

THE CANADIAN

# LEWIS ERA

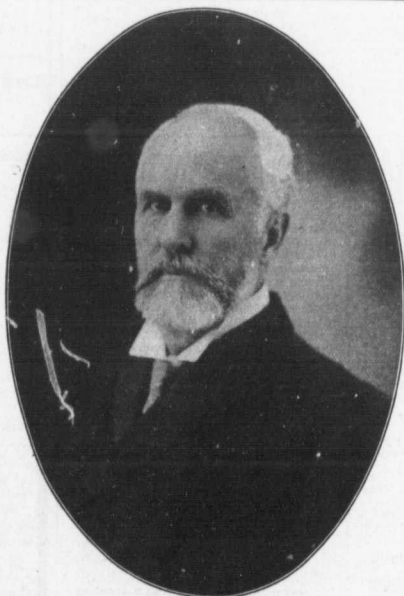
*Christian Endeavor*

Vol. VI

TORONTO  
MARCH 28 1904

No. 3

*Missionary*



DR. JAMES MILLS

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WILLIAM BRIGGS Toronto, Ont.

## A Philosopher.

A Liverpool coachman appeared with his hair closely cropped. "Why, Dennis," said the mistress, "what possessed you to have your hair cut while you have such a bad cold?" "Well, mum," replied Dennis, "I do be takin' notice this long while that whiniver I have my hair cut I take a bad cold; so I thought to myself that now, while I had the cold on me, it would be the time of all others to go and get me hair-cuttin' done; for by that course I would save meself just one week."

## A Dutiful Daughter.

General John B. Gordon, the Southern soldier, was sometimes called "the apostle of reconciliation," for he scarcely ever appeared upon the platform, without pleading for good-will and amity between the North and the South. By and by his theories received a rather practical application.

It so happened that a Maine Yankee seriously sought the hand of his beautiful and accomplished daughter in marriage. The young man was wealthy, of the highest character, very intellectual, and in every way a very attractive person. General Gordon tells how his daughter came to him and informed him that she loved this man from Maine and desired to marry him. "What," said the General, "marry a Yankee?" "Well, father," was her reply, "you have been preaching reconciliation between the North and South ever since the war, and I am simply carrying out your teachings."

## Too Far Apart.

The late John R. Proctor, the president of the Civil Service Commission, who was a student at the University of Pennsylvania in 1863 and 1864, was a great walker in his college days. He liked nothing better than to start out early on a frosty morning, and to walk twenty-five or thirty miles through the country.

He would start alone, as a rule, but if he fell in with a teamster, a laborer, a tramp—anyone—he was well pleased. He would bring home many an odd bit of talk that he had gathered in this way.

Once he met an Irishman on the road to Norristown. He and the Irishman plodded along together a matter of six or seven miles. They stopped and read each milestone, as walkers always do, and Proctor said:

"I think that milestones cheer a road up wonderfully, don't you?"

"Faith, an' I do that," said the Irishman. "I find them a great comfort. It would be an improvement, though, if they was nearer one another, wouldn't it?"

## Putting it Mildly.

A traveller tells of a trip on a jaunting-car in Ireland, where he had as a fellow passenger an ugly-looking man whom he was not sorry to leave behind at an inn.

"That was a queer-looking fellow, Pat," I remarked to the waggish driver as we proceeded on our way.

"Faith, yer honor! and he's as queer as he looks. He's a villain. He's done fifteen years for laving his wife without visible means of support."

"Oh, get out, Pat! A man can't get fifteen years' penal servitude for 'leaving his wife without visible means of support.'"

"Shure; and can't he, sir?" said Pat, with a twinkle in his roguish eyes.

"He did, though. And besides, isn't it leaving your wife 'without visible means of support' when ye throw her out of a window on the third floor?"

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# THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VI

TORONTO, MARCH, 1904

No. 3

**Down on Tobacco.**—There will be no more smoking among Ohio Wesleyan University students. The rule is one of long standing, but has not been rigidly enforced. When students who had been addicted to the use of tobacco attempted to enroll for the winter term, January 7, they were first obliged to sign a pledge to smoke no more. Most of them took the alternative rather than forfeit their student privileges. The feeling against tobacco seems to be getting more intense in every direction.

**Pauperism on Both Sides.**—Miss Jane Adams puts an important truth in a strong way when she says: "If I wear a garment which has been made in a sweat shop or a garment for which the maker has not been paid a living wage, or a wage so small that his earnings had to be supplemented by the earnings of his wife and children, then I am in debt to the man who made my cloak. I am a pauper if I permit myself to accept charity from the poorest people in the community."

**Stirring Music.**—Rev. Dr. P. S. Henson, the new pastor at Tremont Temple, Boston, believes in stirring Christian music. His favorite is "Onward, Christian Soldiers," and he always prefers those which have "action and masculine strength." In the course of a recent sermon he said, "It is a fact that our hymns contain too much confectionized religion; stirring hymns, with fire and vigor, have been largely left out, and there is too much of the high diddle-diddle, soft, sweetened matter left in. Such hymns tend to somnolence rather than to the awakening of people."

**Alarming Figures.**—The awful hold which the liquor traffic has upon England is shown by the figures presented by an English paper of the number of persons visiting the churches and public houses on a certain Sunday, in the town of Paddington, which has a population of 142,690. It has 59 churches and chapels, and 249 drinking places, 166 of which are open on Sunday.

	Went to Church on Sunday.	Visited the Public-house on Sunday.
Men	8,099	83,411
Women	16,275	28,118
Children	6,987	10,646
Totals	31,351	122,175

The most discouraging thing about the

situation is that while the church's grasp of the people is loosening that of the public house is tightening.

**A Man of Prayer.**—In a recent issue of the *Central Christian Advocate*, Rev. James Mudge has an interesting article on "The Religious Experience of D. L. Moody," in which he says: "Nothing is more marked about him than his devotion to God's Word, and his very high estimate of the importance of prayer. He rose at daybreak, at five o'clock or at six, according to the season, to get an hour of quiet solitary communion with God, while his mind was fresh, before the activities of the day divided his attention, as an indispensable preparation for the day's work. He devoted it mainly to the

a total aggregate membership of something over 3,500,000. Within the last twenty-three years it is thought that at least fourteen millions of people have been connected with the society. Three millions of associate members have been brought into evangelical churches, and ten millions of dollars given by societies for church expenses and missions. Already fifty different Christian Endeavor papers and magazines are published in half as many different languages."

**A Southern Hero.**—Last summer, at Chautauqua, we heard General John B. Gordon give his wonderful lecture on "The last days of the Confederacy." It was an exceedingly interesting story that the old warrior told, but no one could

hear it without praying that the time might come when war would be no more. Here is one of his stories which combines the humorous with the pathetic: At the battle of Appomattox, when the end came, General Gordon ordered his chief aid to take a flag of truce to the Union commander. "We have no flag, sir," said the aid. "Take your handkerchief and tie it to a stick." "I have no handkerchief, general." "Tear of your shirt, then." "There is not a white shirt in the army, general. I have a flannel one, but it's far from white." General Gordon recently passed away, and both North and South have been saying kind things of him. In view of his departure, we would not have missed his lecture for twice what it cost to go to Chautauqua.

IT SHOULD BE REMEMBERED THAT THE FIRST VOLUME OF OUR BIBLE STUDY COURSE, "STUDIES IN THE LIFE OF CHRIST," HAS BEEN ARRANGED TO COVER THIRTY-FIVE WEEKS, CONSEQUENTLY THERE IS PLENTY OF TIME TO TAKE IT UP DURING THE PRESENT YEAR.

Scriptures. He was an untiring Bible student, filling copy after copy of the Word with marginal notes and illustrative nugget thoughts. It nourished and strengthened his inner life; as nothing else could. It was sweeter to him than the honeycomb. Prayer also held a great place with him. He was much in supplication, and records many answers. But he did not, as a rule, spend much time in secret prayer. Protracted seasons of agonizing petition did not seem called for in his case. The very atmosphere in which he lived was one of constant communion with God. It was perfectly easy for him to stop wherever he was and talk with the Father as naturally as with a friend. He often did it as he was driving in the country. His closeness of walk was not limited to special occasions, but was continuous and very blessed."

**Christian Endeavor Society.**—The Christian Endeavor Souvenir Almanac says: "As nearly as can be ascertained, there are in all the world something over 64,000 Christian Endeavor Societies with

**A Sensible Girl.**—Miss Whun Min Liang, the sixteen year old daughter of the Chinese Ambassador to the United States, now residing in Washington, seems to be a young lady of rare common sense, judging from some remarks recently made by her. She says: "I do not mean to criticise, but there is one thing that I don't understand about American girls, and that is their eagerness to discuss the subject of dress. Almost the day of my arrival in this country questions about the style of dress began to be put to me, as though that were the most important of all subjects. In my country these things are considered very trivial and only the unlettered women waste time talking of them. As a matter of course, we dress according to the most approved custom and think no more about it."

## In A Silent World

BY THE EDITOR.

IT would scarcely be possible to imagine a finer location for a public institution than that possessed by the Ontario Institution for the Deaf and Dumb at Belleville, situated as it is about two miles from the city, immediately overlooking the beautiful Bay of Quinte. It seems perfectly proper that it should be so, for those who are deprived of the power of hearing deserve to have the sense of sight specially gratified. The grounds are spacious and artistically laid out with trees, flowers, walks and drives.

In company with Mr. William Johnson, I visited the institution, intending to spend an hour, but so interesting did

practical education as possible, making them familiar with what they are likely to come into contact with outside of the school. In arithmetic, such questions as these are asked: "How many meals have you eaten this week?" "How many more meals will you eat this week?" "How many meals will you eat this month?"

The composition class was an exceedingly interesting one. The teacher asked the boys and girls to write on their slates six items of news. Most of the "news" was about local happenings around the institution, and nearly all recorded the important fact that "two gentlemen were now visiting"



OFFICERS, TEACHERS AND PUPILS OF THE INSTITUTION FOR THE DEAF AND DUMB, BELLEVILLE.  
(Gathered in front of the Building.)

we find the place that nearly a full half day was occupied in looking through the buildings. The Principal, Mr Mathison, was exceedingly kind, and personally showed us around, giving many interesting explanations of the work. The first thing that strikes a visitor, is the absolute cleanliness of every thing from the cellar to the garret. The sharpest eyes cannot detect a particle of dirt anywhere, and the halls and stairways are scrubbed to almost a snowy whiteness. This is a fine object lesson to the pupils.

The classrooms are supplied with abundance of light, and are made quite attractive by pictures, drawings, etc. Sketches and models of birds, fishes, animals are to be seen everywhere, and much use is made of them in teaching. Blackboards are also more numerous than in most schools, as much of the instruction has to be imparted by writing.

The pupils are, for the most part, a bright, intelligent-looking lot of boys and girls, and many of them learn with surprising rapidity. There are 123 boys and 126 girls in attendance at present, but the Principal is authority for the statement that more boys are born deaf and dumb than girls.

The first class that we visited were studying geography. A number of questions, asked by the visitor, were readily answered on the blackboard, and the scholars all agreed that Canada was the finest country in the world.

In every department the idea is to give the pupils as much

the room. One group of little folks were asked by the Principal how many good boys and girls there were present. Almost every hand was lifted, but one little fellow in the front seat expressed no opinion. When asked personally about the question he replied:

"Well, I am quite a bit bad, but I am getting better all the time."

On the third story there is an assembly room that will seat about three hundred. Religious services are held here every Sunday morning and afternoon. The International Sunday School Lesson is regularly taught.

The Domestic Science department is a very valuable part of the work. The girls are here taught to cook, to set a table, to wait on table, and to keep house generally. Some of the girls were washing fine china dishes. I asked the teacher how many of these they destroyed

"They have never broken one," was the reply. "When we all-w-ow them to handle nice dishes, they take very special care of them."

The most wonderful feature of the institution is "The Articulation Class." Here are pupils entirely deaf and dumb who are actually taught to both "speak" and "hear." The latter is done by interpreting the motion of the lips. After some instruction the teacher can carry on communication with the scholars without making a single sign. It is not so easy for the deaf ones to read the lip motions of a stranger, but a lad of about ten years, whom we met on the grounds, told me,

in answer to questions, his name, age, residence, and occupation. To teach this requires very great patience and perseverance on the part of both teacher and pupil, and it is not every one capable of acquiring the art of even simple speech. What is accomplished, is, however, very remarkable. What a delight it must be to the parents of a child who has never spoken an intelligible word when, upon returning home for the holidays, he starts to talk even a little, and begins to understand to some extent words addressed to him.

"I should be so thankful," said one woman, "if you could only teach my child to say, 'Mother.'"

Quite a number of ideas can be expressed by means of motions, without any spelling upon the fingers. One class, on being asked to describe a Methodist did so by rubbing their hands together, which was intended to illustrate enthusiasm.

The Presbyterian was characterized by making the sign of the Scotch plaid, and for the Baptists, the youngsters imitated immersion in a very comical manner.

The sleeping apartments are models of cleanliness, comfort and convenience, and the hospital near by is as complete and well equipped as could be found in any city. The hospital at the time of my visit was entirely empty, but could be utilized at a moment's notice. Some little time ago a man brought his two daughters from Sault Ste. Marie to receive an education, but especially requested that if they became sick or were thought to be ill by the authorities of the institution they were not to have any medical attention whatever, as he was a believer in "Christian Science." Of course, the condi-

commencing to eat they stood around the tables and repeated the following grace, by the sign language:

"Our Father in Heaven, we ask Thee to bless this food and all of us. Continue Thy good care over one and all. Forgive all our sins, and at last take us to Heaven for Jesus Christ's sake."

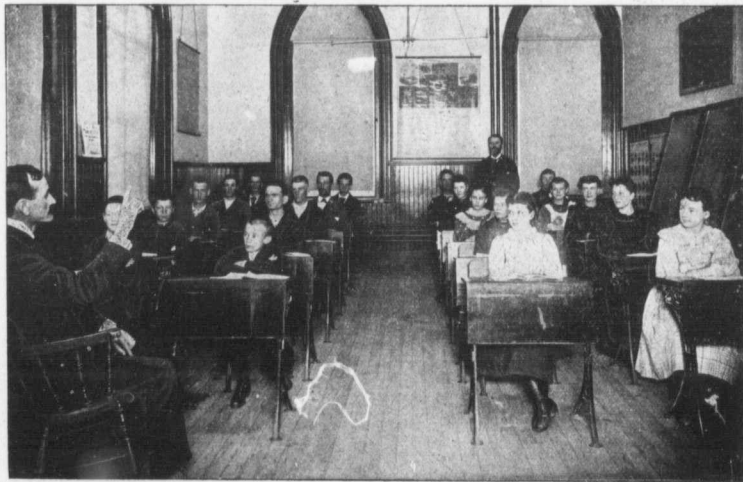
The behaviour of the scholars at dinner was all that could be desired. They treated one another with politeness and respect, and the directions of their superiors were implicitly obeyed. While they are taught obedience, and discipline is strictly observed, it is quite evident that the pupils are not at all afraid of their teachers. They go to them freely for advice as well as information, and feel that their instructors are their very best friends. The aim of the teachers is to make the children as happy as possible, and certainly they seem to be. Probably to most of them the time that they spend in the institution is the most delightful period of their lives.

The motto of the institution is a good one:

"The greatest happiness is found in making others happy."

The Principal seems to be exactly the right man for the responsible position he occupies, and the matron is in the work for the love of it, and the good that she can do. The pupils usually remain in the school from six to nine years before they graduate. Many who received their education here are now occupying important positions all over the country.

Deafness and dumbness would seem not to be hereditary, as out of the entire number in attendance at Belleville there



ONE OF THE CLASS ROOMS IN THE INSTITUTION FOR THE DEAF AND DUMB.

(The gentleman standing in the rear is the Principal, Mr. R. Mathison.)

tions could not be accepted, and the girls had to be taken away.

Quite a number of the mechanical trades are taught in a building adjoining the main structure, special attention being paid to carpentering, shoemaking and printing. A very creditable little paper called *The Canadian Mate* is published monthly, to which many of the pupils contribute.

The favorite amusement of the boys is football, at which they excel. It is one of their greatest delights to whip the students of Albert College at this game. The Principal, however, discourages match games, as too much time and attention are given to them.

We were fortunate in seeing the entire school assembled for the noonday meal. They sat down to a very good dinner of roast beef and potatoes which they seemed to enjoy. Before

are only four whose parents have not the power of speech and hearing.

It is, of course, hard for parents to part with their children, but the truest affection is shown in doing so, in order that they may be prepared for the work of life. One man brought his deaf son to the Institution, remained for a day or two, and then went home. Shortly after, he returned for his boy, saying that he and his wife could not endure the pain of separation. Such an act can only be characterized as selfish folly, and it is gratifying to know that it seldom occurs. Deafness, under any circumstances, is sad, but when it is connected with ignorance it is a terrible affliction. There is, however, no necessity for any deaf and dumb child to be ignorant, when the Government has provided such splendid facilities for securing an education.

## A Striking Illustration from New Ontario

BY MR. A. J. BRACE.

TALL, straight and powerful was my friend Aleck Mac—, a true Scot, manly and well beloved by all who knew him; a hard worker, an intelligent and capable leader. But one failing interfered with the confidence his employers loved to place in their practical and experienced bush and mining man—he was too fond of the "heather dew." This was Aleck's drawback and he knew it. His dear little wife was an earnest Christian woman and dearly loved her husband. He promised her that soon he would swear off, but that was difficult, for he loved his men; he was the hero of the gang always and so often he thought it seemed unmanly not to

mite was dry and heated and it required only this slight concussion to produce the terrible explosion which instantly followed. The loud report brought settlers soon to the spot and they witnessed a horrible scene. The six men were hurled in all directions, four were literally blown to pieces, the two remaining, a French Canadian and Aleck were most horribly mutilated.

Tenderly were they carried to Sudbury, but the French lad expired ere the train reached the station. Aleck, broken, bleeding and unconscious, was carried to the Hospital and for three long weeks, for the most part unconscious, hovered

between life and death. The best medical aid was summoned; his faithful wife, broken-hearted, but quiet, submissive and tearless, sat patiently beside him night and day and lovingly ministered to his wants.

I was one of the first allowed to enter the silent room when the verdict was published that Aleck would probably live. I shall never forget the sight. It has been my sad lot to behold many tragic scenes of mutilation and suffering on the battle grounds of the African veldt, but none equalled this. There lay the massive form of the big and onestrong muscular man; he had lost a part of one leg, the right arm, the fingers of the left were badly cut and lacerated, his breast and head were filled with pieces of the dynamite can, the tips of his ears and nose were gone and both eyes were absolutely destroyed.

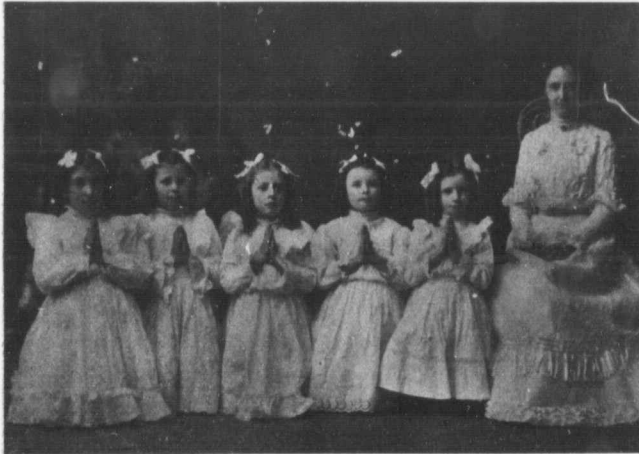
"Cheer up, Aleck," I said, "God has spared your life and you are going to live. You will miss your arm and leg and—" He didn't let me finish, but most piteously broke in with a heart-rending sob of anguish: "Tis my eyes; how can I live and not see again?" and the great frame was convulsed, the tears fell fast and the choking sobs were to me the saddest I've known. "Well, Aleck," I replied, "our lessons are sometimes hard to learn and difficult to understand, and perhaps the loss of your physical sight may mean the gain of spiritual vision. God can make a real man of you yet, bruised and broken as you are." Then, "Shall I sing for you, Aleck?" "Oh, yes, won't you sing the little piece you used to sing in camp? 'The Bird with a Broken Wing.'" We did, and at the last verse,

"But the bird with a broken pinion  
Kept another from the snare,  
And the life that sin had stricken  
Raised another from despair."

Aleck piteously said, "Yes, perhaps that's me." We prayed together for Divine guidance and strength, but it was not till the third visit and we sang for the third time the sweet little song of hope, that Aleck felt God would accept his broken gift of his emancipated self. But he gave all that was left to his Master, and to-day though blind, supported by his crutches and leaning on his faithful wife, he sells books and Bibleh and humbly but gladly lives and tells to others the power of Jesus to save

"The bird with a broken pinion."

Victoria University.



LITTLE DEAF-MUTE GIRLS SINGING "NOW I LAY ME DOWN TO SLEEP," AT THE INSTITUTION FOR THE DEAF AND LUMB.

"treat" when "it was up to him." As is ever the case, Aleck's great heart and generous nature crippled his better judgment and strong will and he was "one of the boys."

In going my rounds as a bush preacher, costumed like my friends in shantyman garb, I several times met this manly character and loved to be in Aleck's company. I saw latent possibilities of usefulness for the Master's service in this man if he would only receive a vision of the Christ and the Higher Life. It seemed strange and hard that he should have to learn his lesson in the sad experience that came to him.

Aleck was sent in charge of a little gang of five, besides himself, to the district of Wahnapiatae to investigate a new mining property by sinking a small test shaft. They were supplied with plenty of dynamite for blasting purposes and also had a goodly supply of the usual flask stimulant. The little camp was snugly built and around the blazing and welcome camp fire the first night was spent. Stories were told, pipes were smoked and the flasks were passed. 'Twas a little earlier in the winter than this and the nights were always frosty. It is well known that dynamite is very susceptible to frost, so in the morning the first duty was to thaw this necessary article. They had with them a dynamite tawer—a tin can made double, with an outer compartment for water, which when heated gently thaws the powerful explosive which is placed in the inner chamber.

Around the fire in the early morning they chaffed and laughed and passed the flask, waiting for the dynamite to thaw; they were feeling good and did not notice the time quickly passing. One stepped to the fire and tested the can with a gentle kick. The water had all vaporized, the dyna-

## That Death-Like Silence

BY MISS ROSE WAKEFIELD

**I** CONFESS I was hunting bargains, and the silk gowned wax ladies in the big department store window, looked at me quite brightly, but I never once expected them to speak. I didn't get my bargain (whoever does?), but I got an *idea*, that I walked home, resolved itself into a proposition, and here it is—

Most of our Leaguers are well dressed, and no one will deny their brightness, but we never once expect them to speak—in discussion. They are for the time being lay figures. This is, I submit, foreign to the original intent of our League, and to our work a distinct loss.

If I may be permitted to diagnose this deathlike silence, I should say that it's primal cause lies not in the pew but on the platform. "Taking the topic" has become in too many of our Leagues a curious and doubtful formality. The topic is "taken" from the current religious newspaper, from the Commentary, from the ERA, and, without quotation marks, dropped into the midst of young people who know too well the difference between "a stone" and "bread," to try to break up any such material. Now, with wise discretion, let me hasten to explain, that the ERA topics are verily bread, and good bread at that, but, bread that has been stolen, and then dried in the oven of an impersonal *paper*, may readily be mistaken for a stone. I want to be clear—very clear. According to my ethics, a paper made up largely of material taken verbally from any source, and presented without due credit, is largely a dishonest paper. It is, moreover, a paper shorn

elegance remember), makes you ready to bear testimony to some phase of truth.

There is much to be said, and I am afraid to say it, lest I reach not YOU but the historic waste-paper basket. May I in closing throw out a handful of hints? They are absolutely worthless, unless you happen to use them.

1. Generally speaking, a "talk" will promote more discussion than a paper, and it's not so, that you've only *three* who can talk. You have *thirty* who lack not so much courage to begin as consecration to fail.

2. How do I know? Why, I remember the Sunday when in a very small meeting a young girl's carefully prepared "talk" ended in a tearful failure, and three years later I listened wonderingly, as in a large public League service she "talked" with ease and great power of the things of God.

3. But you still shake your head. Very well, a paper it shall be, and a success it may be.

(a) If you will prepare with prayer and point. Some of our League papers fairly bristle with points, but they are as mere pinpricks in result. Others grip you. Why this difference? Is it not verily because the Holy Spirit has in the one case been ignored, while in the other He has been honored in every sentence of preparation?

(b) If you will give your message as though you faced an OPPORTUNITY instead of an ORDEAL—"I have a message from God unto thee."

(c) If you will "stir up" the voice that is in you—not more than one-third of our League papers can be easily heard, and this is not a trivial but a most serious charge.

4. Divide your paper into four sections, leaving space for a three-minute discussion between each, and before beginning to read announce that you will ask Miss Bright to open the discussion upon the first section. Mr. Ready may be called upon for the second section, and so on. Kindly but firmly, urge other members on to their feet, and don't be afraid of an un-Methodistic use. You must WEAR out the silence in your League, if you can't break it.

5. Resolve your audience into a quotation class—"Please be ready when I have finished reading, to quote one sentence from this paper." You will have an attentive audience at least.

6. Question upon your own paper—close, persistent varied questions—asking your President at close to sum up the points thrown out.

7. Pause, after the most stirring sentence in your paper, and ask—"How many of you believe this?" Get ten people to say, "I believe it," and you have probably broken the evil spell of that meeting.

8. Before reading your first sentence, get a dozen members pledged upon their feet to the service of discussion. If you can't get them onto their feet, get them on to their knees.

9. Spend a whole evening upon this lack in your League. Talk it out, thrash it out, pray it out—BUT GET IT OUT.

The very life of our whole League organization depends upon the presence of the Holy Spirit, and remember—"where the Spirit of the Lord is, there is LIBERTY."

Hamilton, Ont.



DEAF-MUTE GIRLS SIGNING "NEARER MY GOD TO THEE," AT THE INSTITUTION FOR THE DEAF AND DUMB.

of much of its natural strength, for we may not drive home a thought that has never really been ours, and I doubt if the Holy Spirit will supply this lack.

A truce to other people's papers!!! Let us for the honor of our Church, and for our own credit as Christians, present what is our very own. "It means work"—I admit that it does, but since when have John Wesley's children learned to be lazy?

As Leaguers we have sources of critical information for the foundation—we have ideas, we have everyday experiences, we have eyes to see in the street cars, and ears to hear in the shop and factory—these things need only to meet plain, earnest English, to be energized into a paper that men and women will give heed unto. A paper, moreover, that can be discussed—that meets you full of a warm personality, and because of its clear-cut facts, because of its unction (not its

## Last Words of a Great Soul Winner

BY REV. J. R. PATTERSON

THE late Dr. H. Clay Trumbull, for many years the leading writer on the *Sunday School Times*, won fame in different fields—as an organizer, a teacher, an editor and an author. But his supreme satisfaction was found in winning souls for his Master through personal contact with individuals. He, more than most religious conversationalists, understood and practised the art of religious conversation with unconverted men. This was his unique distinction. This is what entitled him to speak with authority about personal evangelism. The book under review gives us his views and experiences touching this momentous subject.

The book is full of encouragement to the man who has neither the talent nor the opportunity to address large audiences. According to Dr. Trumbull the man with the small audience has the best chance to do effective work. He says: "As a rule, the intensity of the appeal is in inverse proportion to the area covered; in other words, the greater your audience, the smaller the probability of your appeal coming home to a single heart." To confirm his opinion Mr. Trumbull quotes that master of assemblies, Henry Ward Beecher: "The longer I live, the more confidence I have in those sermons where one man is the minister and one man is the congregation; where there's no question as to who is meant when the preacher says, 'Thou art the man.'"

To show the value of personal work our author gives his own experience: "For ten years I addressed gatherings of persons in numbers from ten or fifteen to five or six thousand each. In this work I went from Maine to California, and from Minnesota to Florida. This gave me an opportunity to test the relative value of speeches to gathered assemblies. Later, I have been, for more than twenty-five years, an editor of a religious periodical that has had a circulation of more than a hundred thousand a week during much of that time. Meanwhile I have published more than thirty different volumes. Yet, looking back upon my work, in all these years, I can see more direct results of good through my individual efforts for individuals than I can know of through my spoken words to thousands upon thousands of persons in religious assemblies or all my written words on the pages of periodicals or of books. In this I do not think that my experience has

"Individual Work for Individuals." By H. Clay Trumbull.

been wholly unlike that of many others who have had large experience in both spheres of influence."

Himself won to Christ by a reluctant letter from a timid companion, young Trumbull soon realized that personal appeal to the unconverted was the most effective and at the same time the most neglected method of soul winning. Solely he dedicated himself to this form of Christian service. "I determined that as I loved Christ, and as Christ loved souls, I would press Christ on the individual soul, so that none who were in the proper sphere of my individual responsibility or influence should lack the opportunity of meeting the question whether or not they would individually trust and follow Christ. The resolve I made was that whenever I was in such intimacy with a soul as to be justified in choosing my subject of conversation, the theme of themes should have prominence between us, so that I might learn his need, and meet it."

Personal evangelism became the passion of his life, and for his field Dr. Trumbull turned to the man at his elbow. Seat mates in the railway car, companions in a country drive, fellow guests at an hotel, fellow lodgers at the boarding house, officers and soldiers of his regiment in war time, old comrades in arms whom he met again in *post bellum* days; business acquaintances, relatives, friends, Sunday-school children, Bible class students, Roman Catholics, Mormons, Mohammedans, Jews, Maronites, agnostics, infidels—heard from him of the friend that sticketh closer than a brother. The thing to be noted is, not that he met with rebuffs, but that so many even of those who did not immediately receive Christ, received his advances with courtesy and thanked him for his interest in their spiritual welfare.

The crying need of the Church is a generation of Andrews who will first find their own brothers. God send us pastors, officials and members, who uniting piety, courage and common sense will look their fellows in the eye and bid them "come and see." For reaching one man at a time is the best way to reach all the world in time, and the kingdom of God is near in that community where there is a church which answers the description of the Vaudois or Waldenses in the thirteenth century, as given by the Papal Inquisitor Reinerius: "He who has been a disciple for seven days looks out some one whom he may teach in his turn, so that there is a continual increase."

Thorold, Ont.

## The Old Homestead

BY REV. W. S. GRIFFIN, D.D.

WE live in the old homestead, and are therefore under obligations to the men who created it, that have never been fully estimated. You have seen in many parts of the country fine old homesteads, which one generation has left to another. We will visit one, which is but a sample of a thousand more.

Here are broad acres, well cultivated, splendid orchards, with every variety of fruit, ample barns, and outbuildings to house the products of the soil. Here is the old substantial farm house, a well appointed and furnished home, a place of rest after long years of faithful toil, and there was the farmer facing the forest with a brave heart and a strong hand. With axes and oxen he cleared the land, acre by acre, till this magnificent farm, with all its appurtenances was the final result.

He and his faithful partner are now no longer young. They are broken and bent, they are wrinkled and grey. They are worn out in the hard work which they have done in the midst of innumerable sacrifices—and sometimes immeasurable suffering. We enter the home to see the dear old people, but are greeted by the young in the prime of life and fullness of vigorous manhood and womanhood. The old people are not there. We enquire for them and are told, "This is the old homestead that was left to us. We hold the title." But where are the old people?

"Why we do not know. They are not able to work.

People who cannot work are of no use on a farm. They are looking out for themselves somewhere, or likely they have found shelter in the poorhouse, a benevolent home for the poor. We have all that we conveniently can do to meet the expenses of the place without providing for those who are useless and helpless."

Now we know, as a rule, such treatment would be impossible. There is one apartment in that old dwelling-place dedicated to their convenience and comfort. With tenderest solicitude every want is supplied and every provision made to relieve their manifold infirmities.

Is any one so simple that he cannot understand the force of this simple illustration.

We too, as Methodists, live in the Old Homestead. The pioneer men in the midst of the great privations and hardships have traversed our country in its primitive condition of weakness and poverty, and by their faithful labors have built up our congregations, our churches, and our colleges all over the land.

We have entered into the marvellous inheritance which they have created, an inheritance more valuable than broad acres, or houses and lands, or silver and gold. Where are they now? "Worn out in our work," unable any longer to bear the burdens of official duty—compelled to vacate the parsonages, and deprived in a day of even the limited resources their labors secured. Shall they be forgotten, and left to

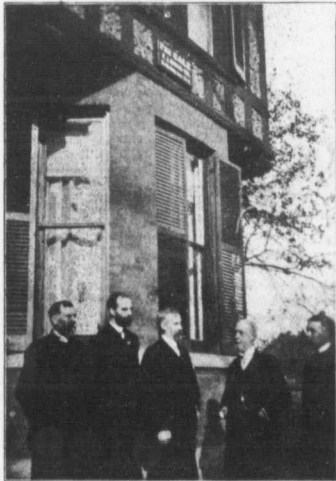


take care of themselves as best they can? Shall we say, as a wealthy citizen once said to me, "We have a country poor-house for such people as these." Impossible—such unparalleled ingratitude shall never be laid to the charge of our noble-minded and generous-hearted Methodist people. The men "worn out in work" never had, generally speaking, more than bare living, and we may surely believe they shall not receive less than a bare living now.

Toronto, Ont.

### Sunday-school Leaders.

THE Sunday-school work in America has prospered and developed largely because of the wise and efficient leadership which it has enjoyed. With such men as B. F. Jacobs, Wm. Reynolds, Dr. Shaufler at the helm, there could be nothing else than progress. Some of these



A DISTINGUISHED GROUP.

splendid workers have gone to their reward, but the leaders of to-day are scarcely less energetic and effective, and so the work goes on.

Our illustration, on this page, shows several distinguished men in the Sunday-school ranks. First, to the left is Rev. Wm. Frizzell, D.D., who is Chairman of the Executive Committee of the Provincial Sabbath-school Association. Next to him is Rev. Dr. Mullins, President of the Baptist Theological College, Louisville, Ky., the first college in America to introduce a department for Sunday-school teacher training. In the centre stands Mr. Marion Lawrence, the General Secretary of the International Sunday-school Association of America. Next in order is Rev. Dr. Shaufler, the veteran Sunday-school writer and lecturer. The gentleman on the extreme right is Mr. William Hamilton, President of the Ontario Sabbath-school Association. The photograph was taken in front of Mr. Hamilton's residence, during the Pastors' Sunday-school Institute in Toronto last November.

### Cheerfulness at the Table.

AN old lady, who looked as though she might have belonged to the "Sunshine society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at the table. My father was a lawyer with a large criminal practice; his mind was harassed with different problems all the day long, yet he

always came to the table with a smile and a pleasant greeting for everyone and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence and the effect was marvelous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when mealtime came, and the habit of being cheerful three times a day under all circumstances had its effect on even the most sultry temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influence as among the best of my life."

Much is said and written these days about "table manners." Children (in well-bred families) are drilled in knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child should have, that of cheerfulness at the table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at a mealtime be made the most happy hour of the day and the influence on the children may be beyond estimation.—*Selected.*

### A Kingly Young Man.

BY REV. G. H. COBBLEDICK, B.A.

THE life of the good king Josiah three significant periods are mentioned. At eight years of age he became king, though, of course, his advisers must have practically ruled; at sixteen years he began to assume more responsibility as king, and at once showed a determination to serve the God of his forefather David. In the twelfth year of his reign, or when he was twenty years of age, he assumed full power as sovereign, and it is said, he began to purge Judah and Jerusalem of the high places and the groves and the images associated with the idolatry of the nation. These periods mark important points in the life of every young man: childhood covers from birth to about eight years of age; boyhood from eight to sixteen; adolescence from sixteen to twenty-one, when he is of age and assumes the responsibilities of manhood.

The importance of these periods in relation to the religious life is made clear by one of the careful students of to-day, Dr. Starbuck, in his fascinating book, "The Psychology of Religion," in which, after exhaustive inquiries, he comes to these conclusions: "Conversion does not occur with the same frequency at all periods in life. It belongs almost exclusively to the years between ten and twenty-five. The number of instances outside that range appear few and scattered. That is, conversion is a distinctly adolescent phenomenon. Within this period, also, the conversions do not distribute themselves equally among the years. In the rough we may say they begin at seven or eight and increase in numbers gradually to ten or eleven, and then rapidly to sixteen, then they rapidly decline to twenty, and gradually fall away after that and become rare at thirty, so that one may say that if conversion has not occurred before twenty the chances from that time on grow smaller of its ever being experienced." An ideal life begins to love and serve the Lord in childhood, develops through boyhood and expands through adolescence into manhood so allied with the kingdom of God that its success means the larger and firmer establishing of the kingdom of Christ.

Chatham, Ont.

### T. DeWitt Talmage on the Old Preacher.

(Dr. Talmage was preaching on Eleazar's hand cleaving to his sword; see II. Samuel 23: 10.)

"What a hard thing it was for Eleazar to get his hand and his sword parted. The muscles and the sinews had been so long grasped around the sword he could not drop it, and his three comrades, I suppose, came up and tried to help him, and they bathed the back part of the hand, hoping the sinews and muscles would relax. But no, 'His hand cleave unto the sword.' Then they tried to pull open the fingers, 'I to pull back the thumb, but no sooner were they pulled back than they closed again, 'and his hand cleave unto the sword.' But

after while they were successful, and they noticed that the curve in the palm of the hand corresponded exactly with the curve of the hilt. "His hand clave unto the sword."

"You and I have seen it many a time. There are in this country to-day many aged ministers of the gospel. They are too feeble now to preach. In the church records the word standing opposite their name is 'emeritus,' or the words are 'a minister without a charge.' They were a heroic race. They had small salaries and few books, and they swam spring freshets to meet their appointments. But they did in their day a mighty work for God. They took off more of the heads of Philistine iniquity than you could count from noon to sundown. You put that old minister of the go-pel now into prayer-meeting or occasional pulpit, or a sick room where there is some one to be comforted, and it is the same old ring to his voice, and the same old story of pardon and peace and Christ and heaven. His hand has so long clutched the sword in Christian conflict he can not drop it. 'His hand clave unto the sword.'

"Ah, what a bitter grief to Eleazar had they taken that sword out of his grip! What a woe if they had found no place for such a sturdy hero in the fight! What a loss to the army to forbid him! What a discouragement to enlistment! In our Civil War discouragement of enlistments was a crime; it bordered on treason. What about our veterans in the army of the Lord, whose hands still clank to the sword, but no one will let them fight in the ranks! Where will you get your young soldiers by and by, if they are to lose their commissions just when hardened into service! For the sake of young ministers, honor the old ones! Give them something to do! If disabled, give them an honorable sustenance!"

## A Peep Into a Reading Circle In a Railroad Town.

BY MRS. J. A. PETCH.

THE Circle has already spent half an hour on a chapter from "Nature's Miracles," and are ready for the chapter from "Lessons in Life," as we peep into the cosy little parlor of Mrs. E.—The president calls on the leader to open the discussion.

Leader.—"The chapter for to-night is, 'Men of One Idea'; they are compared to 'pot-holes.' Whole freshets of truth, the author says, will not dislodge the pebble and the longer it stays the smaller it becomes, while the hole increases in size. The writer goes on to say there is no use trying to reform men of one idea, for they really cannot hold more."

Mrs. E.—"I have been thinking that most of us belong to this class. We have our opinion and no one can convince we are wrong."

Leader.—"But surely we have more than one idea that we hold tenaciously. If all that is said here of these people is true, I should not like to class myself with them, although there is little doubt that most people—myself excepted—are too narrow. Our lesson goes on to say these people are 'demonstrably insane.'"

Mr. E.—"I think that's putting it rather strongly, don't you?"

Miss L.—"Perhaps it is, but I have no doubt most of us have met such people. I know a young lady who is so taken up with the idea of physical culture that she can talk of nothing else, do nothing else, and is voted a nuisance by her acquaintances, if not called insane."

Mr. B.—"I knew a man who was possessed of the idea that God wanted him to proclaim the doctrine of predestination. He left his wife and family to go tramping around the country, boarding with whoever would keep him, and talking to the householder, morning, noon, and night, arguing with any who would argue with him; always having the last word and always—in his own opinion—coming out best man. He stayed at my father's a few days, and I know we all thought him, a little off!"

Mr. E.—"I wonder if railroaders are men of one idea?"

Miss H.—"Hear! Hear! We all know they cannot do anything else or talk of anything else. If you see two of them together you may be sure they are talking 'engine' or something on the 'road.'"

Mr. E.—"No, not always; I overheard two of them on '97' yesterday, and they were talking of a certain young lady

of this town." Miss L. blushed, and the president, reminding them they were getting a little too personal, remarked:

"The chapter goes on to say, 'No one idea is enough to nourish a human soul,' and that 'the temperance idea although good in itself, has made more narrow-minded, bigoted souls than perhaps any other.' The first statement may be true enough, but what about the last?"

Miss H.—"As far as my observation goes, I don't agree with him. The fanatical people I have met have not been temperance fanatics. Where does he live, anyway, that he has such an opinion of the temperance workers?"

Miss L.—"Oh, in the States, of course." (Laughter.)

Mr. E.—"If persons who are devoted solely to the cause of temperance are said to be narrow minded and bigoted, why are not those who spend their lives in the advocacy of liquor put in the same class?"

Pastor.—"Probably because the idea they advocate has not taken hold of them as of the temperance people. They are not possessed of a great truth that controls them, but merely advocate it for gain, and do not believe themselves all that they seek to impose upon the public." Chorus of "That's it."

Leader.—"On the fourth page we read: 'These men do good sometimes, but they do a good deal of harm, the most of which perhaps falls upon themselves. Like a cannon, they do damage to the enemy's fortress, but they burn up the powder that is in them, and lose the ball.'"

Mrs. P.—"I don't think the author makes any point there. Who cares for the loss of powder and ball if the fortress is taken? We are prepared to stand the little loss for a greater gain. And I have no doubt that noble men of one idea count the losing of themselves as nothing if a great good to humanity can be accomplished. The agitators against slavery in America, whom he notices next," continued Mrs. P., warmly, "and accuses of cruelty, abusive language, and un-Christian conduct, were, I have no doubt, prepared for any attack upon themselves—even this, and I know that Garrison was not cruel nor abusive, although he was often cruelly abused. These men threw themselves into the conflict determined to conquer or die, and but for them, or such as they were, we might still have slavery to the south of us. Marden says in 'Architects of Fate': 'It is fashionable to ridicule the man of one idea, but the men who have changed the front of the world have been men of single aim.' And Francis Parkman says: 'He who would do some great thing in this short life must apply himself to the work with such a concentration of his forces as, to idle spectators, who live only to amuse themselves, looks like insanity.'" Mrs. P. paused, perhaps for want of breath to continue.

Pastor.—"Don't you think you are a little hard on Mr. Marden? Remember we agreed with him at the first that these people were nuisances and 'a little off.' And I think before the lesson closes, we will find that we still agree with him."

Leader.—"I am going to disagree with him now. He says it makes little difference whether the idea is good or bad that a man lives on, if he undertakes to live on one idea; and illustrates by diets of beef or beans, peaches or potatoes. Well, all of these things are good. If he had said beef or bark, peaches or pebbles, it wouldn't take us long to see that it makes a lot of difference."

Miss B.—"Doesn't the Bible say, 'As a man thinketh in his heart, so is he?' And if his one thought is an evil one, what must he be, or vice versa?"

Leader.—"Then again, our book says the Christian idea, even, though the divinest of all, is insufficient of itself to make a man, fill him and give him all desirable health, wealth and growth. And asks, 'What means the vision of these sapless, sad and sanctimonious Christians but that all ideas save the religious one have been shut out from them.' Hasn't he taken a very narrow view of Christianity?"

Pastor.—"Yes. If the Christian or religious idea is only the salvation of my own soul for the next world without any reference to this world or my fellows, no wonder they are 'poor, thin, stingy lives.' But, to my mind, the Christian idea is infinitely broader and embraces humanity. The author says they need the Christian idea plus something else. I say they need a right idea of Christianity; an idea that takes in all mankind, and this world as well as the next."

At this point the ring of the "call-boy" is heard at the door, and Mr. E. is called for "11.45, No. 1, West."

Leader.—"Now we have come to the closing paragraph,

where we find that we agree with Mr. Titcomb. He says the man must possess the idea and not the idea possess the man. If he is so weak as to be possessed by his idea, he is a nuisance, and will do more harm than good. But if he is strong enough to possess it he will be a power for good, if his idea is a good one."

And while the circle prepare for home, and Mr. E. gets ready for his trip of one hundred and thirty miles in the darkness, with the thermometer registering among the forties below zero, we will slip away unnoticed and betake ourselves gratefully to our warm beds.

Schreiber, Ont.

## The Menace of the Tower.

In storied Venice, down whose rippling streets  
The stars go hurrying and the white moon beats,  
Stood the great Bell Tower, fronting seas and skies—  
Fronting the ages, drawing all men's eyes:  
Rooted like Teneriffe, aloft and proud,  
Taunting the lightning, tearing the flying cloud.

It marked the hours for Venice; all men said  
Time cannot reach to bow that lofty head:  
Time, that shall touch all else with ruin, must  
Forebear to make this shaft confess its dust;  
Yet all the while, in secret, without sound,  
The fat worms gnawed the timbers underground.

The twisting worm, whose epoch is an hour,  
Caverned its way into the mighty tower:  
And suddenly it shook, it swayed, it broke,  
And fell in darkening thunder at one stroke.  
The strong shaft, with an angel on the crown,  
Fell ruining; a thousand years went down.

And so I fear, my country, not the hand  
That shall hurl night and whirlwind on the land:  
I fear not Titan traitors who shall rise  
To stride like Brocken shadows on our skies—  
Not giants who shall come to overthrow  
And send on earth an Iliad of woe.

I fear the vermin that shall undermine  
Senate and citadel and school and shrine—  
The Worm of Greed, the fatted Worm of Ease,  
And all the crawling progeny of these—  
The vermin that shall honeycomb the towers  
And walls of state in unsuspecting hours.

—Edwin Markham, in *The Independent*.

## Some Contrasts.

REV. F. E. CLARKE, D.D., President of the United Society of Christian Endeavor, who is now in Australia, has an interesting article in the St. Louis *Christian Advocate*, on "Church Life in the Old World and the New," in which he says:

"As to preaching, there can be little question, I think, that the British Nonconformists are more evangelistic and evangelical than their brethren in America. The best results of higher scholarship are known and accepted quite as thoroughly on the eastern as the western side of the Atlantic, but the transition stage is passed and left further behind in Great Britain, and there has been a larger return to evangelical thought and evangelistic methods in the old world. This return is emphatically declared by such preachers as R. J. Campbell, Jowett of Birmingham, Ritchie of Newcastle, Jones of Bournemouth and others.

"In church buildings, prayer-meetings and Sunday-school accommodations, and in many 'creature comforts' of this sort, the American churches are decidedly in the lead. I believe, too, that on the whole our Sunday schools are better than theirs. The 'ragged school' idea of Robert Raikes has not yet disappeared from many British schools; they are still considered too much a place where the poor can be taught and, perhaps, patronized by the rich, and with which the children of the well-to-do have little connection. Here, again,

of course, there must be made many exceptions and reservations, but this, I am confident, is in a general way true.

"In Great Britain the singing in the churches is undoubtedly better than with us. Certainly this is true of the congregational singing, and there is very little of any other kind in the Old Country. It is more general, more hearty, more expressive. Everyone seems to sing, and people are not so absurdly dependent upon the notes in singing common tunes as with us. An Englishman will even venture upon singing 'Old Hundred' or 'Coronation' if he has no book, and not one-quarter part of the hymn books in use have any notes at all.

"The congregations sing with much expression also, giving the lights and shades, the pathetic and the rousing, the soft tones and the trumpet tones, often with great beauty and sense of fitness. They do not even balk at chants, but a great congregation will take up the Te Deum, and still often the simpler chants, with splendid vigor and expression

## Cash Down.

"YOU wouldn't want to tell me the secret of your success I suppose," said a young woman to a teacher whose influence and position had been secured by years of work.

"I have no secret," she replied, "except that I have always been ready to pay the price for what you call success. Sometimes it has come high; it always demands 'cash down.'"

Women, from the very fact that most of them live outside the business world, like to believe that there is some escape from the price named by life for many of its prizes, says the *Youth's Companion*. The bargain-counter attracts them, in society as in the department store. In point of fact, however, the principal of a great school who succeeds must pay the price of getting up at six o'clock in the morning instead of sleeping till eight; of laboring with a refractory girl instead of reading a novel; of plodding through examination papers instead of driving over pleasant country roads—in short, of giving up the little things that she likes as the price of her larger desire.

So the mother who wishes her children to be loving and well-bred must pay the exacting due of patience by day and by night, of cheerful sympathy even in weariness and illness, and of unflinching devotion to the details of household life.

The girl who resolves to become a pianist must pay the price of long days of drudgery, spent in compelling reluctant muscles to do the bidding of the will—and that without hope that the discipline may ever be relaxed.

Lowell, in a charming piece of verse, after warning us that the "earth gets its price for what earth gives us," assures his reader:

"'Tis Heaven alone that is given away,  
'Tis only God may be had for the asking."

Lowell to the contrary, however, this is not the plain, hard truth. Heaven itself descends on'y in the heart made ready for it by the stern expulsion of all that is common and unclear, and by the steady, painful search for whatsoever things are lovely and of good report.

## How to Triumph.

OH, the pathos of the lives which fail, prefigured by those toiling men upon the lake! Out upon a troubled sea; working, it may be, deep into the night, even into the gray dawn; toiling long and catching nothing—such are some of us. And when in some quiet mood in the late night or the early morning, a voice comes sounding across the waves: "Have ye any meat? have ye caught anything?" all we can say is: "No." Our souls are weary and hungry, and we have nothing to eat. Now why should this be so, when all the time there is One standing upon the shore longing to tell us where to cast our nets? We think we know well enough how to look after these nets of ours, yet we catch nothing, because we do not have a glimpse of that blessed Presence watching patiently, not very far away, to attract our foolish eyes. It is this that makes the difference between life and life. One man sees Him not. Not to see Him is to fail, to toil for years and catch nothing. To see Him is to triumph.

—John Edgar McFayden, D.D.

## Anecdotal.

### A Striking War Story.

At Chautauqua last summer, General John B. Gordon, a Southern veteran of the Civil War, related the following striking incident:

At the battle of Gettysburg on July 1st, 1863, Gordon, with his men were rushing through a storm of bullets, when he came almost face to face with a Union officer who was seeking to rally his men for a final stand. He saw this officer go down, pierced by a minnie ball. Riding forward to where he fell he saw the brave man lying upon his back with the July sun pouring its rays into his pale face, with his life rapidly ebbing out. Quickly dismounting Gordon lifted his head and gave him water from his canteen. He asked his name and the character of his wounds. The man was Major-General Francis C. Barlow, of New York, and of Howard's Corps. The ball had entered his body in front and passed out near the spinal cord, paralyzing him in legs and arms. "Neither of us," says Gordon, "had the remotest thought that he could survive many hours." Gordon summoned soldiers to place him on a litter and carry him to the shade in the rear. Before they parted General Barlow took a package of letters from his pocket and placed them in the Confederate general's hands with instructions that he destroy them. They were from his wife. The seemingly dying man had but one request to make, that was, if Gordon should live through the war, and should ever meet Mrs. Barlow, that he should tell her of this meeting on the field of Gettysburg, and that in his last moments his thoughts were of her. He wished Gordon to assure her that he died doing his duty at the front, that he was willing to give his life for his country, and that his deepest regret was that he must die without looking upon her face again. Gordon despatched, under flag of truce, the message of her husband to Mrs. Barlow, and offered her safe escort to her husband's side. In the desperate encounter of the two succeeding days, and the retreat of Lee's army, General Gordon had no more thought of General Barlow except to number him with the noble dead of the two armies who had so gloriously met their fate. It so happened, however, that the ball had struck no vital point, and Barlow slowly recovered, though the fact was unknown to General Gordon. The following summer near Richmond, a cousin of General Gordon from North Carolina, with the same initials, J. B. Gordon, was killed. Barlow, who had recovered, saw the announcement of his death, and had no doubt but that he was the Gordon he had met on the field of Gettysburg. To General John B. Gordon, therefore, General Francis C. Barlow was dead, and to Barlow, Gordon was dead. Nearly fifteen years passed before either of them was undecieved. During General Gordon's second term in the United States Senate, the Hon. Clarkson Potter, a member of Congress from New York, invited General Gordon to dinner in Washington to meet

a General Barlow, who had served in the Union army. Gordon knew that there was another general in the Union army by the name of Barlow than the one who was killed at Gettysburg, and supposed that it was this other Barlow with whom he was to dine. Barlow had a similar reflection as to the Gordon he was to meet. Seated at Clarkson Potter's table Gordon asked: "General, are you related to the Barlow who was killed at Gettysburg?" He replied: "Why, I am the man, sir. Are you related to the Gordon who killed me?" "I am the man, sir," Gordon responded. Such a scene as was created at that dining table in the midst of the assembled guests of men and women, by the startling announcements of the two men, could not be described. Barlow arose from his seat and rushed to Gordon and embraced him, and then before the company related the circumstances of their meeting amid the thunders of Gettysburg, which brought tears to the eyes of every one at the table. Until Barlow's death in 1896, he and Gordon loved one another like brothers.

### Too Late.

"During my second year at the Jefferson Medical College, Philadelphia," said a prominent doctor, "I had a classmate whom it would not be uncharitable to call a dullard. One of the professors was in the habit of taking the boys unawares and quizzing them. He said to this fellow one day: 'How much is a dose of —' giving the technical name of croton oil.

"'A teaspoonful,' was the ready reply.

"The professor made no comment, and the fellow soon realized that he had made a mistake. After a quarter of an hour, he said: 'Professor, I want to change my answer to that question.'

"'It's too late, Mr. —,' responded the professor, looking at his watch. 'Your patient's been dead fourteen minutes.'

### Terry.

Terry Keevin was the driver of a jaunty car and a notable character in his village, as this story shows:

In the days of the Fenian scare, when the Irish police were seizing and searching for arms, some wag circulated the rumor that Terry had a sword in his house—circulated this with the intention of its coming to the ears of the police. Sergeant Brannigan, who bore Terry an old grudge because of many bitter jokes cracked at his expense by Terry—was rejoiced when the intelligence came to his ears. With a posse of his men he sallied forth to make the seizure. He hadn't gone far from the barracks when he fell in with Terry. "Keevin," the sergeant said, "I arrest you on the charge of having concealed arms in your house." "What do you mean, sergeant, darlin'?" Terry queried. "Haven't ye a sword in yer house now? Come, confess it, sir!" Terry looked at him steadily for a minute before he replied. "I have, sergeant, and a pretty

sharp one, as you'd find if its edge came on ye." "Ha! ye villain!" said the sergeant. "Come along, and let me see this weapon." When the party reached Terry, Terry called upon his wife, who, by the way, was a bit of a Tartar. "Molly," he cried, "Molly, come here! 'elegant Brannigan wants ye!" "What I want, sir, is to see this sword, and to get it." "Aisy, sergeant, ye'll be granted both requests." Molly had now appeared. And Terry said, staidly and deferentially, "Molly, darlin', would ye kindly show this gentleman yer tongue—and then give it to him."

Sergeant Brannigan got it.

### The Milkman's Chance.

A certain milkman was in the habit of watering his milk to the required consistency before starting on his rounds in the morning.

One day recently, by some unlucky chance, the man omitted to do so, but, to his joy, he found at the first house he called at a huge cask, strongly larded with iron and filled to the brim with water, the head having apparently just been taken off.

Such a chance of repairing his neglect was too good to be lost and the milkman had just succeeded in watering the milk most satisfactorily, when the master of the house appeared in the doorway, and a voice asked sweetly, "Are you sure you've put in enough, my man?"

Poor John was petrified.

"If I were you," continued the voice, "I should have chosen some other cask. My doctor has ordered me a course of seawater baths, you know, and you have just mixed your milk with salt water. But perhaps your customers like it that way."

### The Doctor's Little Joke.

Rev. Dr. Badgeley is a theological professor in Victoria University, but he is not so dignified that he does not enjoy "a little nonsense now and then." A short time ago the Doctor was requested by the Methodist Ministers' Association to give some impressions and criticisms of the Toronto pulpit. In responding, he said that in order to speak intelligently on the subject he had visited a number of city churches to observe particularly the style of preaching the people were getting. After speaking of several, he added:

"Then I thought I would go over to the Parkdale Methodist Church, as I had heard they had excellent singing, and good preaching."

"The singing certainly was good, about the best that I have heard in the city, but the poorest preaching."

The preachers enjoyed a hearty laugh at this sally, and then suddenly realizing that the fun was at the expense of the pastor of Parkdale Church, there followed the silence of death.

"Yes," said Dr. Badgeley, "the poorest preaching, and I brot Treaveen was in the pulpit, too, but I was the preacher."

Then the tension was relieved.

## Quiet Hour.

### Unbelief.

There is no unbelief;  
Whosoever plants a leaf beneath the sod,  
And waits to see it push away the clod,  
He trusts in God.

Whoever says, when clouds are in the  
sky,  
"Be patient, heart, light breaketh by  
and-by!"  
Trusts the Most High.

Whoever sees, 'neath winter's field of  
snow,  
The silent harvest of the future grow,  
God's power must know.

Whoever lies down on his couch to sleep,  
Content to lock each sense in slumber  
deep,  
God knows will keep.

Whoever says, "To-morrow," "The  
unknown,"  
'The future,' trusts unto that power  
alone  
He dares disown.  
—Mrs. Lizzie York Case.

### Our Enemies.

BY REV. DR. GIFFORD.

Every form of life has its enemies. That is to say something else preys upon it. For every form of life depends for its existence on some active living thing.

We ourselves are creations of prey, and we are constantly hunted, through forest, sea and sky for some living thing for food. Every Christian is a living vine planted in the vineyard of our Lord, and the object of our existence is fruitage. But there are houses of prey all around. The devil goeth about as a roaring lion seeking whom he may devour, and there are others. Some wear broadcloth coats and silk hats and patent leather shoes. Others wear silk dresses and diamond rings, and hats with ostrich feathers, but they are birds of prey, and if we are to stand against their attacks, we must be established in every good word and work. St. Thomas, Ont.

### The Christian Way.

BY REV. R. O. ARMSTRONG, M.A.

God is seeking to build within us a character fashioned after Christ, who is the firstborn of many brethren. He does all things in grace and providence to perfect that character, to make it the grandest work in creation. What are the works of nature or of art compared with character building, in which we are laborers together with God? Trouble comes when we interfere with God's will and plan for us. We want ease when He knows we need severe discipline and sharp criticism. We think of the present and future, God thinks of the eternal. We think an unbroken plan best, but God sends disappointment. Thus the all-wise Builder carries on His work till Christ is formed in us, then the

mists of time lift and in the light of the throne we see all things clearly.

God is establishing a city, and seeking to people it. Its walls and bulwarks are salvation; its gates praise. Jesus Christ is its Chief Corner Stone. The prophets and apostles, holy men and approved of God, are its foundation. This city is spiritual and therefore real. The great, the real things of life, are spiritual. The seen is the shadow. What kind of people does God want in this city? The fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and liars, cannot enter there. Blessed are they that do His commandments that they may enter in through the gates into the city. The selfish, the avaricious, the proud, the disobedient would find no pleasure in that city where the glory of God lightens everything. The individual life in that city must be sincere and clean, the social life must be pure. Nothing evil can exist in that city. He wants humble people there. He wants active people there; not simply physical activity, but spiritual, and so shared by all. Life is intense there. His servants serve Him by serving each other. Do you want to settle in this city? Then come to-day. The gate will shut. Take the straight gate in; leave your sin and worldliness behind, at the Cross, for nothing that defileth can enter there.

Our bodies—the machinery of the being—is to be presented to God a living sacrifice. We are not to be content with mere redemption from sin, though that is a theme for eternal praise. We are to give our living energies to God. He wants pious and righteous men and women here among men. Let us not be so anxious to get away to heaven, let us bring heaven here and help others into it. This is the world that needs good people. Stay here a while. Present all to God. That is what we have to do, then He will give directions. Our lips are His then, hands, feet, tongue, voice, intellect, talents, with heart—possessions, money, children—all His. To use them for Him is to live a spiritual life. That is the only "religious" life. There is but one vocation for Christians and that is to serve God, to be His slave. No sacrifice can be holy, acceptable to God unless all is there. Oh Christian, ye do err not knowing the Scripture or the power of God to do all that He has promised.

Weymouth, N.S.

### All Getting.

Ian Maclaren has related a little incident, touching as it is beautiful, which has a lesson for us. It is a little blind Scotch girl who says:

"If I dinna see"—and she spoke as if this were a matter of doubt and she were making a concession for argument's sake—"there's naebody in the Glen can hear like me. There's no footstep of a Drumtochty man comes to the door but I ken his name and there's no voice out on the road that I canna tell. The birds sing sweeter to me than to onybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny

moss rose—and I judge that the oat-cake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if He didna give me ae thing He gave me many things instead.

"And, mind ye, it's no as if I'd seen once and lost my sight; that might ha' been a trial and my faith might ha' failed. I've lost nothing; my life has been all getting."

### The Inner Life.

This inner life is a tremendous reality. Its very invisibility emphasizes the realness of the reality. It is one of the richest heritages of the child of God. The outer life is only the scaffolding of the building; it is only the husk or shell. The inner life is the real building; it is the germ-hiding kernel.

All moral and spiritual defeats are due to a vitiation of the inner life. The withering, blasting and uprooting of the soul's choice plants are never accomplished through the forces of the outer life; the work begins within.

No man or woman with a sweet healthy inner life can fail of success. Storms may howl and the earth may quake, but there is something within which preserves the calm eternal, and holds every whirling star of experience within its proper orbit.

The inner life is fed by the waters of the Infinite, and warmed by the beams of the Sun of Righteousness.

How can we possess the rich, powerful inner life when body, mind and soul are constantly exercising their energies upon the vain, perishing things of earth? We must take time to cultivate the unseen fields of the soul. We must constantly stand face to face with God, drink in the strength of His nature and the inspiration of His presence. If we do not, the inner life must perish. Prayer, meditation, reading—these are channels through which God pours His golden, vitalizing streams into the inner life.

The saddest moment in life to a man or woman is when there is a discovery that the inner life is gone, and only the outer shell is left. Yet the inner life goes gradually and secretly. No one has ever been robbed of it.

Let us be watchful. Let us remember that as long as God is in this inner life there is security there, and that no thief has ever yet been able to break the lock of prayer and trust and divine wisdom.—*Raleigh Christian Advocate.*

### Our God is Able to Deliver Us.

God hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay God's part on Himself, and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt Thou do this or that?" we lose ground—we have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm.—*Samuel Rutherford.*

## Hints for Workers.

### Reliance.

Not to the swift, the race;  
Not to the strong, the fight;  
Not to the righteous, perfect grace;  
Not to the wise, the light.

But often faltering feet  
Come surest to the goal;  
And they who walk in darkness meet  
The sunrise of the soul.

A thousand times by night  
The Syrian hosts have died;  
A thousand times the vanquished right  
Hath risen glorified.

The truth the wise men sought  
Was spoken by a child;  
The alabaster box was brought  
In trembling hands defiled.

Not from my torch, the gleam,  
But from the stars above;  
Not from my heart life's crystal stream,  
But from the depths of love.  
—Henry Van Dyke, in *Atlantic*.

**What Ought to be Done.**—In every society there are those who balk and back at every obstacle, however small. If they are members of a committee and some one objects to their plans they resign and sulk. If they do not hold an official position, it makes little difference how much ought to be done, they do nothing, because it is not their business. During a voyage across the Atlantic, the ship I was on caught on fire. As soon as the blaze broke through the cabin partitions some one called to an officer of the ship to do something to put the fire out. He said that was not his business. One man, a passenger, leaped to the front, organized a bucket brigade and led in fighting the flames. He saw that something ought to be done, and he did it. Blessed is that society which has among its membership young men and women, on committees or off of them, who, in fair weather and storm go on calmly, bravely, good-naturedly, doing what ought to be done.—*Rev. Walter Cally.*

**Curious.**—"It is curious," remarked Deacon Hartly, "how people will take all the credit of a good enterprise to themselves when others have been just as prominent in it as they. Now, there's that plan of raising the pastor's salary. It'll work like a charm, and Jones is going around saying it was a lucky thing he thought of it, or we'd have been swamped. Then Brown's telling everybody that he got up a scheme; and Smith is letting on as though he mentioned it to the deacons first. And White was saying to me just yesterday that if he hadn't thought of that little idea he reckoned we'd have been in a pretty bad fix. Yes," concluded the deacon, "it's awful curious."

Tilly Ann was "redding up" the

supper-table. She paused on her way to the cupboard. "Well, which one of them did propose it?" she asked.

"Which one of them?" exclaimed the deacon. "Why, that's the funny part of it. 'Twasn't any of them at all. That's what's so curious. The fact is, I was the one who suggested it to all of them."

Tilly Ann was just closing the cupboard door. Her back was toward the deacon, so one couldn't be sure that she was laughing, but there was a suspicious quaver in her voice as she said: "Well, Hiram, that is rather curious; isn't it!"  
—*Baptist Commonwealth.*

**One at a Time.**—The sure way of soul-winning is the way of individual effort. "Pick your man." After all, it is the face-to-face, heart-to-heart entreaty of some saved and happy soul that leads the vast majority of people into the kingdom. Such work is irresistible. It overcomes prejudice. It breaks down opposition. It meets indifference. It forces the fortified soul to lift the white flag, and presently to capitulate before its conquering love. One at a time! One at a time! When will we learn the tremendous truth? When shall we see that as soon as we can marshal our forces, ablate

TWELVE HUNDRED COPIES OF  
THE TEXT-BOOK, "STUDIES  
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BEEN SOLD DURING THE PAST  
TWO MONTHS, AND STILL THE  
SALE GOES MERRILY ON.

with a passion for souls, and move them out after their friends and neighbors, the whole mighty problem of the salvation of the world is at once and forever solved. But who will do this hand-to-hand work? If the movement for personal evangelism is to succeed we must first secure a host of people who are fitted to be personal evangelists. And the first fitness is personal nearness to Jesus Christ. That fitness is not secured by accident. The Holy Spirit is not influenced by machinery, nor by methods, but by obedience. The regular reading of God's Word, heart-searching and sincere secret prayer, and definite assurance of our own acceptance with God, are essentials of our fitness to help others.

**Point to Him.**—Do not lay too much stress on your own experience in helping souls to the Saviour. Point to Him. We are not all alike in our difficulties or aptitudes. Point to Him. We can tell our experience to show what the Saviour has done for us. Our Saviour can do as much for them. But do not insist on your own path as the only one. Point to Him.—*Dr. C. B. Spencer.*

**The Task God Sets.**—Every man's wisdom and happiness must consist in doing, as well as his faculties will admit, the work which God sets him. So thought and so wrote, by immediate inspiration, the great apostle of the Gentiles. He did not counsel his converts to join himself and Barnabas in their missionary tours; but while retaining them ever and anon that the great system of society would ere long run down and come to an end—ringing ever and anon the great funeral knell of the world, "The fashion of this world passeth away"—he told them distinctly and emphatically that so long as the system still worked on, each one was to retain his position in it. "Brethren, let every man, wherein he is called, therein abide with God." Ah! "with God." Those words wrap up the secret of which we are in search, the secret by which we may do God's service in our daily business and convert the most secular occupation, so long as it be an innocent one, into fine gold of the altar.—*Dean Goulburn.*

**Every Christian an Evangelist.**—Christianity is a trust. The Christian is a steward. A dispensation of the Gospel has been committed to him, and it is required of him that he should be found faithful. The essence of the Gospel is not a written record or ceremony of any sort whatsoever, however holy and necessary its historical statements and forms. The essence of the Gospel is the reception of a Divine trust of truth and love and life by a man in behalf of his fellowmen. "The office of teaching or preaching the Gospel," says Frederick Myers, whom I have quoted, "belongs to men, not to a book; to the Church emphatically; though not to the clergy only, but to every member of it; for a dispensation of the Gospel is committed to every Christian; and we unto him if he preach not the Gospel." The shame of an eternal dishonor and forfeiture is on the man who views the Gospel not as a trust, but as a personal possession. Our Gospel is as broad as the tenderness of God. In the wideness of His mercy there is the wideness of the sea. As Trench wrote:

"I say to thee, do thou repent.  
To the first man thou may'st meet,  
In highway, lane, or open street,  
That he and we and all men move  
Under a canopy of love,  
As broad as God's blue heaven above."

The gift of such love, viewed as a gift only, may be sweet. It may more likely turn to ashes in the land, like the apples of Lake Asphaltites. But viewed as a trust for the blessing of our brethren, the reception of such love is the missionary summons of the Lowly Person who is our King, and who left one clear command, "Go, share it with others. And this is the summons, not to clergy alone, but to every one of Christ's brethren."—*Robert E. Speer.*

## Practical Plans.

### A Little Parliamentary Law.

No feature of League work is capable of being utilized to so great an extent in augmenting the number of active members as the business meeting. The working force of any given chapter can never be what it is capable of being until an assignment of work for the individual member has been made. This cannot be accomplished until the Epworthians have become interested in the chapter's business affairs. It is not right to say that the business affairs may safely be entrusted to the officers and the few faithful souls who have borne the heat of battle. If the chapter continues to entrust its business affairs solely to them, and does not seek to interest every member in this kind of work, a growing, or even a continued interest in the work cannot be expected. I do not wonder the complaint is heard from many quarters that the young men cannot be interested in League work. The reason, in most instances, must be apparent, even to a casual observer. The employer who secures the best results induces his employes to interest themselves in his business affairs, to get in touch with his plans, and aid him in perfecting them, and not merely to act as machines, draw their salaries, and think they have done all that is necessary. Is it not true that the chapter which is most earnest, which may boast of good works and increasing membership, is the one which takes its members into confidence, and interests every individual in its business affairs? This must necessarily be accomplished through the medium of the business meeting. But the average business session is not inviting to many. Ordinarily, there are few things of interest to be considered. Here the officers make a mistake. They should see to it that something of interest and importance is scheduled for consideration at each business meeting, and the utmost endeavor should be made to secure the attendance of every member. And when the attendance is best is the time to make the sessions most interesting. Under the leadership of a presiding officer of tact, and with insistent, judicious endeavor on the part of others, a goodly attendance can be secured and maintained. If the business meeting is made interesting it will cease to be regarded with unconcern by those members of the chapter other than officers and the faithful few. One of the things which will be of large help is the introduction of parliamentary practice. The number who will attend a business meeting where things move with precision will increase with each meeting, and, at the same time, the members, especially the young men, will be acquiring a use of parliamentary tactics which will be of service to them during life. The introduction of parliamentary usages is a matter of time. The chapter must make the new departure gradually. To begin with, announce that on a certain evening a meeting will be held for the study of

parliamentary tactics. Let the announcement be general, and include every member of the chapter. For this occasion someone with a fair amount of parliamentary skill should preside. Let them prepare a list of questions relating to parliamentary usage, and require answers from those in attendance. It is well to adopt some standard work, such as Reed or Roberts, or Dr. Neely's manual, "The Parliamentarian." The list should include a multitude of questions, ranging from the proper manner of addressing the chair to the details of motions, and the amendments to which they are subject, and their manner of putting by the chair. Such a school may profitably be conducted through several sessions. When some knowledge of parliamentary usages has been attained, a written or oral examination may be held. And later, let a general announcement be made that at the next general business meeting the parliamentary usages will be put into practice. If the work is done effectively it cannot fail to interest many of the young men, and it will greatly expedite the handling of League matters. It will also do away with the chatter and pandemonium which are noticeable features of the average

never before demonstrated a proposition in geometry. Would you? If I attend a young people's prayer meeting I would not think the fact that they had never done so a sufficient excuse for not taking part in the prayer service. Would you? Men learn to raise barns by taking hold and raising barns. Women learn to quilt by sitting down to the quilt and doing the best they can. Young people learn to demonstrate propositions in geometry by doing the best they can at demonstrating them. Just so Christians learn to pray in public by doing their best every time an opportunity offers to pray in public. These illustrations bring us to a subject of the most importance in our young people's meetings. The prayer service is the very heart of every meeting and if this is a failure the whole meeting is a failure, no matter how many take part in the other exercises, nor how well the subject is handled by many speakers; and on the other hand that is a good meeting where prayer abounds, even though nothing of importance has been said on the subject. How, then, shall we seek to lead all our members into a participation in this part of our service? For even those

A MINISTER WHO HAS TAKEN UP SEVERAL COURSES OF BIBLE STUDY DECLARES THAT HE REGARDS "STUDIES IN THE LIFE OF CHRIST" AS THE BEST TEXT-BOOK FOR SYSTEMATIC STUDY THAT HE HAS EVER SEEN.

business meeting. When it is once understood that questions are to be discussed in a business-like way, the business session will have accomplished our purpose and will prove a greater source of profit and pleasure to every member. There will be those who will break away from what they deem a restraint, but they can soon be taught that no member has the right to the floor until he has risen and obtained the right of speech from the chair. Interest can be created in most unattractive subjects when their discussion is conditioned upon the proper observance of parliamentary usages. It may be argued that many of the smaller chapters have nothing of importance for discussion to attract or interest their members. It should be said, it is not the subject that stress is placed upon, but rather the manner in which it is considered.—*Epworth Herald*.

**New Voices in Prayer.**—If I were having a quilting I would not care to have the room filled up with women that would not attempt to quilt because the work was new to them. Would you? If I were teaching a class in geometry I would not feel like excusing from recitation all those who had

who are accustomed to pray silently, in secret often, falter and fail when it comes to praying audibly in public, and need some kindly, careful and persistent supervision in getting started to make prayers in the presence of their companions. Here is an opportunity for personal work on the part of those who are more advanced in the exercise of this desirable gift. When you try to get a new voice heard in prayer, talk with your friend in private, showing him clearly his duty. Do not yield the point that there are some who either cannot or ought not to pray in public. Some of the most ignorant and timid people have learned to pray to the edification of those who hear them. Get him to fill his mind with the language of the prayers found in the Bible. Secure, if possible, a pledge that at the next meeting he will make the effort, then sit beside your friend, and have it understood that he will engage in prayer immediately after you have done so. Make your own prayer short so that he will not have time to grow over-nervous, and also that he may not be discouraged from offering his few sentences. When you are through, a gentle touch, as a reminder of his promise, will help to get him started. Settle it once for all that anyone who can talk and who has a real desire in his heart either to ask a favor from God or to express his feeling of gratitude to Him is perfectly able to make an acceptable public prayer. A little tact on the part of leaders will help greatly in unsealing the lips that are dumb. Call upon all in a certain row to pray, designating the end at which you wish them to begin. Or if their consent has been gained beforehand, name them with a number of others to lead in this service. When once they have taken part, keep them at it often until their nervousness has somewhat worn off.—*The Christian Herald*.

# THE CANADIAN EPWORTH ERA

ORGAN OF THE EPWORTH LEAGUES AND OTHER  
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## Editorial.

Some have urged the objection that they have no time to take up the Epworth League Bible Study Course, beginning with "Studies in the Life of Christ." They should be informed that ten minutes a day will carry them through the course, with pleasure and profit.

### Special Number.

The next issue of this paper will be a special "Floral number." The entire space will be given to the subject of flowers, and we shall print some of the finest illustrations that we have ever published. Unless your subscription is renewed for 1904 you will not get this number.

### Marriage Customs.

We claim to be a civilized country, but some of our social customs are barbarous enough. The other day we saw a wedding party at the Union Station in this city. The "happy couple" were accompanied by a rabble of women and men, principally the former, who acted like hoodlums. They shouted, screamed, laughed loudly, and threw rice and old shoes at the bride and groom when they went on board the train. On the car, just outside where the married pair sat, placards were posted with the words, "We are married sure," "Happy on the way," etc. The attention of the travelling public was directed to the party, to their great embarrassment.

### Mail Carriers and Preachers.

The *Michigan Christian Advocate*, in commenting on the fact that rural mail carriers in the State of Michigan receive salaries varying from \$500 to \$600, which "causes them to resign in large numbers," calls attention to the fact that there is another class of hard workers who are about as poorly paid, but who do not "resign in large numbers." It refers to the Methodist preachers. The statement is made that outside of the cities the 524 circuits of the Conference pay their pastors an average of \$598, including house rent. The *Detroit Tribune* makes a strong plea for better pay for the letter carriers and says that their savings per year will not amount to more than seven dollars. The preacher's savings on similar salary cannot be very much more.

Will some of the lay brethren who object to the Superannuation Fund kindly figure out how much the preacher can say for old age at this rate? It should be remembered

that the subscriptions of the people are only asked for those who receive \$700 and less. The ministers who get higher salaries provide for their own superannuation.

### Workers Wanted.

Not long ago we spent an hour or two in the study of a prominent Presbyterian minister. The conversation turned upon the lack of young men for the ministry. Our friend said that he observed with grief the fact that business, politics, science and literature were attracting the brainiest young men of the country, while only a few were giving themselves to the work of God. He thought that pastors had an important duty to press home upon the talented young men of their congregations the claims of the church, that they may at least seriously consider them. It does seem too bad, that the cause of Christ should lag because the "laborers are few." The material inducements offered to the minister are indeed small compared with those that are held out by other occupations, but there ought to be many willing to make the great sacrifice for the sake of working for their Master. Pastors, look through your congregations, pick out the brightest, most talented and devoted of your young men and enlist them for Christ!

### Wealthy and Stingy.

"The people of this community are quite wealthy, as you will see by the splendid houses in which they live," observed a minister, as we were chatting in the parsonage parlor, not long ago.

"Yes," responded the pastor's daughter, "and they are stingy too, as you will see by looking at their church and parsonage."

Sure enough, we were impressed by the truthfulness of both statements, after looking around. The people did, indeed, live in fine brick buildings with slate roofs, while their pastor lodged in a miserable old parsonage, almost falling to pieces, and which it was almost impossible to keep warm in winter. The church was dirty and dingy, and not by any means comfortable.

Such a state of things is highly discreditable, and there ought to be some means of remedying it. The Chairman of the District, or some other official from outside the Circuit should do a little missionary work in stirring up the people of such a neighborhood to a sense of their duty.

### Danger of Two Kinds.

Our friends of the Methodist Episcopal Church are into a warm discussion of the amusement question, which has been developed by the near approach of the General Conference, and also by the fact that several well-known members of the Methodist Church lost their lives in the Chicago theatre disaster. It was certainly very sad that a man like Willis Cooper should have ended his life in a place of this kind. He was foremost in all good works, and devoted to the Church in an unusual degree. In view, however, of his membership in the Methodist Episcopal Church, the prominent position which he occupied, and his declared approval of the prohibitive rule in regard to worldly amusements, he made a serious mistake in being an attendant at the theatre.

The papers have been full, recently, of the material perils of the play house, and managers have been required to use "every possible safeguard," but there are also moral dangers which young people should be warned against. Dealing as it does, very largely, with the passions of men and women, and frequently discussing subjects which would not be considered



appropriate for parlor conversation, the theatre is open to very serious objection. Rev. Dr. Buckley, speaking in the General Conference, said: "If anything gave me an impulse to an evil course, from which only by the grace of God, and the prayers and exhortations of my friends, I was brought back, it was attendance upon the theatre. I know what the effect of that is upon a young man. In a number of years in the pastorate I found the tendency to dance, to attend balls, and to go to the theatres among the chief obstacles to the conversion of the youth, and the principal means of the backsliding after they were converted."

Such a statement is a strong warning against these forms of amusement, and almost every pastor could give similar testimony. We do not think it would be wise, just now, to re-open the discussion on the subject of the rules regarding amusements, but the attitude of the Methodist Church regarding the theatre, as it now exists, is just the same as it always was, and no General Conference will change it, no matter what action may be taken regarding the rules.

We think it would be possible to make out a strong case against the majority of the plays presented in Toronto theatres, from the descriptions given of them in the daily papers. Scarcely any of them are entirely free from objectionable features. In some places these have been omitted from the Monday evening performance, when the reporters are present, and brought on during the rest of the week. No matter how safe the building may be made, and how plentifully supplied with exits and fire escapes, the theatre is not a safe place for those who desire to keep themselves "unspotted from the world."

### The Veterans.

One thing we have never been able to understand is the prejudice against the Superannuation Fund that exists in some places, principally upon country circuits that pay small salaries. It must be because the fund is not understood by the people, for we would naturally expect that the care of the veterans of the church, and the widows and orphans would be a most sacred trust. Nothing meaner can be thought of than the selfishness that refuses or neglects to provide for the aged people in the community, and the Church that does it cannot expect God's blessing.

At the Hamilton Conference last June, Rev. Dr. Griffin, in his address, gave a fine illustration, on "The Old Homestead," which, at the request of the Editor, he has reproduced for the ERA. It will be found on another page, and should be read in every Epworth League on the evening when the Superannuation Fund is under consideration, during this month.

If our young people receive wise instruction in regard to the duty of the church to her worn-out ministers, there will be no more grumbling at the Superannuation Fund.

### The Attractiveness of Jesus,

Those who have been following the "Studies in the Life of Christ" during the past month will have noticed how strongly "the attractiveness of Jesus" was presented and illustrated. There must have been a remarkable charm about the "Man of Nazareth," for everywhere He went, the people seemed anxious to "follow" Him. The Pharisees themselves admitted that the "world had gone after Him."

When the Greeks came up to the feast they went immediately to Philip and said: "Sir, we would see Jesus." Even though they did not know Him, the two disciples on the way to Emmaus were so entranced by the company of Jesus that they were loth to part with Him and "constrained" Him

to tarry with them. Everybody seemed drawn to Him, and the little children needed no urging to lead them to spring into His arms.

Every disciple of Christ should endeavor to be like his Master in cultivating winsomeness of character, and sweetness of manner. The Christian should seek to "adorn the doctrine of God our Saviour," to make it attractive, so that others may be drawn to the source of all goodness. There is scarcely any power for good more potent than the bright, happy, cheerful life of one, who every day and in all things exhibits the spirit of Christ.

### The Dinner Table and the Piano.

One of the most striking features of education for young women at the present time is the attention that is being paid to the practical. Almost every ladies' college now has a department of "Domestic Science," and while literature, music, and art are studied as earnestly and conscientiously as ever, the girls are also being taught to cook a dinner, set a table, and make the home comfortable and attractive. It is a good thing that we are getting over the idea that household work is a menial task, and are now regarding it as a "Science." There is no reason in the world why the same hand that plays the piano should not wash the dishes and sweep the floor. One employment is no more dignified than the other.

Rev. Everett Hale, in the *Twentieth Century Home*, says: "I was at a dinner party in Buffalo five-and-twenty years ago where we had the presence of a dozen of the first gentlemen of the world. We were talking of social adjustment, and one of these leaders said: 'There must be division of labor. We cannot expect,' said he, 'that the person who made for us this delicious soup shall interpret Beethoven for us. Each must do his part.' Then we went on with the dinner, and after two hours of most entertaining conversation, our host rose from the table and said: 'We will come into the drawing room, and the lady who made the soup shall interpret Beethoven for us.'"

There is no reason in the world why such cases should be rare, and if the good work now inaugurated by the ladies' colleges is encouraged they will become numerous.

### A Notable Celebration.

The other day we dropped into a store in Montreal and bought a well-bound and well-printed copy of the revised New Testament for ten cents. "That was a bargain, surely," some reader will exclaim, but the purchase was made at the regular price, from a branch of the British and Foreign Bible Society. This fact explains the cheapness. By means of the contributions of the people this splendid organization is enabled to sell the Scriptures at the actual cost of printing; sometimes for less; and large quantities are given away, so that the Word of God is put into the hands of multitudes who otherwise would not see it. The object is to make the Bible accessible to every man in his own tongue.

The Bible Society will be one hundred years old on the 7th of this month, and appropriate celebrations will be held all round the world. Since it was founded in 1804 it has issued 180,000,000 copies of the Scriptures—complete or in parts—in 370 different languages and dialects. It is promoting translations or revisions in over one hundred languages to day. It supplies the foreign missions of all denominations with nearly all the copies of the book that they need. It employs 800 colporteurs, and supports over 600 Bible-women. It issues 2,000 copies of the Bible every working hour from January to December. Such an institution deserves the support of all Christian people.

### Prominent People.

It is said that King Alfonso desires to visit the United States, but is restrained by the pride of the Spanish people.

Bishop Potter, of the Protestant Episcopal Church, is quoted as saying: "I have written a book to be published a year after I am gone, called, 'What I Know of Spare Rooms!'"

The late Bishop Hurst's library of 8,000 volumes is valued at \$50,000. It is to be sold for the benefit of his estate, being about all the property he left for his children.

Dr. G. Campbell Morgan will visit California in the early spring, and will deliver addresses in San Francisco to the business men, and in Berkeley to the students of the State University.

The editorship of The Sunday-school Times left vacant by the death of Dr. Henry Clay Trumbull, has been filled by the election of Charles G. Trumbull, son of the former editor, to that responsible position.

Dr. Samuel Smiles, the apostle of "Self-help," recently celebrated his ninety-second birthday. He does not receive visitors outside his own family, but his daughter says that he never knows what it is to be ill.

The New York correspondent of The Advance wittily describes Rev. Dr. S. Parkes Cadman, formerly of our church, and now pastor of the Central Congregational Church, Brooklyn, as "a unique composite of English bluntness, American tact, Methodist fire, Puritan firmness, and Congregational common sense."

Dr. Francis E. Clark, President of the United Society of Christian Endeavor, sailed from San Francisco on his tour around the world, December 31st. He stopped a day in Honolulu and touched next at the Samoan Islands, where there are a number of Endeavor societies. He was due at Auckland, New Zealand, January 20th, where a month's campaign was planned at the large centres. Thence he will go to Tasmania and Sydney, Brisbane and Melbourne, Australia. In April he will sail from Australia for England, possibly stopping a few days in South Africa, and reaching London, May 20th.

### Methodist Chat.

It is said that 78 per cent. of the coming General Conference of the M. E. Church will be new men. That is about the right proportion.

The new hymnal for the two Methodisms of the United States will be about two-thirds the size of the present one. Our own book might be greatly reduced in size without very much loss.

"The spirit of Methodism is its best representative. Would it not be wise to use this bicentenary year for general prayer, that the Holy Spirit may rekindle hallowed fires on the altars of our otherwise well appointed churches, that the presence of the Shekinah may be seen in brighter effulgence than ever before, and so imbue us with the spirit of early Methodism."—Alex. McLean.

The Michigan Christian Advocate thinks that some of our church services are less attractive than they would be if they were shorter. Preliminary exercises tend to multiplication and to length. If the morning services came within the limit of an hour and a quarter and the evening within an hour, few people would complain of the change, and many would welcome it.

Adam Clarke is said to have been the most learned man that England produced in one thousand years. Be that as it may, it is certain that he has written the greatest commentary of any called by the name Methodist. To-day it is read both within and without our pale by more people than any other such book. It will probably never be displaced as a clear, learned, and spiritual comment on God's Holy Word.—Rev. E. T. Curnick.

While the Hymnal Commission of the M. E. Church was in session at Washington recently, the members called in a body at the White House. President Roosevelt expressed the deepest interest in the work of the commission, saying that in the church to which he belongs, the Dutch Reformed, they have an excellent body of hymns, but he thought the music not equal to the hymns. He could not understand why the churches might not have good, high-class music, which would still be within the taste and the use of all the people. As the conversation ran on he took occasion to speak in the highest terms of Methodism, and of the work it has accomplished, and is doing among the people. Methodism, he declared, is helping to produce a splendid type of American citizens.

### Literary Lines.

J. M. Barrie, English author, has an income of \$40,000 a year.

A Japanese author is said to have completed a work of fiction that runs to ninety volumes.

The inkstand that was used by Robert Louis Stevenson, author of "Treasure Island," in Samoa, has been sold at auction in London for \$125.

A copy of Wycliff's New Testament brought \$580 at a sale in London the other day. It was almost five hundred years old, having been written in 1425.

A writer who has made newspapers a study says that if all the newspapers published in the United States in a year were issued in book form, they would make a library of four thousand million volumes.

The translation of the New Testament into Sheetswa, a dialect of East Africa, has just been completed by Rev. E. H. Richards, a Methodist missionary, who has been laboring at his task since 1884.

Plato said: "Poetry comes nearer to vital truth than history." Therefore read poetry. The farmer, mechanic, doctor, lawyer, all kinds of men, are elevated by the touch of poetry.

An antique volume, the Nuremberg Chronicle, has just crossed the water to be added to a private library in Chicago. It was printed in 1493, and tells of the discovery of America as an item of news.

During 1903, no fewer than 8,381 new books were published in England, the majority being works of fiction. It is interesting to note that "Theology, Sermons, and Biblical" come next to fiction in the list, with 639 new books and 63 new editions.

Most people, doubtless, have pretty vague ideas of how many books are issued in a year by a large publishing house. Here are the actual figures in the case of Messrs. Harper & Brothers, who may be taken as fairly representative. They have published in 1903 eighty-eight books, divided among subjects of history, biography, reminiscence, science, fiction, essays, verse, drama, juvenile, literature proper, and domestic science.

### Woman's Work.

A seven-year-old boy sends a dime to the Chicago Deaconess Home, and writes: "I know what you are going to do for the poor people, and I want to help, too."

The deaconess appointed to represent the work of a certain institution before the public, was introduced to a recent caller as the field worker. "Field worker!" exclaimed the caller. "Do you raise your own vegetables?"

At the annual meeting of the New York branch of the Woman's Missionary Society of the M. E. Church, a lady promised to send at her own expense a new missionary to Wuhu, China, and another lady promised to make a gift of \$2,000 for the work in that district.

The editor of this paper had the privilege, the other day, of looking through Annesley Hall, the new residence for young ladies attending college. It is a beautiful building, supplied with every convenience and comfort. No other church in Canada has anything like it.

A man dying in the Spokane Deaconess Home was thought of the light of Christ through the efforts of the hospital workers. Immediately he turned to his wife, and besought her to accept the Saviour. She also yielded, and they spent the remaining hours of the man's life in great peace. So does the Christian hospital become a very "house of God" to many souls.

Miss Anne Stone, the sweet Chinese singer, tells of a bit of good advice given her by her missionary teacher, Miss Howe: "She once told me that if we girls did not sing distinctly, we should be doing what the heathen priests do, mumbling and muttering things that could not be understood by either men or God, and that we were to sing clearly and distinctly." This advice might well be heeded by all singers.

### Temperance Notes.

During a recent year the Swiss Government published and distributed five books against the use of alcohol.

The cause of temperance, as far as respects the prohibition of the saloon, is making more progress in the South than in any other portion of the United States.

A special investigating committee in New York one Sunday visited 420 saloons, and found 385 open and doing a continuously heavy business.

The Northern Pacific Railroad has issued an order requiring absolute prohibition of the use of liquor on the part of all employees at all times.

Placards containing brief statements of the evil effects of alcohol and tobacco have been placed in 5,000 schoolrooms in Norway.

The following advertisement once appeared in a daily paper: "Wanted, a nice cottage and grounds in exchange for a lot of choice liquors." Thousands make the exchange every year, and find drunkards' graves.

"The great majority of Wall Street men," says Robert Stewart, "are abstainers during business hours, and the remark, 'I never touch liquor before three' is as usual as to be expected. It would, therefore, strike a disinterested person that those who wish to have the full use of our faculties after three as well as before should be total abstainers twenty-four hours a day.

Dr. S. A. Knopf, a specialist on consumption, said at a meeting of the Boston Twentieth Century Club that alcoholism is responsible for more cases of tuberculosis than any other one thing.

A magistrate in Harlem Court, New York, made the following significant declaration the other day: "Yesterday I had before me thirty-five boy prisoners. Thirty-three of them were confirmed cigarette-smokers. To-day, from a reliable source, I have made the gruesome discovery that two of the largest cigarette manufacturers in this country soak their product in a weak solution of opium."

There will be little reason for criticizing Christian and temperance people for their condemnation of the saloon when The Wine and Spirit Journal itself makes such frank observation and confession as this: "The average saloon is out of line with public sentiment. The average saloon ought not to be defended by our trade. It ought to be condemned. It is generally run by a sport, who cares only for the almighty dollar. From this resort the drunken man reels to his home. At this resort the local boys are indulged in. It is a stench in the nostrils of society, and a disgrace to the wine and spirit trade."

**Smiles.**

Uncle John: "So next Tuesday will be your birthday. I suppose you're counting on some nice presents?" Willie: "No, sir; I don't expect a thing." Uncle John: "Not? That seems strange." Willie: "Well, you see, ma, says the less I expect the more I'll get."

Dr. Macnamara, a noted ex-teacher of England, once asked a boy in a rural school the definition of the word "pilgrim." "A pilgrim," answered the boy, "is a man who travels from place to place." "I do that," said the inspector. "Oh, I a pilgrim?" The answer came: "No, sir; a pilgrim is a good man?"

A woman who teaches in a college for girls vouches for the truth of this story. She presides over one of the college dining-tables at which sit a dozen students. One day some curly lettuce was brought on. A freshman looked at it and exclaimed, "How clever of the cook to crimp it that way! How does she do it?"

One evening the mother of a three-year-old mis said: "Bessie, I see you yawning; it is time you were in bed." "I wasn't yawning, mamma," replied Bessie. "That was a new kind of a smile."

On the sleeping car I awoke in the morning to find a boot and a shoe under my berth instead of the pair I had left there the night before. Not wishing to appear thus in public I called the porter, and showed him the error. He appeared somewhat bewildered, and finally remarked in a tone of mingled perplexity and surprise: "Well, dat suttin'ly am mighty peculiar. Hit's de second time dat's happened dis mawnin'."

"Oh, he is a born debater!" said one friend to another the other day. "There is nothing he likes better than an argument. He won't even eat anything that agrees with him."

**Interesting Facts.**

A Young Men's Christian Association is to be founded in Havana, Cuba, with a secretary in charge. There are 60,000 young men, Spaniards, American and Cuban, in Havana.

There are 209,678 railroad bridges in the railroad system of the United States, which, strung end to end, would make 3,585 miles.

**Bible Study.**

**Importance of Bible Study.**

There are special seasons for this, that, and the other thing. But when does the season for Bible study begin? How many will attend? Will it be popular? Bible study? Hark! A voice like one crying in the wilderness! Almost like one clad in camel's-hair cloth, feeding on locusts and wild honey, frightening the dancing, playing, amusement-seeking multitudes by the very sight of him! And they shun him! Bible study! Oh, I've no time! My health demands that I take exercise. And your soul's health—what does it demand? Any knowledge as to the way of salvation and eternal life?

The Youth's Companion recently told of a young lady who, while reading aloud, came to the expression "patience of Job." She pronounced the name with the short sound of "o," and then said: "I don't understand this. Who was Job?" "Have you never read the book of Job?" Does the name suggest nothing to you?" was asked. "Nothing whatever," she replied, "except that I somehow associate it with printing. Was he a publisher?"

A lecturer quoted from the twenty-

**THE Bible Study Course**  
can be commenced at  
any time. If even half a  
dozen persons can be induced  
to take up the work, a class  
should be formed, and the  
text-book, "Studies in the  
Life of Christ," ordered.

third psalm, adding, "As a sweet singer of Israel tells us. One auditor nudged the other, and whispered, "He means the Mendelssohn, doesn't he?"

To call a spade a spade—it is astonishing what ignorance of the Bible exists in a multitude of otherwise well-informed, "up-to-date" (to use a popular phrase) people. "Up-to-dateness" does not seem to include a knowledge of the Bible and the way of life, despite the awful and glorious utterance of the Lord, "Heaven and earth shall pass away, but my word shall not pass away." The multitude insists upon putting perishable things first. And they who bear the name of Christ are oftentimes wickedly negligent of the Bible. How can we "give a reason for the faith that is in us" without studying carefully, prayerfully, lovingly and devotedly the Word of our God? How can we serve him without knowing about him? How can we please him without knowing his will?

The Epworth League headquarters have sent out a leaflet stating that "more than five thousand young people were studying the life of Christ last year." Five thousand out of over one and a half millions! Five thousand individuals out of over twenty-two thousand chapters! Dearly beloved, ought there not be five thousand thousand?—Rev. F. J. Hubach, A.M., B.D., in S. S. Journal.

**Five Hundred More.**

The Bible Study Course may be regarded as one of the most successful departments of work ever undertaken by

the Epworth League. Since our last issue was published, 500 more copies of the text-book, "Studies in the Life of Christ," have been ordered, and the sale still goes on.

Rev. D. N. McCamus, of Sarnia, writes: "We find the 'Studies in the Life of Christ' very helpful, and I am gratified to see the warm interest taken in the course by the young people." This is a sample of the letters that come to hand from the pastors where the course has been introduced.

The following are some of the Leagues which have ordered the text-book during the past month:

Guelph, North Street .....	36
Laurel (2nd order) .....	3
Manticoke (2nd order) .....	5
Purple Grove .....	6
Trowbridge .....	11
Ripley .....	10
Bridgetown, N. S. ....	10
Stouffville .....	10
Trenton .....	12
Merriton .....	12
Beaverton .....	12
Sawyerterville .....	12
Toronto, Broadway .....	15

**His Stimulant.**

A soldier down in Tennessee, a great, strong, and hearty fellow, was a teetotaler. One day, when the army was going on a long march, a man offered him a drink of whiskey. "I am a teetotaler," was the reply. "Never mind that; you're in the army now. Besides, you need some stimulant to help you on this long march." Taking out a pocket Bible, he held it up before the face of his tempter, and said, "That is all the stimulant I want."

**Chapter Study.**

The Christian Endeavor World offered a prize for the best plans for Bible study. The following is one of the winners:

I find the most profitable and interesting study is the chapter study.

- First, an outline:
1. Read the chapter five times.
  2. Name the chapter.
  3. Make an outline of the chapter.
  4. Mark the best verse, and commit it to memory.
  5. Mark texts for sermons.
  6. Note important words in the chapter.
  7. Give five leading facts in the chapter.
  8. Name the important lessons.
  9. Name the central truths of the chapter.
  10. State the difficulties of the chapter.
  11. What personal blessings have been received?

**The Text Book.**

The first volume of the Bible Study Course, "Studies in the Life of Christ," will be supplied at the following prices: Bound in cloth, prepaid, single copy \$0.75 Same in lots of 10 or more to one address, carriage extra, per copy ..... 50 Bound in manilla, prepaid, single copy ..... 50 Same in lots of 10 or more, carriage extra, per copy ..... 40 Manual of Suggestions for Leaders, each ..... 10 Address orders to Rev. A. C. Crews, Wesley Buildings, Toronto.

The life that does not feel the impulse of hope is a drudgery. There is no spontaneity, no sweetness, no satisfaction in the labors of the man, however diligent he may be, who is driven on by sheer necessity, like an abject slave, in whose breast the candle of hope has long since ceased to burn. Springtime is nature's parable on hope. It provides a pleasing perspective and brings good cheer to the dejected.—Christian Intelligencer.

### Ten Days at Sackville.

BY THE EDITOR.

This month The Era is being prepared with about a thousand miles between the editor and printer. It happens, therefore, to be the easiest way for the editor to fill part of the space at his disposal with some notes of travel.

At the last meeting of the General Sunday-school and Epworth League Board action was taken, looking toward the in-

ding-room is an unusually bright and attractive apartment where 150 persons take their meals every day. Dr. Borden, the talented principal, and his efficient helpers, are doing such splendid work that the college is always full, although scarcely any advertising is done.

Immediately behind the college is the Art Building, which is a gem of architecture, and is filled with one of the finest collections of pictures to be found in Canada. What is known as the "Memo-

study class, a Bible class, besides the regular services of the church.

What is known as "The Academy" is a preparatory school for boys, which is under the direction of Principal Palmer. It is attended by lads up to about 17 or 18 years of age, and very fine work is being done.

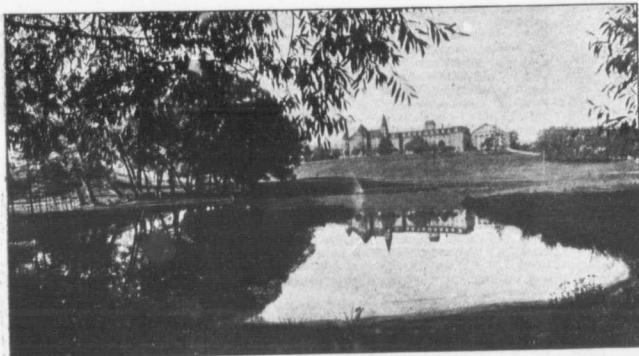
The Science Department, with Dr. Andrews as general-in-chief, has been making great strides of late. The old "lodge," as it was called, has been fitted up, and made into a very convenient "Hall of Science." Several new features have been introduced, such as manual training, etc.

What appears, to a visitor, to be the greatest need of the institutions is a well-fitted gymnasium, but the students seem to get along fairly well without it. During the winter skating is the favorite recreation, although some prefer snow-shoeing, and go tramping over the marshes in great glee. Quite a number of social functions are held, and the younger folks have a good time.

Considerable attention is given to the cultivation of the speaking ability of the students. Frequent debates are held by the Literary Society, and occasionally intercollegiate debates take place, for which very careful preparation is made. Every

Saturday morning, in the "Memorial Hall," four orations are delivered, in the presence of the President, Dr. Allison, who offers some friendly criticism. Some of these addresses are very good indeed. One of them, which was given on Saturday, February 6th, is reproduced on the opposite page, somewhat abbreviated. It was selected, not because it was so much superior to the others, but on account of the subject being a live one, with which all intelligent young people should have some acquaintance.

My lectures have been very well attended by the students. On the first afternoon there were 42 present, this attendance increased to 54 on the second day, and to 64 on the third. It is safe to say that the average was over 50. The lectures were prepared specially for the theological students, but were open to all, and as a matter of fact quite a number of students from the Ladies' College were in



LADIES' COLLEGE AND PARK, SACKVILLE, N.B.

roduction of a course of lectures by the General Secretary, on Sunday-school and Epworth League Methods, in our universities and colleges, for the special benefit of probationers for the ministry. During this season arrangements have been made for this course in two of the universities, Victoria and Mount Allison. The authorities of these institutions have co-operated with the General Board in the most cordial manner, and the students have also shown a very deep interest.

Having completed the course at Victoria, I left on Thursday, January 28th, for Sackville. The only remarkable thing about the trip, was the fact that the trains were almost on time, right through from Toronto to Sackville. A Sunday and Monday were spent most pleasantly in St. John, and an evening at Sussex. Here is a small League that is marked by its intelligence. Its members know all about the Forward Movement for Missions, and are working it. They carry on the Reading Course, and also study the "Heart of Sz-Chuan." They are familiar with the Bible Study Course, and know what other Leagues are doing. The explanation of all this is found in the dozen or more Epworth Eras which come to Sussex every month.

At Sackville I have had a delightful time for ten days, coming into touch with the college life as I have never been able to do on former hurried visits. This is one of the most interesting places, from a Methodist point of view, to be found between the two oceans. For the Maritime Provinces it is an educational centre for our church. Imagine Victoria University, the Ontario Ladies' College at Whitby, Wesleyan Theological College, Montreal, and the Stanstead Academy all planted down, side by side, in a town like Whitby or Cobourg, and you have the Mount Allison institutions. Walking up from the business part of the town, the first building that looms into view is the Ladies' College, which stands upon a hill, commanding a fine view.

A splendid addition has just been made to the building, costing \$45,000, which contains the kitchen, dining-room, hospital, and a number of students' rooms. The

rial Hall" is the place where university work is done. It is a substantial stone structure, but its class rooms are hardly up to date.

The University Residence is a fine large building, which is the home of about sixty students, and several professors, during the session. It is supplied with first-class lake water, hot-water heating, electric lighting, and all the conveniences of a good hotel. There is a pretty parlor, a well supplied reading-room and a couple of halls for holding meetings. After living in this residence for ten days, I have concluded that the social life of the students and professors in a building like this is one of the finest features of a college course. A similar residence for Victoria would be worth a great deal.

The religious life of the students is not by any means neglected. An old-fashioned Methodist class-meeting is held once a week, a song service, a mission



DINING HALL, UNIVERSITY RESIDENCE, SACKVILLE, N.B.

regular attendance. The first lectures dealt with the duty of the church, in relation to teaching and training the young. Then followed addresses on "The Pastor and the Sunday-school," "The Art of Teaching," "Sunday-school Management," "Obtaining Spiritual Results," "Modern Methods in Sunday-school Work," "The Epworth League as the Training School of the Church," "The Epworth League as an Educational Agency," "The Epworth League as a Missionary Force." These proved to be interesting subjects to those who attended, and it is hoped that some good was accomplished.

This is the first attempt that has ever been made to introduce a regular course of instruction on Sunday-school and Young People's work into the colleges of Canada. It may possibly lead to something more extended.

J. M. Palmer, M.A. W. M. Tweedie, M.A. S. W. Hutton, M.A. H. A. Powell, M.A., K.C. W. W. Andrews, LL.D. W. G. Watson, M.A.



Charles Stewart, D.D. David Allison, LL.D. Byron C. Borden, D.D. Alfred D. Smith, LL.D. Rev. C. H. Paisley, D.D.  
MOUNT ALLISON UNIVERSITY FACULTY, SACKVILLE, N.S.

## Imperial Federation.

BY MR. C. F. FILLMORE.

One of the greatest questions ever considered by any nation is now before the people of the Great British Empire. The question is, "Shall the different sections of the Empire be consolidated by means of the preferential tariff scheme, proposed by the Hon. Joseph Chamberlain?"

Mr. Chamberlain's policy is essentially protective. Protection is based on patriotism, on the desire to see one's country more prosperous than other countries. In asking Britain and her colonies to adopt this scheme, Chamberlain is actuated by the desire to see the Empire to which he belongs, united and consolidated, so that it may maintain its position as the greatest empire in the world.

Let us first consider what influence this scheme will have on the commerce of Great Britain, and on the condition of the laboring classes, for no tariff change, no matter how beneficial to the colonies, should be adopted if thereby the manufacturing millions of England should suffer.

For fifty years, England has been, comparatively speaking, a free market for the agricultural and manufactured products of the whole world. During those years she has increased greatly in wealth and population. But her prosperity is due to the fact that for the greater part of that time, she has been the chief manufacturing country in the world. Fifty years ago the United States was in its infancy in manufacturing, and the countries of Europe, exhausted by long wars, had scarcely commenced manufacture. Conditions have changed. England statesmen have given up the hope of making England the workshop of the world. The products of the United States, and of the protected countries of Europe, have been rapidly increasing, and their foreign trade expanding. On the other hand, Britain's ex-

coco, and coffee, and even allowing that all the new duties will be paid by the consumer, the cost of living of an ordinary workman's family will not be increased.

The chief objection put forward by free traders against protection is that it tends to create industries for which the protected country has no special adaptation. This argument cannot be advanced against Chamberlain's scheme.

The different sections of the empire, situated as they are, in every corner of the world, will be granted preferences only on those articles for the production of which they are especially adapted. And such is the variety of soils, of peoples, and of climate, that every article of food, every raw article of trade, every necessity and luxury of life will be produced somewhere in the Empire. Thus we have an Empire, which, when properly organized, may become absolutely self-sustaining. The importance of such a condition cannot be overestimated. In time of war Britain would not be in danger of being starved into submission by a combination of enemies who control her wheat supply.

The adoption of a preferential tariff would be of great commercial advantage to the colonies. Trade within the Empire would be developed, every portion buying from some other portion, rather than from a foreign country. The products of the colonies would enter the best market in the world on favored terms.

The colonies have expressed their willingness to give a preference on British products if Britain, in return, will grant preferential treatment of the exports of the colonies. Some of them have even gone further than an expression of willingness. Canada, some time ago, placed on her statute book the existing preference of 33 1-3 per cent, and she is prepared to give an additional preference by reducing the duties on certain special articles in the United Kingdom.

But to create better trade relations between the Motherland and her colonies, to secure for these colonies as a market the 42,000,000 inhabitants of Britain, is not the goal Chamberlain is endeavoring to reach. It is but the means to an end. To prevent, the possibility of disruption, to unite the different parts of the Empire by an indissoluble bond, is his chief aim. It is difficult for us to consider that circumstances could ever arise which would cause any of the colonies to desire to become independent yet it is possible and should be guarded against.

Canada, as the most important of the colonies, should be the first to signify her approval of a scheme the adoption of which will greatly increase her trade.

Great Britain has played an important part in the history of the world. Her political influence has been great, but how much greater will her power and influence be, when, in this great scheme having been adopted, she will be united with, and fortified by, those powerful countries which speak a common tongue, and pay allegiance to a common flag.

Mount Allison University, Sackville.

port trade, outside the Empire, has been steadily decreasing. From 1872 to 1902 the manufactured exports to protected countries of Europe and America decreased 40 per cent., while the exports of those countries to Britain increased 125 per cent. The English manufacturer is compelled to compete on equal terms, in his own country, with the products of every other nation, but when he wishes to take his goods to other markets, he finds opposing him a high protective wall. Can this condition of affairs continue and England maintain her position as the greatest commercial country in the world? Can she longer remain a free market to countries whose industries are every day becoming stronger and better organized? Mr. Chamberlain thinks not.

Mr. Chamberlain thinks not only Britain, but the whole Empire, will just such a tariff as has built up and maintained great commercial industries in these other countries.

Mr. Chamberlain does not intend that the cost of living in Britain shall become greater under the new tariff. He proposes to remove three-fourths of the duty on tea, half of the duties on sugar,

## From the Field

### Evening With the Chinese.

"The Evening with John Chinaman," held under the auspices of the Epworth League, at Sault Ste. Marie, was a great success. The largest audience that ever filled the church for an entertainment was in attendance, and everybody was pleased. The lecture was given by the pastor, Rev. E. I. Hart, B.A., assisted by several members of the League. The young ladies of the Missionary Committee were dressed in Chinese costumes, which they had made themselves, and it is said that "they looked very pretty and becoming."

We have pleasure in presenting a photograph of those who took part in the programme in their Chinese robes. The pastor, Rev. Mr. Hart, is dressed like a Taoist priest, and Mr. Harwell, and Mr.



"CHINESE" LADIES AND GENTLEMEN AT SAULT STE MARIE.

Hutchinson are attired as Buddhist Priests.

A short musical programme was given after Mr. Hart's lecture on "John Chinaman," and refreshments were served in Chinese style, consisting of rice cakes, tea, without sugar or milk, etc. All who took part in the programme, and also the waiters, were dressed in Chinese costumes. Quite a sum of money was realized by the entertainment.

### Winter School and Convention.

The Third Annual Winter School and Convention of the Welland District was held at South Cayuga, January 17th to 21st. The annual missionary anniversary of the circuit was held on Sunday, 17th, when Mrs. F. C. Stephenson, of Toronto, and Dr. Woodworth, superintendent of Domestic Missions in Manitoba and the North-West, gave earnest and inspiring addresses to large and appreciative audiences.

On Monday afternoon, the president of the district, Rev. A. D. Robb, conducted the very helpful devotional service, which opened the school proper. In this service the presence of the Holy Spirit was very

manifest, as it was indeed in every session of the school. Mrs. Stephenson, whom it is always a delight to hear, on Monday and Tuesday, gave five of her talks, which are so full of information and inspiration, and which bring the missionary representatives on the field so close to the workers at home. Large framed pictures of Rev. S. D. Gaudin, of Nelson House, were on sale, and found many purchasers, thus intensifying the interest in our own representative. Dr. Woodworth and Dr. John McEugall, superintendent of Indian Missions in Manitoba and the North-West, gave the principal addresses on Monday, Tuesday and Wednesday evenings. Beside being intensely missionary, these gentlemen (who know the North-West better than any other living men), are intensely patriotic, and, as we listened, all hearts were stirred with patriotism and pride in our great Canadian heritage, and with a sense of the great privilege and responsibility that is ours to win this great

country for Christ. Rev. H. S. Dougall, M.A., B.D., Merritt, president of the Hamilton Conference, Epworth Leagues, conducted a synthetic study of the Book of Genesis, which he presented in five lessons. Mr. Dougall is an adept in the work, and his lessons were of absorbing interest and helpfulness, and were eagerly and intently followed by all. Mr. Dougall also conducted a Round Table on "The Young Man Problem," and gave an inspiring evening address, both filled with many happy and practical points.

Missionary book reviews, open parliaments on various phases of missionary and League work, and studies in the work of the Holy Spirit in missions, Bible study and League, were in charge of capable local workers and were all most practical and helpful. Rev. C. M. Marshall, of Smithville, was also most helpful in his presence and counsel. The number of delegates to our Winter School is steadily increasing, and we are glad to report that Welland District is moving steadily "onward and upward" for the League and missions.

The new officers are as follows: Hon. Pres., Rev. G. W. Calvert, Welland. President, Rev. J. M. Wright, Ridgeway. 1st Vice-Pres., Rev. W. D. Masson, Port Robinson.

2nd Vice-Pres., Miss Pearl Madden, Fonthill.  
3rd Vice-Pres., Mr. Mann Zimmerman, South Cayuga.  
4th Vice-Pres., Miss Mary A. Nichol, Dunnville.  
5th Vice-Pres., Miss Annie Kirke, Moulton Station.  
Sec.-Treas., Miss Hettie S. Box, Ridgeway.

Conference Representative, Rev. A. D. Robb, South Cayuga.—H. S. Box, Sec.

### Hamota Circuit, Manitoba.

The Epworth Leagues on the Hamiota Circuit are making definite progress along the line of improvements. The League at Chumash conducts an occasional service for its pastor, Rev. S. P. Riddell, and holds its meetings every Sunday night, thus securing the interest of the young people when they have no place else to go on a Sunday evening. Since they adopted this plan we have a better attendance at regular preaching service. Every member of the League works with their President, Miss Jennie Kirk, who is doing a splendid work for the church at this appointment.

At Oak River we have organized a Reading Circle. Dr. S. J. Kirk is giving a series of lectures on "Nature's Miracles." Reeve R. C. Cochrane has given a number of addresses on "Lessons in Life." Miss L. Shier is taking up "Our Church." Many kind expressions are repeated concerning this Reading Circle. One is, "It is the best thing we have had in connection with the church." The Circle meets every Monday in one of the homes of its members.

At Hamiota the League is not so large in numbers as formerly on account of removals, but the momentum of its force is just as great. They have fixed up and furnished the basement of the church, and instead of a big open space, we now have three beautiful parlors. The financing was undertaken by the League, and they are now within \$40 of having it all paid for. We have organized a Reading Circle, which meets in one of the parlors every Friday. Rev. S. P. Riddell is President of the Circle, and things go with a swing. Mr. Stephen Windsor, B.A., principal of the Public School, and a graduate of great old Wesley College, Winnipeg, is a great help. He has the loyal spirit of all Wesley boys. Mr. Windsor is giving a series of lectures, based on "Nature's Miracles." Last week he gave us experiments on chemical affinity. Mr. Windsor is a born teacher. As he closed his lecture earlier than there was a great affinity between each member of the League and the great God of heaven, who has created all things.

### Owen Sound District.

The Owen Sound District Convention met at Fisherton on Tuesday, January 26, and was considered by some of the oldest pastors present one of the best conventions they had ever attended.

The Rev. G. R. Turk preached the convention sermon from Acts 19, 24. He said unto them, "Have ye received the Holy Ghost since ye believed?" A splendid paper on "Needs of the Society," by Mrs. May Rutherford, was read.

Rev. W. F. Roach gave a strong and stirring address on "The Epworth League and the Young Men." And also Rev. C. T. Cooke, the president, gave an address on "My Part in the World's Evangelism." This was one of the most efficient talks, and stirred up the missionary spirit.

Mrs. W. H. Thurston conducted the open conference on "The Forward Movement for Missions," out of which came the motion, "That, if it is deemed practicable by the Leagues in the districts

of Owen Sound, Orangeville, Wiarton, and Collingwood, a summer-school for the study of the Bible and missions be formed at Owen Sound this summer, about the time of the October convention.

Rev. Mr. Sinclair's address on "The Epworth League and Bible Study," was strong and helpful.

At the evening session the hon. president, Rev. N. Wellwood, addressed the convention on "The Epworth League and the Indifferent Multitude," emphasizing how Leaguers can by their lives and testimonies be a help to sin-sick souls.

The Junior Leaguers of Flesherton, directed by Mrs. Armstrong, had a small exercise, which gave an idea of their work and pledge.

Rev. G. R. Turk sang, "By His grace He bought me," then gave an address on "The Active Member's Pledge."

Miss A. Joy sang a tenor solo, and then, after "Moments of Waiting for the descent of the Holy Spirit," the convention was brought to a close.

**Edmonton District.**

The Edmonton District Epworth League held its First Annual Convention in Strathcona Methodist Church on the third and fourth days of February. The Convention was very profitable, and was well attended—some of those present having driven twenty miles with the thermometer standing below zero. The missionary evening on the 4th was especially enjoyable, and we think that those who heard the addresses given by our missionary to the Peace River District, Rev. W. B. Chegwin, and by the Rev. C. Farrell, will be filled with renewed zeal for the extension of Christ's kingdom, not only in our own country, but in foreign lands. The following are the officers:

- Honorary President, Rev. A. R. Aldridge, B.A.
- President, Rev. R. E. Finlay, B.A.
- 1st Vice-Pres., Mr. F. S. Green.
- 2nd Vice-Pres., H. Smith M.D.
- 3rd Vice-Pres., Rev. E. J. Hodgins, B.A.
- 4th Vice-Pres., Miss E. M. Patrick.
- Secretary, Miss M. G. E. Wilson.
- Treasurer, Mr. A. S. Fortner.
- Conference Representative, Rev. C. V. Finch, B.A., B.D.

**Helpful Programme Suggestions.**

Rev. A. I. Terryberry, of Port Rowan, sends a copy of their League programme, which contains some interesting and helpful features. Among the "Pointers" at the beginning of the booklet we notice "the A. B. C." of a successful meeting.

- ASK God to Bless To-Night's Service.
- ASK some Friend to come with you.
- BE Punctual.
- BE Prepared to take Part.
- COME in Prayer.
- COME Every Night.

The Active Members' Pledge, is thus rendered in verse  
 My Epworth Leaguer friend, you're pledged,  
 Wherever you may be,  
 In meeting, or in business,  
 Or in society,  
 To do your Heavenly Father's will,  
 His word to know and to obey,  
 To find some Christian work to do,  
 Where'er you go each day,  
 This Pledge I'm sure that you will find,  
 If kept as it should be,  
 Will help prepare for life below,  
 And for eternity.

**Just a Line or Two.**

The new League which was organized last fall in Robie Street Church, Halifax, now has 75 members, and of course, is taking up the "Forward Missionary Movement."

The reports presented at the annual meeting of the Port Carling League showed that the Society is in a flourishing condition, and that the services had been well sustained.

Rev. Thomas Lawson, of Battleford, inaugurated a unique scheme in his "Travelling Christmas-Tree," which was taken from place to place throughout his wide field. In carrying out the plan, Mr. Lawson travelled over 300 miles, and distributed about 500 presents.

The Junior League Executive of St. Mary's recently entertained the mothers of all the Juniors to a tea at five o'clock, in the Epworth League Parlor. The heads of the committees told of their work, and asked the assistance of the mothers. An enjoyable time was spent.

**Twelve O'clock Park Summer School**

Will be held from June 23rd to June 30th. Twelve districts of the Bay of Quinte Conference are officially connected with it. Emphasis will be placed on Bible Study and Teacher Training, Departmental Methods and Missions. Prof. McLaughlin will conduct the daily Bible Study; Secretary Crews and Dr. Stephenson will have regular classes, and many other leaders will be present to help. Programme is now being prepared. A circular will soon be sent to District organizers and through them reach the local Leagues. Further announcement in next month's Era.

**"A Treasure Hid in a Field."**

Rev. E. M. Burwash sends the following interesting information:  
 "A short time ago a peasant, while digging at Abbas el Medineh, in Egypt, came on a large earthenware pot, which were thousands of Roman coins. The treasure was buried not long after

the time of Christ, and from its size must have been the savings of almost a lifetime. The coins have not yet been carefully examined, but a glance through the pile showed that the coinage of a good many emperors and empresses are represented. Several show the wolf suckling Romulus and Remus, and have the stamp 'Urbs Roma.'

"Fortunately Mr. C. T. Currelley, of the Egyptian Exploration Fund, happened to come on the spot shortly after the pot was found, and the whole thing was purchased. It will go first to London to be worked over carefully in order to find out what percentage of different coinage was in circulation at the time, and then it will be shipped to Toronto, and thanks to Mr. John Frieke, of Toronto, it is to be placed in Victoria College. In addition to the above, Mr. Currelley has since acquired a Roman marble statue, nearly life size, and although with several parts missing, said to be as good as the average Roman marble of the British Museum. This is also destined for the Victoria College museum."

**Greatest ever Held.**

George T. Bell, general passenger agent of the Grand Trunk Railway system, says: "From what I have seen the Louisiana Purchase Exposition will be the greatest World's Fair ever held in America, and, in my opinion, that must be the greatest ever held in the world. Human achievements are going forward with such rapidity that a few years makes the most wonderful sights at a World's Fair seem stale in comparison with the new things that have been accomplished. As all the latest developments in art, science, commerce, manufactures and education will be fully illustrated at the World's Fair of 1904, no person who has attended a former exposition during the last decade can have an adequate conception of the great advance along every avenue of human progress unless he attends the Louisiana Purchase Exposition. He can then see in concrete form what has been accomplished since the Columbian Exposition at Chicago in 1893."

**A Special Train for You  
 California**

The Santa Fe will run two personally-escorted special trains to Los Angeles via Grand Canyon, leaving Chicago April 27 and 28, 1904.

**For General Conference Methodist Episcopal Church.**  
 Officially endorsed by several State delegations.

Stops will be made at Albuquerque and Laguna in New Mexico, the Grand Canyon of Arizona, also Redlands and Riverside in California, affording opportunity to see unique Indian pueblos, earth's greatest scenic wonder, and two typical Southern California garden spots. Services Sunday at Grand Canyon.

You will travel on the cleanest railway in the West—oil-sprinkled tracks and oil-burning engines in Arizona and California. Shortest line, finest scenery, most comforts.

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 WRITE TO-DAY FORM THE THOIST FOLDER. Tells all about this enjoyable trip. Berth space on these trains is limited; apply early.

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## Missionary.

### What one Woman Did.

Several years ago Miss Bell, a young Englishwoman who had studied medicine to fit herself for usefulness as a missionary at Lucknow, India, was sent for by the wife of the native Prince of Puna, who was ill. Puna was a long distance from Lucknow, and the journey was a dangerous one. If Miss Bell went, she would be separated by more than a hundred miles from any white man.

Her friends urged her to refuse. The Englishwoman was young and timid, but she knew her duty. She went, remained two months, and cured the patient. When she was about to return the Ranece sent for her and begged her to go in person to Queen Victoria, with the message that Indian women not being allowed the attendance of men physicians, died in great numbers every year for want of care. The Ranece brought paper, pen, and ink, and with tears besought Miss Bell to write her petition to the Queen to send to them women doctors. "Write it small, Saheba," she begged, "for I shall put it in a locket and hang it about your neck, and you must wear it until you put it into the hands of the great Ranece herself."

Miss Bell returned to England the next year, obtained an interview with Queen Victoria, and placed the locket, with the message, in her hands. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the Viceroy of India, to form an association for sending out female medical aid to the women of India.

Many women doctors have been sent out by the association, and Indian women are now being educated as physicians and nurses. An estate with fifty acres, with large buildings, has been given by a native prince as a hospital for Hindoo female patients.

Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings, which are but the beginning of help and hope for all the women of India, probably never would have come to them.

### The Indian's Teacher.

John Elliot, who translated the Bible into the language of the Massachusetts tribe two hundred and fifty years ago, and who was called the "Apostle of the Indians," was found on the day of his death, in his eightieth year, teaching the alphabet to an Indian child at his bedside.

"Why not rest from your labors?" said a friend.

"Because," said the good man, "I have prayed to God to make me useful in my sphere, and he has heard my prayer; for, now that I can no longer preach, he leaves me strength enough to teach this poor child his alphabet."

### A Holy Order.

The Christian conquest of mankind is not a gigantic scheme devised by the church; it is a holy order issued by the King. It is based upon the action of God himself, it is his sovereign right over his followers. Who do this that orders us to surrender our comfort and our means, to give persons and property for the extension of the kingdom? If it is the human voice of the human church one may hesitate to obey it; if it is simply an official order one may ask reasons; but if going and sending are commanded by the sovereign Lord of the universe, it is not ours to question why. It is ours

but to do or die. For Jesus is Lord by the authority of the Spirit. He has power over life and means which we do not give to anyone else. Obedience to Christ is the test of life, conformity to him the pattern and measure of our Christian character. God gave to the point of sparing not his own Son. He gave to the point where the cross is the only adequate symbol of it, and we have to test our lives by that. We must go near and far; we must go and send until the world is filled with the knowledge of the cause.—Dr. W. F. McDowell.

### Facts About Japan.

Missionaries publish fifteen of the seven news papers and magazines printed in Japan. In no other mission field is the printed page so honored and blessed.

The work of women is more conspicuous in missionary work in Japan than in any other country.

The ordinary Japanese will agree with almost everything you say about the Gospel, but he has no desire to apply it to his own life.

Christianity has made its greatest progress in this land among the intellectual classes.

Japan is a vast archipelago of volcanic origin; contains 4,000 islands; 147,655 square miles; 3,481 miles of railway, and 4,464 post-offices.

### Notes.

Winnipeg Epworth Leaguers are up to date in their methods. A missionary Study Class is held in Wesley Church at ten o'clock Sunday morning. All Epworth Leaguers throughout the city who are interested in mission work are invited to this class. The attendance is growing.

The first edition of the new Japanese hymn-book began sale in October. For the past three years a commission representing Methodists, Presbyterians, Congregationalists, Baptists, and Disciples has been at work preparing a joint hymn-book which may be used by these various denominations. The new book contains 450 hymns and is being issued from the Methodist Mission Press and a Japanese press in Yokohama.

Dr. Arthur T. Pierson is the father of seven children, every one of whom is at present actively engaged in missionary work.

After fifty years of continuous service Dr. J. Hudson Taylor has resigned the directorship of the China Inland Mission, and will be consulting director. His influence will not be removed from the mission which he founded, but he does not desire to assume so much of the responsibility of active leadership.

President Goucher, of the Woman's College of Baltimore, in an earnest address printed in *The Christian Advocate*, says that if our churches were to send out 2,000 missionaries a year for thirty years, the world could be evangelized before the close of the first third of this century. Thirty million dollars a year would do it; and we spend twenty-two million dollars a year on chewing-gum.

The Bible, translated into the language of Thibet, is now being carried even into that forbidden land, in advance of foreign commerce and travel. The Russian Government, while hitherto intolerant of missionaries, gives the Bible itself free course among the people. It is admitted free of duty and has often been transported free of charge.

## The... Epworth League Reading Course

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Supreme Secretary.

Head Office

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Toronto, Canada



## YOUNG PEOPLE'S Forward Movement for Missions.

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

### Confucianism.

Rev. V. C. Hart, for many years a missionary in China, and the founder of the Canadian Methodist Mission, has written a book on Chinese worship, which is supplementary to "The Heart of Sz-Chuan." Dr. Hart has explained in a graphic way that hard-to-be-understood system of religion, Confucianism. He describes a Confucianist temple and service. In his description he deals with many points which are more easily illustrated than explained. All our workers should read this book. They will then understand more clearly what our missionaries are combating. Price, in paper, 25 cents; cloth, 50 cents.

### Where to find Missionary Laf rmdation.

#### JAPAN.

Japan and Its Regeneration. 35c.  
Letters from Missionaries, in Missionary Bulletin. 15c., or 60c. a year.  
The Gist of Japan. By R. B. Perry. \$1.25.  
A Maker of the New Orient—Samuel R. Brown. By Griffin. \$1.25.  
The Missionary Report.

#### CHINA.

\* The Heart of Sz-Chuan. Wallace. 35c.  
\* Confucianism. Dr. V. C. Hart. 35c.  
\* Rex Christus, an outline Study of China. Smith. 35c.  
\* China and the Boxers. Beals. 25c.  
The Missionary Bulletin.  
\* These four books are sent for our study on China. All four sent for any address for \$1.00.

#### INDIAN WORK.

The Indians of Canada. McLean. \$1.00.  
The Missionary Report. 1903.  
Story of James Evans. 40c.  
The Missionary Bulletin. 15c. copy, 60c. a year.

The Stratford District Epworth League Convention, which was to have been held at Listowel during the last week in January, was postponed on account of the snow blockade. Although the Convention may not be held until the autumn, the officers are planning for a vigorous campaign throughout the Leagues this summer.

Dr. Horace Wrinch, Hazelton, British Columbia, expects to complete the new hospital in connection with the mission early in the spring. Last fall the frame was put up ready for the inside work, to be commenced as soon as the weather permits.

The use of maps for Missionary Study Classes and Missionary meetings in the Sunday-school is becoming general. Nearly every mail brings a request for directions for making maps for the use of one. Special arrangements are being made to supply maps of all our mission countries. All those who have purchased a copy of the text-book, "The Heart of Sz-Chuan," may have a splendid missionary map, showing China, Japan and Corea, on receipt of 5c. Those who have not purchased the book may have the map for 10c., by applying to the office of the Forward Movement for Missions.

Have you read the last copy of the Missionary Bulletin? If not, you are not keeping pace with the current history of the missionary work of our church. Mr. Darwin's letter gives us an idea of what we are doing in our North-West. Letters from the Indian, China, and Japan missionaries keep us in close touch with the work and workers in these fields. You cannot afford not to know the progress we are making in our work.

Dr. James Cox, who represents the Epworth Leagues of the Carman District, writes on December 12th, from Ichang, China, that the party which sailed on November 2nd from Vancouver are all well, and that they are just going on the house boat for their two months' trip up the Yang-tse.

Ottawa District Epworth League officers are thoroughly up-to-date in their methods. A copy of the Missionary Bulletin is being sent to every League on the district. It is expected that after having received a sample copy that every League will subscribe for The Bulletin for use of the Society, and that many members will become personal subscribers.

"Missionary information is fuel for missionary fires," is often quoted. This is only true in part. The information doesn't amount to much as fuel unless it is read.

Good news comes from many Leagues in Nova Scotia Conference. Special attention is being given to missions. The Rev. A. C. Borden, who is the representative in Japan of the League of the Nova Scotian Conference, is now home on furlough. The Leagues, as well as the churches, are being helped by Mr. Borden's addresses and work.

"From Rome to Protestantism," by Dr. Samuel McGeard, is a book which all our young people who are studying the history of our neighbors in Quebec should read. A special edition has been prepared, the price of which is 15c. The book is highly recommended by those who are engaged in our French work.

"We are thankful to say that the missionary spirit is growing among our people. Although only a small League of about forty members we succeeded in raising forty dollars a year for the Forward Movement. The Missionary Bulletin is splendid, as it keeps us in touch with all our missionaries, enlarging our interests and sympathies, and preventing our becoming so narrow-minded as to have no interest outside of our own special field, which might easily be the case had we not these inspiring letters coming to us so regularly from other workers."—From a letter.

"The Heart of Sz-Chuan" is very helpful indeed, in promoting a wider and more thorough knowledge of our important work in that most interesting field."—From a letter.

Port Simpson Boys' Home, which has been so successful under the direction of Mr. Charles Richards, has to shut its doors against many applicants, owing to the lack of finances and lack of accommodation. Poor little Indian boys are turned away because there is no room for them. It would be well if all the Indian children could receive such care and attention as the twenty-one favored boys who are being educated under Bro. Richards.

Calgary District is doing good work for the Forward Movement of Missions. Bible study and the study of missions is receiving special attention. Two or three Summer Schools will be held in the west during the summer.

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**WILLIAM BRIGGS,** Toronto, Ont.

## Devotional Service

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

### MARCH 20.—"THE PRAYER LIFE OF CHRIST."

Luke 5: 16; Luke 11: 1; John 11: 41-42; Matt. 26: 36-39

When we know what time Christ spent in prayer, and how the great events of his life were all connected with special prayer, says Murray, we learn the necessity of absolute dependence on, and unceasing direct communication with the heavenly world, if we are to live a heavenly life, or to exercise heavenly power around us. We see how foolish and fruitless the attempt must be to work for God and heaven, without, in the first place, in prayer, getting the life and the power of heaven to possess us. Unless this truth lives in us we cannot avail ourselves a-right of the mighty power of the name of Christ. His example must teach us and ever be before us.

#### BACK TO PRAYER.

It is to be feared that the prayer-life of many professing Christians is waning. And when the prayer-life wanes, the entire Christian life wanes and dwindles. Christ prayed much. If any one could have been satisfied with always living and working in the spirit of prayer, it would have been our Master. But he could not. He needed to have his supplies replenished by continued and long-continued seasons of prayer.

#### CHOOSING APOSTLES.

Of the night before choosing his Apostles we read (Luke 6: 12), "He went out into the mountain to pray, and continued all night in prayer to God." The first step toward the constitution of the Church, and the separation of men to be his witnesses and successors, called him to special and long continued prayer. All had to be done according to the pattern on the mount. "The Son can do nothing of himself; the Father showeth him all things that himself doeth." It was in the night of prayer it was shown him.

#### TO MAKE HIM KING.

In the night between the feeding of the five thousand when Jesus knew that they wanted to take him by force and make him king, and the walking on the sea, "He withdrew again into the mountain, himself alone to pray." (Matt. 14: 23; Mark 6: 46; John 6: 15.) It was God's will he was come to do, and God's power he was to show forth. He had it not as a possession of his own; it had to be prayed for and received from above.

#### A PRAYING LIFE.

The introduction to the story of the Transfiguration is, "He went up into the mountain to pray." (Luke 9: 28.) The request of his disciple, "Lord teach us to pray" (Luke 11: 1), follows after the statement, "It came to pass as he was praying in a certain place." In his own personal life, continues Murray, in his intercourse with the Father, in all he is and does for men, the Christ whose name we are to use, is a man of prayer. It is prayer that gives us the power of blessing and transfigures this very body with the glory of heaven. It is his own prayer-life that makes him the teacher of others how to pray. How much more must it be prayer, much prayer, prayer alone, that can fit us to share his glory of a transfigured life, or make us the channel of heavenly blessing and teaching to others.

#### THE END DRAWS NEAR.

As the end approaches, it is still more prayer. When the Greeks ask to see him, and he spoke of his approaching

death, he prayed. At Lazarus' grave, he prayed. In the last night he prayed his prayer as our High-priest, that we might know what his sacrifice would win, and what his everlasting intercession on the throne would be. In Gethsemane he prayed his prayer as the Lamb slain for the salvation of the world. On the cross, it is still prayer—the prayer of compassion for his murderers; the prayer of atoning suffering in the thick darkness; the prayer in death of confiding resignation of his spirit to the Father.

#### CHRIST, OUR TEACHER.

All Christ's teaching was just the revelation of how he lived, and of the life he was to live in us. His teaching of the disciples was first to awaken desire, and so prepare them for what he would by the Holy Spirit work in them. Let us believe that all he was in prayer, and all he taught, he himself will give. He came to fulfil the law; much more will he fulfil the Gospel in all he taught us, as to what to pray for and how.

(a) What to Pray.—It has been said by some that direct petitions, compared with the exercise of fellowship with God, are but a subordinate part of prayer. If we carefully study all that our Lord spoke of prayer we shall see that this is not his teaching. In his Lord's prayer, in the parables on prayer, in the illustration of the child asking bread, in seeking and knocking, in the oft-repeated "Whatsoever" of the last evening—everywhere our Lord urges and encourages us to offer definite petitions and to expect definite answers. There can be no truer fellowship with God than these definite petitions, and their answers of grace and life to men.

(b) How to Pray.—Our Lord taught us to pray in secret, in simplicity, with the eye on God alone, in humility, in the spirit of forgiving love. But the chief truth he reiterated was ever this: To pray in faith. And he defined faith, not only as a trust in God's goodness or power, but as the definite assurance that we shall receive the things asked for. And, then, in view of the delay in the answer, he insisted on perseverance and urgency. We must be followers of those "who through faith and patience inherit the promises," the faith that accepts the promise, and the patience that inherits the blessing.

#### HELPFUL HINTS.

1. Christ's life was one marked by prayer as one of its most real and natural experiences.
2. Christ's love of the Father showed itself in his eagerness to be alone with him in prayer.
3. Christ began his days with God and so continued and ended them.
4. If he bade men to pray always and not to faint, that was what he did himself.
5. For Christ's time habits in prayer see, Mark 1: 35; Mark 6: 45-47. For his place habits in prayer see, John 18: 2; Luke 5: 16; Luke 6: 12.
6. Christ prepared for the great events of his life by prayer: Matt. 14: 23-33; Luke 6: 12, 13; Luke 9: 18, 20. He followed the great events of his life by prayer. Matt. 14: 23; Mark 1: 32, 35; Luke 8: 22.
7. Prayer was his very breath. (a) Unselfish prayer, Luke 22: 32. (b) Forgiving prayer, Luke 23: 34. (c) Earnest prayer, Luke 22: 44. (d) Submissive prayer, Matt. 11: 26.

#### POINTS FOR THE PRESIDENT.

Seek to put first things first. Christ puts prayer in the believers' life as of first importance. Do we? Impress this fundamental truth on the meeting. You find a full treatment of this subject in the foregoing. Use it to the best advantage. You will get much suggestion

in the "Helpful Hints." Arrange things so that everyone takes part in the study of the topic. Use much Scripture reference. After topic study, spend remainder of time in prayer service. Oh, that this great theme may take hold of the young believers in Methodism! What new spiritual life, what increased service, would result in all our Leagues.

### MARCH 27.—"OUR MISSION IN WEST CHINA. OCCUPATION OF THE FIELD."

In our study of the Canadian Methodist Mission in West China, we come to the first convert and the establishment of the work among the Chinese.

#### CHOLERA.

Cholera was raging in Chentu when our missionaries arrived, and they were, therefore, compelled for safety to flee to the mountains fifty-five miles away. Here they lived for a month in a large Taoist temple. They thus had the opportunity of studying heatism from the inside view. In this temple there were forty-eight idols, ranging from eight inches to eight feet in height. They were in all kinds of postures, sitting, standing, flying, and were all hideously ugly. Some had horse-hair beads stuck to their faces. Three priests conducted the worship of the gods every morning at dawn, and again at dusk. This service consisted of a great deal of bowing, the placing of incense sticks before each idol, and the pounding of drums and gongs.

#### A STRANGE CONTRAST.

It was a strange picture that of the little company of devout men and women lifting their hearts and voices to the one true and living God in the midst of grim, heathen idols staring down upon them. To quote from a letter from Dr. Kilborn: "No objection whatever has been made to our daily worship. We sing Christian hymns, and the Chinese, who do not worship idols, and pray to God, all in the large room containing nearly twenty idols. Sick people begin to come for medicine. Each one treated seems to send them to the nurse. We have treated over one hundred patients in a little over a month. We are of course not yet able to say much to them about the Gospel, but we have presented them with books and tracts, and we know for a certainty that we have won the goodwill of a great many in this vicinity. They will listen readily sometime in the future to us or someone else who may go to preach to them."

#### THE RETURN.

After six weeks in the mountains our missionaries considered it safe to return to Chentu. Soon a medical dispensary was opened. On the first day sixteen patients were treated in the forenoon. Twice a week the two doctors worked from morning till night in the dispensary, while on other days they were kept busy with paying patients and outside work. About this time a reading-room was opened in the front of the house, and immediately it became the centre of interest to the Chinese. All day the room was thronged with well-dressed, intelligent people, who were interested in the tracts and books for sale. During the first year over two thousand small books and calendars were sold, while the number who read but did not buy, was very great. Then a day school was opened and by the end of the first month over forty pupils were registered. These were taught to sing Christian hymns, and were instructed in the knowledge of the Christian faith. Preaching was done on Sunday, and also on week days, and a full treatment of this subject is friendly and interested and the prospects were very bright.

## THE FIRST CONVERT.

New property and buildings were now secured, as the old ones were not large enough. Much interest was displayed by the Chinese in the work on the buildings, and thousands a day would sometimes gather to watch proceedings. But even more gratifying than the new buildings was an illustration of the power of the Gospel to save the soul. It is thus described: "As yet, although there were many earnest inquirers, no one had openly confessed Christ; but on April the 16th, 1893, the hearts of the missionaries were gladdened by the first convert, a woman. She had already impressed them with her straightforward manner—a rare trait in a Chinese—and by her remarkable progress in learning to read. This morning, after the service she came to Mr. Hartwell, and expressed her desire to be a disciple of Jesus. We can imagine the joy in the missionary's heart as he knelt with this earnest woman, who she confessed her sins, and prayed God for strength and guidance. We day to day to be remembered in the history of the mission, and a cause of great thankfulness that their efforts had so soon been thus blessed."

## RE-INFORCEMENTS.

New missionaries arrived towards the close of 1893, in the persons of Rev. James Endicott, Dr. W. M. Hare, and from the Woman's Missionary Society, Dr. Retta Gifford, and Miss Sara Brackbill. It was decided, now that the number of workers had increased, to open a station at Kiating, a large city 120 miles south of Chentu, and a centre second only to the provincial capital itself. Dr. Kilborn was put in charge of the new mission in March, 1894. In every department of the work, both in Kiating and Chentu, there was much to encourage the workers. Beneath all this seeming prosperity, however, there was a dark undercurrent of hostility in the minds of the people, which was roused and fanned by the officials. That trouble might occur at any time was well known to the missionaries, and the writer of 1894-95 was an anxious time.

## RIOTS.

One day in May in connection with a feast, the Chinese made a savage attack upon the mission at Chentu. The missionaries had to defend themselves with guns as best they could, and send word to the officials for help. No adequate help was given and the missionaries were forced to flee for their lives and hide in safety. They finally escaped to the Magistrate's yamen, and for ten days eighteen persons lived in six small rooms. A trial was given, such as it was, and these Christian men and women were charged with having drugged or murdered children to get medicine from them. Bones of men and animals were brought forward as a proof of the assertion that the foreigners killed children. The missionaries boldly affirmed their innocence and demanded safe passage down the river. They escaped at midnight and reached the river, and finally came to Shanghai, five weeks after the riot. Riots also occurred at Kiating. Altogether riots took place in fifteen places and in some sections missionaries were killed. The central government was appealed to and indemnity demanded. This was finally granted. The officials, who were mainly responsible for the trouble, were displaced, and the ex-convict of Sz-Chuan, out of his own pocket was forced to pay a large sum as compensation for injuries. The officials had hoped to drive the foreigners from the province; but the outbreak injured the officials and helped the Gospel. The missionaries returned to find the people more than ever ready to hear them, and out of this confusion came a mighty onward im-

pulse which led to yet greater progress and victory.

## POINTS FOR THE PRESIDENT.

If you have a copy of the missionary text-book, "The Heart of Sz-Chuan," or can get one, arrange to have this tragic Chapter III, read before the League. It will give an idea of the hardships and struggles of our mission workers on the foreign field, and should awaken a desire to pray, study and give for this great cause.

Another plan would be to take the sections in the foregoing article and distribute them a week in advance among the members of the League. It would be interesting to have them read continuously.

## APRIL 3.—"A BUSINESS MAN'S CONVERSION."

Mat. 9. 9-13.

The Gospel meets all classes of men on their own level, and has a message for all. The occupation a man is engaged in makes no difference, because the work of Christ appeals to the mind and heart. To the student at school, the housemaid at domestic duty, the clerk in the office, the apprentice in the factory, the business man in the store or wholesale house, Christ comes, and says to all "follow me." "Follow me," not by leaving your occupation, but by obeying me in your occupation. Follow Christ by applying heavenly principles to earthly conditions. This is what the business man mentioned in our topic began to do, and continued to do. He was a changed man.

## THE BUSINESS MAN'S CALL.

This may have been the first meeting between Matthew, the business man, and Christ, the business man's Saviour. It would seem that a magnetic attraction was exerted upon the tax-collector by that countenance, which owed its majesty, not to external comeliness so much, as to the dignity and goodness of soul reflected in its features. Jesus made a direct command. Not less prompt was the obedience rendered. This call and response of Matthew appears to have excited a great deal of attention. The infamy of the business, the fact that he was at it when called, and the manner with which he responded—all had a remarkable effect on the minds of those who knew of it, and they were not a few. Men of all sorts would hear of it with wonder. People are sometimes called to come upon the Lord's side even if it does cause great surprise to their friends, and a revolution in their own ways of being and doing. But we must deny ourselves and take up our cross and follow Jesus, otherwise we shall never hear of "Well done, good and faithful servant."

## NEW DESIRES.

When "old things pass away and all things become new," one of these new things is a new desire, a new loyalty for the new truth. It is a mark of the new and true disciple that he wishes other men like himself in saving relationship with Jesus Christ. Having learned the truth, and having felt its power and experienced its transforming effect, he desires some one else to enjoy it with him. He will desire this first for those who are nearest to him, his kindred and friends (John 1. 41). And he will desire it all the more when, as in the present instance, he has given up material for Christ's sake. Matthew might thus have soliloquized: What can I do for my brother outcasts? How can I show them that there is something better than all the ill-gotten gains I will bring them if I can under the same influence that has taught it to me. They shall meet in my house with my Master himself. Soon after there was a new sight in the city of

Capernaum. In the tax-gatherer's house there is a large assembly of such men as he himself, or rather, of such men as he had previously been. "Many publicans," and "sinners" are sitting down as his guests. He has made a great feast and Jesus and his disciples are there. In addition to the former companions of the publican. Note the change! The previous gain-lover is now a soul-lover instead. He who sat at the receipt of customs is now at the feet of the Saviour; and is doing all he can to bring others under the sound of his voice. Here is a hint for the Social Department of the League. "Social to save," was Matthew's idea.

## A STRONG PROTEST.

When a man with any force of character turns from his sins to the Lord, some one is sure to protest or find fault. In fact no good thing is ever done in this world, but some ill-disposed person finds fault. Matthew was no exception to the rule. The Pharisees looked on with hate and indignation. They were exclusive; they did not mix with common folk; they held themselves aloof from the crowd of sinners "about them." Are you not Israelites, said they, "a people separated from the rest of the world"? Are we not Pharisees, pledged to see that this separation is carried out to the letter? But what do you protest? We see this new teacher sitting down at the same table as a common feast with men notorious for their sins? Jesus was not bound by the customs of the people among whom he came. He set aside customs when his kingdom was at stake. And his modern followers must learn the same important and fundamental lesson. Away with style, fashion, custom and tradition, if they hinder the incoming of the Saviour's kingdom!

## A FITTING REPLY.

To this protest a fitting and striking reply is made by Jesus. "They that be whole need not a physician, but they that are sick." The thing Jesus did, we just what ought to be done, whether we consider the needs of men on the one hand, or what is pleasing to God upon the other. "I will have mercy." Here is the glory of the mercy of the Saviour—it is mercy to the sinner, but not to his sins (Ps. 130. 4.) It is mercy to the man who needs mercy the most. It is mercy with still more mercy in view, that kind of mercy that will help to make a saint out of a sinner. See how this change was effected in the person of Matthew himself. How much more he had learned of the mind of Christ than those Pharisees who despised him! How noble he had become both in his attitude and in his efforts through coming to Christ? How well he understood the right kind of "separation"—separation unto Christ, and not separation away from his fellows whom he might help to the better life. Separation in love and not in contempt.

## CHRIST IN BUSINESS.

Christ is needed for business men. Christ and not business should be the ideal before the business man. That, any business that secures the cash at the expense of the character is ruinous in the long run. Whatever one's occupation is, he should seek character as the first consideration. Business ruins many a man because he allows his principle to be degraded and his character to be degenerated by his business. If the teachings of Christ will not approve of a commercial transaction, it ought not to have the right of way. Christ in my business should be the motto of every business man. But if Christ is needed for business men, business men are needed for Christ. Converted business men are needed to give a new and healthier tone to trade, to social and political life. Christ and business men are needed to infuse new and stronger enthusiasm into the enterprises of the church. Business

men are needed in the pew, in the Sunday-school, in the Epworth League, in the prayer-meeting, bringing with them the same alertness in these holy activities that they bring to their commercial enterprises. Wide-awake in business, asleep in the church, aptly describes the photograph of many a business man. Oh, that the example of Matthew, the converted, consecrated man of affairs, may rouse many other business men to see his privileges and embrace it!

## POINTS FOR THE PRESIDENT.

Why not have a blackboard exercise this week, using the following as an outline:

CHRIST 

{	Calls	MEN	}	Responds
	Saves			Accepts
	Employs			Co-operates

If you have no blackboard, use a large sheet of paper with black crayon. Have the members present read from the topic Scripture and then from the Bible to show each of the above to be true. For example, "Christ calls"—where is this shown in the topic scripture? What other passage of Scripture proves the same? And so on throughout the list. Use the important suggestions of the exposition above to the best advantage.

## APRIL 10.—"THE MODERN SUNDAY: ITS USE AND ABUSE."

Mark 2: 23-28.

No subject more vital at the present time to the individual, to the church, and to the nation than that of the observance of the Lord's Day. Our General Superintendent, Dr. Carman gives a clarion call to Sabbath observance in an issue of our Church paper. He speaks, under the heading, "Shall we save or lose our Christian Sabbath?" partly as follows: "There can be no doubt about it, this is to-day, to Canadians, especially to us in Ontario, a question of the highest importance. Shall our Sabbath be kept to people now living, and to posterity, in anything like its true intent? or shall the land be given over to disregard of the Lord's Day to Sabbath desecration, and its attendant growing sins and evils. The conflict is upon us. We are nearing the thick of the fight. Our Parliaments, Legislatures, and Courts are lending their aid to Sabbath-breaking, corporations, and to associations and businesses that thrive only on the violation of the command regarding the laborer's day of rest. The churches of the country must be roused to the danger. In prayer and wisdom, under Divine guidance, let all our Conferences unite in an energetic action in this defensive war."

## THE BULWARK OF CHRISTIANITY.

The Lord's Day is the bulwark of our Christian institutions. If we give it up everything peculiar to us as a Christian people is liable to overthrow. This may be maintained for two reasons.

(a) If we have no day of worship, as the Sabbath is, we have no proper opportunity to propagate our holy religion which is not merely a matter of national belief, as the heathen systems are, but a matter of individual acceptance and personal experience. The day, then, must be observed as a day of worship in order to inculcate the principles of Christianity to the nation's religion to be accepted by the individual conscience. (b) "The Sabbath must be kept for our safety as a Christian people. It is a command, the violation of which forfeits our hold upon Christianity and endangers the whole civil and social fabric which is founded on the Christian religion."

The decalogue declares, "Remember the Sabbath Day to keep it holy." But it is not the original institution of the Sabbath which is here referred to. The people are here reminded of an institu-

tion actually in existence. This is clearly implied in the word "Remember." To remember a thing it is necessary to have some previous knowledge of it. We are, therefore, carried back to the original institution of the Sabbath as presented in Gen. 2: 2-3. Some say Moses was speaking with a view to the future in this commandment. They contend that the Sabbath was not instituted until the law was given on Sinai. It was peculiarly a Jewish institution, they say, and consequently it came to an end with the Jewish dispensation, that is, therefore, no longer binding. Our young people must be prepared to meet this specious argument and have a reason for the hope that is in them. For the foregoing argument is utterly false, as is evident from the following considerations:

1. The language of the commandment—"Remember." This implies some familiarity with the Sabbath on the part of the people addressed. It proves that it was not a new, but an old institution; that its observance had been enforced before and was re-enjoined in the work of the decalogue.

2. It is recorded in sacred history that the Sabbath was regarded as a divine institution and observed as a day of peculiar sacredness before the formal law was given, (Ex. 16: 22-28). The Israelites were commanded to gather twice as much manna (food) as they needed on the day before the Sabbath in order that they might have sufficient for the day of rest. What was thus preserved did not spoil. It had the blessing of God. Thus we see the divine regard paid to the Sabbath in the wilderness before the law of Sinai had been declared.

3. The religious observance of the seventh day is a precept in the moral law. Moral duties can never be temporary. Nor can the application of a moral law be restricted to any particular age. Dispensations may change or pass away, but man remains a moral being in all ages and countries; and those laws which relate to his moral nature must ever abide in full force. If the fourth commandment is not binding upon us, neither is the remainder. It was given at the same time, and under the same circumstances as the others, and if it has passed away, or in any way become obsolete, so have all the others. There is no proof of reasonableness by which it may be shown that all or any of the other commandments of the ten are binding, while the fourth has lost its authority. If men can break the fourth commandment with impunity, which enjoins a seventh day for rest and worship, they may with equal freedom, swear or steal, or lie, or covet, or worship idols, all of which is forbidden in the same list of commandments which condemn the violation of the Sabbath. Break the Sabbath and you may break any law of the decalogue.

## THE OBJECT OF THE LORD'S DAY.

Two ideas are associated with this day, physical rest, and religious activity. It is intended to serve these two great purposes.

**Physical Rest.**—On the seventh day God rested (Gen. 2: 2; Ex. 31: 17). So man is to rest. On this day there should be a general cessation from labor. Ordinary work must be laid aside, and only that which is necessary, performed. This provision applies also to the animals which serve man. Both man and beast are to share in the benefits of the rest day. We greatly undervalue this divine provision. What would be one condition without a Sabbath? Every shop, place of business, commercial exchange, open and at work. Hand at it, brain at it, pen at it. One monotonous round of work, with no break in the weary march! Can we conceive of anything more dreary than the body under such a pressure would weaken and fall. Physiology and

hygiene preach the fourth commandment. God has interwoven the need of the Sabbath in the physical constitution of man, so that a man deteriorates and suffers, when deprived of a day of rest in seven.

**2. Religious Activity.**—The Lord's Day is a day of rest, but not of idleness. The time taken from secular pursuits must be devoted to the higher interests of our being. It is a day of rest, to give us a day for the cultivation of the spiritual life. It is to be a day of prayer, and Bible-reading, and public worship, a day of heart-study, and God-seeking, a day of divorcement from the spirit of the world, of freedom from its toils and cares.

## SIDE-LIGHTS.

1. Keeping the Sabbath holy and keeping ourselves holy, must exist together, or they cannot exist at all.

2. The Sabbath stands a mute and universal testimony that man is holy. On one day of the seven he especially looks up, expects a revelation, and is justly moved by thoughts of the divine goodness.

3. Let the youth of Canada stand for the preservation of the Lord's Day, and let no influence from any quarter whatever weaken their fixed determination.

4. There is a reasonable basis for the testimony of an old lady in class meeting, "It is easier to be good on Monday because I went to church on Sunday." The Sabbath projects its holy thoughts and resolutions into the work of the week.

5. Keeping the Sabbath is binding on us in a three-fold sense. (a) It is a duty we owe to God. He commands us to keep it. (b) It is a duty we owe ourselves. It is essential to our physical well-being and to our spiritual education. (c) It is a duty we owe our fellow-men. Our example of Sabbath neglect leads others to Sabbath neglect, and may be the means of compelling others to labor for our pleasure.

6. The observance of the Lord's Day is a recognition of Christ's resurrection, as well as the Father's rest after the creation. Thus we have the Father in creation, and the Son in redemption brought before us in one holy day of rest and worship.

## POINTS FOR THE PRESIDENT.

Magnify the importance of the topic. Place it in the hands of a well-qualified person. The protection of our Sabbath is of supreme moment. Unscrupulous men and corporations are seeking the day for mere pleasure and business advantage. Seek to create a strong sentiment against this tendency. Urge your League to stand firmly for the Scriptural Sabbath. It is needed for the safety of social, industrial and national life. Select Scripture passages in advance bearing on the subject. Put them on slips of paper and distribute them for reading among the members. Show that the Sabbath is divine, and therefore must be kept holy.

## True Love.

A cry of "fire" was raised at a children's entertainment. Amidst the confusion and terror a lad sat quietly in his place, with a smaller child in his arms. When the danger was passed, he was asked, "Why did you not try to escape like the others?" and the beautiful answer came, "I couldn't carry baby through the crowd, and I couldn't leave him—he's my brother."

Commenting on this, The Occident says: "The Bible tells us of a friend who both can, and will carry us through a danger, never leaving us alone to face it."

# Sunday School

## Supplemental Lessons for the Sunday-school.

WHAT PROMINENT SUNDAY-SCHOOL WORKERS THINK OF THEM.

Last month attention was called to the Graded Supplemental Lessons, which have been adopted by our Church. It may be of interest to Sunday-school superintendents in the Central and Western Provinces to know what is being done in the East in regard to this work, and how it is regarded by prominent workers who have had experience with it. Here are some testimonials which ought to satisfy everybody that the plan is practicable and valuable:

### THEIR USE ESSENTIAL.

Mr. E. R. Machum, ex-President of the New Brunswick Provincial Sunday-school Association, says: "I have had a number of years' experience with Supplemental Lessons in the Sunday-school. I believe their use as a complement to the International Lessons is essential. In my opinion, the best course of Supplemental Lessons is that prepared by Dr. Frank Woodbury, of Halifax, which has been adopted by our Church."

### VERY BENEFICIAL.

Mr. W. H. Studt, Chairman of the Executive Committee of the Nova Scotia Provincial Sunday-school Association, writes:

"I have been using the Grading and Supplemental Lessons in my own school for the last two years. I find the Course to be very beneficial, giving my scholars more substantial Bible knowledge than the International Lessons. By these lessons, home study has been promoted, and the scholars have committed to memory passages of Scripture, which are indelibly fixed upon their minds. The ten minutes allotted to this work each Sunday, interferes in no way with the International Lesson, but rather adds interest to it on the part of the teacher, and taught. As to results: I feel and know that my scholars realize that the Bible is a book to be studied, that they are being equipped with the Sword of the Spirit. As they, in turn, take their places as teachers they will come to their work with a fuller realization of the magnitude of their office."

### THOROUGHLY PRACTICABLE.

Mr. W. L. Tuttle, Superintendent of the Methodist Sunday-school of Dartmouth, Nova Scotia, writes:

"We find the course thoroughly practicable, and the children are interested in it. I think there should be no trouble for the teacher to manage this work, in addition to the International Lesson. The teachers sometimes find it difficult to confine the Supplementary Lesson to the time set apart for it, thus curtailing the time for the main lesson, but this should easily be avoided. The results are a more complete and comprehensive knowledge of the Bible, a more systematic memorizing of Scripture passages and choice hymns, and, in the periodical examinations, a means of testing the amount of knowledge acquired by the school."

### INTRODUCED INTO 120 SCHOOLS.

Mr. W. T. Kennedy, Superintendent of Chalmers Presbyterian Sunday-school, Halifax, Nova Scotia, says:

"In regard to the Supplemental Sunday-school Course of Study, for the first two years of its introduction in Nova Scotia, I had the honor to be its superintendent. In that connection, by personal visitation of schools and by correspondence, I succeeded in having it

introduced into over 120 schools. The course we adopted is a very good one, and can be easily introduced into any school and run coincident with the International Lesson. Indeed, I have no hesitation in saying that the supplementary work is more valuable of the two, and tends to make the school more of a school than the other."

### A VALUABLE ADJUNCT.

Mr. A. M. Bell, Superintendent of Charles Street Methodist Sunday-school, Halifax, says:

"In my opinion, this is a very valuable adjunct to the International Lessons. Its success must depend to a large extent on the one who is made responsible for working it through the teachers in the school. In our school, as in some others that I know, we have detached one of our best teachers to attend to this, and by frequent reviews and drills, the scholars are getting an acquaintance with the Bible, which it would be impossible to acquire without such a scheme. Personally, I am strongly in favor of it, and we find that ten minutes can be given to this at each session without interfering with the International Lesson."

### DOES NOT INTERFERE.

Rev. R. A. Hiltz, a Church of England minister of Halifax, writes:

"I am very glad to be able to testify to the value of the Supplemental Lessons Course, as issued by the Nova Scotia Sunday-school Association. During the year 1903 I put it to a practical test in our school, and am very much pleased with the results. We made it the basis of our grading last advent, and in the majority of the classes I found that the work had been carried on very satisfactorily. I do not find that the new work interferes at all with the regular work. We have our regular home study work, and the Bible lesson is taught just as before. Of course none of our supplemental work is used as home work. It is all oral teaching. As a proof that it has not interfered with the regular work, I find that the marks of the scholars for 1903 on the regular work were better on the whole than in 1902. In order that the supplemental work may not break into the time of the lesson study, I insist that the teachers not spend more work than ten minutes at it. As to results, I have frequent testimony from the parents as to the quantity of Scripture the children are memorizing. This I consider its best feature, along with the amount of oral Bible knowledge that is essential. It is this, too, that really facilitates the rest of the teaching, for increased knowledge of the Bible always makes teaching easier. On the whole, I can heartily recommend the Supplemental Lessons. Teachers and scholars alike seem to enjoy the work. I feel convinced that your General Conference has done a wise thing."

### SCHOLARS ARE INTERESTED.

To show how the course works in a country school, the following note from Mr. S. Grant, Superintendent of a small Methodist Sunday-school at Nictaux, N.S., will be of value:

"We have been using the Supplemental Lessons of the Nova Scotia Sunday-school Association in our Sunday-school for the past year, and think we have derived great benefit from them. As our school never studied the Supplemental Lessons, the whole school commenced with the No. 1 leaflet, each teacher taught the lesson in the class for three or four Sundays. The last Sunday in each month the lessons for a month were reviewed by the superintendent, or one of the teachers. We usually spend from five to eight minutes on the Supplemental Lesson each Sunday, before taking up the regu-

lar lesson for the day. We find the Course to be quite practicable, and the scholars to be very much interested in the lessons. The teachers do not find it at all difficult to teach the lessons. I think the results will be good, as it gives the whole school a knowledge of the Bible, which they would not obtain in any other way."

## Concentrate.

Did ever occur to you that successful teaching does not mean getting the greatest number of "points" from the lesson? The teacher who flies off every possible angle to "drive home a thought," is in danger of sending his pupils home with the confused idea that the teacher made the lesson very interesting and nothing more. The effort to make in rapid succession a number of impressions has, as a matter of course resulted in a blurred composite that means nothing. It is only the teacher who has made the lesson the subject of conscientious study who knows how to concentrate on one point.

Go over the lesson with all of the light you can possibly obtain shining upon it, and make up your mind as to just what one thought may be made of greatest value to the every-day lives of your pupils. Then, with God's help, and all of the earnestness that is within you, seek to impress it upon your scholars.—The Lookout.

## The Sunday School in England

The following is the number of scholars connected with the nonconformist churches in England:

Baptists .....	539,386
Congregationalists .....	670,764
Presbyterians .....	94,141
Wesleyans .....	978,234
Primitive Methodists .....	449,728
Calvinistic Methodists .....	204,874
United Methodist Free Churches .....	191,450
Methodist New Connexion .....	85,795
Bible Christians .....	44,993
Society of Friends .....	53,769
Seven smaller bodies .....	76,714
	3,389,848

## Teacher Training.

America has taken hold of teacher-training with her accustomed vivacity and determination. Dr. H. M. Hamill, chairman of the Educational Committee of the International Sunday-school Convention, is convinced that teacher-training is the supreme need of the school. The modern schoolboy is taught by the finest teachers in the world, and therefore, knows good teaching from bad. He can tell whether the Sunday-school teachers' Bible knowledge is genuine and thorough, or only "make-believe." One boy in North Carolina refused to go to the Sunday-school. When pressed for a reason he said, pointing to the day-school: "They teach a feller something down here; but up there"—with a look of disgust towards the village church—"they just mess with me." The Sunday-school teacher, says Prof. Hamill, and not the Sunday-school lesson, is the chief concern, and this was shown at Denver, Chicago, and Winona. Hitherto the Church has spent the bulk of its money on fine churches, preachers, and choirs, and starved its best auxiliary. But a change is evident, within and without the church. The time is coming when the untrained Sunday-school teacher will be without excuse or standing. This is sound doctrine, and should be welcome in Great Britain as in the States.—S. S. Chronicle, London, Eng.

## Junior Department

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

### Suppose.

Suppose, my little lady,  
Your doll should break her head;  
Could you make it whole by crying  
Till your eyes and nose weep red?  
And wouldn't it be pleasanter  
To treat it as a joke,  
And say you're glad 'twas doll's  
And not your head that broke?

Suppose you're dressed for walking,  
And the rain comes pouring down;  
Will it clear off any sooner  
Because you scold and frown?  
And wouldn't it be nicer  
For you to smile than pout,  
And to make yourself dry in the house  
When there is none without?

Suppose your task, my little man,  
Is very hard to get;  
Will it make it any easier  
For you to sit and fret?  
And wouldn't it be wiser,  
Than wanting like a dunce,  
To go to work in earnest  
— And learn the thing at once?

Suppose that some boys have a horse,  
And some a coach and pair;  
Will it tire you less when walking  
To say "It isn't fair"?  
And wouldn't it be nobler  
To keep your temper sweet,  
And in your heart be thankful  
You can walk upon your feet?

Suppose the world don't please you,  
Nor the way some people do;  
Do you think the whole creation  
Will be altered just for you?  
And isn't it, my boy or girl,  
The wisest, bravest plan,  
Whatever comes, or doesn't come,  
To do the best you can?

—Phoebe Cary.

### Life of Christ Studies.

Part II. of our "Junior Studies" textbook deals with our Lord's public work. There are thirteen lessons in it. During March, review all that you have studied. If you know by heart and in order, the twenty facts as given in the February Era, write them out to make sure of remembering them. Then add the following ten: (21) Preaching and baptizing in Judea (John 3, 22-26); (22) passing through Samaria, discourse with the woman at the well, the Gospel in Sychar (John 4, 1-42); (23) the imprisonment of John the Baptist (John 4, 43-45); (24) the nobleman's son (John 4, 46-54); (25) first rejection at Nazareth (Luke 4, 16-31); (26) Peter, Andrew, James and John called (Matt. 4, 18-22); (27) a day of miracles at Capernaum (Luke 4, 31-41); (28) preaching at Galilee (Mark 1, 35-45); (29) the raised man healed (Mark 2, 1-12); (30) the call of Matthew (Matt. 9, 9-13). These thirty facts cover eight weeks' studies in the text-book. If you have studied a little every day you should know them well. The work for this month is: Write from memory these 30 facts in order, mail your list to Mr. Bartlett, who will revise, correct, and return it to you. Remember that Mr. Crews will send a beautiful book to the Junior Leagues who does the best work in this way during three months, or up to last May next. In writing your lists never mind giving Scripture references. The events or facts as numbered will be sufficient.

### Weekly Topics.

March 20.—"Am I my brother's keeper?" Rom. 14, 21.

Paul's own resolution and practice are shown in 1 Cor. 8, 13. Have this verse read. Ask why Paul was so resolved to deny himself? See Rom. 14, 15, and mark the word "charitably." It is "good" to do as one text says, because it is according to love. . . Show how every person is more or less influenced by the conduct of another. Ask how many of your juniors have done anything because they saw someone else doing it. (A boy begins to throw stones at a dog. Soon every boy within reach is doing the same. The influence of the first boy's conduct soon affected the rest.) An insensible influence for good or evil is constantly going out from us to others. That is the first lesson of the topic. Because of this truth, we must think of others when we do anything, and not only ourselves. . . . Some things that it might be all right for us to do if we were living all alone on Robinson Crusoe's island would be very wrong for us to do in our own home town. No life is solitary. Paul said, "I will live to himself." Even girls and boys must bear this in mind. (Harry, who has several younger brothers, one day said to his mother, "I wish I wasn't the oldest." His mother asked why. He said: "Because the rest are always waiting for me to see what a fellow can't say anything or go anywhere but 'the kids' know it." A boy must be the right kind of a boy if he is going to have the right kind of influence. So whether it is in eating or drinking, speaking words or doing things, we must be careful that we do not lead anybody else astray. . . . In living in this way we are following the example of our Lord (See 1 John 3, 16). . . . Our responsibility for our influence is very great. So our example should be always good and helpful, else others will be made to stumble (trip up) by us. . . . Impress the minds of all with the beauty of helping others to be good, and the evil that is in making it easy for them to sin. (Show two sticks, one white and clean, the other black with soot or tar. Rub them together. The clean one gets dirty. The dirty one does not get clean. Both are soon soiled. . . . So it is with any company. A good boy going with bad boys will soon get like them, etc. Keep yourself clean for your own sake first, and then for the sakes of all you daily rub up against.)

March 27th.—"Domestic Animals."—Prov. 12, 10.

The following outline is that given by Miss Robinson, in The Junior Workers Quarterly—a "manual of methods," published by the Western Methodist Book Concern, Cincinnati, O.—and which we have repeatedly recommended to our Canadian workers:

"Truth.—The law of kindness includes domestic animals.

"Point of Contact.—Mrs. C.— went one afternoon to visit a friend. As she neared the house she found that Carlo had followed her. It was a bitterly cold day, and Carlo, though such a shaggy fellow, was not accustomed to staying out of doors, and would suffer if left outside. The situation was embarrassing, as the friend did not like dogs; but kindness prevailed, and Mrs. C.—, apologizing, asked if Carlo might come in out of the cold.

"Bible Stories.—Matt. 12, 11, 12; Luke 13, 15; Ex. 23, 4, 5; Deut. 22, 1-4, 5, 14; 1 Cor. 9, 9.

"Illustrations.—Work of the Humane Society. The large building in New York where old or sick animals may be sent, instead of being turned out to die. Hospitals for sick animals. The limiting of loads which horses may be made

to haul. Merciful ways of putting animals to death without pain. 'Beautiful Joe' and 'Black Beauty'.

"Application.—If Kitty is old and disagreeable, ask mother to give her a dose of chloroform; but do not kick her about or abuse her.

"If you are going to move, be sure that the cat and the dog are provided for, if you cannot take them with you. Do not leave them to become tramps, and perhaps starve to death.

"When you feel like teasing an animal, put yourself in its place and see how you would feel. Report cases of inhuman treatment of horses to the Humane Society. Use all your influence to have the horses kindly treated. Be sure that the horses and cows which may be committed to your care have plenty of food and water, and a clean place to sleep. No one can do more for the comfort of animals than the boys and girls.

Have you a Band of Mercy pledge in your League? If not, why not to-day ask all your juniors to promise to be considerate and kind to all dumb animals? This sentiment is not always intentional; but is frequently the result of thoughtless neglect. All animals respond quickly to kind treatment, and show their appreciation of it in many ways. Many animals have shown a marvellous affection for their friends—(Teddy was only four years old. He lived on a farm. Old Joe was a white horse who enjoyed carrying Teddy on his back as much as the baby liked to ride there. Uncle Dick often lifted the boy to the horse's back and held him there for a ride around the barn-yard. Joe was always rewarded with an apple or piece of sugar from little Teddy's dimpled fist. One day when Joe was in the near pasture Teddy spied him and quietly stole away to the fence. He crawled through the rails to go. Joe never thinking about the bull, which was in the field. As the baby toddled over the sod toward the horse, the bull saw him, and with his head lowered began pawing the ground and bellowing angrily. Teddy was frightened when the ugly big brute came trotting towards him; but old Joe knew what to do. He ran at a gallop towards the bull, and as soon as he came near enough swung himself around and kicked the bull square in the side with both his hind feet. That turned his attention away from Teddy, and by the time the little chap had seen his way back to the fence, the hired man, who was ploughing in another field had run over with his whip, and with a loud crack and a yell had turned the bull aside and carried Teddy to the place where he had well patted, you may be sure, for his interference on Teddy's behalf.) Perhaps your juniors can tell some similar stories. Try them and see what an interesting meeting you will have. (See "Androcles and the Lion.")

April 3.—"Redeeming the time."—Col. 4, 5.

The meaning of our topic is to rescue or recover our time from waste—to improve it for wise and good purposes. A grasshopper half-starved with cold and hunger, came to a well-stored beehive at the approach of winter, and humbly begged the bees to relieve his wants with a few drops of honey. One of the bees asked him how he had spent his time all the summer, and why he had not laid up a store of food like them. "Truly," said he, "I spent my time very merrily, in drinking, dancing, and singing, and never once thought of winter." "Our plan is very different," said the bee; "we work hard all summer to get by a store of food against the season when we foresee we shall want it; but those who do nothing but drink, and dance, and sing in the summer must expect to starve in the winter." This is only a fable, but it

will start your juniors thinking.) The wise use of time means a fortune—not necessarily in money, but in goodness of character and a life filled with noble deeds. The waste of time is the greatest waste in the world. "I haven't time," is a common excuse. "If I had time" is a silly lament often heard. . . . Make it clear that we can find time for anything if we really want to. By being busy we learn how to be useful. Every minute is a precious jewel to be won by time to our honor, not to be wasted to our shame. . . . How do people (especially the young) waste their time? (1) By having no real purpose. Have something to do. Know what it is. Mean to do it. Is it to learn at school? Then set your mind to your lessons and don't "dawdle" over your books. (When Daniel Webster was a boy first at school, he was at the foot of his class, and almost in despair. His teachers told him not to give up, but to use every minute in study. They said, "Place the highest value on your time and you will be victor." He did so, and at the end of the first term Mr. Emery formally took young Webster by the arm and marched him from the foot to the head of the class. At the end of the second quarter, Mr. Emery said, "Daniel Webster, gather up your books, and report yourself to the teacher of the first-class." And up he went until all the eyes of the nation were on the great lawyer.) There is no class that can keep a boy at its foot, if he has really learned the true worth of a moment. Most men waste time and then grieve over their loss at the other end of the line. Youth is the time to use for the minutes. Old age cannot do so, for then time is gone and cannot be called back.

(2) Some waste time in idleness and procrastination. The best time is "now." "To-morrow" has deceived many. "Lose this day loitering"—will be the same To-morrow, and the next more dilatory; The indecision brings its own delays. And days are lost lamenting over days. Are you in earnest? Seize this very minute—What you can do, or dream you can, begin it. Boldness has genius, power and magic in it. Only engaged, and then the mind grows heated—Begin, and then work will be completed."

"Now is the accepted time, to-day is the day of salvation," is true in many ways. In studies, "choring," in short, in every duty, decision and promptness are necessary to success. Know what you have to do and do it! (3) Some waste time in foolish reading and too much sport. Many young people do this. Our books should be wise and helpful ones. Many are foolish and frivolous. Our sports should make us clear-headed and strong. With many they are but a pastime (that which makes the time pass easily and quickly). And so on, in many ways you may show how time is wasted. How is it to be properly used? By the very opposite process of the waste. (Sh) is the value of a day. "Just one day" we say. But that means 24 hours, 1,440 minutes, or 86,400 seconds. Counted in this way a day is very precious. . . . A lady once wanted a valuable ring. Her husband, she thought, could afford to buy it for her. It was worth \$1,000. He had the money to pay for the ring sent to her in coppers; 100,000 cents make a very large packet. When she saw the sum in this way she changed her mind about the ring. . . . If we could only remember that life is made up of little seconds and that they are very precious, we would seek by wise purpose, diligence, economy, and prayer to use them wisely and well.)

April 10.—"Total Abstinence Benefits."—Prov. 20. 1; 23. 29-32.

A BARREL OF WHISKEY.

- "A barrel of headaches, of heartaches, of woes;
- A barrel of curses, a barrel of blows;
- A barrel of tears from a world-weary wife;
- A barrel of sorrow, a barrel of strife;
- A barrel of all unavailing regret;
- A barrel of cares and a barrel of debt;
- A barrel of crime and a barrel of pain;
- A barrel of hope ever blasted and vain;
- A barrel of falsehood, a barrel of cries;
- That fall from the maniac's lips as he dies;
- A barrel of agony, heavy and dull;
- A barrel of poison—of the nearly full;
- A barrel of liquid destruction that fires The brain of the fool who believes it inspires;
- A barrel of poverty, ruin and blight;
- A barrel of terrors that grow with the night;
- A barrel of hunger, a barrel of groans;
- A barrel of orphans' most pitiful moans;
- A barrel of serpents that hiss as they pass
- From the head on the liquor that glows In the glass."

TEMPERANCE ALPHABET.

- A is for Alcohol—liquid of fire— To walk in this is always the drunkard's desire.
- B is for Bottle. Let Juniors abstain— Its contents will certainly madden the brain.
- C is for Cider; some boys here begin To walk in the treacherous pathway of sin.
- D is for Drunkard; we'll save him who can, And help him to be a temperate man.
- E is for Earnings; how spent you may gauge, When you see little children in hungry distress.
- F is for Fall; it surely will come To those who will drink the maddening rum.
- G is for Gutter, and also for Gin— Who drinks of the latter, the former falls in.
- H is for House; it's gone to decay— For ruin must follow where whiskey holds sway.
- I is for Idler; to work he won't go— For liquor is labor's deadliest foe.
- J is for Jail; to it Judges send The foolish who think the Jug is their friend.
- K is for Kicks many children receive From fathers who with them in kindness should live.
- L is for Loner; in taverns he's found, When work's to be done, he's never around.
- M is for Money; it's wanted for bread, For drunkards' poor children are never well fed.
- N is for Noise; it's frequently heard When strife and ill-temper by liquor are stirred.
- O is for Outcast; while others have homes, Ragged and tattered he hopelessly roams.
- P is for Pipe; no Junior should smoke Or look on Tobacco as only a joke.
- Q is for Quarrel; let boys never fight, Except it be clearly for God and the Right.
- R is for Rum; in ruin 'twill sink All who continue its poison to drink.
- S is for Sin, and also for Shame; They're oft found together and drink is to blame.
- T is for Tippler, and Teetotaler, too; I'll be the latter and hope so will you.
- U is for Uproar; it's dreadful the sound That's heard in the bar-room where tipplers abound.
- V is for Victory we Juniors shall win,

Over Villenous and Vice, and all forms of sin.

W is for Water—sweet, wholesome and clear—

Far better for all than wine, ale, or beer. X double and triple are used to describe The drink that must injure all who imbibe.

Y is for Youth; ere he yields let him think. And learn to defy the tempter—strong drink.

Z is for Zeal; it will help us to show How Zealous for Temperance we Juniors may grow.

Make this an open temperance meeting. Invite all the Sunday-school. Ask the pastor to give a short address. Have varied exercises. The above selections will be very interesting if properly given. Sign the pledge. Make the meeting bright. Above all, enlist the boys.

Why She Didn't Laugh.

Little Ethel, who had been sent on an errand, returned rather hurriedly and called out to her mother: "Oh, mamma, what do you think? A little girl was crying in the street just now because she had lost some money her mother had given her. Some people laughed, but not me." "And why did not you laugh, dear?" asked the mother. "Because mamma," said the child, with trembling lip—"because the little girl was me."

Some Things to Learn.

Just to be tender, just to be true; Just to be glad the whole day through! Just to be merciful, just to be mild; Just to be trustful as a child; Just to be gentle and kind and sweet; Just to be helpful with willing feet; Just to be cheery when things go wrong; Just to drive sadness away with a song. Whether the hour is dark or bright, Just to be loyal to God and right. Just to believe that God knows best; Just in his promise ever to rest; Just to let love be our daily key; This is God's will for you and for me. —Selected.

A Faithful Dog.

Many hundred years ago there lived at Athens a dog whose faithfulness has caused him to be mentioned in history, and in the Grecian city his story is often repeated. The dog guarded one of the heathen temples at Athens. One night a thief stole into this building, and carried off some of the most valuable treasures. The dog vainly barked his loudest to frighten the thief and to rouse the keepers, so the man went off with the jewels. But the faithful dog did not mean to lose sight of the rascal, and all through the night he followed him. By daybreak the poor animal had become very weary, but still he kept the robber in sight. The latter tried to feed him, but the dog refused all food from him, and, as he made friends with the passers-by, he took it from them instead. Whenever the thief stopped to rest, the dog remained near him, and soon a report went through the country of the animal's strange behavior. The keepers of the temple, hearing the story, went in search of the dog, and they found him still at the heels of the thief at a town called Cronyon. The robber was arrested, taken back to Athens, and there punished. The judges were so pleased with the dog's sagacity and faithfulness, that they ordered him to be fed every day for the rest of his life at public expense.—Band of Mercy.

### How Dowie Cured the Child.

Rev. J. E. Starr, pastor of the Bathurst Street Church, Toronto, addressed an audience recently on John Alexander Dowie, the apostle, so-called, who visited Mr. Starr when the latter was a resident in Victoria, and when Mr. Dowie was budding as a healer. Mr. Dowie took tea with Mr. Starr. When the tea was in progress, the juvenile member of the family entered crying. He had fallen and wrenched his arm.

"Let me show you how to cure it," said Dowie, rising from the table. He took the lad over to a corner of the room and passed his hand over the arm. The lad stopped crying and went out. That night the lad told his mother the secret of the dried tears above. Mr. Dowie, now "Eljah," had slipped the youngster a quarter.

### Problem in Engineering.

A Scotchman who had been employed nearly all his life in the building of railways in the Highlands of Scotland, went to the United States in his later years and settled in a new season on the plains of the Far West. Soon after his arrival a project came up in his new home for the construction of a railway through the district, and the Scotchman was applied to as a man of experience in such matters.

"Hoot, mon," said he to the spokesman of the scheme, "ye canna build a railway across the country."

"Why not, Mr. Ferguson?"

"Why not?" he repeated, with an air of effectually settling the whole matter. "Why not. Dae ye no see the country's as flat as a floor, and ye dinna hae ony place whatever to run your tunnels through?"

### A Liberal Endowment.

The western college president that figures in the following incident doubtless suffered a cruel shock at first; but when he found that his benefactor was acting in good faith and was thoroughly earnest, amusement over the situation must have made some slight amends for his disappointment.

He was on a trip to secure an endowment for his institution when he received this letter:

Lone Tree, C—, April 10, 1903.  
President M—:

Can you preach at Lone Tree Church the last Sunday in April, and then go home with me to dinner? Mother and me wants to endow two chairs in your college. Very truly

Jonas Smith.

He joyfully accepted the invitation after discovering that Jonas Smith was a very wealthy farmer, to whom the endowment of two chairs would work no hardship. After the dinner which followed the sermon, the conversation came to the important subject in hand, and the farmer said: "Now, I know you can buy a good, strong, stout chair for fifty cents; but we want to do more than that for the college, and mother and me have decided that we are willing to give seventy-five cents each to endow two chairs, one for mother and one for me."

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"Maggie," said the housewife, "I am sorry to say it, but you've been expensive as a cook."

"Niver a bit."

"But I'm sure you don't use the scraps."

"Don't use the scraps! Sure, I use tvery wan iv thim."

"How?"

"I s'nd thim to me por mother in th' nixt war-d, an' there do be enough to feed the family."

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