

The CANADIAN Epworth Era

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Toronto, January, 1903

Vol. 5

No. 1

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IN answering any advertisement in this paper, please state that you saw the advertisement in THE CANADIAN EPWORTH ERA.

Dean Stanley's Equanimity.

Invited to dinner at the home of Lord Westerley in London, says *Everybody's Magazine*, Dean Stanley arrived very late, and with his collar unfastened. The effect was curious, for the ends vibrated round his chin like little white wings about the head of a cherub.

With due precaution Lady Westerley asked if he knew that his collar had broken adrift.

"O yes," said the dean. "Do you mind it?"

"Not at all," the lady replied.

"Then I don't either," answered the dean: "the button dropped off while I was dressing," and he went on with the conversation.

"He Believes in Me."

There is nothing which quite takes the place in a boy's life of the consciousness that somebody—his teacher, brother, sister, father, mother, or friend—believes in him.

One of the most discouraging things to a youth who is apparently dull, yet is conscious of real power and ability to succeed, is to be depreciated by those around him, to feel that his parents and teachers do not understand him, that they look upon him as a probable failure.

When into the life of such a boy there comes the loving assurance that somebody has discovered him, has seen in him possibilities undreamed of by others, that moment there is born within him a new hope, a light that will never cease to be an inspiration and encouragement.

If you believe in a boy, if you see any real ability in him (and every human being is born with ability to do some one thing well), tell him so; tell him that you believe he has the making of a man in him. Such assurance has often proved of greater advantage to a youth than cash capital.

There is inspiration in "he believes in me."—*Success*.

No Treating.

An officer of the United States steel corporation has been talking to the *Pittsburg Leader* to the effect that the day of the travelling salesmen to drink and run up wine bills for his house is past. He says that the number of commercial travellers who resort to these tactics is diminishing yearly and is very small now compared to what it was a few years ago. He declares that the change is due to the elevation of business principles.

"The man who is good at an excuse is good for nothing else."—*Franklin*.

Who is the happiest of men? He who values the merit of others, and in their pleasures takes joy, even as though it were his own.—*J. S. Blackie*.

A little fellow was turning over the dusty leaves of the family Bible, when suddenly he asked his mother, "Mother, is this God's Book?" "Yes." "Why, then," said the tiny fellow, "hadn't we better send it back to God, for we never use it?"



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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, JANUARY, 1903.

No. 1.

The Flight of Time.

Flitting away, flitting away
Hour by hour, and day by day;
Never a break in the running tread,
Never a pause in the solemn tread
Onward, onward, day and night
Through joy's bloom and sorrows blight;
On through childhood, youth and age,
Over the bright and blotted page;
Over ambition's tinted cloud,
Over despair's funereal shroud;
On through labor, on through rest,
On when cheered, and when depressed,
Ever our life is flitting away
Hour by hour, and day by day.

—Mark Trajton.

Happy New Year.—We are a little later than usual in getting out our paper, owing to some changes and improvements, which we trust will be appreciated by our readers, but it is not too late to wish all our large family of friends a very "Happy New Year." Please say "Same to you" by sending on your subscription for the coming year.

He Was no Bigot.—Hugh Price Hughes used to say, "The more intensely Christian a man is, the more he will delight in the multiplication of aggressive agencies against sin and the devil." This sentence set forth one of the most striking features in Mr. Hughes' character. He had great sympathy with all who were working in the name of Christ to overthrow evil.

Plan for Large Things.—Bishop Thoburn says, "The signs of the times, the lessons of the past, the indications of the future, the call of Providence, and the voices which come borne to us by every breeze, and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of men who expect to conquer a world."

A Sermon Stopped.—There should be more faith and the expectation of immediate results while the Word of God is being preached, both on the part of the church and those who desire to be saved. The Rev. A. C. Dixon says, "While I was preaching to the unsaved, urging an immediate decision, about the middle of the sermon I saw a tall young man near the door rise up, step into the aisle, and come walking toward me. So I paused for an explanation, when he reached out his hand and said, with a voice full of genuine emotion, 'Excuse me, sir, but I have just accepted the Lord

Jesus Christ as my Saviour, and I felt I could not wait for you to get through before I told you.' There was no need for any more sermon."

How to Live One Hundred Years.—Dr. Roger S. Tracy, for many years a student of health and disease as a public officer in New York city, says of persons who live to be one hundred years old: "It will be found, as a rule, that centenarians have been persons who have seldom been ill in their lives, who have had the contagious diseases of childhood lightly, if at all, who have always been temperate in all things, light eaters and drinkers, slow in wrath, able to control their passions and emotions, and usually leading a placid, uneventful life."

Unique Church Feature.—The new Broadway Tabernacle, now building in New York, will have something new under the sun. The unique feature will be a tower one hundred and forty-six feet in height and with large floor-space. It will be divided into seven storeys. The first and second will contain the Sunday-school rooms; the third, mission rooms and ladies' parlor; the fourth, young men's league room and library; the fifth, the pastor's study, reception parlor, and church library; the sixth, sexton's residence; the seventh, the Tabernacle museum; and, still higher, plenty of unallotted space.

Health Hints.—In the course of a recent address to young men, Rev. Dr. N. D. Hillis, of Brooklyn, advised men to sleep nine hours every night, to take three-quarters of an hour for each of the three meals, and to exercise two hours every day. He also recommended—last, but perhaps not least,—that they should laugh thirty minutes each day. There does seem to be a hygienic efficacy in humor. It is an old saying that a merry heart doeth good like medicine. Pure, innocent, contagious fun, properly expressed and kept under due control, has an ethical significance and value. "There is a time to laugh."

It Is Religious Work.—The *Western Christian Advocate* thinks that securing a subscription to a religious paper should not be regarded as an act entirely commercial in its character. It may have the most important and far-reaching moral and religious effects. "To introduce into a home, where there were none before, good books and religious periodi-

cals is to bestow an inestimable blessing—to raise the whole standard of life, to stimulate the mind and enrich the spirit." It is doubtful if our young people could do anything that would help the League more effectually than to extend the circulation of THE EPWORTH ERA.

Optimistic Outlook.—Rev. F. N. Peloubet has an interesting article in *The Church Economist* on the Modern Sunday-school. He takes an optimistic view of the situation, and thinks that there are many evidences of progress. One of these is the fact Sunday-school teachers and leaders are all seeking to find the best way. The Sunday-school welcomes every idea, method, suggestion and experiment, but there will be a general adoption only of those that are tried and proved.

Shorten the Hours.—One thing at least should be demanded as a result of the Referendum vote, the closing of the bar rooms at seven o'clock every night in the week. It works well on Saturday night and would be equally as good an arrangement for Monday, Tuesday and the rest of the week. Most of the evil, as far as young men are concerned, is wrought during the evening hours, and if we could lock all bar room doors at seven o'clock, it would be a considerable improvement.

He Wanted the Postage Stamp.—On another page of this issue will be found a picture, illustrating how much absorbed a man may become in getting and hoarding money. The Toronto daily papers, a few days ago, gave an instance of the how the miserly spirit will do in quenching all better impulses, and leading a man to live almost the life of a brute. An old rag picker, who had been living apparently in great poverty, and depending on the charity of the public, went to one of the hospitals to die, when it was found that he was worth at least \$100,000 in various securities. He got nothing in the way of comfort out of his possessions, for his condition was one of the greatest wretchedness. It is almost incredible how strong was his greed of gain to the very last. Wherever he invested his money he left instructions that dividends were not to be mailed to him, but that he would call for them. When he called he insisted on having the two cent postage stamp which the company would have spent in sending him his cheque. But he had to give all his money up, and what did it profit him? Let us beware of the covetous spirit. Nothing will so quickly destroy spiritual life.

A Great Preacher Gone.

BY THE EDITOR.

"DR. JOSEPH PARKER is dead," was the message borne by the cable across the sea a short time ago. The news was not unexpected, as he had been in a very infirm condition for some months.

Probably no preacher in the world was better known, as almost every visitor to London, who was at all interested in the churches, went to hear him in the City Temple, and his published works have been widely read in both the old world and the new.

In every sense Dr. Parker was a remarkable personality. His appearance was unusual and attracted attention everywhere. A massive head, covered with hair that seemed to defy comb and brush to bring it into subjection; a keen, intelligent face, and a voice of marvellous fulness and power, made him a unique figure in the pulpit and platform. When he began to speak, his utterances were so original and striking as to compel attention. In terse, epigrammatic and forceful forms of expression he was unequalled.

Dr. Parker gave himself to God in very early life. His own testimony in regard to his religious experience is interesting. He says: "I cannot remember when I did not, in some degree, know the love of God's only Son. From a child I knew the Holy Scriptures, for it was the book most read in our house; from a child also, I have known something of tender spiritual experience. I remember the Sunday night when, walking with my father, and a most intelligent Sunday-school teacher, I declared my love for Christ, and asked Him to take my child heart into his own gracious keeping."

Having thus started right, he very soon joined the "Junior League," or at least began to do the same kind of work that many of our boys and girls are now doing. He tells us:

"As a boy in my early teens, I do not ever remember sitting down to my own Sunday dinner without first taking a plateful of smoking refreshments to a poor widow who lived not far away. Having deposited the little gift with her, I ran back and enjoyed my own dinner all the more for this little recreation."

He began to preach when twenty-three years of age, his salary being £130, which he thought, and said, was too much. The first twenty pounds that he saved was sent home to his parents. He kept on sending money home until all that his father had expended upon his education had been repaid.

Dr. Parker's habits of life were very simple. He was accustomed to rise every morning at seven o'clock and usually took a cold shower bath. His diet was plain, and did not include any expensive or luxurious dishes. In the use of his time he was exceedingly careful and systematic. In order to prevent waste, he would make a sort of programme, arranging the work of the day so that nothing should be neglected that needed to be done. He would sometimes say, "Let us have no talk about want of time. There is time for everything and that time always occurs in the morning."

Dr. Parker commenced his ministry in 1853, and in 1858 went to Manchester where he soon attracted an immense congregation. In 1873 he was called to London, and took charge of a new church to be known as "The City Temple." This pulpit became a throne of influence and power, felt to some extent all over the Christian world. At the very commencement, the great preacher declared his intention to make the City Temple "a terror to evil doers, a tower of strength to all who are honest and pure, and a light to all who are asking the way to the truth and love of God," a purpose which has been fully realized.

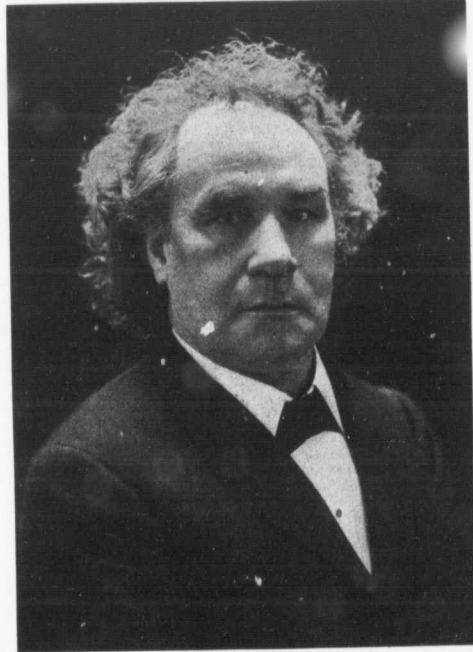
Next to its striking originality, the chief characteristic of Dr. Parker's preaching was its evangelical character. He declared the old truths of the Gospel with great clearness. He believed that the Bible was the Word of God; he believed that Christ made atonement for the sin of the whole world, and that men who died impenitent went away into everlasting punishment. He claimed that "evangelical doctrine

answers more questions, satisfies more aspirations, responds to more necessities, and supplies better motives for service than any other doctrine that invites the confidence of man." At the same time he was not in favor of persecuting men who believed differently from himself. He was too large-minded, and too large-hearted to take any pleasure in heresy hunting.

It has been worth a great deal to have such a pulpit in the very centre of the Christian world for thirty years. His enduring monument, however, will be "The People's Bible," which contains the results of his life work. It is not so much a commentary, as a collection of sermons and expositions which were first used in the pulpit.

Dr. Parker was a great preacher but a poor pastor. It is very seldom that any one man excels in both departments. No man can perambulate the streets all week and preach remarkable sermons on Sunday.

He was generally regarded as egotistical, for he was not at



REV. JOSEPH PARKER, D.D.

all backward in speaking about himself, but this was part of his personality. He was conscious of his power, and could not help manifesting it. It is a great deal better to see a man with a touch of egotism, if it is natural, than the one who is always hiding his talents.

In view of his recent departure, Dr. Parker's closing words in his autobiography are interesting: "I am nearing yonderland. It outlines itself in morning and evening clouds, and talks to me in breezes which have wandered through heaven's own summer gardens. In dreams when sleep is sweetest, I sometimes hear its freemen sing. It is a fair land. I have heard that its inhabitants shall no more say that they are sick, neither shall there be any more pain. They say old friends forgether there, and see one another more clearly than they could see on earth, and that they together follow the lamb to living fountains of water. They say that in Yonderland there are little children, but no old men. There is 'no setting sun, no scattering storm, neither shall there be any more sea. I am glad to have heard of Yonderland."

The great preacher now knows the secrets of "Yonderland."

How the Nonconformist Took Part.

IN his interesting autobiography, Rev. Dr. Parker describes the funeral of Mr. Gladstone, held in Westminster Abbey, which he considered the most impressive and memorable public ceremony he ever attended. He says:

"No Nonconformist took any part in the national function. Archbishop, bishops, deans, rectors, vicars and clergymen of every degree were properly there in great numbers. How could any Nonconformist be present in such an assembly? Think of the highly exalted company—the Archbishop, the Prime Minister, the Lord Chancellor, the Speaker, Her Majesty's judges and Her Majesty's family—how could any dissenting member expect to be officially associated with such ecclesiastical dignity and splendor? But is it true that no Nonconformist took public part in that grand festival of appreciation and sorrow? On reflection, I correct myself. A Nonconformist took one of the most impressive parts in the solemn ritual. I am not sure that his name was given on the programme, but the fact does not deprive my memory of one of its most thrilling recollections. The Archbishop, the Prime Minister, the Lord Chancellor, the leader of the House of Commons, the leader of the Opposition, together with ten thousand others, sang, as with one voice, to the accompaniment of organ thunder:

"O, God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home.

"Right nobly and gloriously did the grand hymn sound and resound in that echoing and re-echoing abbey; and that hymn is by Dr. Isaac Watts, one of the foremost Nonconformists known to history.

"No man was conscious of ecclesiastical division and contention as he took part in the singing of that elevating hymn. All felt the grandeur, the brevity of time, and the solemnity of life.

"When I think of the singing of that hymn by all classes and conditions of men, I must recall the remark that no Nonconformist took public part in the interment of the illustrious statesman."

The Preacher's Wife.

BY REV. JOSEPH PARKER, D.D.

I HAVE spoken of the pastor and his wife, and in speaking of the wife I recall the most delightful reminiscences.

Without being a public slave, the wife can minister abundantly to the profit of the Church through the domestic comfort of the pastor; and I hold it to be the very cruelty of injustice—doubly infamous because done to a woman—which says that the pastor's wife does nothing for the Church, because she does not appear in some public or official capacity. Does she do nothing who almost doubles the little salary by cunning uses of economy? Is she to be reckoned of no account who makes the hearth-stone warm in the study at the expense of a little coldness in other chambers? Is she to be treated with indifference who persuades her husband that she is so well that she does not need a holiday, in order that she may not touch the shillings that would lengthen his, when, God knows, a breath of mountain air would make her young again? I accept Mr. Lecky's picture of life in a rural parsonage, and apply it, with obvious modifications, to many a Nonconformist minister's household. Speaking of the clergyman's wife, Mr. Lecky says:

"In visiting the sick, relieving the poor, instructing the young, and discharging a thousand delicate offices for which a woman's tact is especially needed, his wife finds a sphere of labor which is at once intensely active and intensely feminine; and her example is not less beneficial than her ministrations."

Up from Slavery.

BY THE EDITOR.

TORONTO had a visit from the celebrated colored educationist, Booker T. Washington, who addressed a large audience in Massey Hall, on "Race Problems," and also spoke to the Canadian Club. He was given an enthusiastic reception. It was interesting to see two such men as Dr. Oronhyatekha and the lecturer standing on the platform together, as living illustrations of what can be accomplished by representatives of two races which have not had much chance for advancement.

Mr. Washington told the story of his life, how he was born a slave amidst the most miserable, desolate and discouraging surroundings, and how, after freedom had been proclaimed, he had struggled to obtain an education.

For some time he worked in a coal mine, and one day accidentally heard two miners talking about a great school for colored people, somewhere in Virginia, and as he heard it described, the little black boy began to think it must be the greatest place on earth. There came into his heart an ambition to find this place, although he had no idea how far it was, or how it was to be reached. After earning a little money he started off for Hampton, five hundred miles away. By walking, begging rides, both in wagons and on the cars, he succeeded in reaching the City of Richmond, where he slept for the first night in a hole under the sidewalk.

When at last he arrived at the Hampton Institute he had been so long without proper food, change of clothing, and a bath that his appearance did not make a very favorable impression upon the teacher to whom he applied for admission. At last she said to him:

"The adjoining recitation room needs sweeping. Take the broom and sweep it."

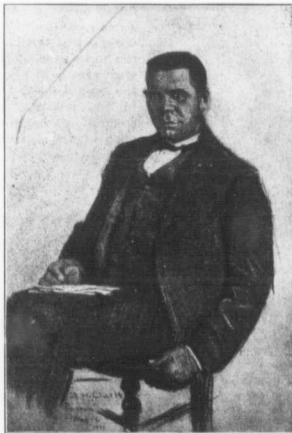
The lad needed no urging, as it occurred to him that this was his chance. Seizing the broom he swept the room

three times, and then getting a dusting cloth he dusted it four times. All the woodwork around the walls, every bench, table and chair was gone over four times, so that when the teacher made her inspection, she was not able to find a trace of dust. He was admitted to the institution and was one of the happiest souls on earth. The sweeping of that room, he says, he always regarded as his "entrance examination."

The story of how he worked his way through college is graphically told in his marvellously interesting autobiography, "Up from Slavery," which should be widely read by young people. It is an account of a colored boy's struggle to make a useful man of himself, but almost every page contains something instructive or inspiring for boys of every color. Every Sunday-school library in the land should have this book.

Booker T. Washington is constantly emphasizing the importance of *doing things well*, especially taking pains with little things. He is always telling his own people to try to do things better than anyone else if they want to be respected, to do common things in an uncommon way. He tells of a colored man who produced 266 bushels of sweet potatoes from an acre of ground, in a community where the average production had been only forty-nine bushels to the acre. He had been able to do this by reason of his knowledge of the chemistry of the soil, and by his knowledge of improved methods of agriculture. The white farmers in the neighborhood respected him, and came to him for ideas regarding the raising of sweet potatoes.

Booker T. Washington is now at the head of the famous Tuskegee Institute for the education of colored people, which consists of fifty-nine buildings, all erected by the hands of the students themselves, who now number 1,260. The property is worth \$450,000, on which there is not a dollar of debt. There are twenty-nine different industrial departments, but



BOOKER T. WASHINGTON.

agriculture is given the chief place, as the principal believes that the average negro is at his best in contact with nature on the farm, and usually at his worst when surrounded by the temptations of city life.

It is simply wonderful what has been accomplished for the uplifting of his race by this plain, but earnest man. He is one of the best living examples of what can be accomplished, in overcoming difficulties, by pluck, earnestness and perseverance.

Here are a few of his pithy sayings:

The opportunity to earn a dollar in a factory is worth more than the opportunity to spend a dollar in the opera house.

In meeting men in many places I have found that the happiest people are those who do the most for others; the most miserably are those who do the least.

Fiction I care little for. The kind of reading that I have greatest fondness for is biography. I like to feel sure that I am reading about a real man or real thing.

There is a physical and mental and spiritual enjoyment that comes from a consciousness of being the absolute master of one's work, in all its details, that is very satisfactory and inspiring.

The way to succeed is to put brains, skill and dignity into one's work.

I have a strong feeling that every individual owes it to himself and to the cause which he is serving, to keep a vigorous healthy body, with the nerves steady and strong, prepared for great efforts and prepared for disappointments and trying positions.

A Rich Man.

THE *Congregationalist* says that one of Thoreau's quaint sayings was, "A man is rich in proportion to the number of things he can afford to let alone."

On this basis, there surely never were such opportunities for wealth as at the present time, when we are surrounded by beautiful, attractive and tempting objects which are freely bought and used by our neighbors and acquaintances. To be able to resist temptations to buy things which we are just as well off without, and to indulge in amusements and recreations which are not for our physical or moral well-being, to be able to limit ourselves in regard to creditable indulgences, these are evidences of a strong character.

One of the first and most important lessons which the mother of to-day must teach her child is to let things alone. When the baby has learned to admire the pretty flowers without picking them, to see candy, fruit, or other things which he knows "taste good" without putting them in his mouth; when the child has learned not to do things simply because "the other boys and girls" do them, then he can be trusted to go out into the world alone, for he can resist temptation. When such a boy grows to manhood his wants will be so few, his desires will be so well under control that he will be indeed what Thoreau would call "a very rich man."

Human Nature.

IN the interesting story of his life, Booker T. Washington tells of an old colored man during the days of slavery, who wanted to learn how to play on the guitar. In his desire to take lessons, he applied to one of his young masters to teach him; but the young man, not having much faith in the ability of the slave to master the guitar at his age, sought to discourage him by telling him: "Uncle Jake, I will give you guitar lessons; but Jake, I will have to charge you three dollars for the first lesson, two dollars for the second lesson, and one dollar for the third lesson. But I will only charge you twenty-five cents for the last lesson."

Uncle Jake answered: "All right, boss, I hires you on dem terms, but boss, I wants you to be sure an' give me dat las' lesson first."

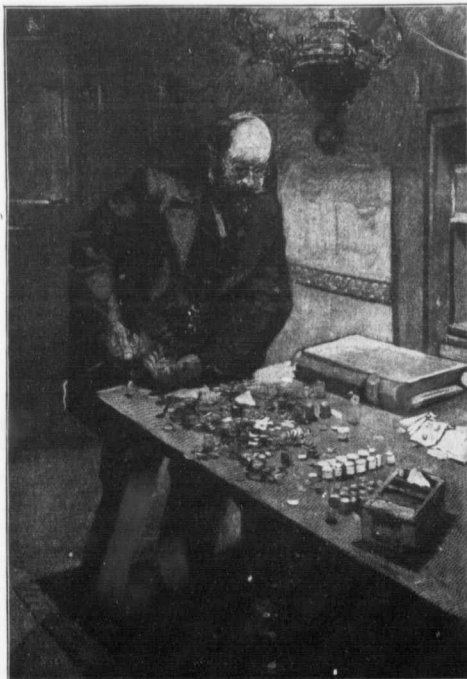
Money and Wealth.

BY REV. H. S. DOUGALL, B.D.

"HOW to make money"—no subject so much on men's lips. It is a matter of conversation in the household, and in some households one of anxious prayer. On the street the words—"Wages," "prices," "money," are terms recurring continually. Money is the topic of whole pages in the newspapers; it is the topic in parliament, in church councils, and in missionary meetings. Money! Money! It is the large factor in every act of devilish daring, as well as of noble self sacrifice; it is the desire of the tramp as well as of every honest toiler; it is the well from which we draw the water of bitterness, as also the sparkling chalice of gladness, hope and power.

Money is the commonly accepted standard by which the market value of any particular thing is measured. The value for a horse is measured by so many dollars. The value of a hat by so many dollars. Money is also a medium of exchange. A man wants a hat, but he has nothing to give for it but the horse. But the latter does not want the horse and besides the horse is worth more than the hat. How shall the man secure the hat? Barter is not always convenient. Money is the expedient valuator and exchange. But the value is not in the money. Money may be anything—gold, silver, stamped paper, cowry shells, wampum—anything agreed upon—notched sticks, as was in the case in the early Hudson Bay trade with the Indians. A wigwam full of notched sticks in themselves were worth nothing—they had value only in exchange—what they would procure. Wealth is not money. Money is not wealth. It represents wealth. This fact, the man in the picture had not attained to, and there are others.

Money made for itself does not profit. Its value lies in the benefits which it can confer, the comforts it can purchase. Every country in its exchange of products with another is



—From an old Germ. en. print.
"WHAT SHALL IT PROFIT A MAN . . ."

anxious to possess the balance of trade; it is anxious to export more than it imports, to sell more than it buys. Previous to the day of Adam Smith, the first great political economist, every nation strove to have this balance due paid in gold and silver—hard cash. It was Smith who taught the world that gold and silver never enriches. That each man might have a cart-load, and the government a towerful, yet the people might be meanly clad, live in miserable hovels, and their children grow up in squalor and ignorance. A few great men might ride in their carriages while women and children walked and worked like beasts with no implements for lightening labor. Smith taught the world that a country becomes rich when money is converted into home comforts, mental and moral opportunities, and national advantages. What is true for a nation of men is true for one man. A man lays up money when by work and by saving he has something over the necessities of living. But when this saving is represented only by dollars and for the dollars' own sake—as I know a case where twenty dollar gold pieces are packed in sawdust—there is still no wealth.

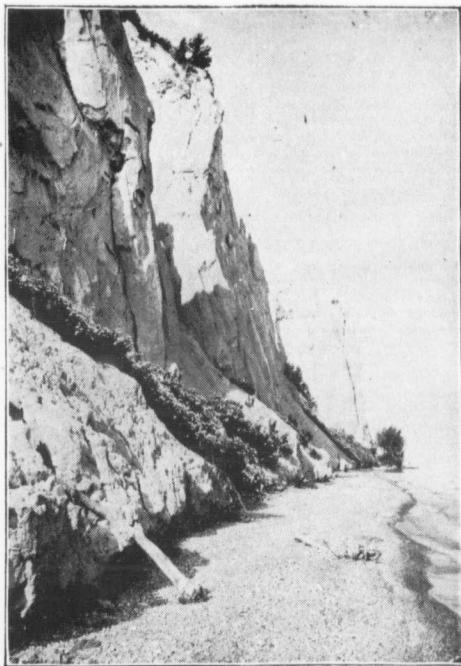
Money is converted into wealth when it is exchanged for home comforts—a pair of slippers for the feet after the weary day, a bright carpet on the floor. Money becomes wealth when converted into good cheer—pleasant books to read, a musical instrument, a merry game or a concert. It becomes wealth when converted into education: books of travel or science, schooling for the children—an inspiring picture on the wall. Money becomes wealth when converted into friendship; generous dealings with your neighbors, kindly gifts of charity, large-hearted support of noble causes. It becomes wealth when converted into love, comfort, good cheer, education, friendship, love. This is the treasure which endures! This is the type of money order payable beyond the grave!

What shall money profit! Little, when you pay too much for it. Honesty is too much to sacrifice for money. "They that will be rich fall into temptation and a snare." When people "will" be rich, that is when they are determined to have money and not wealth, they will find numberless opportunities for gaining a dollar by sacrificing conscience. A man who "will" be rich will soon be able to silence the still complaining voice by the sophistry "business is business," or "the others do it," or "one must do it or go to the wall." There is such a thing as a vitiated conscience, that can sing like an angel on Sunday, but on Monday beat a man in a horse-trade. And he may say it is all right, because his conscience does not accuse him. Why, man, his conscience is vitiated. It is bad in big spots. He would not steal a penny out of your pocket, but he would not hesitate to take five hundred dollars out of you in a "bargain."

That man is dishonest who knowingly does not give value where value is expected. He may make money, but if manhood is worth anything, if the approval of God is worth anything, if eternity anything, he pays too much for his money. "It profiteth nothing."

Generosity is too much to sacrifice for money. Be generous if only for the pleasure of having friends who shake hands with you often, and say behind your back—"There is not a mean spot in him." Be generous if only for the kindly charitable feelings you will have towards other people. For I have observed that the close fist-ed man will always attribute another's generosity to some selfish and secreted motive. Be generous for your soul's sake. Keep your hand and your pocket open, or they will grow together and nothing short of death's finger can unloose them. An open heart is an open door to every beautiful and delightful thing. Friends will rest in its sweet shelter. Love and joy shall sing their songs of Paradise; and at the end, every generous deed like winged angels shall fly before you and welcome you at heaven's gate. Merriton, Ont.

The will of the late Hugh Price Hughes directed that the line: "Thou, O Christ, art all I want" from his favorite hymn, should be engraved on his tombstone.



THIS SCENE IS NOT IN THE ROCKIES, BUT AT SCARBORO' HEIGHTS, A FEW MILES EAST OF TORONTO.

Present Day Opportunities for Young Men.

BY R. J. McLAUGHLIN, ESQ., K.C.

THE great change that has taken place in the organization of industry, commerce and finance, in the passing away to a very considerable extent of the small concerns, and their places being filled by corporations and other large aggregations of capital and labor, have wrought corresponding changes in the opportunities for young men, changes not yet as well understood as they should be.

The common opinion expressed by the thoughtless is "that there are not as good chances for young men at the present time as there were years ago." They have noticed the passing away of the old lines of advancement, but have not appreciated the new. They think that the chances of success in small enterprises are less than formerly, and they conclude from that that the opportunities for personal and individual success are less, forgetting the splendid openings for advancement that the service of these great corporations offer.

A great and well organized army offers much greater opportunities for advancement and the exercise of conspicuous ability than do scattered guerilla bands. The service of the great railway companies offers better opportunities for personal development, advancement and useful work, than did the cartage and stage coach concerns that they displaced. So it is with all the other great aggregations of capital and labor.

Then there is the other opinion often expressed, "That a young man cannot get along without capital." This is also a mistake. The great enterprises of to-day depend for their success so much upon the personal worth of the management, credit and mutual convenience being, in fact, the foundation of industrial prosperity, that personal character and personal ability never were so important or so much in demand, and

never commanded so high a price as to-day. It is also a mistake to think that prominent positions are now attainable by the sons of the wealthy, by pull and by influence. Pull and influence have always been in evidence, but not more so to-day than in former times, but less. Ability and character are of such prime importance in the management of great concerns that no other consideration can stand in their way, and the advancement of those who possess those qualities was never as certain as at the present time. The man who always keeps his word can get all the capital he wants. Capital will be anxious to get into his hands, and he will not have to seek for it.

The management of our great financial, industrial and commercial institutions are always looking out for men of the right kind.

The young men who are required, and who will be the future captains, are young men of fair education, fair ability and good character. Their education should be sound and accurate as far as it goes. A man, however, is much better with a thorough, accurate, elementary education than with a hazy, inaccurate knowledge of many things, such as many college men possess. The more education certainly the better, but let it be thorough and accurate as far as it goes. Their ability should, of course, be good. A good, sound, healthy brain is necessary—not genius, but capacity for work—bearing in mind that quality of work is yet more important than quantity.

Character is the most important. While education and ability are necessary, yet a certain lack of either may be borne with, but lack of character is absolutely fatal to the highest success. It is hard to describe the character that is required, but certain qualities might be noticed—absolute truthfulness, honesty, reliability and faithfulness; purity of heart and life, strength of character and courage to carry resolutions into practice. Young men who would be successful must not be easily cast down. They should possess "the unconquered will" and hard knocks and difficulties should only develop resistance. The elements of success at the present day might be summed up in the two words—"capacity" and "character"—"character" being most important.

Toronto, Ont.

Health and its Invisible Foes.

BY A. D. WATSON, M.D.

IT is important to know what and when to eat, but there are also other problems of serious import in relation to the health about which most people have but very hazy and partial knowledge. The subject of this brief article is our invisible enemies, known commonly and variously as germs, microbes, micro-organisms, etc.

A few years ago, and in all the ages preceding that time, almost every serious wound festered, developed inflammation and became a menace to the life of its victim. No such extensive operations are now successfully undertaken could be seriously thought of, even a slight injury was often sufficient to warrant amputation with a view to save the life of the patient, and these in their turn were far more dangerous to life than at present. These conditions are now vastly changed, all because we have learned the significance of germs in relation to surgery and to surgical diseases.

In many other fields of human interest, the new knowledge has worked wonders, and the discovery of germs and the means of their control is probably the most important achievement of the nineteenth century. Dr. Joseph Lister—now, because of his great discovery, Lord Lister—is the man to whose untiring genius we owe this important knowledge.

Some germs are harmless, others are dangerous to health. We have for a long time been able to use germs for our advantage without knowing that they were involved in processes of every day life. The discovery of what was once known as the germ theory, but is now no longer a theory, has thrown a flood of light on the whole field of organic knowledge, and has revealed many a secret that had been hidden for ages from the counsels even of the wise.

Millions of comparatively harmless micro-organisms swarm the dry air and dusty soil. The surface of the body is a favorite home for them, and although all or nearly all the germs that throng the hands and fingers may be removed by a twenty minutes' wash with soap and water, in but a few hours they are once more infested with as many of those organisms as ever. Most of these, while on the surface of

the hands, are harmless, but if they gain access to a wound or sore, or, in the case of certain varieties, if they enter the stomach and digestive tract they cause no end of mischief. Thus nearly all the indigestion of childhood and a great deal of that of mature life is caused by these pestiferous little bodies.

I have hinted at some of the effects of wound infection, but besides these, all contagious diseases, besides many diseases not commonly classed as contagious, are caused almost solely by the presence of germs in various parts of the body.

Some of the commonest manifestations of germ life are those which occur in the manufacture of bread when the yeast germs are mixed with the dough. The process of "rising" is simply the result of the giving off within the lump of dough of gases generated by the growth of the yeast germ. The growth and the life of this fungus is terminated by baking, else fermentation would proceed till putrefaction set in, both these processes being incidental to germ life.

Nearly all the germs which are the causes of disease are vegetable forms. No matter, however, to which division of the organic kingdom the micro-organism belongs, a temperature equal to that of the boiling point of water is sufficient to destroy them. Boiled water is therefore said to be sterilized, that is, all living material in it is killed.

It may be well here to indicate some of the sources of danger from germs. Fruit is sure to be infested upon its surface, it is therefore better to remove the peeling before eating it; even grapes, cherries, etc., are better not eaten with the skins uncooked. "Canned fruit and sealed foods of all descriptions are so commonly infested slightly by the germ life that it is a good plan and a safe practice to sterilize all such foods by heating to the boiling point for a few minutes before eating them. Spotted fruit is always infested.

It is hardly necessary to say that drinking water, milk, and all sealed drinks should be scrupulously free from germs or bacteria may follow the drinking of them.

Dust everywhere is the happy home of the germ. Better walk, than ride in a dusty street car, and dusty halls and stores are veritable pest holes. Do not be surprised after what I have said, when I add that enlightened civilization will soon abolish all carpets, unwashable curtains, and bed comforters that cannot be immersed in the boiler and the wash tub. Even though you cannot afford parquet floors or expensive linoleums, it is better to use cheap oilcloths or bare floors than to run the risk attendant upon the use of carpets. Rugs are not so bad because they can be frequently dusted. These may be used over wooden floors without serious risk if they are cleaned and dusted frequently.

I shall not recommend disinfectants. Some of these do so much harm in the home as germs are likely to do. Soap and water and plenty of lime where it can be suitably used are better than all other means combined to cleanse the house, and these should be used religiously. Fresh air is also a powerful microbe killer. Few germs will live for many hours in the open sunlight and fresh air, and therefore it is true, as these facts would lead one to expect, that those diseases that depend for their origin on germ infection, are seldom contracted in the open air, while germ diseases of the air passages, such as catarrh and tuberculosis, are often cured by the sole effects of life in the open air.

Even although outdoor life is impracticable, much benefit can be derived from free ventilation and proper lighting, but perhaps of all the means to secure good health not yet mentioned in these papers, a cheerful disposition and pleasant surroundings are the best. We should always be bright even when the skies are dark with gloom.

I might add, as a closing word, that the mountain summits and the open sea are free from germs.

Toronto, Ont.

Hugh Price Hughes was led to Christ by a humble layman. In this he was like Spurgeon and Wesley. A local preacher from America happened in Wales and was pressed into service. Young Hughes heard: "At that moment it seemed as if a great light suddenly shone on my dark heart, and an assurance was given me that God accepted me through Jesus Christ. I was so happy, that whether I walked home or floated through the air I cannot say." This fragment from a very interesting account of his conversion makes it plain how, possessing such an experience, he was able to plead with others, and why so many thousands were by his fervent appeals led to the Saviour.

A New Year of Opportunity.

BY REV. J. C. SPEER, D.D.

THE pleasure of the holiday season is too often allowed to crowd out the stern realities to which we drive in the opening of a new year in the history of our country.

It is well to enjoy to the fullest the pleasures of the time, but not to forget the fact that these occasions pass quickly and we are then halted face to face with the responsibilities of immortal souls.

We look back over the year just closing ere the door of time swings to its latch, and closes out, till the day of revelation, the transactions of each of us, and it is well to learn from this chapter lessons of encouragement for the future.

But, let us not forget that to the youth the future is vastly important. This is, perhaps, truer of the youth who is to spend his or her life in this new country than it could be to those who are to dwell in a country where conditions and customs are so fixed that little advancement can be effected,

quantities, the raw materials out of which the commercial side of a great nation must needs be built.

What arena in the world offers so much to the worthy and consecrated patriot? Who that sees afar the possibilities, and the triumphs of our country, would not covet the chance which comes to every son and daughter of our beloved Dominion at the opening of the year 1903?

But the material side is by no means the most important, for we have seen nations who have had all the material necessary for the making of a mighty empire, swallowed up in the slime of their own moral and intellectual corruption. There is a danger to-day in this land that we shall forget that we need some things more than railroads and steamships. Let us be well assured that without the priceless asset of lofty aims and noble moral character, present in the highest, as well as in the most lowly laborer, we are insolvent before the high tribunal of sane judgment. What a field there is in this country for the fresh and vigorous intellectual toiler.

Here science in all her branches will find fresh fields for



DELEGATES TO HAMILTON CONFERENCE E. L. CONVENTION, AT BERLIN, NOV. 18th and 19th, 1902.

Not so in this growing land where, on every side, there open as if by unseen hands, opportunities for the souls who are ready to enter and claim a part in the building of a nation.

The stream is now running fast with us in this land and he who fails to launch upon the tide is not wise.

Too many of our youth are indifferent about the heritage to which they are born in the Dominion of Canada. It is safe to say that not in the world is there a country which offers the same advantages for those who are anxious to make for themselves the best and most lasting record.

What inspiration there is to be found in the brief, though crowded, history of this fair land. It is true that we cannot point to as many battlefields, nor to so many names which shine with a fadeless lustre, as they can who dwell in the lands whose history is measured by milleniums, but, for the time and the difficulties the pioneers had to confront, there is no history which is so freighted with that which is calculated to instruct and inspire.

In the vastness and fertility of this land there is ample scope for nation building, possessing as we do in inexhaustible

triumphant research, and the artist can find no realm so prolific in suggestiveness as that which is spread before him in this land of field and forest, fertile prairie and lofty mountain.

But, as we have already intimated, the grandest opportunity falls to the hand, heart, and brain of those who are prepared to offer to the generation a consecrated life of service that the social, moral, and spiritual shall have free course and be glorified.

In this land we are happily free, to a great degree, from the hoary evils which abound in the older lands. How great, therefore, are the obligations and privileges presented in the plastic conditions of society all about us. We are largely free from the ecclesiastical domination which still hampers the religious life of others, and instinct as are our institutions with the youthfulness of a new world, it should not be difficult to lift the rising generations to a much higher level than has yet been reached. Let the young people make solemn vows that for the coming year they shall be instant in season and out of season, striving to build up the land

in which God has placed them, laying well and truly the foundations for a truer patriotism, for juster social conditions for the toiler in every sphere, for a more lofty ideal as to the home life of the people, and above all for a deeper and more practical demonstration of the life and teachings of the Lord whose we are and whom we serve.

For flag, and faith and fireside, let us work throughout another year and the fibre of every leaguer shall be the better for such lofty ambitions.

Toronto, Ont.

True vs. False Socialism.

BY REV. JOHN MORRISON.

True or Christian socialism levels upward; false or anarchistic socialism levels downwards.

The true recognizes—one, two, five and ten talent men. Christ taught, and His followers practice the levelling upward—the one talent man becomes a two, the two five, the five ten.

The false if they recognize at all anything above the one talent, it is but to hold, and if possible pull down to the level of the one.

The true socialism makes the ten talent man the standard; the false makes the one talent man the standard. The first means a praiseworthy ambition, love, and God and Heaven. The second means degradation and hate, and satan and hell. Which shall it be, to level up or to level down?

Springfield, Ont.

Vital Union.

The union between Christ and the true Christian is as real and intimate, and at the same time as undefinable as the union between body and soul. Christ gives us His own heavenly and immortal peace by giving us Himself. Sir Monier Williams, one of the greatest authorities on Oriental religions, declares that this is the doctrine which differentiates it from every other religion. No Chinaman imagines for a moment that there is any vital union between himself and Confucius. No Buddhist dreams of such organic fellowship with Buddha. No Mohammedan would say, "I live, yet not I, but Mohammed liveth in me." But St. Paul does say, "I live, yet not I, but Christ liveth in me." And when he says that he means it to be taken literally as a psychological fact, and not as a mere metaphor or figure of speech. What Christ offers to man is not a salvation apart from Himself, but His own veritable self.—*Hugh Price Hughes.*

Success.

It is to worship earthly, grovelling Gold,
And, dollar-blinded, to look only down,
To rake the muck-heap, and forget the crown,
Until Youth's bounding blood creeps strangely cold;
To dwell with Envy, Arrogance, and Dread,
To barter all benevolence for dross,
To lose Companionship—nor feel its loss,
Because the flower of Sympathy is dead—

Is that Success?

To labor for the rainbow bubble, Fame—
Afloat so fairly in the morning air,
A perfect jewel for a prince to wear—
Is it a recompense for all its claim?
Thro' careful night and crowded, strenuous day,
Thro' iron rebuff or flattery—like snow
That leaves one thirsty—it is grasped, and lo!
It vanishes in Nothingness away!—

Is that Success?

With comrade Duty, in the dark or day,
To follow Truth—wherever it may lead;
To hate all meanness, cowardice or greed;
To look for Beauty under common clay;
Our Brothers' burden sharing, when they weep,
But, if we fall, to bear defeat alone;
To live in hearts that loved us, when we're gone
Beyond the twilight (till the morning break) to sleep—
That is Success!

—Selected.

A Song of the Passing Year.

I heard the footfall of the Passing Year,
With murmur of farewells and sad replying.
The waning moon, her one pale planet near,
Looked like a weary pilgrim, lost and dying.

But, lo! along the east the Earth's dark pall
Was edged with steadfast pearl, which slowly brightened
To silver, then to gold, then melted all,
As if Earth's heavy heart were suddenly lightened.

Then from the fading stars there fell a song:
"We myriads fade, yet is the world not lonely.
The Lord of Day will make men glad and strong;
We were his heralds and his prophets only!"

Farewell, Old Year! Farewell, O myriad joys!
No dirge for you nor mournful music sounded!
From all your vanished brightness comes the voice:
"Thy New Year is of God a gift unbounded."

—Theodore C. Williams, in "Christian Register."

The Fun of Doing Good.

When he (Dr. Babeck) first came to the Brick Church he got a list of the sick, aged, poor, or those in any way distressed, and before calling on the more fortunate members of his new charge visited these "shut-ins." His calls were a delight to all—a rapturous one to most. In some cases those who had long been invalids had become morbid about meeting people, and were at first unwilling to see him; but he was not to be repulsed, and a new joy came to their lives with his visit.

Among those upon whom he called was a man paralyzed on one side, who could walk only as one supported him. His sole relative was a daughter, a cashier in a neighboring department store. She was most devoted in her attention, though obliged to be absent a good part of the time. In the morning she prepared their simple meal, made him comfortable for the day, leaving him in a reclining chair as she went to her duties. At noon she was in for a brief time and gave him his luncheon, and at nightfall prepared their supper and gave up her evenings to him, a fine instance of filial devotion; but his days must have been lonely.

After Dr. Babeck found him he did not cease to visit him regularly; and, as I have just learned, this was the manner of his visits: Bidding him a hearty good morning, with inquiries for his comfort, he mentioned some interesting bit of public news or some amusing incident, and soon had him laughing heartily. A little later the talk took a more serious turn, after which he kneeled by his side and offered a most tender and uplifting prayer, then, rising and bending forward, he put his arms round the paralytic, lifting him out of his chair and supporting him on his helpless side, he would walk with him round the room a dozen times, giving him needed exercise and change; then, with a cheery good-by, he was gone.

How could the pastor of a great city church, with its extensive work and numberless cares, none of which were ever neglected, find time for such a service? Do we not in some way usually find time for the things we delight in? He had found great fun in doing good—a most exhilarating pleasure, in which he was always indulging.—*J. Cleveland Cady, in the "Independent."*

Let it Loose.

The late Hugh Price Hughes was much depressed by the returns published by one of the London papers, showing the poor attendance in the Methodist Churches. He said: "At present Methodism is a failure in inner London. No we are mistaken. We ought not to say Methodism. What has failed is Methodism tied, bound, handicapped and fettered. Let Methodism loose, let it have a chance, and we shall flourish in London as we do in other places."

The New Year.

On the Threshold of the Year.

On the threshold of the year,
Ere the snow-wreaths disappear,
Half in hope and half in fear
Waits the heart;

When the coming days are sweet,
And the buds blow round our feet
In the pathway, who will meet?
Who will part?

When the daffodils expand,
And the sun is on the land,
Some will travel hand in hand,
Calm and blest;

When the meadows wear their gold
And the lily-buds unfold,
Underneath the daisied mold
Some will rest.

On the threshold of the year,
See, the Lord is standing near,
And the heart forgets its fear
In His smile.

Trembling soul, He speaks to thee:
"I myself thy guide will be;
All the way is known to Me,
Mile by mile.

"On the threshold of the year,
If the path looks dim and drear,
Then My love shall make it clear
To thine eyes;

Only trust thy changeless Friend;
If thou wilt on Me depend,
What awaits thee at the end?
Paradise!"

—Sarah Doudney, in "Sunday Magazine."

One Step Onward.

To remember that the end year is one step onward toward the consummation of the plans of God and the full coming of that kingdom in whose triumph is our peace, is to change all thoughts of sorrow into content and joy.—*Congregationalist*.

Steps of a Ladder.

If, every new year, we effected even a radical change in ourselves, and in the course of the year made it a confirmed habit, the total effect would soon be remarkable, and thus would our new years be the steps of a ladder by which we should rise to the perfection which is our goal.—*James Stalker, D.D.*

Christ Every Day.

In setting out for the journey of the opening year, let us highly resolve to make it a better year than any of its predecessors, and let us adopt as our brief motto, *Christ every day!* Our loving Master emphasizes the adverb in that gracious assurance, "Lo! I am with you *always*." We think of Him as a Redeemer on communion Sundays; we think of Him as a Comforter when some terrible affliction befalls us; why not think of Him as a constant Companion? This is not a devout fancy, it is a delightful fact. And one benefit to us from having the continual companionship of Jesus this year will be that every day will be a safe day. We need never miss the right road.

The Unblemished Page.

Each true heart in which there is a spark of the Divine life turns eagerly toward the unblemished page, the untrodden way, of the new year, not with wonder simply, or with hope, but with fervent resolve that the dead past shall bury its dead, and that a nobler, fuller, sweeter spirit shall glisten in the chalice of existence.—*Rev. F. B. Meyer*.

Follow Them Up.

When Joan of Arc was asked the secret of the invincibility of her white banner, she said, "I send my banner forward against the enemy, and then I follow it myself." Let us send the white banner of our new resolutions forward into the new year, as a challenge to the foes that have menaced and discomfited us during the past year, and then let us steadily and persistently follow them ourselves.—*Christian Endeavor World*.

One Day at a Time.

The best way to carry out such a consecration is to live just one day at a time. We may begin every morning at our Master's feet, giving ourselves to Him for the one day. We may ask Him for grace to do the day's duties, to bear its burdens, to fight its battles. We need not give any thought to the next day's life, but should keep all our strength for what is before us in to-day. If we attend faithfully to this, we shall have quite as much as we can do. Then we can put on the day's page something that will be worth while—something beautiful, something of which we shall not be ashamed when we see the page again at judgment.

One Year Less.

We have one year less to live. A year is a large portion of the life of a man. The large majority of a generation enters the bourne from which no traveller returns before attaining fifty years. Men and women sixty years old are a remnant. Efficient life begins ordinarily not before eighteen years are attained and is prolonged to seventy years in only a few individuals. A year is a large portion of a life. It is a serious matter to have one year less in which to live and act among men. The fact should lead to a greatly increased desire and determination to live more worthily, to make a better use of a new year just begun. Whatever it is desirable to attain, to do for others, should be engaged in diligently at once. While we regard with seriousness the passing away of our own years, we should not fail to remember that our lot is the common lot of men. Whatever we can or ought to do for our contemporaries should be entered upon at once and persisted in with the energy and devotion, increasing if possible, which is demanded almost, by the fact that their lives as well as ours are rapidly approaching an end.—*Christian Intelligencer*.

Our Life Before Us.

Fronting the new year, let us remember that our life is before us as the keyboard of the organ is before the musician. The musician knows the possibilities of the keyboard. Through it he can translate into real life the whole world of music. Through it he can make the master-genius of the past live again. Through it he can resurrect the grand musical thoughts of the old masters, and send them vibrating anew in the air, and thrilling anew through human souls.

Fronting the new year, let us remember that life is before us as the broad canvas is before the landscape-painter. The painter knows the possibilities of the canvas. He knows that there are scenes in nature not yet translated into the colors of his art. There was a time, I believe, when landscape-painters were mourning the poverty of their subjects. They felt that all of the grand outlooks had been committed to canvas, and that the future would consist only in copying. Their anxiety was useless. Soon there was discovered an unknown marvel of nature, an unexplored solitude of grandeur. God opened the Yosemite, full of rich and new subjects for brush and pencil. Men talk of the limitations of life. To the Christian there are no limitations of life. The possibilities of human life are as inexhaustible and illimitable as the endowment and the duration of the immortal soul. This is what we wish to write upon our hearts as we leave the old year and step across the threshold into the new year.

A New Determination.

What we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the Word of God in Christ.—*Henry Van Dyke, D.D.*

SELECTIONS FROM
Rev. Hugh Price Hughes.

Christianity a Life.

Christianity is not a creed. Christianity is not a philosophy. Christianity is not a system of ethics. Christianity is not a body of divinity. Christianity is a life—a life which flows out of a loving fellowship with a living Father.

The Power of Christ.

Why is it that there are so many gloomy, melancholy, and depressed Christians? It is because they have not fixed the eyes of their heart on the power of Christ. How we have flattered the devil! How we have exaggerated his power! How we have cringed before him! How we have gone about saying that we cannot do this, and we cannot do that! Get out, you miserable creature! What do you mean by whining in this way, when the great power of God is promised to assist you? What have we to fear from either men or devil if God be upon our side? Was the blood of Christ shed for nought? No. Let us then have faith in our God. Christ is able to keep you from falling. Christ is able to *subdue all things* unto Himself.

Unbrotherliness is Suicide.

At a critical hour in the French Revolution the soldiers of France suddenly grounded their arms, and refused to obey the word of command which instructed them to shoot down the starving peasants and workmen. They said, "They are our brothers," and when men realize that all other men are their brothers they will refuse to shoot them, and the long reign of diabolical war will be at end forever. At the bottom of all sins and crimes will be found a practical forgetfulness of the brotherhood of men. The day must come at last when men will realize that all unbrotherliness is suicidal. We are bound together so tightly in the compact bundle of life that whatever really benefits one benefits all, and whatever really injures one injures all.

The Love of God.

I remember that some time ago, addressing one of the largest Sunday Schools in Lincolnshire, I asked the assembled children whether God loved them when they were wicked? Some of those boys and girls answered "No," and some answered "Yes." There was evidently a great difference of opinion among them on the point; and I am afraid that the majority believed that God did not love them when they were wicked. It was a startling revelation of the extent to which even our trained Sunday School scholars fail to understand the Gospel of the love of God. If God did not love them when they were wicked, He could never love them. It is because He loves us while we are yet wicked that there is hope for all of us.

Do You Know the Father?

Let me ask you, in the very presence of God, a plain and direct question. Let me put it in the form in which a Scotch shepherd once put it to a young man who afterwards became a burning and shining light in the Church of Scotland. The shepherd was walking along a mountain sheep-path when he met the young student, and greeted him with the startling question, "Do you know the Father?" Without waiting for an answer the shepherd pursued his lonely way. "Do you know the Father?" The question kept ringing in the memory of the young man until his conscience was aroused and he came to know the Father, and entered the Christian ministry. Long years afterwards he found himself in the same part of Scotland, and singularly enough met the same shepherd, now a very old man. The old man repeated the old question, "Do you know the Father?" And now with a happy smile the minister was able to answer at once, "I do." To-day I am crossing your path. You and I may never meet again.

"Do you know the Father?" God grant that when this question is put to you on a future occasion you may be able, like the minister, unhesitatingly and triumphantly to say, "I do."

What is He Worth?

If I were to meet you in Oxford Street, and say, "What is Mr. So-and-So worth?" you would instantly begin to think of his banker. You would naturally suppose that I wanted to know how many money-bags he had, believing, like the old heathen, that a man's worth depended upon the money he possessed. Jesus Christ contradicts that idea. He says that a man's worth depends upon his mental quality, and yet more upon his moral quality, apart altogether from anything else. And to prove how absolutely unnecessary it is to have plenty of money, Jesus Christ Himself had none. He was one of the poorest men that ever lived, and yet the very greatest. We have not yet understood the immense significance of the fact that Jesus Christ had no money; and that He set before us the Ideal Man, a man who had no money. If a man without any money came to some of our magnificent places of worship to-day, we should not give him a seat of honor.

Christ was the first public teacher in this world, who said that man's true worth is to be determined not by his property, not by his social position, but only and entirely by what he was in himself, and by his mind and by his heart.

Bigotry.

Jesus Christ was entirely free from ecclesiastical bigotry and sectarianism. Have you ever thought of the fact that when He wanted to put before His congregation a typical good man, He selected not a Pharisee or some other respectable person, but a hated Samaritan, who was both a heretic and a schismatic? He could recognize goodness wherever it existed. I ventured two or three weeks ago to say that we would be glad to see Christians of all communions at our Friday night meeting. Among the rest I mentioned Roman Catholics, and a number of miserable bigots were horrified because I invited Roman Catholics to come! I also happened to remark that I regarded Father Ignatius as a devoted Christian, though I entirely differed from many of his views; whereupon some unhappy man wrote to urge Mr. Pearce to withdraw from all association with me! Why should I not recognize goodness in a Roman Catholic or a High Churchman? Would to God that those good men who spend so much time in denouncing their theological opponents would spend a considerable part of it in denouncing the devil of bigotry in their own hearts.

Clarkson and Slavery.

Nearly one hundred years ago a young Cambridge man named Thomas Clarkson, for the mere purpose of getting honor and money, had been induced to write a prize essay on slavery. As he proceeded to accumulate facts and arguments for his essay, he became convinced that slavery was wrong. He completed his essay, and he proceeded from Cambridge to London. On the way he began to think seriously of the awful horrors of slavery, and his heart began to bleed for the helpless African slaves. At last he was so much affected by going over the incidents which he had collected for his essay, that between Cambridge and London he halted at a certain spot, now marked by an obelisk, got off his horse, and, leaning against the saddle, calmly meditated over the question. At last he said in his heart, in response to the voice of God: "If this be so, slavery must come to an end." Then he got on his horse, rode to London, and gave up all his prospects, that he might devote his life to the abolition of slavery. At first both political parties opposed him, and even the ministers of religion were against him. He was regarded as a most dangerous, fanatical man; and he scarcely got any sympathy, except from a few stray Quakers, who are generally in the right. Ultimately he secured the sympathy of Wilberforce and Pitt, and he lived long enough, did this simple man, to see slavery abolished in the British Empire, and even millions of money voted by Parliament to get rid of it. Behold how, in one short lifetime, and through the power of God, great deeds may be accomplished!

Selections from Joseph Parker, D.D.

God Sees the Best.

It is better to fall into the hands of God than into the hands of men. Your brethren like to speak against you, to have discovered one little sin and to have fingers dainty enough to pick out that little hair and to be able to say, "I've got it!" The Lord saith: You have wounded me and disappointed me and gone away from me, yet—how can I give thee up? Return! That is the difference between your human theories and the great divine idea of redemption—God always seeing the best, fixing His eyes upon the salvage points, looking to those elements that are still left out of which He can rear manhood. He will not quench the smoking flax, He will not break the bruised reed.

Those Who Wait.

To wait may be an office. Who shall say that those who wait on us are not necessary to the completeness of our ministry? Thus the servant in the household may have an indirect place even in the pulpit; thus the wife may be the true co-pastor of her husband; by patience, by sympathy, by foresight, by dealing with many cases as she only can deal with them, the wife may double the pastor's usefulness. We think of a man being great who is at the front or on the highest seat, but he himself will be the first to acknowledge that he could not have been where he is, and could not do the work that is expected of him but for many minor people, assistants, co-operations at home, little attentions and sweet benedictions which find no place in public record. "They also serve who only stand and wait."

Gambling.

As to gambling, what defence can be set up for that cancer-crime? Gambling is absolutely without any defence that can stand the test of criticism.

No good man has ever spoken a single word in praise of gambling. Is it not a pity for young men to espouse any cause for which no honest defence can be set up? Goodness has a defence, evil has none. Sobriety has a defence, drunkenness has none. Honest money-making has a defence, gambling has none. By the very ordination of divine Providence, gambling ruins both the winner and the loser. The winner has no real comfort in his wealth. In the hour of excitement he may feign to be happy, but at the heart of his gladness there is a serpent he cannot strangle. The winner to-day may be the loser to-morrow. The nervous excitement is followed by an inevitable and tremendous reaction.

Heart Idolatry.

Are we chargeable with heart idolatry? We have no idols of a visible kind, it may be, yet we may be the veriest pagans in our hearts. Is there aught of irony so piteous, in some aspects so comical, in every aspect so detestable, as the irony of Christian England when in annual piety it listens deprecatingly to the stories of idols worshipped by savage men in far-away climes? The ill-shaped idols are held up, and excite the laughter, the pity or the scorn of Christian England. Christian England is full of idols; but Christian England has not courage in all cases to show them and display them. We pity the man who would sell his little idol-god for a rupee, and all the time we are selling our convictions for a handful of barter. We say, how distressing, that poor human nature should fall down before stock or stone and worship it! and we, inflated pagans, worship a golden calf, a tinsel crown, a sounding name, a crafty policy. The man who would sell his convictions is a more consummate idolater than all the poor thick-lipped savages that ever lifted up their expectant eyes to some little god of their own formation. This is heart disease! The man who will keep silence in the presence of wrong is an idolater, is a pagan; he worships self-ease, self-indulgence.

The Divine Sunlight.

The sun shines, and in shining shows the reality of things. You think the house is very clean; draw up the blinds when the sun is shining, and it will be very clean if you are not ashamed of it. The sun does not create the dust, the sun simply, silently shows it. There is no critic so severe as the sun. No tone of reproach can we hear from the courts in which he dwells; when he looks upon our cleaned vessels and our scoured floors and tables, we give judgment against ourselves. It is even this with the Sun of Righteousness. We do not know how foul we are until we are under the rays of the righteousness of Christ. Comparing ourselves amongst ourselves, we are wise, yea some of us are respectable; yea, there are some of us who wouldn't speak to others lest our respectability should be impaired. Now all the blinds are down and the shutters are closed. Open them, let the plentiful light of the Cross of Christ stream upon your respectability, and where is it? what is it? who would own it? This is the oversight of Christ—a judgment in words, a rebuke in sentences, no doubt; but a sterner judgment and a more tremendous rebuke in simple exhibition of divine light. We know what this is in other departments of life. We think ourselves well-informed until we come side by side with a man who is really and in the largest sense intelligent, and then we are glad to conceal our ignorance under the veil of listening silence.

A Sad Picture.

There is an English picture, appalling vivid in coloring, to be seen before the Royal Academy opens and after the Royal Academy closes, and to be viewed without money and without price. It is the picture of a man with plenty to eat but with no appetite! with innumerable horses but without any wish to go out! with golden goblets on which Gout is written in letters fiery in their redness! It is a picture of a man who has got all he wants but cannot use it. Riches are not uncompounded joys, nor is greatness, nor is fame; the sting, the thorn, the poison-drop are everywhere. What is it that accompanies the most sumptuous chariot on the brightest day on which it can roll forth amid the gayest scenes? Who can name it? who has not seen it? It is a something impendable, intangible, yet inevitable and continual; the brighter the day the surer the accompaniment; yet it is useless; it cannot be bought, it cannot be sold, it cannot be got rid of! that accompaniment is the chariot's own shadow. What is true, in a merely physical and literal sense, is true in the highest moral relations. Everywhere there is a signature of disappointment or dissatisfaction. There is a tomb in every garden.

Our Religious Privileges.

Christians should study the advantages of their positions. It is something to have been born in a Christian country. The poorest child in the earth, so far as civilization is concerned, comes into a great inheritance at once. The child may not have brought with it much of parchment and legal status and claim, but every child born in civilization is born to great riches. There is a law of primogeniture and entail which no court established and which no court can disallow. What are your advantages? If I hear you reckon up your advantages, I wait with eager impatience for you to mention your religious privileges. You are going to change your dwelling-place; let me hear what you are about. You say you are going to a larger house (very good), where you have a fine view of a beautifully wooded country (very good); from the upper windows you can see what to a Londoner seems to be, almost heaven. What more? "A most salubrious neighborhood." Very good; what more? "That is about all." Any religious privileges over there? "We have not had time yet to look into that." Ah me! the very first thing that ought to have been settled. Are there any leading souls there that can stir you out of laggardliness, indifference; that can conquer almost invincible reluctance in spiritual directions? Are there any magnetic, electric forces there—souls that will not let you rest until you are in proportion and rhythm with the whole scale and movement of God? There may be a man in your neighborhood who can so pray, and pray in public, that to unite with him in prayer is to be in a land flowing with milk and honey.

Hints for Workers.

"Little Foxes Spoil the Vines."—Trivial incidents get so engrossing that life becomes unprepared for the great issues. A man gets all absorbed in his business and intends some day to enjoy his home; a woman gets ensnared in the burdensome details of life and loses her peace of mind; and one day some great overwhelming experience of trial or sorrow suddenly attacks such a life, and the life simply surrenders to the unforeseen assault, stricken and unprepared, because the strength which ought to have been nurtured for the crisis has been exhausted in the insignificant skirmishes of daily affairs.—*F. G. Penbody, D.D.*

Too Much Hospital.—There is a difference between resting in the Lord and being at ease in Zion. Indeed, it is difficult to conceive how the two can ever go together. The soul that is truly resting in the Lord is anything but at ease in Zion; it is yoked with Him who has given him peace, and is engaged in earnest service in bringing in the kingdom of the Christ. All men are invited to come unto Him and rest; but they are never asked to come and take their ease. One could hardly conceive the Christ, who ever went about doing good, telling others to come to Him for an easy time. He simply could not give it. The men who followed Him in the long ago, went over land and sea in order to be where He was, following after Him. And strange to say, the more faithfully they followed the more of sacrifice they endured, the greater was their peace. It would be a great day for the kingdom if we should realize the force of this teaching. The other day it was stated that the Church was a rest for weary hearts, a hospital for crippled people. Perhaps; but there is something wrong if the tired hearts remain tired, and the cripples are never stood upon their feet. The hospital phase of the Church has been pressed rather too far. The wards are somewhat overcrowded, and the convalescents are numerous, while the "sent out ones" are too few. What is the number of your ward!—*Baptist Union.*

Helping Others.—In a little Roman Catholic paper we came across the following significant anecdote: "We read in Lady Georgiana Fullerton's life that one Sunday, as she was going home from mass, she passed a poor woman sweeping a crossing, whom she knew to be a Catholic. 'Have you heard mass?' asked Lady Georgiana. 'O no,' was the answer. 'I am too busy. I can't leave my crossing.' 'Well, if that is all,' answered the Christian lady, 'I will take your broom, and when you have fulfilled your obligation you can come back and resume your work.' The proposal was accepted, and many people who knew Lady Georgiana, and who chanced to pass that way, were considerably surprised at her occupation." This little story of Lady Georgiana set us asking whether there might not be many in all of our churches who might find some similar

service for Christ. How many are those, for instance, who can rarely attend worship because held at home by the care of little children. If some one could come in and relieve them for a couple of hours occasionally on Sunday, and allow them to go to church, they would surely receive a warm hearted blessing in return. We have known some churches where the mothers were urged to bring their babies to the church, and a committee of young ladies took turns, Sunday after Sunday, in entertaining the little ones in some other room, while the mothers joined in the public worship. We think there are many ways in which ingenious and willing persons might carry out Lady Georgiana's principle of action.—*Western Christian Advocate.*

Appreciation, not Flattery.—Many people would be stimulated to do more acts of kindness if those who are benefited would show more interest in their efforts. When I was a boy I did what was a very unusual thing for me to do. One Sunday morning our pastor preached a sermon that stirred my soul, and after the congregation was dismissed I went and told him how I appreciated it. A bright smile came over his face, as he said: "I am glad to hear it. I thought I had made a failure this morning." I never realized how much the brother felt my appreciation until I became a pastor. After preaching my first sermon on the charge, I would gladly have escaped through a side-door if it had been possible. As I was going home a little boy came running up to me, and, looking up into my face, said: "If you always preach like that, it will just suit me." I

went on with a more elastic step and a lighter heart. The majority of those who read this article have had similar experiences. Why not multiply them? We should be careful to discriminate between true appreciation and flattery. Flattery is exaggerated praise, and should never be used. Appreciation is our honest estimation of benefits received, and should be properly expressed. To receive benefits without acknowledging them is almost dishonest.—*Rev. J. W. Osborn in Epworth Herald.*

A Self-Centred Life.—We as Christians must not live a selfish life, a self life. True, the best care is taken of every man's interests when each faithfully looks after his own. But it is not to be from a self view-point. That is a disposition to look at everything with an eye to ourselves and to our own good. There is a great weakness in this disposition. It makes a weak character liable to fall in the hour of temptation. For such a man is like a tree whose roots do not spread out into the surrounding ground. When the winds blow it must fall. It is not pleasant to live with a man who is self-centred. He magnifies his own interests and claims far above every other's. It is said that one of the sure signs of mental derangement is excessive egotism. Insane people magnify self, and see all things only in relation to themselves. So the moral state of a man becomes equally deranged when he leads a self-life. First of all our lives need to be centred in God, and then we must diligently cultivate the power of "looking every one also on the things of others."—*Church Advocate.*

Prominent League Workers.

MR. WALTER T. HALL.



MR. WALTER T. HALL, of Wingham, is one of Huron county's most successful Epworth League workers. He was born in Markdale, Ont., and while quite a boy, decided for Christ. Ever since he has lived

a life consistent with his profession. While living in Tara, he was elected president of the League there, and since coming to Wingham, has several times been placed as president of this, one of the best Leagues in the district. The success of the League under his presidency was so marked that the Quarterly Board gave him an exhorter's license, in the hope that a wider field of usefulness might open to him, and he has been urged by his pastor to become a candidate for the ministry. As a further mark of confidence, our young friend was chosen assistant class-leader. At the recent convention of Wingham District League, he was unanimously chosen president of the district, and is in every way worthy of the honor conferred upon him. He is foreman of the Wingham Advance, of which his father (Rev. T. Hall) is editor and proprietor. Hence, from a business standpoint, as well as possessing the necessary gifts and graces, our young friend is eminently qualified for the important position to which he has been elected.

Practical Plans.

Securing New Members.

BY MR. ORLANDO JOLLIFFE.

Our methods of Lookout Work are three—First, Personal Canvass. Second, Personal Canvass. Third, PERSONAL CANVASS.

The following are the directions for carrying out this method:

1. Get your committee. A committee of three, with one sick in bed and another off on a trip to Europe is the committee that gets through the work—the committee of one.

2. Write down the names of twenty young people in your immediate neighborhood, who do not belong to any young people's society.

3. Go to each of those on your list and ask them to join or attend the League—they will refuse you. Go again in two weeks—they will refuse you again. In two weeks more go again—bring the subject up naturally, use tact, if you cannot be tactful, be as tactful as you can. The next two weeks send some one else—keep at it, do not get discouraged.

4. The rounding in—in two or three months you are ready for your reception service. Announce for it, announce it well, whether you have had one definite promise to join or not. Now for an extra effort; send a special delegation to each of those canvassed, and if you have done your work well, almost without exception those on your list will join the League.

5. When the Reception Service is over make out a new list and repeat the process. "All at it and always at it," is the motto of the Lookout Committee.

Reasons for this method.

1. It is scientific—it takes advantage of the peculiarities of human nature.

2. It is successful. This method may seem very mechanical as I have put it, but it is nothing more or less than a simple statement of what was done in our League, and human nature is so much alike that what was successful in one League in this Conference will be successful in any League, and would, I believe, if faithfully applied, double the number of League members in the next two years.

3. It is up-to-date. Every business man, just now, except the coal-dealer, has to do personal canvassing in order to be successful, and so must the League, if it is to be up-to-date.

4. It is evangelistic. It is the associate members thus caught that form the converts at the next revival services.

5. It is inspiring—new blood gives new life to a League.

6. It is scriptural—Luke 14: 23. "And the Lord said unto his servant—the Lookout Committee—go out into the highways and hedges and compel them to come in that my house—even at the Epworth League meeting—may be filled."

Another method, a minor one, is the male choir, having the young men of the League act as League choir every month or so.

Every young man is a born musician—especially if he fond of good singing, and while he likes to listen to others singing he, like all the rest of us, would

rather listen to his own voice than to any other voice in the world. He will sing, he must sing, and if he does not sing in the home or at the League, he will sing on the street or some place worse. This is a young man's weakness. Let us take advantage of his weakness for Christ and the Church and let us learn to "Lookout" and "Look Up" and "Lift Up." Rockwood, Ont.

Now is the Time.

The opening of a new year is a good time for the inauguration of new plans and methods for the extension of the work. If your League is doing anything short of its best, now is the time for an advance movement. It is an excellent way to begin the new year with a special service or two to ask for special help from God in what we are undertaking. Do not be disturbed if you do not have a crowd at these meetings. Some of the best results have sprung from small gatherings of this kind. The League officers ought to get together in this way quite frequently.

Increase Week.

It is quite a common thing for insurance companies to appoint a special time in the year, called "increase month," when every possible effort is made by all the officers and agents to bring the business up above the figure of the former year. The suggestion has been made that something of this kind be adopted by all Christian Endeavor, and other young people's societies, and the last week in January has been named as "Increase Week." The plan is an excellent one. Let it be heartily adopted everywhere. There are many young people who ought to be identified with our societies, and might be induced to join if our members would go after them in the persevering way recommended by Mr. Jolliffe on this page. Do not fail to observe "Increase Week," and report results to the Eta.

When to Stop.

In a valuable little book called "Prayer-Meeting Methods," published by the United Society of Christian Endeavor, we find the following terse suggestions:

When the meeting has been brought by some strong testimony to a fitting climax that will dwell in the memory, if it is near time to close, introduce some form of concert testimony that will give utterance to those who have not taken part, and then—*Stop!*

Without waiting for the pauses to lengthen—*Stop!*

Without giving a chance for restlessness and yawning—*Stop!*

Without scolding the members for failing to "occupy the time"—*Stop!*

With no announcement that "there are just four minutes more," which no one will be selfish enough to take—*Stop!*

With no preliminary nervous looking up a closing hymn and then looking

around to see if anyone is about to speak, and then looking for a better hymn and reconnoitering again—*Stop!*

With a few brief words of encouragement, and a few reverent words of prayer, and a verse of a parting song, with the pastor's benediction—*Stop!*

But—if no meeting follows and the members are evidently eager to speak, and eager to listen—*Don't stop!*

If there is one hesitant member, with whom you know the Prayer-meeting Committee is working to lead him into fuller expression, and if you think him on the point of taking part—*Don't stop!*

If the impression of the meeting is deepening—*Don't stop!*

If souls are being born into the Kingdom—*Don't stop!*

With tact, with common-sense, with a prayerful desire for the best, hold on—*Don't stop!*

The Missionary Programme.

The supreme object of every missionary meeting should be to advance the cause of missions. This should be the definite aim in selecting every item of a missionary programme.

Comic recitations, secular solos and dramatic readings are sometimes given a place on the pretext of attracting those not interested in missions. No matter how excellent or elevating they may be in themselves, they have no right to a place on a missionary programme. Such a mixture is likely to result in defeat, and to be ridiculed by the very ones it was desired to reach. If the leader himself thinks there is so little interest in missions that he must resort to other things to keep his meeting from being stupid, others are likely to agree with him. There is wonderful drawing power in Christ; there is wonderful fascination in Christian work, and in winning others we may safely depend upon prayer, the power of the Holy Spirit, and the presence of Him who said, "Lo, I am with you always."

Let nothing foreign to the subject of missions creep into the programme. It need not therefore be dull; no study can be made more fascinating if rightly presented.

Prayer, Scripture reading, spirited singing of grand old missionary hymns, and inspiring new ones, missionary readings and recitations, missionary information presented in an endless variety of ways. This may form a safe skeleton outline for all missionary programmes.—*Belle M. Brain.*

To Every Man His Work.

No other man can do your work. There may be men as good as you, who can do their work better than you could do it, but no man can do your particular kind of work, no man can offer up your particular prayer, no man can give away your tract, no other man can pay your visit to your sick friend. Let every one therefore recognize his individual election and calling in this matter and fulfil the same self-sacrificingly and gladly.—*Joseph Parker.*

THE CANADIAN EPWORTH ERA

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

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Editorial.

To Our Subscribers.

It has been the custom of this paper to expect subscriptions to be paid in advance, and in the past, all subscriptions not renewed have been cancelled, and the names immediately removed from the list. Doubtless this has resulted in our losing many subscriptions of persons who were quite willing to continue the paper, but through negligence have failed to send on their renewal. The end of the year is a very busy time with most people, and some things are overlooked. In order to give everybody a chance to renew, and with the object of keeping all our friends for the coming year, we shall continue to send the *ERA* to all of the 1902 subscribers for a short time in the hope that "nothing be lost."

If, however, any one does not wish to take the paper for 1903, please send a postal card to that effect to the publisher, and it will be discontinued at once.

The Bar Room Must Go.

The referendum vote on the fourth of last month revealed the fact that there is a strong sentiment in the Province of Ontario against the bar room. The majority in favor of putting it out of existence was nearly eighty thousand, but the total vote was not sufficient to bring the bill into force. The result in the cities was surprising. It was scarcely expected that such places as Toronto and Hamilton would declare for prohibition, but they did by good majorities. The election in the country was disappointing, as the vote was light. The bad state of the roads accounted for this to some extent, and probably the organization was not so effective as in the cities.

The fall force of the liquor trade was brought to bear in seeking the defeat of the prohibitory measure. Every effort was made to induce voters to say "No," with very unsatisfactory results as far as the saloon-keepers were concerned. The campaign has had its educational value, and while immediate prohibition has not been secured, it is very evident that the bar room as a social institution cannot last much longer.

A Great Evangelist.

The late Hugh Price Hughes was intensely interested in all movements of social reform, and was continually exposing various forms of vice, and denouncing wrong-doing in high places. He was also a strong connexional man, acting as a leader in many important church enterprises. He was, however, above all things, a winner of souls, and preached with this object in view, continually. When he was appointed by the Conference to Dover, there were twenty conversions under the influence of his first sermon, and he found himself in a revival at once. "The result of that sermon," he said, "seemed to settle my whole course. It was like turning a switch on a railway. It sent me on evangelical lines at once."

Methodism undoubtedly needs more evangelical preaching of the Hugh Price Hughes stamp. If the people are to be brought to God the pulpit must ring out the old truths with increasing emphasis, and seek to impress the guilt of sin, and the greatness of pardon. In some of the churches the preaching is not calculated to lead the ungodly to Christ, and an appeal to the sinner is scarcely ever heard. The great English Methodist preacher who has gone to his reward is an example worth following.

The Shirkers.

O yes, there were plenty of them during the recent prohibition campaign. They did not say a word against the liquor bill and did not vote against it. They simply stayed at home and ignored the whole affair. Many of them did this because they "had no interest in the vote," "didn't care how things went," or were "too busy to spare the time." In some cases members of the Methodist Church were among the shirkers who could not be induced to go to the polls even though carriages were sent for them. Shame on such people! No doubt they counted themselves as neutrals, but they were really numbered among "the enemy."

One of the most awful curses in the Bible was pronounced against a people who "came not up to the help of the Lord." Most of us seem to feel much easier in regard to a sin of omission than one of commission, but God's Word makes no distinction. Resolve not to be a shirker.

To-morrow is Another Day.

Very few people, except those who are entirely thoughtless, can pass the milestone of a new year without some serious reflections. Feelings of gratitude for the mercies of the past year mingled with sorrow for its mistakes and sins will form the experience of most of us on New Year's day.

Regrets for past wrong doing are valuable only so far as they inspire new resolutions, under the feeling of hope, to redeem the time by making a wiser and better use of the future. Stanley says that the favorite saying of the African tribes is "To-morrow is another day." They use it as an excuse for procrastination meaning only this: "Do not do anything to-day if you can help it; put it off until to-morrow!" The Christian application of this saying would be: Do not be discouraged by to-day's failures. To-morrow you will have another chance to do better. Because we have not done as well as we might during 1902, therefore we should enter upon 1903 with the determination to make it a new era in usefulness and in the development of character.

The League and the Lord's Supper.

We rejoice at the thousands of leaguers who are found faithful to this sacrament of our holy religion, but we are persuaded that there are many who, for various reasons, neglect this obvious duty.

The sacrament is not an empty show apart from all extreme beliefs, it is still the most solemn, the most tender, the most heart-searching, of all the institutions of the Church. Here all frivolity dies, all worldliness becomes mean, and selfishness is seen to be a reproach and a sin. Here the wearied fighter is saved from bitterness, and redeemed from despondency. Here, the toiler rests for a brief space, and forgets the proud man's contumely and the hard struggle for bread. Here, earth's din and discord die away, and angels sing of joy and peace. Here, the sinful moan out their penitence, and receive divine forgiveness and power. Here, earth's prizes, its crowns, its flatteries, its enchantments, pass away, and in their place rises, in solemn majesty, the cross, grim and blood-stained, but circled with light and radiant with promise, and the Saviour is seen, still wearing the thorn crown, still bearing the nail-prints, but still praying for the sinful, and here the soul, vanquished by omnipotent love, bows in reverent love, meekly crying, "My Lord and my God."

Not without loss may leaguers omit the plain duty of partaking of this sacrament. We think if the League were a large one it might be worth while, say once or twice a year, to celebrate the Lord's Supper in the League. Presidents also may do something to secure attendance at the sacrament by urging all active members to remember that this is a duty.

Please Do Not Do It.

It was a very good paper on some abstract theme, and the Convention enjoyed it. One of the delegates immediately moved that the paper be sent to THE EPWORTH ERA for publication. Then the editor's troubles began. He did not like to cast any reflection upon the judgment of the Convention, nor to offend the writer of the paper, but found that the production was quite unsuitable for the printed page, and altogether too long. It is scarcely ever that a paper prepared to be read at a Convention is adapted for publication. Please do not embarrass the editor by sending any more of these papers, unless it happens to be one that is bristling with novel suggestions for "The Practical Plans" page.

Race Prejudice.

The *Epworth Herald* reports that in one of the white public schools of Evansville, Ind., a girl with a dark complexion enrolled as a scholar. All the pupils withdrew. They were sure her dark skin was due to negro blood. Nine physicians examined the little maid, and decided that she was entirely free of the blood of Ham, declaring her swarthy skin due to French descent. Then the clear-white children returned to their school.

A curious sidelight is thrown on the race question in the United States by what happened when Booker Washington visited Toronto last November. Massey Hall was packed by a representative audience eager to hear him. For two hours that audience laughed at his wit and cheered his eloquence. But there was one man in the assembly who followed the orator with close attention, but who was manifestly displeased with the enthusiasm of the crowd. He was a widely travelled and liberally educated gentleman from Kentucky. While the vast audience burst into roars of laughter or salvos of applause the Southerner sat unmoved. He would neither laugh nor cheer. In conversation with the *World* afterwards, this gentleman said that he appreciated Mr. Washington's ability; but that he could not forget that the speaker of the evening was "a nigger."

We Canadians reflect with much self-complacent pride upon the absence of the color line in our country. But it is hard to say what feelings might arise, if our colored fellow-citizens became relatively numerous. In view of the negro problem in the United States and South Africa, it is comforting to reflect that nature has made Canada a "white man's country."

A Conspiracy of Silence.

The temperance people of Ontario have won a great moral victory, but they owe no thanks to the daily press of the Province for its services during the campaign. In both editorial page and news columns, our leading papers failed most signally to rise to the occasion. Indeed, it is a long time since our journalists came through a great public discussion with as little credit to themselves and benefit to the country. The editorial writers seemed to lose their sense of proportion, and the correspondents and reporters their proverbial nose for news.

The paucity of editorial matter bearing on the Referendum was almost a scandal. Every intelligent subscriber to a newspaper properly regards that paper as not only a record of events, but as also an organ of public discussion. It is his privilege and duty to not only inform but to advise his readers. They look to him to mould as well as to register public opinion. And, in nine cases out of ten, the editor is true to his high calling. With what lofty scorn would a press club repudiate the notion that the newspaper should hold its peace while the Province rings with debate. Yet during the Referendum campaign, while most pulpits, and nearly every school echoed with argument and exhortation, there was an editorial silence that might be felt on the great issue of the hour; the newspaper prophets, with few exceptions, became "dumb dogs that could or would not bark."

The newsgatherers, whether reporters or correspondents, sinned almost as badly as the editorial writers. As a matter of commercial honor the press was under obligation to furnish its readers with the best possible account of the greatest fight for moral reform that our Province has ever witnessed. Yet no one will pretend that the Referendum campaign was adequately reported. During the fight our towns and villages

had to depend on commercial travellers rather than on the press for news. And certainly the public deserved a better summary of results than the scanty returns published on December 5. In short, newspaper courage, candor and enterprise were so wanting as to almost justify the biting taunt that "in a grave crisis, when an experiment of a new plan of government was put to its first test, and a great question which leads the list of moral movements among civilized nations was at issue, the fourth estate ingloriously abdicated its functions, and either played the coward or capitulated to the threats of a privileged class."

Make the Foundation Secure.

He was a graduate of the university, and was entitled to write "B.A., B.D." after his name, but he murdered the King's English in a most frightful manner. It fairly made the people of his congregation shudder to hear him say "I have went," and use other similar expressions.

The blame did not rest upon the college, for the professors had faithfully done their duty, and the course was a thorough one. The real difficulty was that he failed to receive a good elementary English education in his youth, and was accustomed to live among people of rude speech and manners. College training under such circumstances is scarcely anything more than a thin veneer through which old habits of thought and speech are constantly showing themselves. A good common school education is the most valuable ground work for success in any career. It is questionable whether the young man who does not possess this is wise in undertaking a college course.

The New Editor.

The ERA extends to Rev. G. J. Bond, the new editor of the *Christian Guardian*, a cordial welcome to the city, and desires to express best wishes for his success in the important position to which he has been called. The place is probably the most difficult one to fill in the whole Church. No man is on the firing line of criticism to the same extent as the editor of a connexional journal. The fact that the paper belongs to the Church seems to entitle every member to have a sort of right to use its columns for any purpose whatever. The editor is terribly handicapped at the very outset by having thrust upon him a lot of very uninteresting matter in the form of long dry letters, connexional notices, obituaries, detailed accounts of unimportant social gatherings, etc.

It is easy to say that the editorial blue pencil should be run through much of this matter, but it is remarkable how sensitive contributors are in regard to this. Many of them insist upon having what they send inserted exactly as written, and so the poor editor is between the fires. There is, too, such a variety of taste among the subscribers that it is well nigh impossible to please everybody. Perhaps the greatest handicap of all is the fact that the editor and publisher are expected to produce a paper at \$1.00 which will compare favorably with papers published by other churches at \$1.50, \$2.00 and \$2.50. It is an utter impossibility to do it. The editor should have a strong place in the sympathies and prayers of the people.

The late Dr. Parker nearly always had a great congregation in the City Temple. He used to say that the only enemy he had was the weather. If the weather behaved itself he was sure of a crowd. It is probably the same the world over. Fairweather Christians are not peculiar to any one place. There is some encouragement in this reflection to the average preacher whose congregation is reduced one half by a storm.

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The Grand Trunk Railway Company propose to run a line right through to the Pacific Coast. It will cost about one hundred million dollars, but the company expects that the enterprise will pay, through the development of the resources of the great West. When men are so ready to invest in commercial schemes for the opening up of a new country, surely the Church can afford to put up a few thousands for the extension of the Master's Kingdom! The Church that is enterprising enough to plan for a big advance movement just now will be well repaid by the returns of the future.

Methodist Chat.

The King of Corea styled the Methodist college at Seoul "the hall for training useful men."

Bishop Foss says that he has never found Methodist confidence in missions so high; never before were Methodist people so hopeful and enthusiastic—so determined to keep step with God.

All the English papers had articles on Hugh Price Hughes. There seemed to be a general endorsement of the opinion that Mr. Hughes was the greatest and most influential Methodist since John Wesley's death.

Bishop Vincent, referring to the place of the M. E. Church in Italy, said that wherever Romanism was, Methodism ought to be, as it is represented, in general, the opposite of the whole ecclesiastical scheme of the Vatican.

Methodism in the United States is giving more attention to its supernumerated preachers. The New York churches recently raised \$100,000 for this purpose, and one wealthy layman added to this \$50,000. Can any one name a worthier object for Christian liberality?

In commenting on the removal of Rev. Hugh Price Hughes, The Western Christian Advocate says: "In his death, Methodism has lost one of her most gifted and loyal sons." The church of large a servant whose faith and sympathies were as broad as the great commission under which she has been sent forth to evangelize the world."

A Methodist preacher was arrested in Helsingfors, Finland, for street-preaching. On being brought before the magistrate and asked what defence he had, he took out his Methodist Discipline and began to read the General Rules. The judge asked for the book, kept it over night, read it, and said to the preacher the next day: "Go ahead and preach all of this you want to! I wish we had hundreds more like you!"

It is a remarkable fact that four of the most potential religious leaders of the last half century in the British Isles were converted in Methodist churches. Charles Spurgeon, Joseph Parker, Hugh Price Hughes, and General William Booth were the "Big Four" of modern evangelism. During the last third of the nineteenth century, with tongue and types, they doubtless enlisted more soldiers in the army of the Lord in the same length of time than any four men who ever waved the banner of the cross.

Rev. Geo. F. Eckman states a simple truth when he says: "To provide for the aged and infirm ministers of the Church is to discharge a simple debt which no self-respecting Methodist has any right to repudiate. It could no more be called an act of benevolence than to care for one's mother and to be called a charity. The Government distributes pensions to its disabled veterans not as bounty, but as compensation for value received. The principle is the same in the stunted provision made for our retired and worn-out ministers."

President Washford thus answers the question, "Why do Methodists left with which to fight the battles of the twentieth century?": "She has an itinerant system which will give every effective preacher a church, and every church a preacher for the next one hundred years. She has the grand old Arminian theology, a theology which can be preached before all peoples the round world over, and which when faithfully preached and consistently lived results in the salvation of the masses. She has the same prophetic and reform spirit which has made this church for the last one hundred years the advance-guard of the Lord's militant host. She has the same sure Word of God. She has the same almighty

Saviour and Redeemer of men. She has the same infinite, indwelling Holy Spirit. She has that indefinable, inexpressible, indisputable, scientifically-tested Christian experience which is able to overcome the world, the flesh, and the devil, and to cry triumphantly in death, "The best of all is, God is with us!"

League Lines.

The church has no greater evangelistic power than a thoroughly equipped Epworth League baptized with the Holy Spirit for service.—Northwestern Advocate.

"As the eyes of a maiden are toward the hand of her mistress," so the eyes of the Epworth League shall ever be toward the pastor. In this place of filial obedience to the Church and of respectful deference to the pastor, the Epworth League will find its heaven-appointed task."—Rev. W. T. McClure.

The League ought no longer to be looked upon either as a side-issue, or as an experiment. It is part of the economy of the Church—an arm of the service. It has passed the experimental stage. No pastor or older persons in the Church should any longer look upon it with suspicion. It is, without doubt, the best training-school we have.—New Orleans Advocate.

The Epworth League is young. It is but thirteen years old. Nevertheless, it has reached, practically, the limits of growth. It is no longer a question of numbers. It is a question of efficiency. The boast of the League must no longer be its bulk, but the realization of its responsibilities and the sensible, practical, optimistic, aggressive, victorious discharge of them.—Central Christian Advocate.

S. Earl Taylor said, at the Cleveland Missionary Convention, that the Epworth League numbers as many as the soldiers sent out by the North from the fringing of Sumter till Lee's surrender at Appomattox. He believed that "God has ordered this movement for something, and men are asking what that something is. These societies, having attained their strength, are taking up missionary work. If the world is to be evangelized in a generation or many generations, we must train the young people who are to become the leaders of the Church after this generation has passed."

Christian Endeavor.

The Endeavor Societies of Japan have passed the 100 mark.

An interesting feature of Dr. Clark's meeting in Cooke's Church was the presentation of an address to the Doctor from the Chinese Christian Endeavor Society of Toronto.

Two travelling secretaries are employed by German Endeavorers, who spend all their time in organizing new societies. In order to accomplish this, each Endeavorer gives half a mark a year.

An old blind lady is taken out to her shopping by the Melbourne (Australia) Endeavorers. Another society owns an invalid's chair, which they loan to crippled ladies whom some of them have wheeled to a lime-light lecture and to a harvest festival.

Coffee-houses near the factories will be established by the Dayton, Ohio, Endeavorers. There are many factories with no restaurants near them, and the saloons are the only lunch places available, and frequently girls have to take their lunches in these places. The coffee-houses will also cash the cheques of employees, many of whom have no other way of getting their money than through the saloon-keeper.

A great C. E. Convention, recently held in the city of Mexico had a fine effect in impressing the public with the fact that Protestantism has numbers and ability. The Catholics likened the Endeavorers to an army of ants coming where there were grains of sugar.

Christian Endeavor has stimulated the work of pastors and people beyond all calculation by a wholesome transfusion of youthful blood. And, to the credit of the movement, it should be said that this has been done without any sacrifice of proper modesty on the part of the great body of Endeavorers. In every church I am glad to acknowledge the thrill of the movement in every fibre of our effort.—Dr. James Burrell.

The practical work of the Christian Endeavor Society was introduced into France in a strange way. Several years ago while the Behring Sea Arbitration Commission was in session in Paris, one of the judges had as private secretary a young man who was a devout Christian. Through his efforts an Endeavor Society was organized. From this seed has grown a good harvest. This is a striking example of how God uses the circumstances of human history to forward His own plans.

Interesting Facts.

Mr. Jacob Ris reports a decrease of fifty per cent. in juvenile arrests in tenement districts where play-grounds have been established.

One of the queerest streets in the world is a thoroughfare in Canton. It is occupied exclusively by dentists and apothecaries, is entirely roofed with glazed paper, and contains more signs, cards and handbills than any other street in the world.

It has recently been figured out by a Washington statistician that a man living sixty years spends twenty years in sleep, three and two-thirds years in eating, seventeen and a half years in working, seven and a half years in pleasure, six and a fourth years in exercise, and six months in doing nothing in particular.

Marshall Field & Co. allow no work whatever to be done in their great Chicago stores on Sunday, they publish no advertisements in Sunday newspapers, and all the window shades are kept down on Sunday. Thus the greatest retail business in the world honorably "remembers the Sabbath day, to keep it holy." In all three particulars, the example is worthy of universal imitation, and, if generally followed, would be productive of great good.

Pertinent Paragraphs.

It is as great a mercy to be preserved in health as to be delivered from sickness.—John Mason.

As long as a Christian is weak enough to "get mad," he is not ready to talk about the higher Christian life as his; he is still on the lowlands.—Forward.

A true and faithful Christian does not make holy living a mere accidental thing, but it is his great concern. As the business of the soldier is to fight, so the business of the Christian is to be like Christ.—Jonathan Edwards.

If ever the eyes of St. Paul twinkled with merriment in his writing it must have been when he wrote that the Christian should not "think of himself more highly than he ought to think." He does not inculcate self-depreciation, but self-estimate by correct standards, but the special point of it is that he leaves to each man to determine what he can properly think about himself.—The Watchman.

As we must spend time in cultivating our earthly friendships, if we are to have their blessings, so we must spend time in cultivating the companionship of Christ.—Henry Drummond.

There are no men or women, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth—character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—Dr. McLeod.

Temperance.

"Do you smoke cigarettes?" is one of the first questions put to boy offenders in the Chicago Juvenile court.

During the past year the Swiss Government has published and distributed five books against the use of alcohol.

The French Anti-Alcoholic Union, which has over 40,000 members, is opening temperance fairs in various towns of France.

Placards containing brief statements of the evil effects of alcohol and tobacco have been placed in five thousand school-rooms in Norway.

It is a remarkable fact that, during the recent Referendum Campaign, not an individual anywhere said one word in favor of the saloon. Those who defend this institution are rapidly following those who advocated slavery.

Smiles.

"Why is it," asked a man of a negro who was doing some work for him, "that so few colored men commit suicide?" "Well, boss," was the reply, "when a nigger set down to worry he bound to fall asleep."—New York Times.

"I guess that ain't me," said little Ralph as he gazed earnestly at a photograph of himself. "What makes you think it isn't?" asked his mother. "Cause it's standing still too long to be me," was the reply.—Selected.

A teacher was trying to interest his class in foreign matters, and asked: "Does any one know how to make a Maltese cross?" "Sure," responded the smallest boy of the lot. "Tell us how," said the teacher. "Step on her tail."

"Herbie, it says here that another octogenarian's dead. What's an octogenarian?"

"Well, I don't quite know what they are, but they must be very sickly creatures. You never hear of them but they're dying."

Mamma—"Why are you so quiet, Robbie?" Robbie (aged six)—"I was duss thinkin' how glad I am Christmas doesn't come in the summer time." Mamma—"Why?" Robbie—"Cause I wear such twenty-twenty little short socks in the summer time."

Professor—"If a person in good health, but who imagined himself sick, should send for you, what would you do?" Medical Student—"Give him something to make him sick, and then administer an antidote." Professor—"Don't waste any more time here. Hang out your shingle."

A national school inspector in Ireland was once examining a class in geography, and, having reason to correct an answer to a question regarding longitude, proceeded to ask for a definition of latitude. There was a slight pause, and a young lad answered: "Please, sir, we have no latitude in Ireland. The government won't allow us any."

Our Letter Box.

An Appropriate Present.

One of our subscribers sends the sum of one dollar, asking that it be used to send The Epworth Era to two friends for the year 1903. Some kind words of appreciation concerning the paper accompany the letter. What could be more appropriate as a present than a good paper which reminds the receiver of the giver twelve times a year!

Reviving the Dead.

A letter from a District League president conveys the information that an effort is to be made by the district officers to visit several Leagues which became defunct a few years ago. This is exactly the kind of work that should be done wherever it is possible.

A Curious Prescription.

Rev. John Morrison, Springfield, Ont., writes: "Having been requested by a friend to look over some old papers—pathetic and grave and grotesque, dating well back toward the early part of last century—I found among them, without date, the following curious prescription, which I cure for you—verbatim et literatim:

"A cure for the bite of a mad dog bite. Take 3 drams of a false coats tongue, and 2 drams of verdegrees and 1 dram of flled copper and 2 drams of a dog's jaw burnt and pulverized; mix it all together and give it to man or beast at one dose." Mr. Morrison simply adds: "Shades of the mighty Pasteur!!!"

A Fine Record.

The township of Dereham, county of Oxford, is one of the strongest temperance communities in Canada. There is simply no chance for a hotel bar, as public sentiment will not tolerate it. A note from Mr. John W. Hopkins gives a few interesting facts about the Referendum vote in Brownsville, polling subdivision No. 6, Dereham:

- 1. Votes polled at the last Provincial election, 126.
- 2. Votes polled on December 4th, 135.
- 3. Number who said "Yes," 131. Number who said "No," 4.
- 4. Both sides were represented by scrutineers, but no voters were sworn or even challenged.
- 5. There was not a spoiled ballot, all being distinct and plain beyond dispute. Is there any place that can beat this?

Not a Very Bright Christmas.

We may be a little short of coal in this country, but our hardships are not very great compared with the lot of some of our workers in the far north. A note from Rev. John Semmens, written from Winnipegosis says: "I was commissioned to go north on Wednesday at daybreak, without knowing how far I may go, how long it will take me, or just what I will find to do. For the outfit, I saw two stolid Indian guides, a lively dog train, snow camps amid the pines, cheerless meals in the open air, with the thermometer forty degrees below zero. I also see loneliness and growing distance between me and all that I hold dear; hardship and suffering owing to the present condition of winter travel, and the possibility of sickness beyond the reach of medical aid—but none of these things move me. I go to supply myself to clothe the naked, and to tell the story of redeeming love, and there is not cold enough in Keewatin to freeze out of my heart a love for my fellow-men."

Papers in Public Places.

One of our subscribers in Winnipeg says that in visiting hotels and barber shops in that city he has noticed all kinds of magazines and papers are on the tables, but not a religious paper among them. He suggests that the Leagues might do a good work by subscribing for a few copies of such papers as The Epworth Era, to be distributed in public places. "It is a good suggestion, and we shall be pleased to quote a special price to any League that will take hold of the matter."

An Unfair Advantage.

One of our ministers in the Bay of Quinte Conference sends the following incident, for which he vouches: "Two little folks, a brother and sister, in one of our public schools were about to write on a promotion examination, when the little girl said, 'I know I shall pass, for I have asked God to help me.' 'Oh,' said her brother, 'but we're not supposed to get help from anybody.' We shall be glad to receive bright, original stories of actual happenings from any of our readers."

Faith and Works.

Just as the forms for this issue were being made up, we found the following item in our letter box:

Rev. S. Salton, of London, was recently telling his little son, aged five, the meaning of Christmas; the purpose of Christ's coming, to help the poor, to heal the sick, and to save the sinner. It was then suggested that the little fellow should pray to Jesus to heal his sick father. He caught the idea instantly, replying: "O yes, and I will tell Him not to forget to keep the doctors working all the time." There is not much danger of this lad becoming a Christian Scientist.

Books for Bible Study.

At the Hamilton Conference League Convention, held recently in Berlin, Prof. J. B. Reynolds gave an address on "Bible Study," when he was requested to send to this paper the names of textbooks, to which he referred. The following note has been received, which will be valuable to all who are interested in Bible study.

- 1. Studies in the Life of Christ, and Harmony of the Gospels. 2 Vols. By Stevens and Burton.
- 2. Studies in the Acts and Epistles, and Records and Letters of the Apostolic Age. 2 Vols. By Bosworth and Burton.
- 3. Studies in Old Testament Characters, and Old Testament Records, Poems, and Addresses. 2 Vols. By W. W. White.
- 4. Studies in the Teaching of Jesus and His Apostles. 1 Vol. By E. I. Bosworth.

Published by the International Committee of Young Men's Christian Associations, New York.

(One volume of each group—the first one named—is all that is necessary.)

Queer Addresses.

Some strangely addressed communications are found in our Letter Box occasionally. There are evidently some people in England and the United States who have rather vague notions as to where Toronto is located, and what kind of a place it is. One letter which recently came to us bore the inscription, "To the Superintendent of the Methodist Sunday-school, Toronto." The writer would be surprised to know that there are forty Methodist Sunday-schools in Toronto. Another letter was addressed, "Toronto, Manitoba," but it came all right.

From the Field.

The Wingham League.

The Methodist Church in Wingham has a large and very efficient Epworth League which interests itself in every good work. We have pleasure in presenting a picture of the officers who guide its affairs. The pastor, Rev. R. Hobbs, who occupies a prominent place, is greatly interested in the League, and is always ready to give his testimony to the good work which the young people are doing. One good thing about the Wingham leaguers is that they subscribe for a fine list of Epworth Eras.

Union Social.

The Thomasburg Epworth League recently invited the two neighboring Leagues of Bethel and Moira to join them in a social evening. A short programme was rendered by the visiting Leagues, in which two splendid addresses were given,

Miss HATFIELD, Organist and J. L. Supt.

W. C. THOMPSON, 2nd Vice-Pres.

Mrs. HOOD, 1st Vice-Pres.

Mr. W. ALLENBY, Treasurer.

Miss MARRIE THIES, Secretary.



Miss ERITH HALL, Assistant organist.

Rev. R. HOBBS, Hon. Pres.

WALTER T. HALL, 3rd V.-P. and Pres. of Dist.

Mr. E. H. KAISER, President.

Miss W. ALLENBY, 4th Vice-Pres.

EXECUTIVE COMMITTEE WINGHAM EPWORTH LEAGUE.

one on "Temperance," by Mr. Ketcheson, and the other on "Love of God," by Miss Johnson. A very pleasant and profitable evening was enjoyed by all.

The Newspaper Social.

The newspaper social in the lecture-room of the Methodist church, Morrisburg, Friday evening, was certainly a success in every way. The chief attraction of the evening was the writing, reading and auctioning off of a new paper, which was given the title, "The Night Blooming Cereus." Robt. Henderson filled the position of editor-in-chief, and W. S. Kirkland, M.A., managing director. An assistant was in charge of each of the fourteen departments. The manuscript was rushed towards the editor's chair at a rate that made his blue pencil fly, and he himself to almost seek safety by doing likewise.

When the paper was finally arranged and read, all agreed that the first attempt should be followed by others at least annually. The contents of the paper

were of a new and interesting character, and showed, in most instances, marked literary talent, and the reading of the paper brought forth liberal applause.

A short programme was also given, and refreshments served.

Shoal Lake, Man.

The Epworth League of Christian Endeavor of Shoal Lake, Man., was organized Sept. 3rd, 1902, twenty uniting as active and ten as associate members. Since that time the active membership has increased to thirty. Our interest in missions has improved since listening to an address given by Rev. S. P. Riddell, of Hamiota, on the Forward Movement, as manifested in a number of the members giving ten cents a month to help send a missionary to one of the foreign fields. Tuesday, Nov. 18th, the E. L. of C. E. of Lavinia, visited us, their president, Mr. Alexander, taking charge of the meeting. Special music was pleasingly rendered by Mrs. J. D. McConnell, Mrs. Henry, Miss

On arriving at Fiji, we again changed guides. This last young man gave a brief description of the islands, and told us of the wonderful changes which have there taken place through the preaching of the Gospel.

A New Paper.

Young people's work, as well as all other departments of the church at Toronto Junction seem to be moving forward, under the energetic leadership of Rev. T. E. E. Shore, B.D. One indication of this is the publication of a specially local paper called "Forward Movement," which we found in our mail box the other day. It contains a number of interesting features.

Number Seven.

The League at Alton recently held a unique social at the residence of Mr. R. J. Page. The number seven was exploited in various ways. The rooms were prettily decorated with sevens. The admission was 7 cents, the lunch room had 7 small tables, and 7 waiters served the guests with 7 different kinds of food. There was a choir with 7 members, who rendered a chorus 7 minutes long. Seven minute speeches were given on 7 different poets, and 7 missionaries. Number present, 60. Collection, \$5.80. It seems a pity that the collection could not have been made up to \$7, and the attendance to 70.

Toronto Epworth League Council.

The regular monthly meeting of the Council of the Toronto Epworth League Union was held Tuesday evening, Nov. 25th, at the "headquarters" of the Union, No. 81 Czar Street. A fine representation of the Leagues of our city and vicinity was present, and every one thoroughly enjoyed the inspiring address given by our esteemed General Secretary, Rev. A. C. Crews, who gave us echoes relating to Epworth League work, from the General Conference, held in Winnipeg last September.

It was encouraging also to hear his words of commendation in regard to our work as a Union.

We trust many of our League workers will bear in mind that these meetings of the Council cannot but have a good effect, and we hope to welcome very many of the officers and workers at future gatherings held during the season.

Dr. F. C. Stephenson and Mr. T. H. Keough also gave brief addresses.

During the evening an important resolution was unanimously carried referring to our valuable paper, The Epworth Era, and expressing the hope that every leaguer would be awakened to the necessity of having a copy of this paper in his or her possession.

After partaking of a social cup of coffee, we disbanded, to carry into our individual Leagues many of the helpful thoughts given to us during the evening.

Our next meeting will be held at the home of Rev. A. C. Crews, whose very kind invitation has been accepted for January 6th, 1903.

Clara G. Wallace, Secretary.

Stocking Social.

The Oakville Epworth League held a most successful Stocking Social on the evening of Tuesday, December 2nd. A musical programme, followed by refreshments, formed the entertainment. The proceeds, which are in aid of the fund for the new piano, recently purchased by the League, amounted to ninety dollars.

Napanee District.

The executive of the Napanee District has decided to recommend all the Leagues in the district to take up the Forward Movement in Bible Study and Evangelistic Work in the month of February.

For the purpose of stimulating interest in missions, a copy of "Young People and Missions" will be sent to each society, in the hope that each missionary vice-president will take advantage of the many valuable suggestions which it contains. An effort will be made to increase the givings to the Forward Movement by one half.

A plan has been arranged for a visitation of all the Leagues, by different workers in the district, assigning two visitors to each League, and asking them to obtain answers to a set of questions which will be very useful to the executive at their next meeting in March.

The third vice-president will try to introduce the Reading Course, and The Era will be pushed.

Goderich District.

The Goderich District Convention was held in the Victoria Street Church, Goderich. Miss L. Acheson gave a paper on "Showing Forth Christ in Our Lives"; Miss Picard read a paper on "Where Are We?" Rev. R. Hobbs spoke on "The Boy and the Cigarette," and also gave an address on "The Manly Man." Rev. F. E. Malott gave a talk on "The Forward Movement for Missions." Mr. Geo. Milne's subject was "Temperance." Dr. Daniel discussed the topic, "Child Conversion."

The following officers were appointed for the ensuing year:

- Honorary President, Rev. Dr. Daniel.
- President, Miss M. Washington, Clinton.
- 1st. Vice-Pres., Mr. A. E. Allin, Goderich.
- 2nd. Vice-Pres., Miss L. Acheson, Goderich.
- 3rd. Vice-Pres., Miss B. Pickard, Holmesville.
- 4th. Vice-Pres., Miss Mabel Bailey, Nile.
- 5th. Vice-Pres., Miss Clara Millian, Goderich.
- Secretary, Rev. J. Hussar, B.D., Holmesville.
- Treasurer, Miss E. A. Blair, Auburn.
- Conference Representative, Rev. I. B. Watlin, Seaforth.

A Saskatchewan Convention.

We are pleased to learn that an Epworth League and Sunday-school Convention has been successfully held in the Saskatchewan District. It was thought impossible to obtain a gathering of this kind, but there was a very good attendance at Prince Albert on December 2nd, and a most inspiring convention was held.

Rev. A. Barner, of Saskatoon, spoke on "The Young People's Forward Movement for Missions"; Mr. Leonard Norman, on "Literary Habits of Leaguers." Mrs. Holbrook and Mrs. Luella Smith read papers relative to the social life and work of leaguers. A paper on "Soul Winning" was read by Mr. Arthur Isaacs. "Junior League Work" was dealt with by Mrs. Barner.

At the evening session Rev. O. Darwin delighted the audience with his "Thoughts From the Winnipeg Convention."

Mr. Darwin also spoke on the second day on "The Sunday-school as a Spiritual Agency." He strongly urged the organization of new schools throughout the west. He expressed the opinion that Saskatchewan had a great future before it. We hope that a convention of this kind will become a permanent feature of our work in that country.

Brighton District.

The eighth annual convention of the Brighton District Epworth League was held in the Methodist Church, Frankford, on Tuesday, November 4th. Three sessions were held, all of which were well attended by representatives from nearly every part of the district, and the convention was a success in every respect.

In the evening the leaguers were addressed by Dr. F. C. Stephenson, of Toronto. His interesting, earnest, and practical talk was listened to by all with attention and benefit. His maps of China, Japan, British Columbia, etc., were very instructive.

The convention throughout was helpful, and we believe the leaguers of Brighton District are awake to their responsibilities as Christian workers.

The officers appointed for the coming year are as follows:

- President, Rev. S. F. Dixon, Wooler.
- 1st. Vice-Pres., Miss A. Booth, Trenton.
- 2nd. Vice-Pres., Miss A. Wilson, Brighton.
- Assistant, Miss E. McCol, Stockdale.
- 3rd. Vice-Pres., Miss A. Drewry, Smithfield.
- 4th. Vice-Pres., Mr. Chas. Wilson, Castleton.

Executive committee, Miss J. Spicer, Trenton; Miss M. Simmons, Frankford; Rev. G. E. Ross, Hillton; Mr. C. F. Wade, Wooler; Mr. J. H. Hedrick, Trenton; Mr. A. Terrill, Colborne.

Campbellford District Convention.

The ninth Epworth League Convention of Campbellford District was held in Norwood on Wednesday, Nov. 12th. There are thirteen Leagues on the district, and all were represented by delegates, except three, there being about sixty delegates in all. In the morning session the Rev. R. Taylor conducted a short but helpful Bible reading upon the story of the great draught of fishes. Ten Leagues reported their present standing, and in nearly every report there were indications of advanced ground being taken.

The present crisis in the temperance work was brought to the front in a paper by Mrs. Geo. Hammond, of Campbellford, on "What Intemperance costs our nation." Miss M. Denike, of Have-lock, read a paper on "Our Missionary Obligation," which was followed by a discussion, led by Rev. H. W. Foley, of South Dummer. Attention was brought to the fact that we raised last year \$171.80 for the Forward Movement, averaging \$2.56 per member. If we averaged five cents a month we would raise \$400. Our missionary, Rev. E. B. Glass, who was last year among the Indians at White Fish work, and so we now have no man in the field. A strong committee was appointed to review the whole position of the Forward Movement on the district, and report later.

The Junior Department was treated by Mr. Patterson, of Sterling, who addressed the Norwood juniors who were present.

A question drawer was ably conducted by Rev. D. S. Houck, of Marmora. In connection with the Missionary Committee's report was given and adopted. It recommended, first, that this district ask to be allowed to join with Peterboro and Cobourg Districts for the support of Dr. Smith, of West Chimo. It was thought that Peterboro could then raise Mr. Smith's whole salary, which was \$360 short last year; second, that the District Executive undertake a systematic visitation of all the Leagues on the district; to increase the givings and present the claims of the Forward Movement; third, that the executive endeavor to start Leagues, if possible, where there are none; fourth, that certain sums that were named, be apportioned to each League to be raised

for the Forward Movement. The amounts thus apportioned amounted to about \$550. Several of the Leagues accepted their amounts, and it is expected that the district will increase from \$171 to at least \$300 this year for the Forward Movement.

The Rev. D. S. Houck gave a stirring address on "How to Help Others," and the convention closed with a well-attended-fashioned convention prayer-meeting led by Rev. J. C. Bell, of Sterling. The officers for next year are:

- Hon. Pres., Rev. W. Johnston, Sterling.
 - President, Mrs. W. Hashton, Campbellford.
 - 1st. Vice-Pres., Mr. C. Anderson, Hastings.
 - 2nd. Vice-Pres., Rev. H. W. Foley, South Dummer.
 - 3rd. Vice-Pres., Miss L. Peake, Campbellford.
 - 4th. Vice-Pres., Miss F. Squire, Norwood.
 - 5th. Vice-Pres., Mr. E. S. Patterson, Sterling.
 - Secretary-treasurer, Mrs. Geo. W. Hammond, Campbellford.
- H. W. Foley.

An Enterprising District.

The Carman District League, Manitoba, for some time has conducted a lecture course on Methodist History and Doctrines, which is still being continued. In addition to this the executive urges all local societies to take up some systematic Bible study during the winter. The following plan is suggested:

The members are asked to read one of Paul's Epistles each month, carefully considering the history connected with the Epistle, the geography, the people to whom written, the writer, and his chief characters, and the main lessons taught. One evening a month is to be devoted to the study of this epistle.

The district officers are also urging the organization of Reading Circles in all the Leagues. The Epworth Era is not being forgotten. Dr. McLachlan, the literary vice-president of the district, has sent a letter to all the local societies, in which he says:

"Do you take The Epworth Era? If not, you are missing one of the greatest helps in the study of Epworth League methods and of its topics. If so, are you trying to increase its circulation among the members of your society? Are you in earnest in advancing the interests of your League, then The Era will be your help-meet, and give you a germ of thought which will expand with use into the bud and full bloom of consecrated energy."

Madoc District Convention.

The annual Epworth League Convention of Madoc District was held in the Methodist Church, Marmora. Reports received from the Leagues of the district were on the whole encouraging. An excellent paper was given by G. Barrager, on the topic, "How to Keep a League Alive."

Other subjects discussed were, "The Evangelization of the World in this Generation," by Rev. W. W. Wagg; "How to Foster and Maintain the Missionary Spirit in the League," by Miss Annie Kane; "How to Conduct the Literary Department," by Miss E. Burklitt; "Echoes from the Summer School," written by Rev. W. Potter. Rev. S. T. Tucker addressed the convention on "The League of the Future," and Rev. R. McCulloch gave an interesting account of the General Conference at Winnipeg. A consecration service was then conducted by Rev. W. W. Wagg, St. Oia. The convention was interspersed with excellent music. Solos were given by Rev. and Mrs. S. T. Tucker, Mrs. F. S. Pearce, and Master Reginald Denton. A very successful convention was then brought to a close by Rev. R. McCulloch

leading in prayer and pronouncing the benediction.

The officers for the coming year are: President, Mr. J. H. Clare, Chapman. 1st Vice-Pres., Miss L. Poole, Thomasburg.

2nd Vice-Pres., W. J. Kidd, Springbrook. 3rd Vice-Pres., Rev. F. W. White, Eldorado.

Social, Mr. G. Barrager, St. Ola. Junior League, Miss S. Mason, Springbrook.

Conference representative, Rev. S. T. Tucker, Coe Hill. Secretary-treasurer, Miss M. Harrison, Thomasburg.

Montreal Conference Convention.

The Montreal Conference Epworth League Convention should have been held last winter at Cornwall, and all arrangements were completed, but almost at the last moment the Convention had to be postponed on account of the small-pox outbreak. It will be held in the Town of Granby, Que., on Tuesday and Wednesday, January 27th and 28th, with very much the same programme as was prepared for Cornwall.

On Tuesday forenoon there will be a business session, followed by Bible study by Rev. P. L. Richardson, B.D. The following speakers will take part during the sessions of Tuesday afternoon and Wednesday: Revs. B. W. Thompson, C. E. Manning, J. D. Ellis, B.A., A. E. Sanderson, S.T.L., T. E. Burke, B.D., A. E. Rinnells, S.T.L., E. Thomas, W. T. Halpeny, B.A., and A. C. Crews. Messrs. J. Penrose Anglin, Irwin Hilliard, A. O. Dawson, C. C. Knight.

It is expected that this Convention will be an occasion of unusual interest, and it is highly desirable that every League and Christian Endeavor Society within the bounds of the Conference should be represented. If your Society has not received a Program, apply to the Secretary, Mr. L. B. Scott, House of Commons, Ottawa, for one.

Just a Line or Two.

A new League has been organized at Wilkesport, on the Sarnia District.

The Newburgh League has organized a Reading Circle, and ordered ten sets of the books. A special canvasser for The Era has also been appointed.

Springfield League, on the Strathroy District, is a country society, but it has an attendance of from fifty to seventy at every meeting, and everything is prospering.

Dr. Clark's Visit.

Toronto was favored during the past month with a visit from Rev. Dr. Clark, President of the Christian Endeavor Society of the World, accompanied by Clarence Eberman, Field Secretary of C. E., and Mr. William Shaw, Treasurer of the United Society, all of Boston. They gave very helpful and inspiring addresses in Cooke's Church. Through unfavorable circumstances and poor advertising the attendance was not very large. Dr. Clark reports the Christian Endeavor cause looking up in all parts of the world.

"Our Daily Homily" is the title of a set of devotional readings by Rev. F. B. Meyer, B.A., published by Morgan & Scott, London, England. It is complete in five volumes, and contains expositions of selected passages from every chapter in the Bible. Each page contains a suggestive chapter intended to help in the development of the Christian life for that day. The books are full of good things presented in attractive form, and together form a splendid addition to the "Quiet Hour" literature. Price for the five books, \$1.50. Separately, 50c. each.

The Book Shelf.

The Child for Christ. By A. H. McKinley, Ph.D. Published by Revell Co., Toronto, New York and Chicago. Price, 50 cents.

This is a manual of suggestions and instructions for all who would lead little children to the Saviour. It is particularly intended to quicken the faith and broaden the methods of those who believe in childhood conversion, and who wish to make Decision Day in the Sunday-school a season of power. The volume is outlined for use in training-classes, as well as by individual workers.

World-Wide Christian Endeavor Nonsectarian Almanac and Record. Published by the World's Christian Endeavor Union, Tremont Temple, Boston, Mass. Price, 30 cents, postpaid.

This little booklet contains the latest statistics of Christian Endeavor all round the world, and some interesting information from the different fields in which it is working. The most attractive feature is the splendid half-tone pictures with which the book is illustrated. Groups of Endeavorers in Japan, China, India, Persia, Turkey, Egypt, Australia, England, and America are scattered through the pages, and afford a striking object-lesson of the far-reaching influence of the movement. It is beautifully printed.

The Little Colonel's Hero. By Annie Fellows Johnston. Published by L. C. Page & Co., Boston.

It requires a peculiar kind of ability to write successfully for children. Judging from two or three of her books, Annie Fellows Johnston has mastered the art. This volume is one of a series of six, entitled, "The Little Colonel Series." "The little colonel" was a little girl, twelve years of age, and the "hero" was a big dog, exceedingly brave and kind. To give the book a fair test, we placed copies in the hands of a girl, the same age as the heroine, and she became wonderfully enthusiastic over it, declaring it to be "fine." As far as can be judged by examining several of her works, this kind of books can be placed in the Sunday-school library with confidence, and the little folks will read them with great delight.

The Sunday-school Teacher. By Prof. H. M. Hamill, D.D., formerly General Secretary of the International S. S. Association, and now Superintendent of Training Work, Methodist Episcopal Church, South. Published by Biggam & Smith, Nashville, Tenn. Price, 50 cents.

This little book covers the entire work of a Sunday-school teacher, and is intended to be helpful to busy people who desire to be efficient teachers and yet have not the time to take a full course in pedagogy. It fulfils its purpose admirably. No man in America is better qualified to speak to teachers than Dr. Hamill, and in this book he gives to Sunday-school workers the benefit of his wide experience. The volume is deserving of a large circulation.

International Pra'se. A new music book. Published by Prof. E. O. Excell, Chicago.

This book presents many commendable features. In addition to a large number of choice selections for general use in Sunday-school or church, it contains ten selections, which might be styled hymn-anthems (suitable for choir use), also several very attractive choruses for children's entertainments, etc. Familiar patriotic songs and responsive readings are to be found at the close of the book. The large majority of the selections are new. A few, however, of the favorites of Mr. Excell's former publications, such as "Beautiful Side and "Let the Sunshine In," are scattered throughout. It is deserving of a large patronage. The book is published in two editions. Regular edition (size 5 1/2 x 8 inches), \$3.00 per hundred; 35 cents each by mail. Favorite edition, size 5 x 6 1/2 inches), \$25.00 per hundred; 30 cents each by mail.

Programmes and Pointers for Young People's Societies. By Mabel Wells and J. Allen Geisenger. Published by Jennings & Pyle, Cincinnati. Price, 25 cents.

This aims at being a practical help in the preparation of programmes for social and literary evenings, and contains many plans which have been tried and proved successful. It is just the thing for the third and fourth vice-presidents. If material for only one good programme is secured, it will pay well to get the book.

The Gentle Art of Making Happy. By George H. Morrison, M.A., Edinburgh and London: Oliphant, Anderson & Ferrie.

This little book of sixty pages, full of light and sweetness, takes its name from the first chapter on that "most beautiful and most difficult of the fine arts," the art of creating happiness. Other chapters are, "The Deep Significance of the Usual," "On the Sweet Doctrine of the Second Mile," "On the Illuminative Power of Immediate Action," "On the Evil Philosophy of the Clean Shalt," The chapters are "brotherly." The author has a charming style of writing; a way of putting things that sends an old truth on its way looking almost new.

Down in Water Street. By Samuel H. Hadley. Published by the Revell Co., Toronto and New York.

An account of Christian work in the Water Street Mission, New York, founded by Jerry McAulay. This work has been carried on for a number of years right in the worst section of New York, and the meetings are constantly frequented by tramps, thieves, and drunkards, the most difficult kind of material to work with. The instances of conversion which are recorded in these pages are wonderful indeed. Remarkable transformations of character have taken place through the power of the Gospel, and the worst of criminals changed into good citizens. Mr. Hadley tells his own experience, and describes his work in a most interesting way.

The Evangelization of the World in This Generation. By the Student Volunteer Movement for Missions, New York.

Special interest attaches to this book, inasmuch as it has been chosen by our General Board as the missionary text-book for study in all our leagues during the coming year. One of the chapters is to be considered at each monthly missionary meeting. Since its publication it has had a remarkable sale, having been translated into Spanish, German, and French. It has been used in a large number of colleges, and a wealthy gentleman has presented a copy to every minister of the Methodist Episcopal Church, South. This book presents the claims of missions in an exceedingly strong way and deals in an intelligent manner with the difficulties and obstacles of evangelizing the world. It also emphasizes the opportunities, facilities, and resources of the church. Every League should have one or more copies of "The Evangelization of the World in This Generation." It can be procured from Dr. F. C. Stephenson, Wesley Buildings, Toronto, for 35 cents. An analysis of the book, furnishing helps and hints for lecturers, may be had for 5 cents from the same source.

In Many Keys. A Book of Verse by J. W. Bengough. Published by William Briggs, Toronto.

No one did more valiant service for the temperance cause during the recent campaign than Mr. J. W. Bengough. His striking lectures probably did more than most of the speeches that were delivered in influencing voters to cast their ballots against the saloon. In addition to his skill with the pencil, he is a writer of some very fair verse. Now and then he scatters a few lines very favorably with the best of Kipling. This little book is a collection of poems on various topics, most of them saturated with Canadian and British sentiment. Several of the national and international pieces have considerable merit.

Anecdotal.

Why the Light Was Dim.

The Chucksters had got to that stage of social development where they were accustomed to send for a man to do anything that needed doing about the house. Their helplessness—needless, of course—received quite a shock the other day. The story is the Chicago Tribune's.

They had bought some new gas burners with mantles. For a week or two the light was satisfactory; then it grew dim and dimmer until Mrs. Chuckster sent for the gas-fitter.

"It grows worse all the time," she explained.

"When was it put in?" asked the man.

"About a month ago."

"Ah, yes; I see."

The Canny Scot.

He is not a wise man who buys hair-restorer from a bald-headed barber. The Scotsman in this story, which comes to us by way of the British press, was wise.

A Scotsman in London noticed a bald-headed druggist standing at his shop door, and inquired if he had any hair-restorer.

"Yes, sir," said the druggist; "step inside, please. There's an article I can recommend. Testimonials from great men who have used it. It makes the hair grow in twenty-four hours."

"Aweel," said the Scot, "ye can gie the top o' yer head a bit rub w' it; and I'll look back the morn, and see if ye're telling the truth."

The druggist returned the bottle to the shelf, and kicked the errand boy for laughing.

Score One for the Yankee.

The famous tailor of Tooley Street was outdone by the enterprising Yankee who came over to England and opened a shop in Birmingham. Here is the story, as we find it in a British exchange:

He obtained premises next door to a man who also kept a shop of the same description, but was not very pushing in his business methods, preferring to jog along in the old, conservative way.

The methods of the Yankee, however, caused the older trader to wake up, and, with the spirit of originality strong upon him, he affixed a notice over his shop with the words, "Established Fifty Years" painted in large letters.

Next day the Yankee replied to this with a notice over his store to the following effect: "Established Yesterday, No Old Stock."

An Up-to-Date Modern Baby.

The Chicago Inter-Ocean prints this true story of the way a baby in Chicago telephoned his New York relatives when he was only ten minutes old.

The telephone bell rang in the home of a New York man, who, whether at home or abroad, keeps his finger on the pulse of the world. Half-awake, and duly conscious that it was long past midnight, he staggered to the phone.

"Hello!" he said.

Over the wire came the plaintiff wail of a new-born babe.

"Hurrah!" he cried, "It's Jack's long-distance telephone! The baby has come! Say mother, mother, get up quick! I am a grandma!"

"How do you know?" cried a woman's voice excitedly.

"Why, the baby himself is telephoning from Chicago!"

"Well, father," said another voice through the telephone, "what do you

think of your first grandson? Just ten minutes old and announcing his arrival to his New York grandparents! He is lying on a pillow, and whenever he screams I put the phone to his mouth."

Nelson and The Coxswain.

Just before the battle of Trafalgar a mail was sent from the English fleet to England, and word was passed that it might be the last chance to write before the expected engagement. The letters had been collected from the ships, the letter-bags were on the vessel which was to take them, and she had got some distance on her way, under full sail, when Lord Nelson saw a midshipman approach and speak to Pasco, the signal officer. Then Nelson showed the side of his nature which so often won the sailors' hearts.

Pasco uttered an exclamation of disgust and stamped his foot in evident vexation. The admiral called him and asked what was the matter.

"Nothing which need trouble your lordship," was the reply.

"You are not the man to lose your temper for nothing," rejoined Nelson.

"What is it?"

"Well, if you must know, my lord, I will tell you. You see that coxswain?" pointing to one of the most active of the petty officers. "We have not a better man on the Victory, and the message which put me out was this: I was told that he was so busy receiving and getting off his mail-bags that he forgot to put his own letter to his wife into one of them; and he has just discovered it in his pocket."

"Hoist a signal to bring her back!" was Nelson's instant command. "Who knows that he may not fall in action to-morrow? His letter shall go with the rest."

The despatch-vessel was brought back for that alone. Captain Mahan tells the story on the authority of the son of Lord Nelson, Pasco, who used to say that the sailors idolized Nelson. Evidently it was with reason.

He was "At Sea."

A clergyman who had neglected all kinds of nautical affairs was asked to deliver an address before an audience of sailors.

He was discoursing on the stormy passages of life. Thinking he could make his remarks more pertinent to his hearers by metaphorically using sea expressions, he said:

"Now friends, you know that when you are at sea in a storm the thing you do is to anchor."

A half-concealed snicker spread over the room, and the clergyman knew that he had made a mistake.

He called the services of his listeners came to him and said, "Mr. —, have you ever been at sea?"

The minister replied: "No, unless it was while I was delivering that address."

He Slept in Them.

An army officer in charge of a native district in South Africa during the late war presented the Kaffir boy, who acted as his particular servant, with a pair of strong, heavily nailed ammunition boots. The boy was delighted with the gift, and at once sat down and put the boots on. They were the very first pair he had ever had in his life, and for several days afterward he strutted proudly about the camp in them, his only other article of clothing being a leather waist-belt with a goatskin tuft dependent from its back and front.

But the Kaffir a few days later appeared as usual in bare feet, with boots tied around his neck.

"Hollo, Threeha!pence!" said his master, for that was the name he went by. "Why don't you wear your boots? Are they too small for you?"

"O no, sah," replied Threeha!pence; "they plenty big. Berry nice boots, sah; but no good for walking or aning. Make um fellah too much slow. Keep boots now for wear in L.d."

The Kaiser's Hint.

The Emperor of Germany will not tolerate tardiness. One of his officers learned this in a little experience which The Congregationalist relates:

Soon after he became Emperor William the Second, he suddenly decided to visit a cadet school, not far from Berlin. The time for the classes to be called was eight o'clock, and one minute before the clock struck the boys were in their seats, but no teacher had appeared. Exactly on the hour the Emperor rose and began the recitation himself.

When the embarrassed officer appeared, the Kaiser quietly stepped aside and drove home. As the officer already imagined his dismissal papers unfolded before his eyes, he was not surprised when a royal lackey entered the room and presented him with a package "from his Majesty the Kaiser." With a heavy heart, the man took off the wrappings and found—a little alarm clock.

Those Terrible Infants.

The experience of teachers with their younger pupils especially, to whom instruction must be conveyed "line upon line," and in the most literal sense, furnishes some amusing chapters. A teacher had been reading to her young pupils an account of a man "who had lived for some years upon the frontier." When the story was reproduced by the child, to her surprise it read that he had lived for some years "on the folded ear." Another teacher read that a gentleman "had occupied for some time a fine country seat." Upon asking the children what was meant by a "country seat," a dead silence reigned till one little fellow said he thought he knew, and to the inquiry of the teacher replied, "A milking stool!" Still another had been reading to her pupils about the rain. One, being asked to write a little story about the rain, after declaring his inability to do so, produced the following: "What does the rain say to the dust? 'I am on to you, and your name is mud!'"

Waiting for the Earthquake.

Judging from the contentment which some Christians seem to manifest, the following little incident illustrates their attitude toward church work. They too, are "waiting for an earthquake" instead of digging potatoes for themselves and the hungry ones about them.

A traveller in Georgia met a genial-looking old fellow sitting astride a fence, and thoughtfully smoking. He gave greeting: "Good morning!"

"Mawning, stranger!"

"How's times?" asked the traveller.

"Put-tee to-lable, stranger. Had some trees to cut down. Cyclone came 'long an' levelled 'em for me."

"Well, that was good!" commented the stranger.

"Yes—guess 'twas. Lightning 'tother night set fire to the brush, an' saved me the trouble of burnin' it."

"Remarkable! Work all done then—eh?"

"Not yet, stranger. Waiting now for an earthquake to come 'long an' shake the potatoes out of the ground."

Missionary.

The Epworth League as a Missionary Agency.

BY MRS. (REV.) F. A. READ.

If the Epworth League has any relation to the church of God, it must have a part in the great work of missions. Of course we talk as if granted that all active members of the League are Christians, and every true Christian is a missionary. But has the time not come, when the professing Christian who does not believe in missions should be as great a rarity as butterflies at the Arctic regions, or Polar bears at the equator? In the hearts of all Christians one dominant purpose should rule, viz., the desire to make Jesus Christ known to the world. Our Lord's last command was, "Go ye into all the world," and we preach the Gospel to every creature." And John Wesley said, "The world is my parish." Therefore every follower of the Christ and every loyal Methodist should look upon the world as his parish.

As Leaguers we are for Christ and the Church." The League represents "the church of to-morrow"; and if it is true that "as the twig is bent the tree will incline," let us give the League a good missionary bend, and then "the church of to-morrow" will be a missionary church—"all at it, and always at it."

In order that the League be a missionary agency it must have within it the generating missionary force, the dynamo of the Spirit.

No gifts of education or culture, no graces or money, or anything short of a baptism of the Holy Spirit can make our Leagues a missionary agency. We need the infilling of the Christ love—the spirit of sacrifice, of obedience, and of service. We need to follow in the path marked out by Him who gave up heaven that He might teach us how to be His co-workers in winning the world for Christ.

The League that is not in league with Christ in true missionary work cannot claim to be a Christian organization, and its religion is vain.

Missionary activity is the vital law of the Church and of the League. The reason why individuals and organizations freeze to death is because they fold their hands in sleep, instead of going to work. It is the sluggish, inactive man who suffers from gout. It is the youth who runs and jumps and works to the full, nourishment, that enjoys life to the full.

Missionary activity has a healthful, regenerating, spiritual effect on every leaguer. It is the essential of the life of Leagues, and it is the essential of our District Organization. Every League in this district should be aglow with missionary zeal and active in missionary work. For, if "the church of to-morrow" is to be trained in missionary living and missionary giving; if "the church of to-morrow" is to be a missionary church, our Leagues must train the young to pray, to study, and to give.

As soon as a child is old enough to pray it is old enough to give. When the little infant can fold its hands and say "Our Father," it should be taught to stretch out the hand to share its gifts with "Our Father's" other children. Wake up the children of the church and there will be no sleeping in the church.

In looking over the missionary giving of the church of the century ago, the amount seems insignificant compared with the thousands given to-day. But when we think of our forefathers' sacrifices, of their self-denial, of their meagre chance of information, and then contrast these with our comforts and ability, and opportunity for study and machinery for work, are we not forced to look upon

our givings as mean, and our work as half-hearted?

Let us look the matter squarely in the face: Three-fourths of the world's inhabitants have never heard of Christ and the remaining one-fourth must send them the Gospel. To make it plainer still, each one of us (even should every nominal Christian do his duty) should send the Gospel to three people now in heathen darkness.

The Lord is leasing us out into a large place. The land lies before us. As Leaguers what are we going to do about it? Are we going to stand shoulder to shoulder in this campaign? It is the spring-time of missionary work. The harvest will depend on our faithfulness. The obligation of the ingathering rests on us. Surely we dare not allow the ground to go fallow because we refuse to scatter the seed. Have we a voice excuse to offer the Judge at the day of final judgment, if we fail to take up the work? I do not believe we have.

The very life of our Leagues depends on our action. If we go on leading selfish lives they will dwindle and die. But if we bestir ourselves and live for a purpose and work with a will for the support of the Gospel, then our Leagues will grow and increase numerically, spiritually and intellectually.

Clarenceville, Que.

A Twofold Motive.

"One of the very best ways of getting men's souls for Christ is to get their wealth for God. Hence our motive in urging men to generously support the cause of missions is twofold. The salvation of the heathen and the salvation of the contributor.—Dr. Wilson.

A Network of Missions.

If the Protestant church would give one-fiftieth of the increase in its wealth each year, the fund would stretch a network of missions over the whole world and maintain them. If one pastor in seven would bring his church to support a missionary, our quota would be supplied, and we could do our share in bringing a knowledge of Christ to the heathen world.—John R. Mott.

A Missionary Ministry.

Never in the history of the church was there a time when God called so loudly for a missionary ministry and a money-getting pastorate. To preach men's souls into heaven is our first duty; our second is to preach their hoarded wealth out of their coffers into the Lord's treasury. A failure to do this has crippled God's great enterprises and retarded His kingdom a thousand years.—Rev. J. O. Wilson, D.D.

A Real Power.

The Gospel of Jesus Christ is a power as real as any ever discovered by man. God had but one Son, and He was a foreign missionary. The great impetus of the Jehovah of Hosts can fill the earth not by night, nor by an army, but by the Spirit of the Creator. Let us pledge ourselves to move frequent prayer. May the Spirit of the Living God rest on all our mission fields throughout the earth.—Bishop Warren.

The Alternative.

The chief hindrance to the speedy evangelization of the world is the lack of prayer. Christians must either stop praying or begin giving.—Rev. J. W. Bashford, D.D.

An Awful Responsibility.

Never has there been a day when the world has done more than play with the command to take the Gospel into all the world. He who sits down to the insurance of a Christian community is not doing his duty. The church which fails to help take the Gospel of Jesus Christ into foreign countries fails in its full duty. It is an awful thing to come to the open doors of the present day and find it is not entered. I fear for the church if it is not stirred by the pleas we have heard to-day. I beg of you to see this situation and realize its importance.—Rev. E. M. Taylor.

Opportunity and Power.

Opportunity is power. What we ought to do we can do. When God opens a door before His people, that is His command to them to enter, and His promise to back them to the extent of His resources. Whenever a people sees God's beckoning hand, and hears His call, and is obedient to the heavenly vision, then they rise to higher levels, take up heavier burdens, achieve greater results, and reap wider harvests for God. But whenever through fear or selfishness or diversion they hesitate and doubt, then they see some braver people step to the front and take the place they might have had.—Bishop Fowler.

Nuggets.

The noblest form of Christianity is to be wrought from the Chinese.—Bishop Moore.

Churches die from penuriousness and not from too generous giving.—Dr. W. T. Perrin.

The only thing that seems to lag in Africa is the Christian church.—Bishop Hartzell.

The emergency which we meet to-day is not due to defeat, but to victories.—A. B. Leonard.

Art is long, but it is not as long, as broad, or as deep as the plans of God.—J. M. Buckley.

The battle for righteousness was never so fierce since the fall of man as in our age.—H. K. Carroll.

I hope to live to see 1,000,000 native Christians in India within our own church.—Bishop Thoburn.

When the church has been saturated with the Scripture it has been fired with missionary zeal.—W. I. Haven.

Scatter missionary literature. All Methodists cannot attend conventions, but all can read.—Dr. W. F. Oldham.

Christianity enters a country challenging every superstition and casting all false gods. She has no compromise.—Bishop Fowler.

Facing the Situation.

A missionary church certainly means an enlightened church. There is a story told of a lady who, while she declared she had no money to spare for missions, said she would give the movement her countenance. Let us hope she learned to give something beside her countenance. Since she had means, we can hardly believe that it was possible for her to face the situation again and still remain inactive. "Look upon the field," "Pray for the Lord," "the harvest," said Christ. The prayer for help would be the natural prayer of one who had taken a real, in-seeing look. It is impossible for the man of conscience to look with clear eyes upon the world's need and not be filled with the desire to share in the ministry for its relief.

A Summer School Result.

A missionary vice-president writes: "You will be glad to hear that we tried your plan of an evening with our Missionary Library, and it was a grand success. It worked up more enthusiasm than any other meeting we've ever held." Three girls have reviewed three books, and then the librarian spoke for about half a minute on each of the other books in the library, having them all on a table in full view, and holding each one so she could see it. The close every book was asked for, and some are promised to two or three in town. I cannot tell how many came to me the next week and said they were enjoying their book like everything, and others who had not been a bit interested in missions say that the talks and the books have aroused them to enthusiasm. So much for the Summer School.

I came across two fine books in our public library that I wish you could read. One is "Intimate China," by Mrs. Archibald Little. Published by J. B. Lippincott, Philadelphia, 1901. It is just a splendid description of the Yangtze country, and is very profusely illustrated with full-page copies of photographs. The author is a niece of the British Consul, and has lived in China thirteen years, and travelled up the river to Chentu and overlaid into Tibet. The other I think you know. With the Tibetans in "The Yellow Peril." Both books are sold by the Methodist Book Room.

Books for Japan.

Rev. Y. Hiraiwa, President of the Japanese Conference, will be returning home about the middle of January. Any friends of missionaries who wish to send parcels to missionaries may have them addressed to 81 Czarny Street, New York, Dr. P. C. Stephenson, who Hiraiwa is taking out a quantity of good Christian English literature. It will be interesting to Methodists to know that twenty-four out of twenty-six native Methodist ministers in Japan read English, and that many of the students and army officers who are inquiring about Christian literature, also read English. Any number of good, solid books can be used by our missionaries. Those who think of contributing books for use in Japan should remember that the Japanese who read English are educated, and are up-to-date in their philosophy and science. Light Sunday-school fiction and old books are useless. The more highly a book is appreciated by our best thinkers the more valuable it will be in Japan. We would appeal to those who are interested in Japan, who know of books which would appeal to the thoughtful, to contribute such to this good work. They may have books addressed to special correspondents, or leave them in the hands of the President of the Conference or Mission Council to be circulated as they think best.

Among the Galicians.

A word from Dr. Lawford, Methodist medical missionary to the Galicians in the North-West: "You will be pleased to know that our work among the Bokawhinals is progressing still. Another settlement, or rather some people who happened in at our Sabbath Bible Readings here, have asked us to come out to their settlement and hold service. Thus we shall open our third preaching place. We have very interesting times in these little services. They afford splendid opportunities of lifting up Jesus before these people who have never seen the same as ours. And we are convinced that already our Lord is drawing some of our people unto Himself. The influence of His spirit is manifest in many little ways—the falling tear, the undivided attention, the increased interest in the

service. God's word shall not return unto Him void. There shall ere long be souls garnered for our Lord.

Our people are working along well in their farm work, and it will be but a few years until even the newcomers will be in quite comfortable circumstances, and if their hearts are but filled with the love of God they will have happiness and prosperity here as they knew nothing of in their former homes."

China Church Etiquette.

A missionary in China gives the following experience: "While I was preaching a few days since, and the chapel was standing full, a boy of about fifteen years was standing at the corner of the desk looking up and listening intently, a man quietly made his way in through the crowd, not particularly noticed by any one, and, coming up behind the boy, seized him by the queue, which he twisted around his hand, and marched him toward the door. The boy began to make an outcry, and the people began to ask about it; but the man made no sign of noticing any one else and did not say a word, simply marching the lad out. The disturbance lasted only a minute, and again all was quiet. One can but wonder what superstition, jealousy, hatred, fear, prompted such action. Perhaps there is not much hope for the father in such a case, but the son will have further opportunity.

"The Evangelization of the World in this Generation."

Mr. Chester D. Massey has asked the Secretary of the Young People's Forward Movement for Missions to set aside two hundred and fifty copies of "The Evangelization of the World in this Generation," by John R. Mott, price 35 cents, for Methodist ministers who are in active work, and who desire a copy to use in connection with the monthly missionary meetings of the Epworth League. Two hundred and fifty ministers who call at the office of the Forward Movement for Missions, Wesley Buildings, or who send five cents to pay for the stamp are entitled to the books. Mr. Massey intimates that he would have ordered "The Evangelization of the World" sent to all our ministers, but as many have already purchased a copy, he thought best to let those who have not yet secured one to write for it. This generous offer is a beautiful compliment to our Young People's Forward Movement missionary textbook. We trust the ministers will cooperate with Mr. Massey.

News Items.

The Owen Sound District Epworth League Convention will be held the latter part of this month. Those who wish programmes may write to Rev. Thos. R. White, Eugenia Falls, Ont.

The Forward Movement for Missions is making steady progress in city and country. Numbers of applications for information are coming from our domestic missions, and from remote parts of every Province, and Newfoundland.

Campbellford and Brighton District Epworth Leagues are being thoroughly campaigned by the respective District Epworth League Executives. It is expected that these two districts will unite for the support of a missionary.

Rev. Geo. S. Clelandin, of Elrin, has put all Epworth Leagues who take advantage of using the "Cycle of Prayer" under great obligation to him. Send five cents to the Secretary of the Forward Movement for Missions, Wesley Buildings, for a copy, and unite with the hundreds who are using it in praying for missions.

Rev. John McLean, Editor of the Wesleyan, Halifax, has prepared a valuable pamphlet on the North-West, which may be had for postage. Address the Secretary of the Forward Movement, Room 10, Wesley Buildings, Toronto, Ont.

Interesting letters have been received from the band of missionaries who went to the far East. Rev. C. J. L. Bates, M.A., has settled down in Tokyo, and is teaching a Bible class and studying the language. He is very enthusiastic about the opportunities which he sees for missionary work all around him.

Rev. Asher P. Latta and his Sunday-school staff used missionary literature for Christmas presents. He sent for twenty of the best missionary books published for Christmas presents, for Sunday-school classes, and distributed them throughout the Sunday-school. How appropriate to draw the attention of the young people at Christmas time to the extension of the Kingdom?

Rev. A. B. Higgins and Mr. S. C. Muball, together with other Epworth Leagues and ministers, are taking energetic steps toward the organizing and encouraging the Epworth Leagues of the Nova Scotia Conference in missionary effort. A Summer School is to be held next summer for the study of the Bible and missions. The Nova Scotia Leagues will be well organized for the reception of the missionary Rev. A. C. Borden, B.D., who returns from Japan on fur-look next year.

The following districts have undertaken to assist the printing press work in West China. Toronto Central District Epworth Leagues voted \$500, and Toronto West District Leagues, not being satisfied with two missionaries—one to the Chinese in British Columbia, and another which they support in West China—desire to contribute over and above the missionaries' salaries, a considerable sum to the press work in Newlinwood District is being thoroughly campaigned, and is working for the press fund. London District Epworth Leagues, which support Rev. G. E. Hartwell in West China, is also working for the press, and expects to contribute a good round sum.

There is a great demand at present for stereoscopic lantern slides. Rev. W. J. Williams, Gaspe Basin, Quebec, and Rev. J. L. Dawson, and others, are applying for slides. We wish that a number would contribute small sums, or somebody, who believes in reaching the heart through the eye, would contribute a considerable sum for the manufacturing of these slides. We have, at some expense and considerable effort, collected a number of photographs from our different mission fields. We thank our missionaries for their help in this matter. We believe that all our missionaries would send us photographs if we had the money to make a good collection of slides. These slides could be easily expressed from one minister to another, and used to great advantage.

A most interesting letter has been received from Rev. W. W. Prutham. Extracts have been published in The Missionary Outlook, but the whole letter will be published in The Missionary Bulletin, together with a letter from each of the missionaries supported by the Forward Movement for Missions. The Bulletin is being published to take the place of the mimeographed letters. It will be sent to any address on the following conditions: Three copies to any address for one year for \$1.00, single copies for 50 cents to one address in English copies, 15 cents each. It is recommended that three copies be taken by each church—one copy for the minister, one for the Sunday-school superintendent, and one for the Epworth League. This will bring all departments of the church in close touch with our missionaries, as they will read the letters directly from the fields.

Devotional Service

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

JANUARY 18.—"LEAGUERS IN TRAINING FOR CHURCH WORK"

Acts 2, 17, 18; Prov. 2, 1-5; Mark 1, 16-20.

HOME READINGS.

Mon., Jan. 12, Through testimony..... John 8, 3-17
Tues., Jan. 13, Through prayer..... Matt. 7, 7-12
Wed., Jan. 14, Through Bible study..... 2 Tim. 3, 14-17
Thurs., Jan. 15, Through giving..... 1 Cor. 13, 1-3
Fri., Jan. 16, Through serving..... Rom. 12, 9-13
Sat., Jan. 17, Through obeying..... 1 Pet. 5, 5-7

Church work—Epworth Leaguer, the one is intended for the other. You find the Epworth League that engages in no church work, and takes no interest in church enterprises, and you find a dead League, dead to the main purposes for which it is organized. A muscle that makes no movement soon withers; a pond that stands still becomes stagnant; a brain that does no thinking becomes incapable of thought—a League that engages in no church work speedily expires.

TRAINING NECESSARY.

To do church work effectively requires training. Any art presupposes knowledge and its application. And the art of looking up and lifting up for Christ and the Church—the central idea of the Epworth League—implies an equipment of head and heart and hand commensurate with the great work undertaken. The art of watch-repairing demands an apprenticeship of some years, years of study and application, before the apprentice becomes a master-hand to be entrusted without oversight with the repairing of expensive watches. Soul-winning and soul-building and church-advancement is that no one should attempt without serving an apprenticeship. The church worker must go to school to the Divine Master, must learn of Him, and in that seminary of wisdom takes his first lessons, and lays the foundations for Christian endeavor. The immortal soul is too valuable, and endures too long to be tampered with by the untrained and inexperienced.

WHERE OBTAINED.

Where shall the Leaguer serve his apprenticeship for church work? How may his training be obtained?

1. By the bestowment of the Spirit. (Acts 2: 17, 18.) Young people must learn to put first things first. Church work is the Spirit's work, and to do that work we must have the Spirit's presence. It is so easy to substitute one thing for this great essential. Human nature so much likes to feel that it is self-sufficient. Man likes to persuade himself that he has power in himself. But the humbling fact is simply this, we cannot do God's work except in God's way. And here is God's way. "And on my servants and on my handmaidens I will pour out of my Spirit." Epworth Leaguers must first obtain the indwelling of the Holy Spirit, and then seek constantly the guidance of that Spirit in all Christian activity.

2. By the forming of high ideals. The second part of the Leaguer's training for church work is forming and cherishing high ideals. "Your young men shall see visions." No one rises higher than his ideals. Indeed, a man's life is the perfection of his vision. The architect of St. Paul's, London—Sir Christopher Wren—a structure whose fame is still world-wide, saw a vision of his great creation before it assumed material form. Christian young people must see divine visions of what they may be under the

spirit and discipline of Christ, what they may do in the establishment of his kingdom through his church by his teaching and direction, what they may accomplish as ambassadors for Christ, building the eternal structure whose architectural ideal came from heaven, the church of the living God.

3. By learning the message. The ultimate aim of church work is to declare the message of Christ by word and by deed—the words of the heart, the deeds of the life. Whatever work in the church one seeks to do, in the last analysis the object is to lead to Christ, to build up in Christ. Keep that before you, young people! But where can you secure the message? In the memorable words of Christ we are told, "Come ye after me, and I will make you to become fishers of men." (Mark 2: 17.) "The Christ—catch his spirit—learn his truth—be first with his ideals—know, definitely know, his teachings, and then deliver his message. Deliver his message, first by living it, yourself. You are to be epistles read and known of all men."

4. By taking time and pains. When Simon and Andrew were called to follow Jesus, they forsook their nets straightway and followed him. (Mark 1: 18.) These men sacrificed something to serve Christ. They took time, exercised pains to be faithful to their new Master. Many young Christians scarcely know what it is to sacrifice anything for their religion, indeed many put it the other way, and think that religion and the church must sacrifice for them. They must be accommodated, they must be entertained, they must be catered to; they are the important parties! All this is contrary to the spirit and teachings of Christ, and leaguers in training for church work must learn to set aside such notions, and come to the conclusion that if they are to serve Christ and the Church, they must be willing to spend time, make sacrifice, abandon pleasure and pleasure-seeking. (Mark 1: 20) to take a useful part in the most stimulating, satisfying, and glorious work that can engage the attention of men.

5. By knowing and using the best methods. In training for work of the church, leaguers should not learn to use old tools, and antiquated methods. The world is moving on. This is the twentieth century. Be abreast with the times. The Church of God must not be behind one pace in the procession forward through the gates of this new century. Truth never changes. It is eternal and eternally the same. But ways of presenting the truth, and ways of getting men to accept the truth, and means of securing honest prosperity, all may change; and they are changing. The farmer who cuts his grain with a sickle when he can get a self-binder is a foolish man. Leaguers, know and use the best, most approved methods of doing work for Christ. At Conventions, in your League paper, The Epworth Era, in books multiplying year by year, in these exposition columns, you may become possessed with the most effective plans for doing your important work. The good is ever the enemy of the best. Don't be satisfied with the good, but find with ever-increasing holy ambition, the best. Notice how this is expressed in the topic Scripture. (Prov. 2: 3, 5.)

POINTS FOR THE PRESIDENT.

In the foregoing exposition there are given five essentials in the training of leaguers for church work. It would make a very interesting evening to select five members each to take one essential and develop it by other thoughts and Scripture references a week in advance, and have them presented at this meeting. The President might take as his subject, Prayer, as an essential factor in church work, taking our Saviour's practice as an example. Don't overlook this.

JANUARY 25.—"MISSIONARY MEETING: WHAT IS MEANT BY THE EVANGELIZATION OF THE WORLD?"

Mark 16, 15; Luke 24, 47; Acts 1, 8.

HOME READINGS.

Mon., Jan. 19, Christ died for all..... Rom. 5, 17-21
Tues., Jan. 20, Heart and soul..... Rom. 10, 10-13
Wed., Jan. 21, The fruitful word..... Rom. 10, 14-15
Thurs., Jan. 22, Some early missionaries..... Acts 13, 1-3
Fri., Jan. 23, Discipleship..... Acts 13, 15-18
Sat., Jan. 24, Missions and prayer..... Isa. 62, 6-9

Disciples of Christ are entrusted with an important commission. It is no less than the propagation of the Gospel throughout the world. No less than the attempt to present the glad tidings of salvation to every person on earth. How forceful does this become when we read the order as originally given by the Saviour himself: "Go ye into all the world and preach the Gospel to every creature," as recorded in Mark's gospel (Mark 16: 15); or as reported by Luke in his narrative, "And that repentance and remission of sins should be preached in his name among all nations;" or in the Saviour's last recorded words as given in the Acts, "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." There can be no doubt as to the meaning of these injunctions, although they have been misunderstood and neglected. They mean that every living disciple of Christ must do his part to send the gospel to every living man who is without it. This he must do either by taking the Gospel message himself, or by sending some one else with it, until all men have had an adequate opportunity to know Jesus Christ as their Saviour, and to become his real disciples. In a nutshell, this is what is meant by the evangelization of the world.

THE PLAN.

For nine meetings this year, this subject of the evangelization of the world is to be studied, one topic each month. John R. Mott's book, "The Evangelization of the World in This Generation," is to be the subject of study. It will be well for as many young people as possible to secure the book and study it carefully. But as many readers of this paper will not have the book, we propose to give a brief, pointed resume of each chapter as it appears for consideration.

EVANGELIZATION OF THE WORLD IN THIS GENERATION—WHAT IT MEANS.

1. Where it arose. To begin with, this phrase is the watchword of the Student Volunteer Movement for Foreign Missions, organized in 1886, and since taken form in all Protestant countries. The idea involved in the phrase has taken strong hold in the hearts of men and women. Eminent leaders of the various branches of the Church of Christ have endorsed the Watchword and have urged its adoption by all Christians as expressive of an inspiring ideal as well as of a primary and urgent duty.

2. The Watchword. This watchword means to give all men an adequate opportunity to know Jesus Christ as their Saviour, and to become his real disciples. This involves the distribution of missionary agencies as well as making the knowledge of the Gospel available to all men. It means to preach the Gospel to every creature according to Christ's great commission. That the Christian worker by voice and by life, by word and by deed, in season and out of season, will seek to set forth those facts about Christ which in all lands have been found to be the power of God unto the salvation of every man that believes.

3. To living men. If the Gospel is to be preached to all men it must be done while they are living. The watchword therefore means the

preaching of the gospel to those who are not living. To us who are responsible for preaching the gospel it means in our lifetime; to those to whom it is to be preached it means in their lifetime. The unevangelized for whom we as Christians are responsible live in this generation; and the Christians whose duty it is to present Christ to them live in this generation. If the world, therefore, is to be evangelized in this generation, it will be because a sufficient number of individual Christians recognize and assume their personal obligation to the undertaking.

4. View the Watchword negatively. To see what the Evangelization of the World in this Generation does not mean, will make clear what it does mean:

(a) It does not mean the conversion of the world in this generation. Our part consists in bringing the Gospel to bear on unsaved men. The results are with the men whom we would reach and with the Spirit of God. We have no warrant for believing that all who have the Gospel preached to them will accept it. But we have the right to expect that the faithful preaching of the Gospel will be attended with conversions. We are not responsible for the results of our work, but for our fidelity and thoroughness.

(b) It does not imply the hasty or superficial preaching of the Gospel. The due accuracy of the message must be effective from the point of view of the hearer, as well as of the speaker. It may mean the proclaiming of the message once or twice, or a frequent repetition of the facts about Christ, or long and patient instruction.

(c) It does not signify the Christianization of the world, if by that is meant the permeating of the world with Christian ideas, and the dominance of the principles of Christian civilization in all aspects of the world. If we judge by history, this would require centuries.

(d) It does not involve the entertaining, or supporting of any special theory of eschatology. Men entertaining widely divergent theories as to the future advent of Christ accept alike this view of world-wide evangelization.

(e) It is not to be regarded as prophecy. Stress is placed on what may be done and ought to be done, not on what is actually to occur.

(f) It does not minimize, but rather emphasizes, the importance of the regular forms of missionary work. These regular forms are educational, literary, medical, and evangelistic, support and strengthen each other. In some parts of the world more people have been led to accept Christ through educational missionary effort than through any other agency. Literary missionary work is of great value. The translation of the Bible is needed into various languages in order to spread the gospel to all lands. Medical work is a necessary factor in evangelizing the world. It affords access to all classes of people, the highest as well as the lowest. It is a most valuable and winning non-Christian people to Christ. But notwithstanding the value of other methods, the proclamation of the gospel by the living voice will always hold the pre-eminent place. The spoken gospel is absolutely essential in the propagation of the Christian faith. The value of educational, literary, medical, and all other forms of missionary activity, is measured by the extent to which they prepare the way for the gospel message. The preaching of the crucified and risen Saviour always has been and always will be the power of God—the most effective means of leading men into everlasting life.

CONCLUSION.

The evangelization of the world in this generation should not be regarded as an end in itself. The Church will not have fulfilled her task when the Gospel has been preached to all men. Such evangelization must be followed by the bap-

tism of converts, by their organization into churches, by building them up in knowledge, faith and character, and by enlisting and training them for service. So that, should Christianity die out in Europe, and America, it would abide in its new homes, and would live on through the centuries.

POINTS FOR THE PRESIDENT.

Bend the minds of the leaders to grasp the subject. It will require thought and prayer. It is a great thing we have to do. Let us understand what it is, and do it. In presenting the subject, you probably cannot do better than to follow the outline given, the foregoing, dividing it into parts, and interesting as many as possible in its presentation. Have questions asked and answered in regard to the plan. Enlist the sympathy of all in the great purpose and Christ-given task.

'FEBRUARY 1.—"DECIDE TO-DAY,"

Heb. 3:7-13.

HOME READINGS.

Mon., Jan. 26. Doubts and doubts dangerous, Jas. 1. 6-8
Tue., Jan. 27. Decision in seeking God, 2 Chron. 15. 10-13
Wed., Jan. 28. Decision for service, Luke 9. 57-62
Thurs., Jan. 29. Decision in obedience, Matt. 10. 39, 43
Fri., Jan. 30. Decision in loving God, Matt. 6. 4-5
Sat., Jan. 31. Blessings of decision, Josh. 1. 1-7

If one does not side with Christ, he sides against him. There is the necessity of decision between self and Christ that a merely negative state will suffice for salvation. If you are not with Christ, he looks upon you as against him. Neutrality is impossible. To stand by and merely watch the work of Christ is to scale the balance, and only two. Any weight withdrawn from one scale goes into the other. This is a most solemn fact. "He that is not with me is against me," says Christ. The consideration of this far-reaching truth should lead to decision for Christ without delay, Christ or Satan—which shall it be?

PERSONAL RESPONSIBILITY.

A man has control of his own heart for good or for evil. "Harden not your heart." It is within the power of man to harden his heart against good. It is equally within his power to incline his heart favorably to seek the Lord, prevent grace always being pre-supposed. One can restrain, check, qualify, or resist his inclinations which rest upon his heart. Hence we read, "Keep thy heart with all diligence, for out of it are the issues of life." Every man is responsible for himself to himself as well as to God. This is true also in regard to unbelief. Negligence of spiritual culture, injudicious reading, unwholesome association, and other things tend to nourish unbelief. But these are all within a man's own control. "Take heed," says our topic scripture, "lest there be in any of you an evil heart of unbelief in departing from the living God." One is, therefore, directly responsible for the course he pursues, and for the decision, or failure, to decide which marks his mental conduct.

RESPONSIBILITY FOR OTHERS.

One is not only responsible for his own decisions, but for the influence he may bring to bear upon others in their decisions for the right. "Exhort one another daily by day." It is true that each man must "bear his own burden;" but it is also true that each must bear the other's burden. The strong must bear the infirmities of the weak. We can come into each other's lives as gracious remedial forces, as a divine stimulus godward. Decide for Christ yourself, and then immediately help some one else to

decide. Let not this will be yours at the end of life.

"Must I go and empty handed;

Must I meet my Saviour so;
Not one soul with which to greet him,
Must I empty-handed go!"

UNBELIEF DANGEROUS.

The scripture for study warns against "an evil heart of unbelief." This is the most prevalent form of sin. People don't believe. They don't try to believe. Christ declares himself as the Saviour of sinners. But many people do not believe the declaration. Mere intellectual assent is not belief. Belief carries with it action in harmony with the belief. If a man really believed that Christ is the Saviour, he would accept him as such. Unbelief is the barrier to blessing. It kept the people of Israel back from Canaan for thirty-eight years. God makes no response where there is doubt or unbelief. Indeed, God cannot, because his response could be no blessing to men in such a frame of mind. God's ever-working law of blessing is briefly given by Christ in these words: "According to your faith be it unto you." The saddest thing is said concerning the towns beside the lake of Galilee. "Jesus could not do many mighty works there because of their unbelief." Do we ask anything of God? His first thought in response is, "Believest thou that I am able to do this?"

ACT NOW.

In what sense can a man be said to possess anything? Strictly speaking, says one, a man has nothing but the use of it. "The man who sits down to a loaded table of luxuries has no more than the little that he can eat." The farmer thought he possessed goods and time—"Soul, thou hast much goods laid up for many years." He had power to hold not one handful of the goods, and not one day of time. We speak of what we will do on the morrow, until God gives it to him, and then he has to call it "to-day." A man has one thing only—the present hour. To-day is that of our only actual possession. Everything else save the things of the hour, and every coming hour, is God's possession, not ours.

"Be wise to-day; 'tis madness to defer;
Next day the fatal precedent will plead;
Thus on, till wisdom is pushed out
of life."

WHY DECIDE FOR CHRIST?

1. Because he demands my service.
2. Because that demand is a righteous one.
3. Because his salvation and his service are my highest good.
4. Because by so doing I become an influence in the salvation of others.
5. Because being a Christian, I place myself on the side of good for the world's betterment.
6. Because if I do not confess him before men, he will not confess me before my Father, which is in heaven.

WHY DECIDE TO-DAY?

1. Because I do not know that I will see to-morrow.
2. "Delay not till to-morrow to be wiser;
To-morrow's sun to thee may never rise."
3. Because inclination is uncertain. I do not know that I shall feel inclined to-morrow.
4. To do the right should never be postponed.
5. If Christ had put off until to-morrow and to-morrow, his atonement for me might never have been accomplished.
6. God says, "Now is the acceptable time, Behold now is the day of salvation." It is dangerous not to take God's time.

7. The Christian life is the only life worth living. Such a life should be begun without delay.

8. How can you live in open rejection of Christ for one hour, and exposed to eternal condemnation?

DIVINE HELP.

Decision for Christ should be made in dependence on divine assistance. To make a decision needs God's help; much more to keep it. The spirit may be willing, but the flesh, weak. To will may be present, but how to perform that which is good, that is the question. We need divine strength. Decision should be linked with prayer. Strength from on high will be given to the sincere soul. Peter decided to follow his Master even unto death, but trusting in himself, he denies him at the challenge of a servant girl. Neglect of the Saviour's caution, "Watch and pray that ye enter not into temptation," is likely to be followed by a fall. "He that trusteth in his own heart is a fool."

POINTS FOR THE PRESIDENT.

Has any one been converted in your League this winter? If not, what do you think of yourself? This topic is a direct call to the unconverted. Call a prayer-meeting fifteen minutes in advance of the meeting to ask God to give decision to the unsaved. Select invitation hymns, and invitation scripture. Appoint two experienced leaguers—Christians themselves—to develop the two paragraphs above. "Why decide for Christ?" and "Why decide to-day?" May the Holy Spirit give you help!

FEBRUARY 8—"BIBLE LESSONS FROM MEN THAT FAILED."

Gen. 4: 8-12; Judges 16, 20, 21; 1 Sam. 3: 11-14; 15: 20-22.

HOME READINGS.

Mon., Feb. 2. Falling through disobedience. Gen. 3: 17-19
Tue., Feb. 3. Falling through covetousness. Gen. 3: 23-24
Wed., Feb. 4. Falling through coveting. Josh. 7: 20-26
Thurs., Feb. 5. Falling through irreverence. 1 Sam. 6: 1-7
Fri., Feb. 6. Falling through cowardice. Matt. 26: 69-75
Sat., Feb. 7. Falling through insincerity. Act. 5: 1-6

The conduct of men, good and bad, has a direct influence upon other men. If a man be good and worthy of imitation, his example becomes a benefit, for:

"Lives of great men all remind us, We can make our lives sublime."

If a man, on the other hand, be bad and unworthy of following, his example is to be avoided or used as a stepping-stone to something better, for:

"Of our vices we may form a ladder, If we will but tread beneath our feet Each deed of shame."

It is well to study the lives of men that fall, so that the cause of their failure may be discovered—and discovered to be disdained.

CAIN THE ENVOUS.

The first illustration to be considered of a Bible man that failed is Cain, the brother of Abel, the first-born of the family of man. Cain had some good traits of character.

1. He was a worshipper of the true God. How sincere he was, we must judge from his conduct. Some say that he was a false worshipper, because his behaviour was not true—on the principle that, by their fruits ye shall know them. But, to be most charitable, we might say that he came with a sincere purpose to worship God, and to worship him acceptably, but during his worship, he allowed envy to rise and crush his holy desires. We must guard the soul against the attacks of self and Satan even in our holiest moments.

2. He was an industrious man. Here is a commendable quality in any one. Labor, well-directed, is the path to pros-

perity. It is honorable, healthful, it prevents temptations. Satan may tempt the industrious man, but the idle man tempts Satan. As we look at Cain working hard, we say, "Well done, Cain."

3. He had a serious moral defect. He was envious, and allowed his envy to control. Cain's greatest sin was that he was envious. This defect is natural to many people. Cain failed when he allowed his envy to control him. Cain and Abel each presented an offering to God. For some good reason, Abel's sacrifice was accepted, and Cain's was rejected. Cain's pride was wounded. Envy mastered him. Envy grew into hate. And hate into murder.

4. Learn some things. (a) The family idea won't keep men right. Cain and Abel were brothers. One would think that the members of this small family could have lived peaceably together. Who would ever have dreamed of murder in their midst! But note, the power of envy, the ambition of selfishness, the development of selfishness. These things cause Cain to fall. (b) Religious ceremonial won't keep men right. The two brothers were engaged in religious worship. In the very act of worship, Cain arose. He was not in church and not in heaven. (c) Religious persecution won't keep me right. Cain killed his brother, but a voice cried out against him. Some people's religion takes the form of finding fault with other people's. What profit is there in that? What will keep men right? The love of God through Christ Jesus, personally appropriated, and practically illustrated in heart and life.

SAMSON, THE FAITHLESS.

Samson is the great ideal of human strength. Read his wonderful history in Judges, chapters 14-16. If he had been as strong morally as he was physically, he would have been one of the prominent examples for good of all history. But his record is summed up in this one phrase—strong physically, weak morally. He is a striking illustration of a lamentable failure.

What was the leading cause? The cause of Samson's failure was sinful indulgence—a giving way to the solicitation of sinful pleasure. In his case, there was a willful blinding of the reason, and a rushing on without thought or concern to the indulgence in sin. He must have intended treachery of Delilah. And yet he willfully betrays his life by this woman to his enemies. How blind one becomes when he gives way to the indulgence of sinful indulgence! Unholy pleasures, like a fascinating Delilah, may lodge in our bosoms. We may know that they aim at nothing but the death of our souls, yet we will yield to them, and fall, and die. Every yielding sinner is a Samson. Nothing is so gross and bad that temptation will not represent as fit and plausible. This giant slew a thousand Philistines in the field, but now allows a few to seize him in his chamber. Oh, the treacherous power of indulgence in sinful pleasure! Samson yielded at his point of weakness. Let us listen to the counsel:

"Leave no unguarded place No weakness of the soul, Take every virtue, every grace And fortify the whole."

Some causes of Samson's failure: (a) Although he had a mission so important, and so dangerous, we never read of any prayer that Samson offered for divine guidance. We cannot expect God's hand to direct us when his presence is not asked. Where there is no prayer there is much danger of turning aside into forbidden paths, so it was with Samson.

(b) We constantly read of Samson as being among the Philistines, and scarcely at all of his being among the Israelites. He spent much time among those who were unfriendly to his religion. How

unsafe it is to be always breathing the atmosphere of contagion! Constant exposure to temptation is likely to lead to sin.

(c) Samson permitted the sin in his own heart to have sway. The native state of the heart of every man in this world is a tendency to sin. All that good has to be imported. Whatever good a man has, he owes it to the grace of God, so that if that grace be withdrawn, he is liable to be overthrown, as a child would be before a strong wind were to blow on the grass of his father's hand. When left to himself, man is liable to fall into the greatest sins. Well may we make the benediction our prayer: "May the grace of our Lord Jesus Christ be with you always."

ELI, THE NEGLECTFUL.

Eli was a good man with a great defect. He was guilty of parental neglect. He was too indulgent as a father, allowing his sons to go headlong into ways of sin without reproof. Notwithstanding this one great blemish, the character of Eli is marked by eminent piety as shown by his humble submission to the divine will (1 Sam. 3: 18), and his prompt response to the word of God (1 Sam. 4: 18). Yet his one defect is like the dark spots on the sun, it mars his beauty.

SAUL, THE DISOBEDIENT.

Saul, first king of Israel, was a man of extraordinary qualities, and might have been one of the model kings of the world. But the thing that caused his downfall was rejection of the authority of the Lord, disobedience to God. It matters not how eminent the abilities of God, he will fail in life's highest accomplishment. If he rejects God, however pronounced his endowments may be, God will reject him.

How would you begin his downward career. He had been ordered to slay all the cattle of the enemy that he had conquered, the Amalekites. So far from doing this he had reserved a part of the best for sacrifice to the Lord, and his father had had commanded one thing, and Saul did another thing. It was direct disobedience to God.

(a) Obedience is a sacrifice of far higher value. Obedience is the giving up of the will to the will of another—it is, therefore, the sacrifice of the whole man. When a man has thus given himself to God, he has offered to him all that he has to offer.

(b) Obedience is a sacrifice that can be offered at any time and any place. The sacrifice of the Levitical law were required to be offered up at certain places. But obedience is an expression of love to God that can be made always and everywhere.

(c) Obedience is a sacrifice which every man can offer for himself. Even in Israel there might have been men at times too poor to bring the least costly material offering to the altar of the Lord. But none is ever too poor to offer his will to God, and to submit to his commands.

(d) Obedience is the sacrifice which makes every other sacrifice acceptable. All other offerings without this are vain.

POINTS FOR THE PRESIDENT.

This should be a very interesting meeting. You have the biography of four men that failed, and why they failed. Let four members of the League each take one character, and will show how his life was ruined by sin. Put on the blackboard, in full view of the members the names of the four characters, and how they fell, as follows:

- Cain—The Envious. Samson—The Faithless. Eli—The Neglectful. Saul—The Disobedient.

O God, save us from these sins!

The NEW READING COURSE

The Third Book and Its Author

A Help for The Common Days.

Rev. J. R. Patterson, of Grand Valley, writes the following appreciative review of Dr. Miller's book:

Everything that Dr. Miller writes is well worth reading; it is, therefore, no small praise to say of the third volume of the Epworth League Reading Course that it is in Dr. Miller's best spirit and manner.

First, it is written in an attractive style—forceful, clear, and elegant. Perhaps the most striking feature of Dr. Miller's style is the large use he makes of poetical illustration. Little gems of verse introduce each chapter, and almost every second page is adorned by an extract from one of the great or minor poets.

It is a spiritual book. The first chapter, "The Sweet Odor of Prayer," is quickly followed by "Ye Have Done It Unto Me," and "Transformed by Beholding." Dr. Miller emphasizes the ethical significance of life; but he traces the ethical power back to the religious received in communion with the Father of our spirits.

It is a practical book. The preface states that it does not contain a line that is not intended to bear directly upon the problems of actual life. Certainly, the author does not make the mystical mistake of addressing men as though they were impossible, air-fired unimpassioned ghosts. The volume before us is what its title indicates, "A Help for the Common Days."

It is a book full of light and sweetness. The chapters on "The Blessing of Quietness," "Shall We Worry?" "A Word About Temper," and "For Better or Worse."

It is a robust, manly book. There is a refreshing absence of gooey-doodie platitudes, sentimental gush, or maudlin drive. Some headings are a tonic in themselves. For example, take "The Cost of Being a Blessing," or, "Do Ye Nexte Thyngs." "It is not meant to show people an easy way of living—there is no easy way to live worthily—but it seeks to show why it is worth while to live earnestly at whatever cost."

It is an inspiring book. Says our author, "Life is conflict. Every good thing lies beyond a battlefield, and we must fight our way to it." Not every one, perhaps, who reads Dr. Miller's chapter will always have the experience described in "Living Victoriously," but we do not envy the man who can carefully peruse the volume under review without feeling better equipped for life's duties.

The Rev. J. R. Miller, D.D.

BY WILLIAM T. ELLIS.

If I had but one sentence in which to describe the Rev. J. R. Miller, D.D., it would have to be, "He is a man with a passion for helpfulness." This is the outstanding characteristic of a life which has touched millions with a touch that has meant uplift and inspiration. By his pen, by his preaching, by his nurse, by his pastoral work, by his personal character, Dr. Miller is always helping.

Despite the fact that Dr. Miller's books have circulated to the extent of almost a million copies, he is not the inaccessible "great author." Anybody may reach him. From half-past eight in the morning until six o'clock at night, this active

editor may be found in his office. If he is absent for an hour—aside from a few moments taken for lunch—the strong probability is that he has been called to speak the comforting truth of Jesus beside the bier of the dead.

During every day Dr. Miller has numerous visitors. He is pastor of a large congregation. All sorts of people come to him on all sorts of errands, but practically all are in need of some manner of help.

Before we enter the modest office of our friend—for Dr. Miller is a real friend to those who read his books—let me tell you somewhat of the man. From the fact that you find him in the great office building which is the headquarters of the Presbyterian Board of Publication and Sabbath-school Work, Philadelphia, and from the well-known fact that he is editorial superintendent of the Board, you can surely rightly infer that Dr. Miller is a Presbyterian. He comes from Scotch-Irish parentage, having been born in a pronouncedly Presbyterian section of Western Pennsylvania, on March 20th, 1840. Between his collegiate and theological courses he spent six months during the Civil War. This he counts one of the most valuable experiences of his life. His second charge was what is now popularly known as "Wanamaker's Church," the great Bethany Presbyterian Church, Philadelphia. For six years Dr. Miller labored there, with Mr. Wanamaker as his right-hand helper. The two men have been intimate through all the years since. Two years after Dr. Miller left Philadelphia, to serve a church in Illinois, he was called (in 1880) to the position of Editorial Superintendent of the Presbyterian Board of Publication. In that position he still continues, having the oversight of practically all the publications of the denomination. He gives his personal attention especially to the Sabbath-school lesson helps, notably the "Westminster Test" and the "Senior Quarterly." All of Dr. Miller's books have been written since 1880.

Let us call upon him for a few moments, at his office, that our impressions may be more personal. A cheery "come in" invites us into an outer office, where Dr. Miller's secretary is busy at the typewriter or desk. Two stenographers are kept employed by this tireless worker. They are needed, for what with scores of letters daily—most of them, we warrant, letters of friendly counsel to persons whom he has newly met face to face—articles for the Board publications and the general religious press, as well as the book that is always on the stocks (Dr. Miller averages two new books a year), there is work for many helping hands. Most of Dr. Miller's writings are dictated, and afterwards carefully revised by his secretary.

We are ushered into a large square office, as a man of somewhat more than average height and build advances with outstretched hand to greet us. "I am very glad, indeed, to see you. Won't you be seated?" Thus, with evidently genuine welcome, we are invited to a place beside the author's desk. He himself sits in his swinging chair, toying with a pair of spectacles in his fingers while he makes friendly inquiries concerning us.

We peep about the office. In the middle of the room is a large table piled high with books and periodical literature. Dr. Miller keeps in close touch with the

doings of the religious press of the world. A full book-case lines the opposite wall of the room, and over the desk of our host hangs a large reproduction of Hoffmann's head of the Christ. Other choice pictures are about the walls. On the desk stands a fresh bunch of flowers.

While we are thus gazing about, Dr. Miller is drawing us out. He has the rare art of finding his way to people's hearts. The real things of life are very real to him, and it is easy to talk with him concerning matters spiritual. But it is not so easy to get him to talk of himself.

"Do you often hear from your books,

Dr. Miller?"

"Yes, I have found many kind friends through my writings. One of the privileges of my work is that I am permitted to have correspondence with persons in need of sympathy and encouragement. Dr. Miller omits to ask that every post brings him letters from readers of his books, and that the postmark of almost every country in the world appears among his mail. His books have been translated into German, French, Japanese, and Hungarian.

"Where do you get the material for your books, Dr. Miller?"

"Everywhere—right here, much of it. What I learn from the friends who visit me gives me many illustrations and suggestions for my writings. From my visiting, too, I get much. Now, yesterday, for example, I was calling in a home, where I witnessed a striking example of thoughtfulness. The circumstances were so suggestive that I got quite a paragraph from them." Thus, with open eyes and ears, Dr. Miller moves among life, interpreting it to itself, and giving form to its message for that very world. Few men can make as apt use of illustrations as he.

We mention the frequency with which selections from Dr. Miller's writings are quoted. "I've had not a few interesting experiences in connection with what, laughingly remarks, "Frequently, I see bits of poetry quoted, with my name at the bottom. I never wrote a line of poetry in my life, and couldn't if I tried. On the other hand, I've seen stray fragments from my books credited to many other men who doubtless wouldn't be proud of them—Phillips, Brooks, Spurgeon, Moody, MacLeod, and others.

"But"—more seriously—"what matters who gets the credit? The work is the thing. Jesus, you know, made Himself of no reputation." As he speaks thus the tender smile that is so familiar to those to whom he has talked of the precious things of Christ over-spreads and illumines our host's countenance. "Long ago I determined that I would not bother about credit or praise, but I would bury myself in my work."

Surprised that he has been to talk thus long about himself, and evidently not relishing the subject, Dr. Miller makes some inquiries about our work, and thus turns the tide of conversation.

It is hard to interview a man who adroitly shifts the conversation from himself, so that one he fairly realizes if the visitor is talking about himself and his own affairs. Therefore we bid adieu to the busy editor, and he heartily bids us call again.

The sale of our Epworth League Reading Course has been exceedingly gratifying, more than we could have anticipated. It is now on its way to be distributed since September 1st. The Book Room will, however, be able to supply the Reading Circles which begin their work after the holidays. We hope that there will be many of these, as there are five good months before us. Do not allow the month of January to slip past without undertaking something definite in the way of systematic reading.

Junior Department

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

Beauty.

Beautiful faces are those that wear—
It matters little or dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires
glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance wisdom guards.

Beautiful hands are those that do
Work that is earnest, brave, and true,
Moment by moment, the long day
through.

Beautiful feet are they that go
On kindly ministry to and fro,
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homey care,
With patient graces and daily prayer.

Beautiful lines are those that bless—
Silent rivers of helpfulness,
Whose hidden fountains few may guess.

Beautiful twilight at set of sun,
Beautiful goal with race well run,
Beautiful rest with work well done.

Beautiful graves where grasses creep,
Where brown leaves fall, where drifts lie
deep
O'er worn-out hands—oh! beautiful sleep.

What the Bible is Like.

1. A mirror. James 1. 23-25; 2 Cor. 3. 18.
2. Food. Job 23. 12; Jeremiah 15. 16.
3. Milk. 1 Peter 2. 2; 1 Cor. 3. 1, 2.
4. Meat. Hebrews 5. 12-14.
5. Honey. Ps. 119. 103; Ezek. 3. 1-3.
6. Gold. Ps. 19. 10; 119. 72.
7. Fire. Jer. 20. 7; 5. 14.
8. A sword. Eph. 6. 17; Heb. 4. 12.
9. A hammer. Jer. 23. 29.
10. Seed. Luke 8. 11; Mark 4. 14; 1 Pet. 1. 23.
11. A lamp. Ps. 119. 105; Ps. 119. 130; 2 Pet. 1. 19.
12. Snow. Isa. 55. 10.
13. A laver. Eph. 5. 26.

(The above may profitably be used as two Bible readings in the weekly meeting of your League.)

Home Bible Study Prize Exercise.

ACROSTIC.

1. "Give therefore thy — an understanding heart to judge thy people that I may discern between good and bad."
2. "Better is a poor and wise child than an — and foolish King."
3. "I hated all my — that I had taken under the sun, because I should leave it unto the man that shall be after me."
4. "I returned and considered all the — that are done under the sun."
5. "I said in mine heart, Go to now, I will prove thee with —, therefore enjoy pleasure."
6. "Thy servant prayeth before thee to-day, that thine eyes may be — towards this house night and day."
7. Better is a — that is near, than a brother far off."

Send your answers in a letter to Mr. Bartlett, and in answering say—

1. What famous king and wise scholar spoke the above.

2. Give each omitted word, with Bible reference.

3. Write out in one full sentence a description of the character of the speaker, using your own words to show what kind of a man he was.

4. State your age, and also whether or not you found the missing words without any other person's help.

(N.B.—Some home exercise like this will appear in every issue of our paper, and a prize will be given every three months to the Junior Leaguer sending in the best answers before the 15th of each month.)

Weekly Topics.

January 11th.—"Christ, our Example."—1 Pet. 2. 21.

The following outline contains abundant material for several profitable studies on this important topic.

IN WHAT RESPECTS IS JESUS CHRIST OUR EXAMPLE?

1. In his relation to God, his Father.
 - (a) Submission to his will. John 6. 38; 4. 34; Ps. 40. 7.
 - (b) Devotion to his glory. John 8. 50; 5. 41; 12. 28.
 - (c) Dependence on his power. John 5. 30; 8. 28; 14. 10.
 - (d) Confidence in his love. John 11. 41, 42; 17. 26.
 - (e) Fellowship with his presence. John 16. 32; 8. 16, 29.

2. In his relation to man.

- (a) Obedience to his parents. Luke 2. 51.
- (b) Compassion on the needy. Matt. 9. 36; Mark 1. 41.
- (c) Lowliness in service. Luke 22. 27; Matt. 20. 28; Jno. 13. 12, 17.
- (d) Gentleness under suffering. 1 Pet. 2. 21-23.
- (e) Forgiveness of injuries. Col. 3. 13; Luke 23. 34.

3. In respect to the mind that was in him.

- (a) Humility. Phil. 2. 5.
- (b) Meekness. Matt. 11. 29.
- (c) Self-denial. Matt. 16. 24.
- (d) Holiness. Heb. 7. 26; 1 Pet. 1. 15, 16.
- (e) Love. Eph. 5. 2.

(Note. In order to make such an outline as the above effective, let each item, with its proper reference, be written out beforehand. Give each one to a Junior to quote—not from written slip; but directly from the Bible. Write each division and sub-division on the board as it is found, and enforce and illustrate the teaching. Do not put the whole outline on the board before the meeting. If you do, the Juniors will fail to remember it. But building it up piece by piece from the foundation text of 1 Pet. 2. 21, you will assist the young mind to grasp each item, and finally the whole study. Taking each section for a study, will give you matter enough for three profitable, consecutive Bible readings.)

January 18th.—"Jesus knew the Bible; how may I know it?"—Josh. 1. 8; Luke 2. 46, 47.

This topic suggests George Muller's advice on

HOW TO READ THE WORD.

1. Read the Scriptures regularly through. Read, alternately, portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off, and begin there next time. When you have finished each Testament, begin it again.

2. Read it with prayer. You cannot by your own wisdom understand the Word of God. In all your reading of the Scriptures, seek carefully the help of

the Holy Spirit. Ask for Jesus' sake that He will enlighten you.

3. Read with meditation. Ponder over what you read. The truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal.

4. Read with reference to yourself. Never read only with a view to instructing others; but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself, "How does this affect me?"

5. Read with faith. Not as statements which you may believe or not; but as the revealed Word of God. Receive every word as true, with simple, child-like trust. Rest upon the promises. Read them as made for you.

6. Read in order to carry into practice. We must accept his word as being the revelation of his will. In it he tells us what to be and what to do. He expects us to be "obedient children."

The above six suggestions are for adults and juniors alike. Let the superintendent and workers become acquainted with the Bible as therein outlined, and they will soon gain an intelligent knowledge of its teachings. Merely "learning verses" is not enough. The scrappy, unmethodical way in which many read the Bible is not the best way. Better Bible Study should be the aim of all our teachers and leaders in Sunday-school and League. We must know the Bible, for it is indispensable to us. (Use the Bible reading, "What the Bible is Like," given above to show this. Or work in the following):

THE WORD OF GOD.

1. As God's Word of Wisdom, it makes us wise unto salvation. 2 Tim. 3. 15; John 17. 20; 20. 31; Jas. 1. 21.
2. As a Word of Life, it quickens. Ps. 119. 50, 93; John 6. 63.
3. As the Word of Power, it converts. 1 Pet. 1. 23; Jas. 1. 18; Ps. 19. 7.
4. As the Word of Truth, it sanctifies. John 17. 17; 15. 3, 7; Ps. 119. 9.
5. As Nourishment, it promotes growth in grace. 1 Pet. 2. 2; Acts 29. 32.
6. As a Word of Consolation, it comforts. Ps. 19. 8; 119. 54, 111.
7. As a Word of Supply, it furnishes us. 2 Tim. 3. 17; Ps. 119. 104.
8. As a Word of Instruction, it is our guide. Jer. 8. 9; Prov. 6. 23; Mark 12. 24; 2 Pet. 1. 19.
9. As a Spiritual Force, it is a mighty weapon. Acts 18. 24, 28; Eph. 6. 17; Matt. 4. 4-10.
10. When the books are opened, it will judge us at the last day. John 12. 48; 5. 45; Rom. 2. 12.

January 25.—"Things I enjoy that heaven children lack."—Luke 8. 15, 17; Job 22. 4-10. (A missionary meeting.)

Christian civilization, character and culture. Happy homes here, and hope of Heaven hereafter. Reverent regard for revealed religion and religious rites.

Intelligent instruction in inspired information. Sabbath and sanctuary services.

Testimony of thousands to the Truth.

Little by little, the superintendent may work his way into the hearts of the children above, and form the word "Christ." Our knowledge of him is the source of our blessings. The ignorance of the "heathen" concerning him is the reason of their lack.

(By the way, do you use the black-board? If you do not, your juniors positively cannot remember all you say. The use of the eye is as helpful as of the ear, and as long as you can write, you can put your main points on the board. Do not try to simply talk on the topic, and even to have papers read is not enough. Put your condensed outline visibly before your juniors if you

would reach them for profit. Yet many do nothing but talk or clip extracts from printed helps for readings. Such must fall to do lasting work that will be of practical advantage in coming days. And while we are considering these matters, may I not ask, "Do you depend on The Era for your treatment of the weekly topic?" If so, you are making another mistake. Our columns are suggestive only. It is our aim to give you material; but not to make your plan or outline. Do that yourself. We have known leaders who depended entirely on printed matter, and read it piecemeal. Surely this is not the best way? Get all the help you can; but let your plan be your own, and encourage in every way original treatment by your leaders and juniors in meeting.)

February 1.—"Decide to-day."—Hebrews 3, 7-13.

Decision to serve God is our "duty." This duty of decision comes to us "daily"—"to-day." It should be a pleasure and a joy to us—"delight." Such daily decision calls for "earnestness" in making up our minds, and for "energy" in working out our resolve. Only when we have deep "conviction" of duty and make daily "consecration" will our decision be "complete." The "importance" of life thus is shown in the Scripture lesson. The Israelites rejected and died. What is this decision? What is our consecration for? "Study" and "service" are our occupations, and in such we are "safe." There is no safety away from God. But if our daily decision is going to be sincere, it must be "intelligent." We must know what we are doing and why we do it. It is our "reasonable service." And if it is intelligent, it will be a daily call to "industry." Jesus said, "I must work . . . while it is called to-day." Such an industrious life means daily "obedience," and this obedience is our "own"—each one for himself, doing the will of God from the heart. It is absolutely "necessary" to make daily decisions because our "need" is daily. Every day brings its temptations, its work, its study. So "to-day if ye will hear" . . . etc. Hence step by step, in easy and familiar conversation you have worked out—

- Duty. Daily. Delight.
- Earnestness. Energy.
- Conviction. Consecration. Complete.
- Importance.
- Study. Service. Safety.
- Intelligent. Industry.
- Obedience. Own.
- Necessary. Need.

(Such treatment is easy, intelligible to the youngest, comprehensive enough for the oldest, and within the ability of any superintendent.) Having it well worked out in your mind, illustrating each successive step, and writing each in turn on the board, you cannot possibly have a dull or profitless meeting.)

February 8.—"What Bible story I like best and why."—Ex. 2, 9-10.

Make this a story-telling meeting. A good way will be to appoint a number of your members to prepare the stories ahead. They may be written in the form of brief papers (say 500 words at most) and read in the meeting. It will add interest if the papers are unsigned and handed in to the superintendent at the opening of the meeting. Let them be read in turn (not necessarily by the writer) and the papers of the readings let a vote be taken as to which is the best told story. At the conclusion, let the superintendent review the "why" of each, impressing the teaching in every case. By careful planning ahead (two weeks are none too much) you may have a most delightful meeting, given by the juniors themselves.

A Merry Heart.

"A MERRY HEART DOETH GOOD LIKE A MEDICINE."

(A short sermon by old Merry.)

Instead of giving you long heads to my discourse, I shall give you short tales. A merry heart is sunshine—a gift of life—the music of the waves—a gift to some, an acquisition to others. It does not belong to the rich more than to the poor, to the clever more than to the dull. It is not the sole property of youth or age. It is not a senseless plant that dies with a breath; it is not an oak that no wind can uproot. It is not a loud or boisterous thing that cannot be tamed; it is not a coy and delicate thing that hides itself like the violet. It is not a thing for ornament, but for use; it is not a creature of circumstances, nor a lord of circumstances. Then what is it?

1. A merry heart is a fairy. The snow was blocking up a doorway, and the poor old woman who lived in the house was trying to roll it away with her poor sticks of skin and bone which represented arms, and couldn't. A fairy descended to the spot, and in short time the heap was removed, and the old woman made her way into the cottage. The fire wouldn't light, the wood was damp, and the smoke beat down the chimney. The candle spluttered, and the wind played draughts with every board in the cottage. But the fairy came into the room, touched with a magic wand the embers on the hearth, caught the thief in the candle and banished him into oblivion, set a screen against the intruding winds, and then threw its magic spell on the old woman, so that her groans were turned into laughter, and her sighs into smiles. Who was the fairy? A merry-hearted boy. His coat was as thin as a sheet, his trousers as ragged as a cochon-china fowl; he knew no book-keeping, the village was his world, and the cottage was his home. But he was a musician; he whistled lively tunes, and though his teeth chattered as he did it on that particular night, it added to the pleasure, for he whistled it as "an accomplishment on the bones;" he was an artist, for a few touches of his hand would make that old hut picturesque; he was an orator, for he had the art of saying happy things in a happy way; he was a preacher, for his life was a sermon on contentment. And the merry heart of that boy made the cottage happier than many a palace, and the life of his old mother brighter and more cheerful than the life of many a fine lady, and converted his own life of toil and penury into a pleasant and good thing, which he was content and thankful to live for.

2. A merry heart is a monarch. A king sat on his throne, around his feet were gathered his court, and thus he spoke: "Hear, O ye people, I make a decree! Certain foreigners have come to this realm, wearing different dresses, speaking different tongues, and addicted to different habits from our own; they have come as ambassadors from many powers to overthrow the peace of the State. And unless they agree to learn our language, to wear our dress, and adopt our habits, it will be necessary for the peace of our country to take the sword, or, in the event of resistance, to proclaim war against them. Go forth, then, my people, and charm these foreigners into allegiance; bring them to our court, and fascinate them with its attractions; let them be not ready to take the oath of allegiance and accept the freedom of our city, we will drive them forth to their own countries." So spake the king, and speedily his people set to work. Who were they? A merry heart and his court. These foreigners were Ill-temper, Envy, Hatred, Malice, Uncharitableness, and other representatives of great powers,

come on a secret embassy to destroy the brightness of that boy's happy, sunny world. And if the merry heart is not the monarch of the life, and if the monarchy is not despotic, if foreign powers are allowed to come in and to rule in the State, depend upon it, insurrection and defeat will be the result. How doth a merry heart do good like medicine? That poor old man, bent down with age, and his hands trembling on the stick, shall tell you. "Christmas threatened to be a dull day to me. I remembered the time when my good missus used to be here, and that children all the same, and who with mistletoe and nut-charades and blind man's buff, mixed pies and plum pudding, we used to have merry times of it. But I was all alone, and sad-hearted as could be, when who should come in but the Floss and Harry. Bless their hearts! They ran about, and sang, and capered, and played hide-and-seek with my snuff-box, and kissed me under the mistletoe after each game. Thus the day which had begun with sighs ended with smiles, and I was thankful to be even a living old man."

Look in at that home where no merry heart dwells. See the mother sitting down by the fire with her work in her lap, and her hair all the same, and smiles, settled into a grim melancholy. See those two children at the table, one a boy with a scowl on his face, as he hides his puzzle behind a book stood on end so that his sister shall not see him put it together. Hear the sharp, pettish questions, and the cold, chilly answers; see the faces without any soul in them, and the games without any life; listen to the voices without any music; feel the home without sunshine, and tell me if a merry heart would not do good like a medicine?

And now in conclusion, I wish to apply my subject: To ensure a merry heart, the heart must be in the right place. It must be attended by a conscience void of offence, by good-will, contentment, and love. It must live in an atmosphere free from the poison of meanness, cowardice, dishonesty, untruth, and spleen. It must live in the pure sunshine of life, away from the clouds of remorse, suspicion, and temper. It must have plenty of exercise, plenty of free play for itself, and it must always be held in bounds by wisdom. Then it will be the joy of childhood and of age; the first thing in life to develop, and the last to decay.

As She Understood It.

There's a three-year-old New Jersey girl who belongs to an Episcopalian family. The first time she went to church she came home and criticized the music.

"It was very bad," she said.
"How do you know?" asked her mother.
"Because all the people said so."
"But they didn't, Kittie," urged the mother.

"Yes they did, too, mamma. Didn't I hear 'em keep saying, 'Lord have mercy on us miserable singers?'"

On another occasion she startled the family by announcing that Episcopals were people who always did what they oughtn't to do, and that those things they ought to do.—Washington Star.

Tommy was a little rogue, whom his mother had hard work to manage. Their house in the country was raised a few feet from the ground, and Tommy, to escape a well deserved whipping, ran from his mother an ample distance under the house. Presently the father came home, and hearing where the boy had taken refuge, crept under to bring him out. As he approached on his hands and knees, Tommy asked, "Is she after you, too?"

Painted Himself.

"I thought you were working on John Thomas's new house," said the house-painter's friend.

"I was going to," replied the house-painter, "but I had a quarrel with him, and he said he'd put the paint on himself."

"And did he do it?"

"Yes, that is where he put most of it."

Respect for the Law.

This story was told by Judge PENNYPACKER, in beginning a response to a toast at a Pennsylvania-German banquet in Philadelphia. The story, he said, showed the readiness of the Pennsylvania Dutchman to obey those in authority.

In 1864 Sheridan, under order, burned every barn from a valley above Staunton to a certain point below Winchester. A band of angry rebels followed this raid, waiting for a chance to pick up the stragglers. Among others who fell into their hands was a little Pennsylvania Dutchman, who quietly turned to his captors and inquired:

"Yat you fellows going to do mit me?"

The reply came short and sharp:

"Hang you."

"Yell," he said, meekly, "vatever is de rule."

His good-natured reply threw the Confederates into a roar of laughter and saved his life.

The Commandment With Promise.

A few evenings ago, as we were passing through the Union Station in this city, we met a fine young man, son of a deceased Presbyterian minister, in company with his aged mother. Pausing to talk with him for a few moments, we asked: "Are you married yet?" "O, no," said he; and then, pointing to his mother with a touch of pride in his voice, he added: "This is my sweet-heart." Somehow we suddenly felt things growing brighter all around us. Blessings on such a young man! God certainly has something good in store for him.—Nashville Advocate.

A Queer Will.

A wealthy Russian died not long ago, and his heirs could find no will. One day a young man, seeing a graphophone in the library, put into it what he supposed to be the record of a song. The words which came forth were those of the missing will in the dead man's voice. The will thus curiously recorded has been submitted to the courts.

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A little lot of five summers was taken for the first time for a service in the Anglican Church, where the clergyman officiated in a white surplice. When she came home she ran to her father, saying, "Papa, I don't think much of that preacher up in that church. He has no shame. He stood and preached in his night-gown."

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