, but the revelation of a present Saviour, of one whose voice sounds deep and clear across all the storms of life, giving hope and promise of rescue.

CHRIST USCHANGING.

Men change, the fact of nature changes, the starry heavens change, but Christ changes not. He is essentially the same in character and attitude toward the humanity yesterday, to-day, and forever. The ever-living, ever-present Christ is the ever-changeless Christ. What Jesus is in spirit from all eternity, that he was when he walked the hills and valleys of Judea, and that he is to-day, and that he will be through the ceaseless march of the eternal ages. Of some men it may be said, "He is the same twenty seven men at least, each several hour." But to Christ we may adapt the words which Cato is represented as using when addressing his soul—

"The stars shall fade away, the sun himself Grow dim with age, and nature sink in years; But thou shalt flourish in immortal youth, Unchang'd amidst the war of elements, The wreck of matter, and the crash of worlds."

CHRIST RETURNING.

Christ came to earth, he ascended to heaven, but he is to return to earth. This return is one of the great promises of the New Testament. It will be personal, for Christ will reign in every heart, and dominate the society and the government of universal humanity. But Christ will also come again in visible presence at the time of the resurrection and judgment. Assuredly, as he is departed, so shall he return. Christ's first coming was obscure, and, as it were, in concealment. But his second coming shall be in power and glory and accompanied by angelic hosts. He will come to reward the faithful, and welcome home those who have

fought the good fight of faith and have laid hold on eternal life. Let the thought of our Master's second coming awaken and quicken us, and as we meditate upon it, may it comfort and encourage us to renewed service and consecrated life.

SIDE-LIGHTS.

1. God has spoken to man. It suggests the divine interest in humanity. It also teaches that man is capable of receiving communication from the infinite mind.
2. Christ, in order to be a perfect man, a true brother of men, and thus to become by right the Head of the race, voluntarily entered into the sorrows as well as the joys of men.
3. Jesus enshrined his divine nature in human flesh and blood, and felt all the intense emotions and sensations of our race. He was hungry and thirsty; he was weary and slept; he wept and rejoiced like his brethren.
4. New life, new light, new power, new inspiration, new devotion, new love, are some of the blessings which we possess with Christ as our Royal Brother.
5. How may we prove ourselves unworthy of our Royal Brother? (a) By rejecting him as our Saviour and Lord. (b) By conduct unworthy of Christ and contrary to his teachings. (c) By taking sides against him in amusements, business principles and social customs.
6. As the old year dies, with it let die our desires to be self-centred; and as the new year dawns with hope and promise, may our prayer and determination be to Christ-centred. This will ensure a happy new year.

POINTS FOR THE PRESIDENT.

This should be a Christmas meeting. Have brief papers prepared on "Bethlehem, the birthplace of Jesus"; "The boyhood of Jesus"; "Jesus, our Brother, our Saviour." These in addition to the presentation of the topic. Decorate your meeting-room with evergreens and mottoes. Let the music have the Christmas ring. Invite all to accept the Christ of Bethlehem, and celebrate Christmas with enthronement of the Lord in heart and life. May this be the prayer of all!

"O Holy Child of Bethlehem,
Descend to us we pray;
Cast out our sin and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O, come to us, abide with us,
Our Lord Immanuel."

DECEMBER 31.—"THE HEAVENLY RECORD."

Luke 10:20; Rev. 3:15.

(A NEW YEAR'S MEETING.)

HOME READINGS.

- Mon., Dec. 25. God's book Ps. 139: 14-24.
Tues., Dec. 26. A book of remembrance.... Mal. 3: 16-18.
Wed., Dec. 27. A book of enrollment.... Heb. 12: 22-24.
Thurs., Dec. 28. A book of life Phil. 4: 1-3.
Fri., Dec. 29. Judgment from God's record.
Sat., Dec. 30. Blotted out because of sin. Es. 32: 39-33.

With the close of the old year and the opening of the new year, it is appropriate to review our record. What has the past been? What shall the future be? We shall, no doubt, have to confess that the *past* has been marred with many sins and imperfections; that we have done the things we ought not to have done, and left undone those things which we ought to have done; that we have lived beneath our privileges, and have failed to reach the heights of our opportunities. Many of us have endeavored to make a fair record, and we have not altogether come short. But how much better that record might have been on the part of most of us! The past cannot now be recalled. It is gone

forever, and however much we may regret its failures, to retrieve it is impossible. But we can approach the throne of heavenly grace, and with true penitence of heart, say "Have mercy upon us, O Lord," remembering the promise—"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

WHAT ABOUT THE FUTURE?

Whatever the past may have been, the future lies before us as a sheet of white paper waiting for us to inscribe our record upon it. What shall that record be? Shall it be marked with a repetition of the mistakes and iniquities of the past, or shall it be the committing of sins hitherto unknown in our personal history? Or shall it be the purest page in the biography of our lives? It may be. It ought to be. It *may* be—for God has made it possible by the provisions of his grace in Christ Jesus our Lord. It *ought* to be—for it is our duty, to sin, to accept of Christ, to forsake all the commandments of God, and to be kept by the power of God through faith unto salvation. Here are the conditions for a happy new year, for a bright and prosperous future:

- "Build on resolve, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path,
Hope
And dissipate the darkness. Waste no tears
Upon the blotted record of last years,
But turn the leaf and smile to see
The fair, white pages that remain for thee.
Thou hast but to resolve, and lo! God's whole
Great universe shall fortify thy soul."

WHERE IS YOUR NAME WRITTEN?

This is the most important question of life without doubt; for our present condition and our future prospects depend upon the answer given. If our names are written with those who do not acknowledge God, who are not loyal to the person, the name, and teaching of Jesus Christ, who are living for this world only, who reject the claims of enlightened conscience, and revealed truth, then are we in a most miserable and hopeless condition, whether we admit it or not.

If, however, our names are in the book of life with the people of God, if we really belong to Christ in that vital union indicated by the union of the vine and the branches, and are bearing fruit in our characters and conduct which is the legitimate outcome of such a union, then happy are we, and heavenly hope like a star beckons us onward to ways of pleasantness and paths of peace. So then it will be written in the book of life, who truly live. The great central thought of the New Testament is that the depest conception of Christ's work for men is that he is the source of life. "He that hath the Son hath life, and he that hath not the Son hath not life." In Christ's character of the Lamb—the sacrifice for the sins of the world, slain for us—all he has made it possible that any name should be written on that page.

WHO ARE THE WORLD'S GREATEST?

There are names written in heaven which are almost unknown on earth. Who are the world's greatest men? Those who are doing the noblest acts, living the purest lives, suffering the most for righteousness' sake, making the greatest sacrifices for the common good. The greatest men, continues Watkinson, are not necessarily famous politicians, vocalists, tragedians, capitalists, orators and soldiers. These may or may not be great according to the loving purpose of their lives. But there are many true heroes who are unknown to fame who are fighting the good fight of faith, and laying hold on eternal life. Yet no one who is true, crosses the world, unbroken and unsmug they die. But one day the gates of heaven shall swing back and the great company of moral heroes will march to their reward to the sound of tri-

umphal music, and the angels shall rise to do their honor, and the king on the throne shall say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." If our names are written in heaven we need care little whether they are written elsewhere. We then have a name, an imperishable name, an immortal personality that shall endure with ever-increasing grandeur forever.

POSSIBILITY OF BLOTTING OUT.

In some ancient cities, there was a register kept of the free men of the city. When one died his name was struck off the list. In a somewhat similar way, the names of the true citizens of the kingdom of God are represented as being recorded in the Book of Life. There they remain, declaring the present status and lasting reward of those represented by the names. But should death take place—spiritual death, of course, for there is other death possible in the kingdom of God—then the name is blotted out, for no one in this Book can have a name to live and be dead. And note well, that it is the bearer of the name that blots out his own name. No one else can do it. The arbitrary will or power of any superior being cannot do it. With the abundant provision of God's love, our salvation is in our own hands, and our condemnation is self-imposed. No one can order our names in the Book of Life but ourselves; and no one can command their removal but ourselves. We are the makers of our own fortune, the moulders of our own character, the shapers of our own destiny. The individual will is sovereign in man, and not even omnipotence can coerce it. This being so, it is wise to use all diligence to have our names written in the Book; and when once there, allow neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, to separate us from the love of God which is in Christ our Lord.

THOSE WHO OVERCOME.

Does our record show us to be among the overcomers? That is the important question of all, remarks the Epworth League Bible Studies. We may not know how our Lord keeps the roll of those who belong to him. We may not know what sins are worst. After all, it is not this or that sin that causes our name to be stricken from the heavenly roll, but our rejection of Christ, and our failure to grow up into him our living Head in all things. Are we Christians? Are we possessed of vital godliness—that is the essential thing. In the natural world about us, whatever is alive overcomes its surroundings. It is a principle of life. Those plants or animals which do not overcome their environment, are dying. They may linger for a time, but they must die sooner or later. This is true in the world of spirit. We overcome our environment, the world, the flesh, the devil, or we are overcome by these forces. The real question, then, which every one ought to ask on the last day of the old year is, Am I overcoming?

TWO PRACTICAL QUESTIONS.

1. What are we to overcome?
 - (a) Self. In its hostility. (Rom. 8:7.) In its indifference. (Acts 24: 25.) In its insincerity. (Jer. 17: 9.)
 - (b) The world. In its frowns. (Jas. 4: 4.) In its flatteries. (Prov. 1: 10.) In its appliances. (Acts 12: 22.)
 - (c) Death. In the fears of its approach. (Heb. 2: 15.) In the pains of its attack. (1 Cor. 15: 55.) In the desolation of its triumph. (John 11: 25, 26.)
2. How are we to overcome?
 - (a) By thought. "I thought on my ways." (Psa. 119: 59.)
 - (b) By purpose. "I will run the way of thy commandments." (Psa. 119: 32.)
 - (c) By faith. "This is the victory that

overcometh the world, even our faith." (John 5: 4.)

(d) By effort. "With my whole heart have I sought thee." (Psa. 119: 10.)—Burdick.

SIDE-LIGHTS.

1. The greatest honor roll is the Lamb's Book of Life.
2. All faithful believers have their names recorded therein.
3. It is the law that no name can be removed from the Book unless the order is given by the owner of the name.
4. There is more implied in the song "When the roll is called, my yonder, I'll be there," than young folk, who sing it at conventions and railway stations, imagine.
5. The Christian has the peace of God, and is at peace with God; but just because he is so, he is at war with everything that wars with God.
6. The first of the Christian's enemies is his own sinful nature, and this may be the most dangerous of all his enemies. A foe in the citadel is a thousand times worse than an enemy without.
7. There are two kinds of joy. That inspired by a sense of power, by attainments in the spiritual life. And that inspired by a sense of God's mercy and love in Christ personally appropriated.

POINTS FOR THE PRESIDENT.

As a New Year's meeting, this should be impressive. Put the presentation of the topic in the hands of the Christian Endeavor Committee, requesting that each member of the committee take some part. It would be fitting to hold a solemn consecration service after the topic discussion, as a spiritual preparation for the New Year, and the New Century.

JANUARY 7.—"PRAYER THAT OBTAINS"

Lev. 11: 5-13. Luke 18: 5-8.

(PREPARATION FOR THE WEEK OF PRAYER.)

HOME READINGS.

Mon., Jan. 1.	The need of prayer.....	Ps. 32: 1-7
Tues., Jan. 2.	Praying in secret.....	Matt. 6: 1-5
Wed., Jan. 3.	Sincere prayer.....	John 4: 20-24
Thurs., Jan. 4.	Prayer in assemblies.....	Matt. 18: 15-20
Fri., Jan. 5.	Life and prayer.....	John 10: 1-8
Sat., Jan. 6.	Answers that obtain.....	Lam. 3: 15-27

No one can begin or continue the Christian life without prayer. Much less can any one be "great in the sight of the Lord" without much prayer. This is in the very nature of things. For by prayer one has access to God, and all the divine resources reserved for human need. Prayer lacking, the Christian is cut off from every source of spiritual help. An army in a campaign without arms and supplies is in as good a position to win a victory against a well-equipped, and well-provisioned army, as a prayerless professor of religion is, to overcome his triple foe—the world, the flesh, and the devil.

GROWTH OF MATERIALISM.

Young Methodism needs to emphasize the place of prayer in Christian experience, and the power of prayer in Christian service. We are living in an age of much practical materialism and strong resistance of its tendencies is imperatively demanded. Says one, "Whatever may be the ultimate effect of modern knowledge on our conception of the Christian faith, its immediate effect has been to deepen the feeling of the remoteness of the supernatural." And the remoteness of the supernatural means weakness of prayer, if not its positive powerlessness. Increase our faith, O God, in thee! Increase our faith in Father, Son, and Holy Spirit! Increase our faith in thy relation to us, whereby we may approach thee in confidence! Increase our sense of absolute dependence upon thee! Increase our desire to seek thee, that we

may come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.

INDIFFERENCE OVERCOME BY PRAYER.

After Jesus had taught his disciples how to pray, he went on to speak to them in a parable that costs a new light on some of those relations of man to God which are to be affected by the mysterious agency of prayer. For instead of representing the divine nature as open and tremulous to our cry, it is represented to us here (Luke 11: 5-13) as if we were in a slumber or heavy as midnight, and only to be awakened by our persistent and most urgent endeavor. We say, "This householder asleep at midnight, what can this mean?" The meaning seems to be, continues Collyer, that Jesus would teach us in this way that we are learning in many other ways—that the best things in the divine life as in the natural life, will not come to us merely for the asking; that true prayer is the whole strength of the man going out after his needs, and the real secret of getting what you want in heaven, as on earth, lies in the fact that you give your whole heart for it, or you cannot adequately value it when you get it. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," means, "Put out all your energies, as if you had to waken heaven out of a midnight slumber, or an indifference like that of the unjust Judge." The parable teaches something in our life we seldom properly consider, viz., what might be called the indifference of God to anything less than the best there is in man—the determination of heaven not to hear what we are not determined that heaven should hear.

ALWAYS TO PRAY.

The story and the lesson in the second parable (Luke 18: 2-5) are not as parallel rods, says one, but the one is laid across the other, and they touch only at one point. That one point is, "Always to pray and not faint." So the key of this parable will ring upon the door. This parable teaches us how to pray for ourselves. Put all your soul, and strength into your prayers. Not physical strength, of course, thinking that the louder one prays, the more effective he will be. But moral and spiritual strength, strength of purpose, of determination, of patience, persevering under God's delays.

A SUGGESTIVE OUTLINE.

1. *The helpless.* In the East widows are the most helpless of beings. Your soul is even as this widow. It is in great need. There is no help for you in yourself. Help must come, if it come at all, from a source external to yourself—the supernatural, the divine.
2. *The helper.* God has boundless stores and is not troubled by your coming to him. Turn to the Almighty for help.
3. *The appeal.* Let it be definite, earnest, for things good and right. God's delays are not denials. Persevere in prayer.
4. *Encouragements.* The fear is not that the Judge will delay granting the help needed, but that the supplicant will cease asking for it. If an unjust Judge will help a stranger, how much more shall God, the holy and the just, help his own people.

DOES GOD REALLY DELAY?

The relief, which to man's impatience carries long, really arrives promptly. It could not, says Trench, according to the far-seeing and loving example of God, have arrived at a moment earlier. Not while Lazarus is merely sick—not till he has been four days dead—does Jesus obey the summons of the sisters whom he loved so well. (John 11: 6.) The disciples laboring in vain against a stormy sea, must have looked often to that mountain where they had left their Lord; but not till the last watch—not till

they have toiled through a weary night—does he bring the aid so long desired. (Matt. 14 : 24, 25.) But until the required answer comes, do as the disciples did—continue faith in God, and keep on rowing; in other words, trust your Heavenly Father, and perform your nearest duty and your whole duty, and when needed most your Lord will appear. What seems divine delay may be either the maturing of the divine plans, or the unreadiness of the recipient to receive the asked-for aid.

SIDE-LIGHTS.

1. Do not become discouraged in prayer because the answer does not come at once.
2. God always hears the true prayer, and will always send an answer, though it may not always be the answer we desire. God's plans reach out widely and often work slowly.
3. A reason for God's apparent delay in answering prayer may be to increase our earnestness, and due appreciation of the answer when it comes. To give a volume of Shakespeare to a child in the Kindergarten would be premature for the child.
4. It is not God's unwillingness, but man's unfitness that causes delay in the receipt of desired blessings. Hence look for the cause in yourself and not in God.
5. Here is the argument: If such be the power of earnest entreaty that it can win right even from a man sunk in selfishness, and fearing neither God nor man, how much more will the right be done by the Just and Holy God in answer to the continual prayer of his own people?

POINTS FOR THE PRESIDENT.

After the topic has been presented, hold a chain exercise in quoting passages of Scripture referring to prayer. By a chain exercise is meant—the one who quotes a passage of Scripture names his or her successor who also quotes a passage, and names a successor, and so on, until a large number have taken part. Appoint two or three members in advance to read brief narratives relating to prayer from the Bible. Have plenty of good music, chiefly bearing on the topic.

JANUARY 14.—"IN THE FAR COUNTRY."

Luke 15: 11-32.

HOME READINGS.

- Mon., Jan. 8. Strayed from the fold. . . . Matt. 18: 12-14
- Tues., Jan. 9. Evil and good paths. . . . Deut. 11: 26-32
- Wed., Jan. 10. The saving voice. . . . Heb. 3: 7-15
- Thurs., Jan. 11. Turning toward home. . . . Luke 15: 11-32
- Fri., Jan. 12. God's welcome. . . . Ps. 101: 1-13
- Sat., Jan. 13. The heavenly home. . . . John 14: 1-6

We have to study this week what Dr. Hamilton has called "The pearl of parables." In it we have the clearest statement anywhere to be found of the development of evil in the soul of man, and also of the awakening of those better elements in human nature which prove the kinship between man and his Creator. In the representation of the headstrong, disobedient son we may recognize some of the features of our own characters and learn to hate sin which defiles us. While in the account of his penitence and humility we may see in what attitude of heart, and with what words upon our lips, we should return to our heavenly Father.

THE PRODIGAL—A HUMAN PORTRAIT.

The prodigal described in the parable is the type of the sinner in all ages of the world. The narrative shows the germ of evil—the bitter root from which so much that is hurtful springs. It is self-will. The wilful son resented his father's authority and wished to be free to do what he chose without being checked or rebuked—to feel, in short, that he was his own master. The desire of the younger son to leave his

father's house, and begin life on his own responsibility, might have been a perfectly natural and healthy feeling, and might have been gratified with the full consent of his father, and with the best feelings on both sides, if the son had the proper motive in it all. It is when we consider the spiritual meaning of the parable that the wickedness of the son's feelings and actions comes clearly into view.

THE SPIRITUAL MEANING.

God is the father, man is the son. The role of the father is a spiritual one. His voice is the voice of conscience and of revealed truth. The desire to escape from his control is wholly unjustifiable. It is the desire to put sinful pleasure in the place of duty, to shake off the obedience which man owes to the law of God, and to defy all prohibitions that delbar our taking those things that gratify the senses, whether they be right or wrong. Subjection to the will of God is the condition of our being and happiness; ruin and desolation follow upon a rejection of this condition. The fall of the younger son dates from the moment when he separated his interests from the interests of his father—when he resolved to be led by his own will and judgment, apart from the righteous claims which his father had upon him. His sin began here, and not when, in the far country, he wasted his substance in riotous living. This far-country dissipation was the result of the self-will which led him to shake off his father's mild and legitimate authority.

THE SIN OF SELFISHNESS

Nothing baser can be found than the resolution to indulge self, whatever it may cost. Carelessness of how others may suffer, indifference to the loss involved, heedless of the voice of conscience and of the law of God, and of the terrible sentence of condemnation which such conduct is bound to draw down upon itself. So remarks Willcock, to whom we are indebted in this article. The resolute determination to indulge self, come what may, and in spite of the voice of conscience and religion, is the awful gulf into which the sinner projects himself; or, to change the figure, it is the root from which everything that is mean, and foul and corrupt, springs and by which it is fed. And therefore it is, that all vital religion begins with the breaking down of the stubborn will, and its subjection to the wise and holy will of God. The Prodigal, then, is a portrait of sinful humanity, on whose tragic history all should look with sympathy and terror—with sympathy, because he is akin to us, and with terror, because we perceive the likeness between ourselves and him, and the same natural tendencies in us as in him.

TRUE PENITENCE.

How was the better mind awakened in the prodigal? It was when the sting of hunger and poverty came upon him. Then he returned to himself and thought with scorn of the evil courses that had brought him to that condition. This, however, is only one of the many ways in which the voice of God makes itself heard. There are many other kinds of experience that lead to a change of conduct. It may be a severe illness, a sudden bereavement, an unexpected calamity, a word of warning, the discovery that an evil habit has taken strong hold on us. In some of those ways, we may be reminded of our spiritual danger, and be led to think upon our ways and change our course of conduct.

(1) The returning prodigal in his penitence complains of no one but himself. He says nothing about his evil companions, nothing against the citizen who left him to feed on husks, nothing of his false friends who deserted him. He says that he *himself* has sinned, that he has sinned. An outsider might say that he was weak, and had

been led into sin by companions more hardened and corrupt than himself. But that is nothing to the sorrowful prodigal. He knows that he was led because he was willing to go, and he does not cast a stone at his associates, because he knows that he was as morally guilty as any of them. This is a mark of true penitence. When all has been said the fact remains that the sinner is responsible for his guilt, and his only resource is to make the manly, the true confession, "I have sinned; I am unworthy; Lord, have mercy upon me."

(2) The returning prodigal desires to be subject to authority in the future. He prays that the past may be forgiven, not that he may be at liberty to enter upon another course of wrong-doing, but that he may be obedient to his father's will. The prodigal has left his father's house in rebellion; he now desires to return in loyalty and submission—"Make me as one of thy hired servants." Redemption must begin in subjection, and in the recovery of the sense of fatherhood and authority. The lost son began by claiming his rights. He is found when he resigns them. He is lost by leaving his father, when his father's rule was just and paternal; he is found by returning to his father, and desiring that his authority may be absolute, as over a hired stranger. By all these marks—by humbly confessing our guilt, by feeling shame on account of it, and by sincerely desiring to be ruled and controlled by the will of God—we show true penitence and submission, and these will avail to open to us our Father's house and our Father's heart.

FIVE SCENES IN THE DRAMA.

- There are five scenes through which the Prodigal Son passes, and these correspond to fundamental Bible doctrines—
- Scene 1. Departure from home (vs. 11-13)—his sin.
- Scene 2. His miserable plight (vs. 14-16)—his punishment.
- Scene 3. His regrets (vs. 17-19)—his repentance.
- Scene 4. His return (vs. 20-21)—his conversion.
- Scene 5. His restoration to favor (vs. 22-24)—his justification.

POINTS FOR THE PRESIDENT.

After an earnest presentation of the topic, make the service evangelistic, with appropriate song, prayer, and invitation. The associate members should be assuming the responsibilities of active members by accepting Christ, entering upon the Christian life, and uniting with the Church. The un saved should be brought to Christ, and what is your League doing in this work? The objects of the League are declared to be: (a) to save souls; (b) to promote earnest, intelligent, practical Christianity in the young members and friends of the Church; (c) to assist them in the study of God's Word; (d) to increase their usefulness in the service of God and humanity. See to it that these important objects are attained in your League.

NOT COUNTING THE CHILDREN.

A certain revival meeting is reported as resulting in forty or fifty conversions, "not counting the children." Whereupon the deaconess indignantly observes: "Who in name of consecrated common sense would they count? Can the late repentance of a gray-headed sinner, whose evil years stretch in a black vista behind him—who can never gather in the blinding influences he has sent out to curse the world—he compared in value with the consecration of a pure young heart to God, with all its life before it? Suppose a man, asked the size of his family, should reply, 'Two—not counting the children.' Is it not time we started to set due value on the Children in God's kingdom?"—*Deaconess Message and Advocate.*

Junior Department.

This Department is in charge of REV. S. T. BARTLETT, Madoc, Ont. All communications bearing on Junior work should be sent to his address. He invites the co-operation of all Juniors in making this page both bright and profitable.

Bible Questions.

I am receiving more answers than formerly to these questions; but my book is a large one and there is room for many more names in it. Send along your post-card replies regularly. The record will be made in the February number and prizes awarded to those in each class that have sent in the best lot of answers.

CLASS I. ☞

(Ten years old and under.)

1. Who was David's father?
2. Which is the longest of David's psalms?
3. How many proverbs did Solomon write?
4. How many parables are recorded in Matt. xiii?
5. Where do we read the parable of the Prodigal Son?

CLASS II.

(Sixteen years old and under.)

1. Name from memory the Seven Churches of Asia.
2. With is the main subject of the 119th Psalm?
3. Name two incidents that prove David's great faith in God.
4. Tell five things about Stephen.
5. Give from memory, the Golden Text of the S. S. lesson of Nov. 12th (without reference to it first.)

N.B.—In all our answers quote as far as possible the texts as proof.

What are Some of the Hard Things You Have Met With in Your Junior League?

SUMMARY.

A PASTOR.

From observation and personal experience:

1. To secure a thoroughly capable Superintendent. To my mind a Junior League Superintendent to have a measure of success must be thoroughly devoted to God, intensely in earnest for the salvation of the children, an intelligent student of up-to-date methods of work, full of tact, sympathy and perseverance. Given these, he or she (generally she) will bring everything into order, preserve harmony, and ensure success.

2. To enlist the practical sympathy of the older church members in the work of child-saving. It is the work of the whole Church, as I believe, to support every effort to reach the young. Too often many of our older people, both in Sunday School and League, stand aloof, severely critical or at least idly indifferent, and a few at most, of the wide-awake souls do the work.

A JUNIOR LEAGUE SUPERINTENDENT.

I have met so many hard things that I can hardly describe all in a few short condensed paragraphs as you need. But here are a few:

1. It has been hard to get some of our pastors interested in our work. When Mr. — was here, he often came to the meetings and addressed the Juniors on the weekly topic or some other point of interest; but when Mr. — came it was very different. Should not our pastors generally, be personally interested and practically active in this important phase of the Church's operations?

2. We have not as nice a room as we should have, and it is a hard thing to conduct a really successful meeting in a poor room. The best place possible is of course at our disposal; but too few of our churches

and Sunday Schools, especially in smaller places, have proper accommodation.

3. It is hard to keep up the interest on the part of the boys, especially when our pastor takes so little notice of them. Why do some ministers so easily forget what a boy feels like, and fails to look at their work sometimes from the standpoint of a boy, "only a boy"?

4. To keep up the interest among all the Juniors for any great length of time. To overcome this hard thing I have found it necessary to study hard and regularly in anticipation of the meeting, to give certain parts of the topic, etc., to the Juniors themselves, and to prepare some little surprise occasionally in the manner of running the meeting. If we awaken a keen expectation on the part of the young, and then fulfil that expectation, there will be little trouble, I find, in maintaining the interest.

5. To gain the assistance of the parents at home. Between meetings is a very important part of the time for the Juniors, and if the parents work in unison with the Superintendent in sustaining the work, it will be better done than if they practically leave it all to the weekly meetings. I try to find something for my Juniors to do at home, and have found the plan of simple Bible Questions very helpful.

A JUNIOR.

Here is the answer in full:

"I hardly know how to answer; but I have found it hard often to prepare the topic for the meeting. Still, I have taken my turn with the rest, and do not find it so hard as it used to be. It is hard with us to have good singing, for only a few of us can sing much, and our superintendent hardly any. Still, we have our organist, use the "Canadian Hymnal," and are improving. Miss — says, if we had a good singer to help us learn some new pieces it would be better for the meetings. Some of us find it hard to lead in prayer. Do you think we ought to put it public? Most of our members have not yet joined the Church, and the few of us who have do not like to pray aloud. We are not ashamed, but afraid, I think. The hardest thing of all, I think, is to keep the pledge every day. But I like it, by trying more and more it gets easier, and I never forget to read the Bible every day now, and am getting to like it a good deal more than I used to. I think our League is getting better all the time. We have not so many attending as we used to have; but those that come are very attentive and good, so that I think Miss — is pleased. This is all I can think of now.

NOTE.—In conversation with some friends recently the question of Junior League "hard things" came up. We decided that there is but one way to successfully cope with these, to *make them easy*. This may in itself be a "hard thing," but it can be done. Is your pastor indifferent? It is only a seeming indifference. In his heart he loves the boys and girls, and if you approach him aright, he will assist you. There are, I suppose, exceptions even among Methodist ministers, but as a class they are more interested in the young than any other body of men I know of. Is your place of meeting dull and cheerless? Brighten it! In the summer-time bring flowers; in the winter-time, pictures. I once saw a room handsomely decorated with Bible pictures from an obsolete Sunday School picture roll. Are your Juniors preoccupied? Awaken them! Unless we can first gain their attention, you cannot edify them. Give the boys something to do. Boys are full of activity, and if you do not utilize this force it will break out in some undesirable way. Appeal to their honor. Most boys like to be esteemed manly. Call out this spirit; make them ambitious to excel; give them opportunities to exercise whatever talents they have, and they will surprise you. And so all the hard things are made harder if we brood

over them and magnify them by becoming discouraged or saying, "Impossible." "Impossible!" said Alexander, "the blackhead of a world!" Pastors, superintendents, Junior Leaguers all, application will make your hard things easy, and remember, "if at first you don't succeed, try, try again."

Missionary Stamps!

Still they come! Since our last issue, the following have sent me \$5 worth or more: Mrs. (Rev. J. G.) Scott, Ingersoll, for W.M.S.; Miss H. Forman, Stratford, for Central S.S.; Dr. McLachlan, Burlington, for Junior League (\$7.44). Remember, what these have done for you may do. I have a number here on my books who are getting up to the \$5 mark, and will soon pass it. Send a stamp for full particulars, and go to work.

I HAVE been asked several times for some Studies in the New Testament. In response I propose to give some simple outline Gospel Studies. The following "Who" gives the biography of the evangelists, as far as the Juniors need to know it. This will be followed by others under the headings "Why?" "What?" "When?" "Whom?" and if Junior Superintendents will follow the studies in their meetings weekly (not weekly, mind), I think they will find them profitable as I have.

WHO?

M.A.T.T.	A Hebrew. Also called Levi. A tax-collector for the Romans. Home at Capernaum. Called to be an Apostle. Read Matt. 9:9, 10:3; Mark 2:14, Luke 5:27.
	Tradition says that he was an Apostle to the Jews, first in Palestine, then in Ethiopia and India. It also says that he died a martyr.
M.A.R.K.	Son of Mary, and nephew of Barnabas. Home at Jerusalem. Acts 12:12, 13:5, 1 Peter 5:13, Col. 4:10, 2 Tim. 4:11, Philemon 24.
	He was the companion of Paul and of Peter. Not an Apostle, but a true Evangelist. Tradition says that he went as a missionary to Africa, where he was put to death for the sake of Christ.
L.U.K.E.	The only Gentile writer of the New Testament. A native of Antioch in Syria. A Physician. Wrote also the Book of Acts. A companion of Paul. Acts 16:10-17, Col. 4:14, 2 Tim. 4:11.
	Tradition says that he, too, was a martyr, and that his body was burned at Constantinople. He was not an Apostle, but an Evangelist.
J.O.H.N.	The beloved Apostle. One of the first four called to follow Christ. Brother of James. A fisherman. The youngest of the twelve. John 1:35, 36, 13:28, 19:27; Mark 5:37. Said to have been Bishop of Ephesus, in which city he died, aged about 100. The only Apostle who is thought to have died a natural death.

Missionary Stamp League.

Statement of six months' collections, May 15th to November 15th, 1899:
Total stamps received.....\$113.07
Paid collectors of \$5 or more.....\$60.91
To the credit of collectors at work for \$5 or more..... 52.16
\$113.07

If you are interested and desire detailed statement of plan of work, etc., send address and stamp to REV. S. T. BARTLETT, Madoc, Ontario.
Nov. 17, 1899.

With the Little Folks.

A Real Santa Claus.

Santa Claus, I hang for you,
By the mantel, stockings two :
One for me and one to go,
To another boy I know.

There's a chimney in the town
You have never travelled down ;
Should you chance to enter there
You will find a room all bare ;
Not a stocking could you spy,
Matters not how you may try ;
And the shoes, you'd find, are such
As no boy would care for much.
In a broken bed you'd see
Some one just about like me,
Dreaming of the pretty toys
Which you bring to other boys ;
And to him a Christmas seems
Merry only in his dreams.
All he dreams, then, Santa Claus,
Stuff the stocking with, because,
When it's filled up to the brim,
I'll be Santa Claus for him.

—Frank Dempster Sherman, in "Little Folks Lyrics."

A Tomato.

Rev. Mr. Chase, of Rockland, Me., recently prepared an address for his Sunday School scholars. His subject was "A Wicked and a Good Heart" and to make make it more interesting to the children he had drawn on a blackboard two figures of a heart joined together. One was merely an outline drawn with white chalk, the surface appearing black. This was to represent a bad heart. The other figure, filled in with chalk, represented a clean, white heart. "Now," said Mr.



THE YOUNG CONDUCTOR.

Chase, pointing to the drawing, "can any of you children tell me what it is?" A little five-year-old boy raised his hand. The minister nodded encouragingly. "Speak up loud," he said, "and tell us what it is." The little boy shouted out: "It's a thermometer!"—Exchange.

Armor-Plated Boys.

St. Paul tells us in the sixth chapter of Ephesians just what armor the Christian needs in his fight against Satan. He must be clad in armor from head to foot if he would quench all the fiery darts of the wicked one. He must have on his head a helmet, on his breast a breastplate, on his feet sandals ; he must carry on his arm a shield, and in his hand a sword. If you will turn to the chapter and read it carefully, you will find out what Paul means by these figures of speech.

We believe that it is highly important in these days that our boys should be armor-plated. A boy needs to be ironclad on :

- His lips—against the first taste of liquor.
- His ears—against impure words.
- His hands—against wrongdoing.
- His heart—against irreverence and doubt.
- His feet—against going with bad company.
- His eyes—against dangerous looks and pictures.
- His pockets—against dishonest money.
- His tongue—against evil-speaking.

This is necessary if the character is kept clean and sweet and pure. May God help the boys to put all the armor on!—The Children's Visitor.

Repeating the Text.

The maid—"What are you doing with the Bible, Freddy?"
Freddy—"Picking out a text for to-day's sermon. When I come home from church I always have to tell pa what the text was."

The maid—"But how can you know the text until you hear it?"

Freddy—"Any text will do. Pa won't know the difference."

The maid—"But your grandmother is going with you."

Freddy—"But grandma will be fast asleep long before they get to the text."—Boston Transcript.



POSING FOR A PICTURE.

The Better Plan.

"You must be broken of that bad habit of yours," said Johnny's father, when he gave him his third scolding about playing with fire.

Johnny looked at him thoughtfully. "Father," said he, "hadn't I better be mended, 'stead of broken?"

Rosalie's Prayer.

Rosalie, after saying her prayers at evening, kneeling beside her little bed, always murmured after her devout little "amen" some soft words, whose meaning her aunt could not catch.

One evening she questioned the child.

"Rosalie, what is it that you say every night after you have finished your prayer?"

"Aunt," said Rosalie, solemnly, "I just say: 'Dear Lord, this is Rosalie Pittman praying now.' You see so many little girls pray at just this same time, and I thought I'd best say which was me."

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Tactical Methods.

THE recent death of Mrs. Ellen C. Johnson, superintendent of the Woman's Prison at Sherborn, Mass., recalls an incident in illustration of her tactical methods of discipline. Among the prisoners at one time was a woman who resisted every appeal to her better nature. Presently a calf was born on the farm and Mrs. Johnson placed the little creature in the care of the incorrigible prisoner. Somehow it awakened her maternal instincts, and she promised to do whatever was asked of her, but the calf should not be taken away. She became one of the best dairy women in the institution, and after she left filled a responsible position elsewhere in dairy service. Mrs. Johnson was wonderfully fertile in using animals as a moral fulcrum. Another woman was reclaimed by her interest in rearing chickens. Another, violent and passionate, was subdued by the culture of silk worms.—*The Congregationalist*.

Bank Notes in a Bible.

A pleasant surprise befell a family in East Dulwich, England. Among a parcel of books recently purchased at a local auction was an old family Bible, several of whose leaves were pasted together. On opening these no fewer than six £5 Bank of England notes were found within. On the back of one of these the following was written, "I have had to work very hard for this, and having none as natural heirs, I leave thee, dear reader, whosoever shall own this holy Book, my lawful heir." If such a find awaited every Bible student, the International Bible Reading Association would have its million readers to-morrow; and by the end of the week its tens of millions.

Progressive and Successful.

The fact that the Central Business College, so well located in the Forum, has found it necessary to materially increase its hitherto spacious accommodation by adding to its premises the large hall, formerly occupied by the A. G. U. W. and other societies, and the apartments so long held by the Dorcas Society of the Church of England, is quite sufficient evidence that this progressive school is enjoying a prosperous and successful term. On the staff are nine regular teachers, while the equipment, including over 40 typewriting machines, is up to date in every particular. The work of this school is practical and thorough, and that business men look largely to this College for such clerical assistance as they require is probably best shown by the numerous applications on file at the College Office, which during the past three days include the firms of John Catto & Son, Bertram Engine Co., Chemical Compound Co., The Miln-Bingham Co., R. S. Williams & Son, The Metropolitan Life Ins. Co., and The Dominion Express Co.

The Companion's New Calendar.

The Youth's Companion Calendar for 1900 is unique in form and beautiful in design. The oval centerpiece, in high colors and enclosed in a border of flowers, represents "A Dream of Summer" and is supported on either side by an admirably executed figure in perspective of delicate tints. The whole is delightful in sentiment and in general effect. Larger than any of *The Companion's* previous calendars, it is equally acceptable as a work of art. As an ornament to the home it will take a preëminent place. The calendar is published exclusively by *The Companion*. It cannot be obtained elsewhere. It will be given to all new subscribers for 1900, who will also receive, in addition to the fifty-two issues of the new volume, all the issues for the remaining weeks of 1899, free from the time of subscription. Illustrated Announcement Number, containing a full prospectus of the volume for 1900, will be sent free to any address. *The Youth's Companion*, 203 Columbus Avenue, Boston, Mass.

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