

THE
CANADIAN
EPWORTH ERA

Vol. VI

TORONTO, NOVEMBER, 1904

No. 11



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

An Elevated Position.

Rev. Mr. Hartwell, one of our missionaries in China, and his family, during their last furlough in Canada, spent some time in Toronto, at the home of Dr. F. C. Stephenson. One Sunday morning, one of the little girls who had been born in China and knew scarcely anything of Canadian ways, went to church with Dr. Stephenson. They took a seat in the gallery of the Central Church; when they returned, Mrs. Stephenson asked the little lassie how she liked the church. "O, first-rate," was the reply. "We sat on the top shelf."

The Ruling Passion.

Rev. A. L. Geggie, the popular pastor of the Parkdale Presbyterian Church, Toronto, has but one arm, the other having been torn off by an accident in a thrashing mill, when he was a small boy in Scotland.

During a recent visit to the Old Land, an aged man who was present when the accident occurred, told him what he said after he realized that his arm was gone. The young Scotch boy's first words were, "How will I fight the other laddies now?"

What Ailed Her Pulse.

Little Bessie was recovering from a "run of fever," and her appetite had begun to assert itself. "Can't I have more of this mamma?" she asked, looking at the meagre slice of toast and the "shadow tea" that had been brought to her bedside. "This isn't half enough." "I am afraid to give you any more just yet, dear," said her mother. "Your fever is not quite all gone. Your pulse is still too quick."

"But don't you see, mamma," urged Bessie, "that it's my excitement because I can't get enough to eat that makes my pulse so quick?"

A Neat Little Maiden.

The Bishop of Norwich tells a pleasant story against himself. He was one day walking in the suburbs, when a little girl of eight or nine asked:

"Oh, please, sir, will you open this gate for me?" The bishop, smiling on the demure little maiden, held back the gate for her to pass through, and when she thanked him with a smile, he asked her if she was not big enough to open the garden gate herself.

"Oh, yes, sir," she replied, sweetly: "but, you see, the paint is wet, and I should have dirtied my hands."

Couldn't Remember.

"William," said Mrs. Hardy, "can't you let me have some money to-day?"

"Dear me!" exclaimed Mr. Hardy, "what did you do with that dollar I gave you last week?"

"Well," said the faithful spouse, "I had to have a new bonnet, Walter and Kattie needed new shoes, James a new suit, Burt a new hat, Martha a new gown, Grace a pair of gloves, Daisy some aprons—and and—really, William, I can't remember what I did with the change."

She Earned It.

"Oh, we had the loveliest arrangement at our church society last week! Every woman contributed to the missionary cause five dollars, which she earned herself by hard work."

"How did you get yours?"

"From my husband."

"I shouldn't call that earning it yourself by hard work."

"You don't know my husband."



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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VI

TORONTO, NOVEMBER, 1904

No. 11

The Epworth League and the Lord's Day.

Rev. T. Albert Moore, one of the Secretaries of the Lord's Day Alliance sends the following note, which should receive earnest consideration:

Never more than to-day have Canadians needed to "Remember the Sabbath Day to keep it holy." Our fathers were loyal to this divine institution and won for themselves and our country the promised blessings of God for obedience to His law.

To-day there are many forces attacking the Sabbath—among them the greed for gold; the passion for pleasure; the influence of the foreigners who have migrated to our goodly land, and brought their lax Sabbath notions and loose Sabbath conduct with them; and that too general tendency to hold moral and religious principles less tenaciously, which seems to characterize the opinions of many people in this new century. As a consequence the Sabbath is not what it once was. Many lax practices are becoming common in Canada.

The General Conference in 1902, and every conference of Canadian Methodism has this year urged upon the people called Methodists to arouse themselves and assist in the effort to stem the flood of Sabbath desecration which threatens to sweep over our country.

"Sunday is the core of our civilization," said Emerson. "The most imminent menace to self-government in our country to-day is the saloon and Sabbath desecration," said Joseph Cook. "An abiding civilization has always gone with the Christian Sabbath, and I believe it always will," said Beecher. "It is ours to keep that day in its true significance by all diligence of personal example and effort, by all vigilance and care of domestic fidelity, by all strength of social influence and by all majesty of public law," said Dr. Carman.

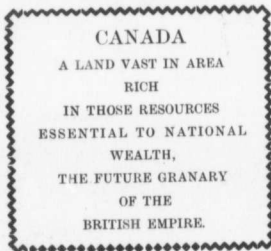
We must use every means to arouse the people from indifference and secure their co-operation in the efforts to resist the forces that imperil the Sabbath.

Among the active organizations of to-day there is none having greater influence, nor achieving larger success in its work, than our Young People's Societies. Cannot Presidents of District Leagues bring this important topic before the Committee which has the preparing of the programme for next Convention, and arrange to have the question practically discussed, so that the help of the organization and the assistance of the youth of Methodism will be enlisted in the struggle for the Sabbath?

The Lord's Day Alliance will gladly send literature for distribution or information for speakers when requested to do so.

Sacrifice for Principle.—"Tis done, 'tis done, the great transaction's done," sang Thomas Shannon, a local grocer of Findlay, Ohio, as his entire stock of cigars, including many choice brands of tobacco, went up in smoke from the fire kindled by his own hands. He had just been converted, and felt that it was wrong for a Christian to sell tobacco. The stock destroyed was worth hundreds of dollars, and the cases which held it are now filled with clean soaps. He wants people to be clean inside and out, and certainly has set them a good example.

Showing Canada.—There is an appalling ignorance concerning our country in the rest of the world, which we should seek in every legitimate way to remove. *The National Monthly* thus calls attention to the necessity of advertising ourselves: "One of the most successful attempts to advertise Canada that has been yet made is



One of the placards in the Canadian Section, Agricultural Building, St. Louis Exposition.

the Canadian exhibit at the World's Fair. Every Canadian visitor to St. Louis will find reason to be proud of his country, and to the thousands of other visitors the powers and resources that lie behind the display are proving a revelation. Good seed is being sown at the St. Louis Exposition that will bring forth fruit in future years. Attractive as the building and the exhibits are, there is an evident air of business about it all. Canada is advertising herself and is carrying on an active immigration canvass at the same time that she is helping to entertain the crowds. Surely this kind of showing off is both justifiable and profitable.

The Workingman's Salvation.—Upon a recent Sunday, at the special service held by the department of religion in the Festival Hall of the World's Fair, Rabbi Emil Hirsch, of Chicago, in the course of an eloquent address, said: "Whenever any nation ceases to recognize

or observe the Sabbath, that nation has passed the period of its usefulness and is on the decline. The Sabbath is, and has been, the workingman's salvation. We may differ on the manner of its observance, but its essential importance and its divine mission in the universal scheme of things cannot be ignored."

Unique Society.—In Sendai, an important city in Northern Japan, is a large and unique Christian Endeavor society made up of the employees of the Government Postal Telegraph Office. Its name, literally translated, is the "Communications" Christian Endeavor society. Six or seven of the members of this society have gone to the war, some as regular soldiers, and others as telegraph operators in connection with the army. One, who has studied Russian in a Tokyo school, is telegraph operator for a Tokyo regiment. Quite recently a social was held to cheer the families of the absent Endeavorers.

Unlike Other Troops.—A correspondent writing from the Far East says: "The Japanese troops, too, are unlike any other troops in the world. There is not a bottle of liquor within fifty miles of the battle-line, but the things upon which the Japanese soldiers insist on having handy are fans for their comfort, fishing-rods so that they can have some quiet sport during a halt near a stream, and also big iron kettles to enable them to take the daily bath in the 'honorable hot water,' which to Japanese notions is among the necessities of life." It is not strange that a nation which goes thus to war should prevail over a people whose armies are given to drunkenness.

Japanese Valor.—A Japanese field-officer, in *Leslie's Magazine*, gives the following illustration of the valor of his men: "I saw two soldiers who were pretty badly shot, one of them had at least three bullet wounds. The only thought of these men seemed to be to conceal their wounds. They hurried into the thick of the fray—and upon them was that thiefish air which, you sometimes catch in a bad boy or a man who is wounded—the air which seemed so ill at ease on the face of a Nippon soldier, and so striking, too, because so rare. They were frightened, these fellows who laughed in the face of death, lest they might be caught by the hospital corps. At first the officers so foolishly took the trouble in telling these wounded to look after themselves a little more carefully, but they met a blank wall whenever they sang that tune."

A Day at Sault Ste. Marie

BY THE EDITOR

FEW places have had such decided ups and downs as the town of Sault Ste. Marie. The people who have lived there for many years have seen many changes, and know what "booms" and "reactions" mean, having had some bitter experiences. During the whole of last winter and the summer following the great works which had made the place such a hive of industry were closed down and thousands of people left town. The windows of many houses were boarded up, and the sign, "To Let," was much in evidence. The outlook was discouraging and yet the people generally maintained a hopeful spirit, and very few failures were reported among the business establishments.

Now everything is changed. The works are running again, with about 60 per cent. of the employees engaged, and everybody seems to feel that, after all, Sault Ste. Marie has a bright future before it. It can scarcely be otherwise. The natural resources and advantages for building up a great industrial centre are right at hand, and with careful management success will be realized. The immense water power

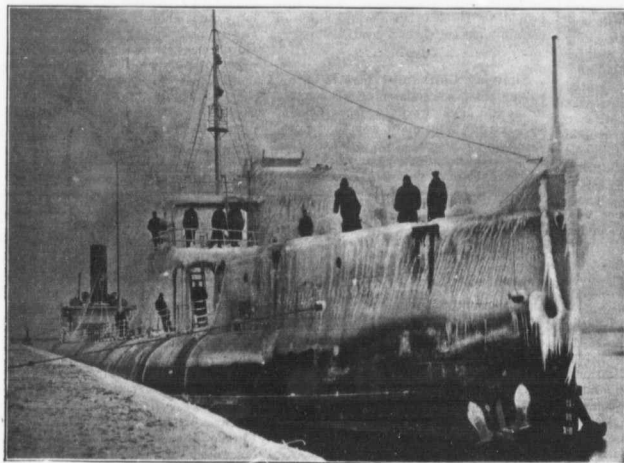
of the United States by a duty of seven dollars a ton, and in addition to this there is a bonus of six dollars from the Government for every ton of rails manufactured. If, with these advantages, it is found impossible to keep the steel plant running, we had better give up all hope of ever becoming a manufacturing country in iron and steel.

The company has a great supply of iron ore in the Helen mine conveniently located, but none of it has been smelted at the "Soo" as yet. All the metal used has thus far been brought in from Michigan, but the blast furnaces are being pushed forward rapidly, and it is expected that in a comparatively short time steel rails will be made from Canadian ore. Skilled workmen in these works get excellent wages, some of them averaging five and six dollars a day, and they deserve it, as the work is severe and the hours long.

One of the most interesting sights at Sault Ste. Marie is the continual procession of all kinds of vessels constantly passing through the locks, day and night, and during the season the hoarse bellow of the monsters of the

lakes may be heard as they pass, laden with the commerce of two nations. For some years vessels did not attempt to make their way through the tortuous channel of the St. Mary River, but the demands of trade had to be met, and now traffic goes on, by means of signal lights, all night long.

The prevailing type of boat is the long black barge, which usually lies low in the water, on account of being heavily laden. One such boat is 560 feet long, and is familiarly known as "The Yellow Kid." It carries an immense load of wheat. There are now about a hundred boats on the lakes between 400 and 500 feet long. The whaleback style of vessel, from which so much was expected, seems to have had its day, for no new ones are being built.



LAST TRIP OF THE SEASON.

which is available here, makes manufacturing comparatively cheap, and water transportation to both East and West is exceedingly convenient.

The promoters of the various industrial enterprises which are operating here, evidently expected them to be permanent, for the buildings are of the most massive and substantial character. To the average visitor the steel plant is probably the most interesting part of "the works." Regarded simply as a spectacle it is undoubtedly a great show, especially when viewed at night. It is a display of fireworks compared with which the performance at the Toronto Exhibition is tame. There is this difference, too. The pleasure of looking at the explosion of ordinary "fireworks" is to many people marred by the thought that hundreds of dollars are being wasted simply for the sake of producing a momentary sensation of astonishment and delight. Here, however, the spectacular features are only incidental. These great furnaces are not producing streams of molten metal simply for the purpose of filling the air with coruscating sparks of fire, but the utilitarian idea is first and foremost. It is all being done to produce the steel rail over which the commerce of the nation will pass.

First class rails are now being turned out at Sault Ste. Marie at the rate of three or four hundred tons per day, which will, no doubt, supply the demands of the home market for all the West. They are protected from competition from

The following statement will show the amount of goods carried through the Sault canals during the year 1903:

EAST BOUND.	
Copper	Net tons..... 112,877
Grain	Bushels..... 32,091,148
Building Stone.....	Net tons..... 31,300
Flour	Barrels..... 7,093,245
Iron Ore	Net tons..... 21,654,898
Iron, Pig	Net tons..... 26,122
Lumber	M. ft. B. M. 1,003,192
Silver Ore.....	Net tons.....
Wheat.....	Bushels..... 61,384,552
General Merchandise.....	Net tons..... 92,486
Passengers.....	Number..... 28,275
WEST BOUND.	
Coal, hard.....	Net tons..... 1,149,005
Coal, soft.....	Net tons..... 5,788,628
Flour.....	Barrels..... 135
Grain.....	Bushels..... 4,498
Manufactured Iron.....	Net tons..... 167,145
Salt.....	Barrels..... 4,882
General Merchandise.....	Net tons..... 567,353
Passengers.....	Number..... 26,900
Freight:	
East bound.....	Net tons..... 26,932,238
West bound.....	Net tons..... 7,742,199
Total Freight.....	Net tons..... 34,674,437
Vessel Passages.....	Number..... 18,506
Registered Tonnage.....	Net..... 27,736,444

The total value of the freight of these vessels for the season was \$350,000,000.

There are two canals on U.S. side and one on the Canadian, and of course there is considerable rivalry between them. The United States canals are patronized more extensively than the Canadian by the freight boats, although more wheat passed through on the Canadian side than on the "American." The Canadian lock, also, had the advantage in regard to the number of passengers. Ours is the largest and best lock, and can put a ship through considerably quicker than either of its rivals across the river. The greatest day's business during the season of 1903 was on August 31st when 151 vessels were locked through the canals. There is no charge for going through either canal.

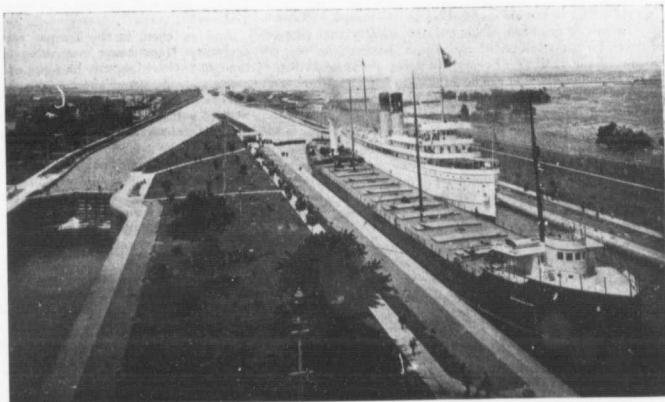
At the Canadian Canal I met the veteran Captain McMaugh, who has been on the lakes for nearly thirty years. He told me that when he commenced to go through the St. Mary River he scarcely saw another vessel, while now it is scarcely possible to go half a mile without meeting or passing several ships, mostly steamers, or barges in tow of steamers. For comfort, convenience, and regularity there are no finer boats than those of the C.P.R.

Close to the Canadian lock there is a curiosity in the form of a tiny canal lock which was built in 1797, and is said to be the oldest lock in America. It is only about 30 feet long, and was intended for the passage of the small boats of the North-West Trading Company.

Sault Ste. Marie is one of the places on the border where Canadian industries far exceed those on the opposite side, but there is not much room for boasting when it is remembered that our resources have been developed by capitalists from the United States. There is one business, which is sometimes wrongly spoken of as an "industry," which flourishes more successfully under the stars and stripes than under the Union Jack, and that is the saloon. There are eighty drinking places on the United States side to eleven on the Canadian, although the population is approximately the same, about ten thousand.

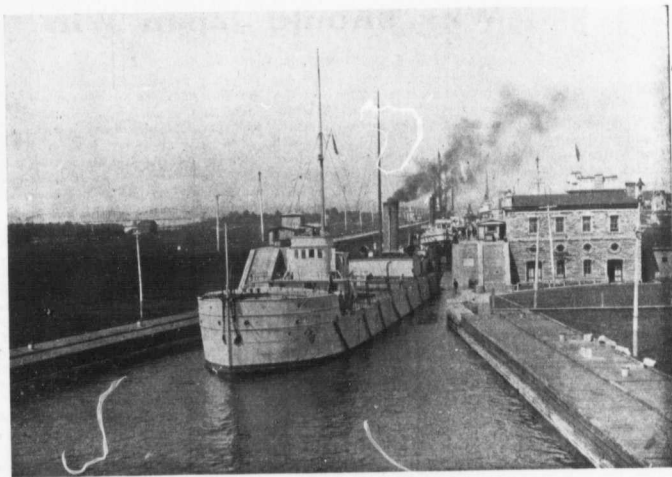
Our church at Sault Ste. Marie has had its ups and downs, but is not by any means discouraged. A fine new stone structure had been planned, and was in course of erection

last fall, when what is called the "crash" came and all operations were stopped. The walls were up about ten feet, and there they stand in an unfinished condition to-day. The lecture room, however, is complete, with its seating capacity of about five hundred, and all services are held there. The



THE POE AND WIETZEL LOCKS ON THE U.S. SIDE, SAULT STE. MARIE.

people, under the wise leadership of the Rev. E. I. Hart, are working away, and looking hopefully toward the completion of the edifice next summer. At Steelton, which is a very close suburb of the "Soo," a neat little church had been built, largely through the efforts of Rev. Dr. Stone. This congregation was struck hard by the business collapse, as many of the people left town, and those that remained had greatly reduced incomes. In the Sunday-school, for instance, the collections fell immediately from \$2.50 per Sunday to \$1.00.



VESSEL LEAVING THE CANADIAN LOCK, SAULT STE. MARIE.

Everything is now looking up, and there is an air of hopefulness about the people generally that is contagious.

Sault Ste. Marie will doubtless be one of the greatest manufacturing centres in Canada, but it will be in the best interests of all concerned if its future development shall be gradual and natural rather than boomed.

Boston and International Congress of Peace

BY REV. SELBY JEFFERSON.

NOWHERE on this continent, perhaps, is there such blending of the old and new as here in Boston. Everywhere is evidence of an old-time loyalty that reeked not death for the triumph of its cause. Everywhere, too, is evidence of the victories of peace, victories glorious as throb of war drum ever won. The air is full of aesthetic and educative influences, and now that the schools and colleges have entered on another year the streets are thronged with book-bearing boys and girls, young men and women.

In a city of such historic interest and up-to-date improvement it is difficult to pitch on any one or two most noteworthy things. But besides its monuments and many churches, its Art Museum and Public Library are especially to be seen; nor seen alone, but studied day after day till their measure and meaning lay hold upon you.

The latter is simply a magnificent building, well equipped within as massively beautiful without. Taking its stairs on entering, one is brought at once under the spell of the spirit of Greece, with its costly marbles and old-time ease. Beautiful, as one rises, are the symbolic panels by P. Puvis de Chavannes, luring on the eye to where is, in the upper hall, a vision of beauty still more arresting. In the magnificent reception room is the remarkable series by Abbey of the Quest of the Holy Grail.

It is every way fitting then that here, where also was born the peace idea, should be gathered, for the second time on American soil, the thirteenth International Peace Congress.

Fitting, too, is it that in the programme of this remarkable gathering, where are representatives from almost every civilized country in the world, place should be found for the Christian Endeavor.

The meeting to-night, October 5th, in Park St. Church was presided over by Dr. J. E. Clark, whilst that in Tremont

Temple dealt with the more technical subject of the Hague Tribunal.

And as there in the Temple yesterday the presence of Secretary Hays meant everything to the Congress, so here to-night in Park St. the presence of Dr. Clark counted for much with the crowd of Endeavorers.

True to the instinct of the leader of youth, no great and worthy enthusiasm escapes him. Blazing at first the path for youthful service, then leading the way in the missionary movement, he is hitching now on to this peace programme a worldwide band of young brotherhood whose avowed aim is to be the abolition of militarism and the bringing in of the better arbitrating day. Among others, Charles Wagner, author of "The Simple Life," touched the meeting to a fine enthusiasm by his plea for the spirit of Jesus. He, of course, is a man of peace; he also is a man with a burning passionate hatred of war.

We certainly in Canada are not as yet awake to the hold this peace principle is getting on the minds and hearts of this American people and the shapers of the world's thought on the continent of Europe. Congress is committed to it. It voted, a little while ago, fifty thousand dollars towards the expenses of the meeting of the Interparliamentary Peace Party meeting in St. Louis. And now Secretary Hays comes here to bid the gathering welcome in the President's and the United States' name. He speaks out, too, clear, calm, decisive words such as will be read with mingled feelings in every cabinet in the world. Here, at last, is a man, a diplomat, clear, transparent, truthful, strong, herald of a better era for this war-burdened world.

Diplomats and journalists, educators and labor leaders, men of affairs from Chambers of Commerce and leaders of the world's spiritual life—all are here, and here with a burning passion for peace.

Louisburg, C.B.

Why Should Japan Win?

BY REV. R. N. BURNS, B.A.

SOME have been inclined to think that if force is on the side of Russia, fate is on the side of Japan. The fate of Japan is largely determined by two factors, preparation and patriotism.

One writer has declared that the very name of the war indicates that Russia will lose, for in all wars with a hyphenated name the first name has been that of the losing nation, e.g., the Austro-Prussian, Franco-Prussian, Chino-Japanese and Spanish-American wars.

Better reasons than these must be found for Japan's success and for our strong sympathies being with her.

1. Japan should win because of her more masterful skill and more perfect equipment. Russia may have the might of numbers, but Japan has, in addition to the might of right, the concentrated might of thorough preparation and tactical skill.

Most Asiatic races have been supposed, according to the military traditions of the past, to be weak in energy, initiative, detail and dependence on leaders.

Japan is proving herself to be strong on all these points. Instance after instance of the present war might be cited to maintain this contention.

The best confirmation is to be found in the strong words of that experienced observer, Mr. Kennan, in his letters to the *New York Outlook*. He says, in one letter: "Japan has been studying the art of war with all her soul for nearly ten years and has given to it every power of a naturally active mind, with intelligent forethought and practice, practice, practice, incessantly. There is no luck about her victories. They are the natural and inevitable result of education, organization, system, training and patient, incessant practice."

In another letter he says, "They win battles because they carefully consider every possible difficulty or contingency in

advance; devise a suitable method of dealing with it; coordinate that method with a hundred others, so as to form a coherent and articulated system; and then practice that system day after day, week after week, until it becomes as familiar to them as the taking off or putting on of their clothes. Then the work goes easily and smoothly and the workers have plenty of time to look ahead and devise new methods for new difficulties."

2. Japan should win because she has a juster cause for war than Russia. Japan fights for life and an opportunity to grow, while Russia fights for selfish aggression.

We cannot here trace the glacier-like progress of Russia, crushing all opposition and liberty in her steady march to the Pacific seeking an ice-free port. The meanness of all her treachery has been practiced with China and Japan.

We thoroughly endorse the words of Dr. Forest, who has lived thirty years in Japan, "Japan fights for international righteousness and for open doors of knowledge, religion and commerce, while Russia's victory would mean the extension of despotism, ignorance and exclusion."

3. Japan should win because her victory would mean the triumph and spread of a higher type of civilization than that of Russia.

It is a conflict between the spirit of the sixteenth and twentieth centuries. What a hiatus separates these two centuries, and what strides we have made away from crude despotism to true democracy, not only politically but industrially, socially and ecclesiastically!

Two empires are contending, the one despotic and the other democratic. In Russia there is no true liberty, civil, political, intellectual or religious. Exactly the opposite condition of affairs is to be found in Japan. It is a conflict between

despotic rule and representative government, between tyranny and civil liberty, between repression and toleration, between a nation where liberty is unknown, where an oligarchy rules and where imprisonment or exile to Siberian wastes is the punishment of those who aspire to be free and a nation open to all, seeking the best forms of civilization, brave, patriotic and progressive.

The great liberty-loving nations may be officially neutral, but they must yield their sympathies to brave, little Japan.

4. Japan should win because it would mean the better solution of the "Yellow Peril."

There are some possible dangers in the awakening of a mummified nation of four hundred million of homogeneous people like the Chinese. When they begin to move some changes will be made in the military, industrial, social and religious conditions of the world.

Russia's solution of the perilous problem is by methods that crush rather than colonize. This is only likely to irritate rather than allay the anti-foreign feeling ever present in

advance will be in the interests of future peace and the better balanced equilibrium of world powers.

Napoleon said, "In a century Europe will be all Republican or all Slav."

Checkmated in Europe Russia has sought a complete Asiatic empire. The shores of the Pacific have now become the storm centre of the world. Three of the greatest empires have been struggling for foothold and control, the British, the Russian and the Chinese, and to these we may now add a fourth, the Japanese.

Suddenly our back door has become our front door. Our commercial interests demand an open door in China, and we cannot but feel and hope that it will be another case of the survival of the fittest.

7. Japan should win because her triumph would most likely help on the more speedy evangelization of the East and the world.

We believe that God is in all these world movements and He is calling our attention to the greatest battle-ground of



THE DEATH OF WOLFE.

Copy of the famous painting loaned by His Majesty King Edward VII. to the Canadian National Exhibition.

China, which now and then breaks out destructively, as in the terrible Boxer movement.

It will be better for China and the world if she be gradually leavened with new life as Japan has been.

China is turning to Japan for leadership. She sees that Japan has not been slavishly imitating Western civilization, but assimilating it to her Oriental methods of life. Chinese students are going to Japan for their training and Japanese editors are moulding the thought of China in their most influential papers. We need not fear the international bogey of the "Yellow Peril" if China follows in the path of Japanese progress.

5. Japan should win because defeat at this juncture of her history would do Russia a vast deal of good.

It is time the braggart bully got a good thrashing from some nation. Of course it would mean the loss of commercial control and of national prestige. If Russia wins it would mean at home the strengthening of despotism and bureaucracy. If she be defeated it might mean at home the devotion of the Czar and his court to internal reform and development. The hope of new Russia is to be found more in defeat than in victory.

6. Japan should win because the checking of the Russian

our Christianity, which is yet to become the universal religion.

We owe our greatest debt to the East and as the Church Militant we are yet to win our greatest victory there. From it we have received some of the most important initial contributions to our civilization—music, the drama, gunpowder, the compass and, most important of all, that great compass for life's ocean and eternity's harbor, the Bible.

The greatest problem of the future is the saving of the East with its three quarters of the world's population and its conflicting religions. The Christianizing of China will "convert it into the friendliest of friendly powers," in the words of Sir Robert Hart.

If China should be dismembered and largely Russianized it would have to be Christianized over again, but if China is Japanized it will be open to the leavening influence of the best form of Christian civilization that Japan and the world can produce.

Japan will doubtless soon become a Christian nation and she is the natural leader of China religiously as well as in national civilization. Mr. Emberson, our missionary in Japan, wisely says: "After this conflict, I believe, the destiny of Korea and China will be decided by Japan and the oppor-

tunity to Christianize China through Japan is at once obvious and imperative."

Mr. Wicher, another Canadian minister in Japan, says: "The awakening of Asia is coming slowly, perhaps, but terribly surely. China will soon begin to move and her progress will be as irresistible as an avalanche. It is of the utmost importance for our New World that Japan and not Russia should be the teacher of China."

For these and other reasons I feel that Japan should win and my feelings often find expression in prayer to God that she may win.

Brampton, Ont.

On Joining the Church.

BY MACK CLOIE.

SOMETIMES when I have proposed the matter of joining the church to certain persons, I have been told, "Oh I can live a good Christian life outside the church," or, "There are as good Christians outside the church as in it," or it may be replied, "I mean to do my duty and live right, and I do not think I need fear condemnation because I do not unite with a church."

Experience has shown me that replies of this kind arise out of a lack of consecration to God, an undecided spirit for Christ, a lingering clinging to the world that does not promise well for the Christian life. Testimony in this matter ought to be worth something, and the universal testimony of devoted Christians is, that uniting with the church has been a great strength and protection to them, besides opening to them a much larger field of usefulness. It is not the case that the truest and most efficient Christians are not members of the church. Both history and present day observation will show that they are church members somewhere. Joining the church is just making the best of the best that is offered to us for our spiritual development, for growing in grace and for engaging actively in the work of God; for the living church can always find you a job.

Young People's Friendships.

EARLY friendships have a great deal to do with after life. The ideal of manliness which a boy gets from the first men he sees has a lasting influence over him. A writer in an English magazine, speaking of Henry Drummond, says: "Long before the world knew him, Drummond was my hero—the kind of hero that only a big boy can be to a little boy." It is most unfortunate when a boy's first vision of manliness is that of a rough, swaggering, swearing, drinking man, unclean in speech and act, rude, noisy, brutal. It is scarcely less unfortunate when a boy's eyes open first on a dainty, idle, cigarette-smoking, over-dressed specimen, which he supposes to be the ideal of a man. It is a blessed thing when a boy's first companions and earliest friends are pure, true, honorable, diligent, with clear eye and the upward look.

The power of life over life is something almost startling. There have been single looks of an eye which have changed a destiny. There have been meetings of only a moment which have left impressions for all life. We cannot understand that mysterious thing which we call influence. Yet we know that from every life there goes out continually something which is of the essence and quality of the life itself, and which enters into other lives and affects them.

A young man does not know what hurt he is letting into his life when he admits to his confidence even for an hour a companion who is not good, not pure, not true. On the other hand, good companionship leaves only benediction. There have been mere chance meetings, just for a moment and then away, as when two ships meet on the sea, speak each other, and then pass each on its own course, never to meet again, which have left blessings whose influence never shall perish. There is an old legend about the origin of the pearl—that a star dropped out of the sky and fell into the sea, and was folded into the shell, and there became a pearl. So it is that the influences of good lives—beautiful words, kindly deeds, the inspiration of noble things, drop out of the heaven of holy friendship into the depths of hearts, and falling are folded there and become gems and ornaments in the life.

An unworthy friendship debases the character, but to have

a friendship worthy, honorable, noble, good, is to be on the mountain-climb of life which lifts one's feet ever heavenward. In every true friend's character we see some little glimpse of life "as it is in heaven," some fragment of the beauty of the Lord. There is wonderful restraining and constraining power in the life of the friend we honor. We dare not do wrong in such a presence. We know how unworthy we feel when we come with the recollection of some sin or some meanness into the presence of one we revere. One writes of the hallowing influence of a pure presence:

"Each soul whispers to himself: 'Were like a breach Of reverence in a temple, could I dare Here speak untruth, here wrong by inmost thought. Here I grow strong and pure; here I may yield Without shamefacedness the little brought From out my poorer life, and stand revealed And glad and trusting in the sweet and rare. And tender presence which hath filled this air.'"

In "Middlemarch" George Eliot puts it thus: "There are natures in which, if they love us, we are conscious of having a sort of baptism and consecration. They bind us over to rectitude and purity by their pure belief about us; and our sins become the worst kind of sacrilege which tears down the invisible altar of trust."

Another says: "A friend has many functions. He comes as the brightener into our life, to double our joys and halve our griefs. He comes as the counsellor, to give wisdom to our plans. He comes as the strengthener, to multiply our opportunities and be hands and feet for us in our absence. But above all use like this, he comes as our rebuker, to expose our failures and shame us from our lowliness; as our purifier, our uplifter, our ideal, whose life to us is a constant challenge in our heart: 'Friend, come up higher, higher, along with me; that you and I may be those truest true lovers who are nearest to God when nearest to each other.'"

A special word should be said about a young man's women friends. In one of George Macdonald's poems there is this hungry-hearted aspiration coming from the heart of a man in behalf of a woman friend:

"For God's sake be as beautiful As the white form that dwelleth in my heart; Yet, better still, as that ideal pure That waketh in thee when thou prayest God, Or helpeth thy poor neighbor.

Justify my faith In womanhood's white-handed nobleness, And thee, its revelation unto me."

To a young woman the coming of love should be a call to whatever is worthiest and best in her to awake and shine out. Every young man's ultimate success or failure depends far more than he dreams upon the women he chooses for his companions and friends, and most of all on the one woman whom he takes from among all these into the innermost and most sacred place of wife.—*Forward.*

The Power of the "Littles."

THOSE small acts of kindness that children and young people are constantly doing. These acts are the "littles"—what is their power? The answer is given graphically in the *Sunday at Home*:

No greater mistake could be made, however, than that of counting these little services as trifling. God judges of things not by their bigness or glitter, but by this: 'have we done what we could?' By this test the seemingly small off-hand kindness may one day be found greater than many a deed that gets into the papers and which everybody praises. A wise engineer thinks just as much of a pin or a bolt as he does of the great driving wheel, for he knows that nothing can go rightly unless every pin and nut is faithfully doing its duty. For want of a nail the horse's shoe came off, for want of the shoe the horse was lamed, for want of the rider arriving in time the battle was lost. This is the whole story of the power of what we call littles; there is nothing really little or really great with God; if it is right, if it is kind, if it is good, then what we call little is as great in His eyes as the thing that every one speaks about.

Go on, then, my bairnies, with your quiet deeds of kindness; these are the seeds out of which the bigger fruits you wish for will yet come.

Control of Likes and Dislikes

By the Author of "Preston Papers."

"WHAT! You don't expect me to like or dislike to order!"

Yes, I do, and "the sooner the quicker," as Mrs. Partington said. Why, just think what you are missing every day by your violent and often unfounded prejudices! And see, too, to what riotous waste your very likes lead you! Here you are, fairly hating, we will say, to practice your scales; but it *must be done*, and done daily. How foolish to go on wasting the energy (for it takes energy, good vital energy, even to dislike a thing quite mildly and feebly) in hate when you might put the energy into the practice, and so perfect yourself all the sooner for the beautiful music, which can only follow perfection in scale-practice—it never precedes this practice!

Or, you "don't like" Julia, or George, because of some

like for some things that they acted like an emetic. At ten years of age she began to overcome this, and set herself to learn to eat one or more new things every year, taking a tiny bit in a mouthful of bread and butter; and now she eats through a fairly well-assorted menu.

"Just think what I have missed in not training myself, to eat red raspberries until I was thirty-five!" I heard her say once, and I knew how to pity her, for I had a great deal to overcome in that line myself.

So in reading, in pictures, in music, in amusements, in work, in everything of which I can think. You are your own master; and you can control your own tastes. You may set a high standard and reach up to it almost as easily as you can grovel with a lower one, once you have learned control of thought.



AN EPWORTH LEAGUE FLOWER BED

IN the city of Cedar Rapids, Ia., just across the tracks from the Union Passenger Station, is one of the prettiest little parks to be seen in many a day's travel. The beds of flowers are the pride of the gardener. The most artistic bed this year, and the one that attracts the most attention, is the one in the form of the Epworth League badge. It is out immediately in front of St. Paul's Methodist Episcopal Church. It is nine feet square and is in five colors. It has a commanding position by the side of the diagonal path through the park where many hundreds of people pass every day. All see it, and not only admire its beauty, but catch its hopeful message of inspiration to life and service, and at once inquire about the Epworth League. It was secured for the asking. One of our Epworthians conceived the idea that the badge would make a pretty flower bed, and asked the city gardener if he could not put one in. When he pointed out the beauty of the design the gardener said: "You tell me about that next spring and I will see about it." Next spring that Epworthian had not forgotten, but renewed the request, and the beautiful bed is the result. If we knew how to use it we might make beauty everywhere, preach to ourselves and to others, Christ's message of hope and love. Why not? "The heavens declare the glory of God." And it in no way detracts from the beauty of the heavens, or the flower beds, or the park that they tell of the Fountain of all beauty and life.

trivial fault, some slight blemish, some disagreeable trait of habit. How much better, now that you have learned to control thought, to direct your attention to the lovable qualities which they have, to the best points, to the most agreeable habits—and how soon you will find yourself forgetting even the existence of the minor points! Why, you would have missed some of the brightest spots in your life had you missed that early friendship, and yet you came near sacrificing it on the altar of your prejudice. Look out for the very best points in your friends, and build your friendships on what you like rather than on what you dislike. "Get the best" here, as elsewhere.

So in eating. Don't go on, to the end of the chapter, eating and drinking only what you like, regardless of profit and loss to your bodily economy. I know a woman past fifty who began life as a little child with only a feeble liking for anything but bread and butter, and with so intense a dis-

I don't for an instant mean that you can cheat yourself into thinking that you like a thing which you do not, nor *vice versa*; but that, with an object in view, and that object your own increased usefulness and enjoyment, you can, bit by bit, learn to like, or to dislike, to order of your higher self; and just in proportion as you become actually master of yourself and find yourself climbing to higher ground you will want to help others up; so *be practical*. Find the point of contact with each—the mutual interests—and start right there, subordinating other things until the important ones swamp the others. Then the little things won't annoy you, they will seem so trivial.

Do you know, too, that in this way you have made a long deal with health as well as with happiness? This calm frame of mind gives endurance, and its polish makes things fly off the surface which "stick" to other people. You will not be so easily annoyed, made "nervous" or hysterical, nor so easily

lose your balance. You will meet and overcome emergencies and difficulties that overcome other people, and you will be more reliable. You will be the "mainstay" of the home, the school, the church, the business, the town, with which you are connected—and you have achieved it by conscientiously overcoming early (and foolish) Likes and Dislikes, controlling both instead of being controlled by either.

Hans, the Great Horse Prodigy of Germany.

WHAT are Hans' achievements? A dry enumeration of his feats would fail to convey a perfect notion of his intellectual capacity. He is asked by some one among the bystanders, "How many people in this crowd wear straw hats?" And Hans looks about and gives, with his hoofs, the exact number. "How many persons do you see here?" Another glance of almost human understanding, and again he "hoofs" the right number. "How many children are here?" "How many ladies?" (or rather females; for even smart Johnny would be at a loss to discern outwardly a woman who is a lady from a woman who is not).



"How much is 2 times 15 plus 5?" "How much is 15 plus 13?" All these questions are answered by the horse with never-failing correctness. The fractions he indicates in two parts. First he "hoofs" the denominator, then the numerator. "How much is half of 26?" "The third part of 24?" "The fifth part of 45?" "How much is 2, 3, 5, 6, raised to the square?" "Through how many numbers can 24, 33, 36, etc., be divided?" "Give us the third, fourth, fifth, etc., of those numbers." Never once has Hans failed to solve these problems.

One of the onlookers asked Hans, "I have eight plums in a bag. Two children come along, and I make them a present of these plums, even shares. How much did each of them get?" "Look here, Hans; I have a certain number in my mind. I deduct from it 9 and I retain 3. Which was my number?" And Hans continues to answer each and every question in his self-reliant way, as if it were the most natural thing in the world for a horse to take a lesson in higher arithmetic every morning with his breakfast hay.

But Hans can do even better. He can read. You put down your question in writing, and Hans will answer it just as correctly after having thrown a knowing look at the paper. You press the button of your automatic pencil and Hans does the rest. Again, from his look and from his quickness in answering questions, it is easily to be seen that the rows of letters produce in his brain the same mental functions as in the brain of a bright boy of 12 or 13. The identical conclusion must be received from the fact that Hans is able to spell—after a system invented by Herr von Osten—the words written down for that purpose. You put down a word on a slip of paper, let Hans take a good look at it, and Hans will

resort to a frame covered with movable letters which is placed in the courtyard and pick out the proper letters.

One man told Hans to remember the phrase, "Forest and bridge are occupied by the enemy," and next day Hans took his alphabet and spelled out the sentence correctly. Another man produced his watch, showed it to Hans, and asked, "What time is it?" And Hans moved his hoof eleven times—and so it was. Twenty minutes later the watch was shown to him again, and now he stamped first eleven, and, after a short pause, twenty times more. He then answered correctly the following questions, the watch not being produced this time: "Between what figures does the small hand stand at 7.40?" "Between 7 and 8," hoofed Hans. Similar questions, with varied hours, were answered just as correctly. Other questions and experiments indicated that Hans has a distinct sense of colors, of music, even of coins and playing cards, and that he recognizes persons from their photographs.

But the proud owner and teacher of this marvel insists that Hans is not only mentally a human-like being, but claims for him real sentiments of affection toward all persons who treat him affectionately.

"When I lived out in the country," Herr von Osten said. "I made it a point every morning and in all weather to let him out of his box into a small paddock to graze. He waited patiently with ears pricked and head turned toward the house until he heard my voice inside. Then he neighed until I went up to him. Or if he saw me at a distance, and I did not speak to him, he told me pretty plainly what he wanted me to do. When other people let him out occasionally, he never asked them to do so. When he thought himself unobserved he would sneak up to the railings and gobble up roses, lilies, poppies, sunflowers, and all within reach of his muzzle. He knew full well that he was doing wrong, as he was often sent into his box for this offense; so when he heard anyone coming, or the house door being opened, he cantered off and began to eat grass."

Authorities on animal psychology such as Professor Moebius, Herr Schilling and Dr. Heck, the manager of the famous Berlin Zoo, have declared over their signatures that Hans is an entirely novel phenomenon in natural science not to be compared to and measured by even the most skillful "docile" or "trained" horses known to history.

Could You Get a Bond?

THE Interior says: "Under old business methods a young man who sought employment in some great house must appeal to his friends for 'bonds.' To-day he must appeal to a guaranty company: and the first question asked him is, 'Do you gamble?' The second is, 'Do you drink?' If he cannot answer 'No' to each, and back up his reply by the evidence of his friends, he may pound stone, but he cannot handle cash. The Sunday-school has now a powerful assistant in the packing-house and the bank. The area in which a young man may sow wild oats is being narrowed every year, and the young man who 'must have his fling,' may have it out on the levee, but not on Wall street. Fathers and mothers do not send detectives to the race track to see who is betting on the horses there, but the bond companies do; and many a young fellow who sneered at his mother's tearful entreaty has listened very humbly to the words of the president of the company which holds his future in its hands."

Church Finances.

THE key to the solution of the problem of church finances is to be found in the one word—system. The financial strength and success of a congregation is not nearly so much a matter of this or that system, as of system or no system. Even congregations that have nominally adopted a good system may be so careless in its execution as to be practically without a system. The problem is one of men, rather than methods. One or two good managers will bring a whole congregation up to a high standard in the matter of giving, if they give themselves to the matter of organizing a system. There are congregations known to the writer which have been transformed into liberal and systematic and cheerful givers by the influence of one good man. Every congregation ought to have a system. Let it be the best that can be obtained, but at all events let it be a system. No congregation can do good work without a definite plan.—United Presbyterian.

"O Ye of Little Faith."

A sower sowed his seed, with doubts and fears;
 "I dare not hope," he said, "for fruitful ears;
 Poor hath the harvest been in other years."
 Yet ere the August moon had waxen old
 Fair stood his fields, a waving sea of gold;
 He reaped a thousandfold!

In a dark place one dropt a kindly word:
 "So weak my voice," he sighed, "perchance none heard,
 Or if they did, no answering impulse stirred."
 Yet in an hour his fortunes were at stake;
 One put a life in peril for his sake,
 Because that word he spake!

"Little I have to give, O Lord," one cried,
 "A wayward heart that oft hath Thee denied;
 Couldst Thou with such a gift be satisfied?"
 Yet when the soul had ceased its mournful plaint,
 God took the love that seemed so poor and faint,
 And from it made a saint!

—Christian Burke.

Charitable Judgments.

THE older one grows and the wider his acquaintance with people the more charitable in his judgments he is apt to become. Whatever his theories of human depravity he finds out that the average man is a pretty decent sort of person after all. He may not rise to the height of being heroic, but, however, he may fall short in little things, in great things he will be just and honest. If he will not be over scrupulous in a matter of ten or fifteen dollars he will be rigidly upright in an affair of ten or fifteen thousand dollars. Beyond this, most of us discover that we know far too little of the personal limitations of others to justify a sweeping condemnation of their conduct even in the cases in which their fault seems to be most palpable. When we know what they had to contend against we see reason to doubt whether in similar conditions we could have put up a much better fight. And when a man admits that perhaps he himself could not have done much better against such odds his judgment of his neighbor's failure is apt to be tinged with a good deal of charity. The divine insight of the prohibition not to judge others justifies itself with every advance of our knowledge of human life.—*The Watchman.*

As We Think.

MANY young people suppose that no harm can come from harboring certain kinds of wrong thoughts in their minds so long as they do not mean to allow them to influence their conduct. This is a most dangerous fallacy. Our thinking helps to determine our characters. Jesus teaches that the things that defile one are the evil thoughts that come forth out of the heart; and the wise man declares that as one "thinketh in his heart, so is he." Our characters tend by a gradual yet sure process to take on the color and complexion of our habitual thoughts; and so, as character always expresses itself in conduct, we are certain to find ourselves at length doing the good or bad things we have been thinking.

A well-bred and respectable young man was engaged in a position which made him responsible for the handling of large sums of money. By and by, to the utter surprise of his employers and friends, he was found to be a defaulter for quite a sum. He was arrested and lodged in jail. To a Christian gentleman who visited him there he told the story of his downfall, in substance as follows: While counting his cash one day it came to him that if he were minded to do so he could use a part of the money so as to make himself rich, and that his employers need never know anything about it. He amused himself with the thought for a moment, and then dismissed it. The next day it came to him again, and again he entertained it for a brief time. Of course he had no dream of ever doing the things which he permitted himself to think; for he was still honest, and meant always to be so. But there could be no harm, he supposed, in imagining himself living in a fine house and with an ample income. So he

kept on from day to day indulging his fancy. Gradually the matter became more serious, until at length he began to devise ways for putting his thoughts into practice. The ways were found at last, and he began to speculate with money that did not belong to him. As is almost always the case under such circumstances, he lost. Then he tried by mere stealing and speculating to make good his losses, but he only succeeded in making bad matters worse. So he plunged deeper and deeper into the mire, and ended up by becoming a reckless and daring criminal. And all this evil came of evil thinking in which at first there was no evil intent. The moral of this story is that you should resolutely banish from your mind all dark and ugly thoughts. The best way to do this is by welcoming and entertaining thoughts that are pure and noble. " whatsoever things are true," says St. Paul, " whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are gracious; if there be any virtue, and if there be any praise, think on these things." Beautiful thoughts make beautiful souls and issue in beautiful deeds.—*Children's Visitor.*

"He Reminds Me of Jesus."

ONE familiar with the workings and everyday life of Dr. Chalmers, that great Scotch divine, relates a beautiful little incident which came under his observation, and which vividly portrays the Christ-like nature of this man of God. He says:

"One day I went into a house where one of his people was bed-ridden. She had been in great pain for many years, and as I went in I thought she looked ever so bright. I said, 'You are better to-day?' 'Yes,' she said, 'you know I have had Mr. Chalmers there afternoon, and, do you know, he never comes but when he is gone I think that is just how Jesus Christ would have come to see me. When he sits and looks at me, I think that is how Jesus would have looked, and when he opens his mouth and speaks to me, I think that is how Jesus would have spoken; and when he prays I can almost hear the very voice of my Master praying for me, and he always asks for the things that I think Jesus, above everything else, would like me to have. He never goes but he leaves behind the impression that it has been like a visit from Jesus. He reminds me of Jesus.'"

He Always Looks Happy.

"THE greatest evils," says Jeremy Taylor, "are from within us; and from ourselves also we must look for our greatest good." We are generally unconscious that we are creating an atmosphere that affects more than any other thing our material prospects as well as our happiness. Joe Arnols felt very much surprised and bitterly disappointed when Harry Jones was chosen as the foreman of a new branch of a manufacturing firm for which they both worked. At first sight it certainly seemed as if an injustice had been done. Joe had been with the firm longer than Harry and his job had given equal satisfaction. Why, then, had he been passed over? I am sorry for Joe," he said, "and would like to have pushed him forward. I know he is faithful and conscientious and that he can always be relied upon to do his very best; but he wears such a long face and worries so about every trifle that he creates an unpleasant atmosphere, while Harry always looks happy, and carries the spirit of cheerfulness into all his undertakes."

How to Reach the Heart of a Boy.

BE his friend; when he leaves school and neighborhood keep informed as to his whereabouts by correspondence.

Tell him of your own struggles in boyhood or girlhood with adverse circumstances.

Observe closely his likes and dislikes, aptitudes, temper, companions, reading.

Converse often with him in a friendly way.

Interest yourself in his sports.—*Western School Journal.*

Quiet Hour.

The Higher Life.

Walk in the light! In darkness there is fear,
The way is dim, and evil shapes appear;
Choose thou the sunshine, for it is thy right;
He knows no fear whose path is in the right.

Build on the heights! Below, in every breath,
Lurk germs of listlessness, disease and death;
Life-giving air, bright days and starlit nights—
These are for him whose home is on the heights.

Live near to God! In Him is strength and peace,
Joy that abides, and life that will not cease;
Too long thy feet the path of doubt have trod;
Leave thy low life! Rise up, and live with God!

—Wilton P. Merrill, D.D., in the Interior.

"I Am a Christian."

Among the legacies of heroism which have been left to the church from the Boxer massacres in China is the story of an aged Chinese Christian, called "Father" by way of reverence and affection, of whom the murderous Boxers said, when they came to him: "Oh, Father — is not worth killing! Besides, he is one of us!" And they would have passed the old man by. But the aged believer, moved by a sense of religious honor which to the world would seem quixotic, was not content to escape as by an oversight, or through any obscurity of his Christian profession, and boldly declared: "I am a Christian!" Upon that he was slain, with the rest. Such chivalrous devotion to the Lord Jesus Christ, even unto death, deserves to be written in glowing hexameters by some Christian Homer.

Character.

It is a very curious and interesting fact that the word "character," which comes into our English speech directly and without change of sound from the Greek, signifies first the sharp tool with which a seal or a die is engraved, and then the inscription or the object which is cut in the seal or in the die. Our character, then, is the image and the inscription which we cut upon our life; I say which we cut, for, however, much happens to us and bears upon us from outside causes beyond our control, it is true, in the last analysis, that we determine our character. We hold the tools which cut the legends on our life, we grasp the die, we incise the seal. What are the tools with which we cut character upon ourselves? The tools are thoughts. "As a man thinketh in his heart, so is he." The style and the subject of the engraved character depend on the choice of tools and on the manner

of their use. The legend on the seal shows what was in the mind of the engraver as he cut with his tools. Here is a seal with a cross cut in it. That cross was the leading idea in the engraver's mind for that seal; and his busy tool translated that invisible thought of his mind into this fixed and visible sign. Character is invisible thought translated into visibility, and, fixed before the eye, cut on the life.—Rev. Charles Cuthbert Hall, D.D.

Family Religion.

The *North-Western Christian Advocate* laments the decline of the custom of family worship, and regards it as one of the gravest dangers that meet the Church in our day. For religion is not something to think about merely in the church or on special occasions, but always and everywhere. Nothing helps so much to make religion a reality to the child and therefore to the man, as daily worship in the family. It makes the father a true priest, and halves the very atmosphere of the home. Many a father, if his children would speak what is in their hearts, would be asked a question similar to that of the little girl who one day said to her father: "Papa, is God dead?" The parent was shocked at the question. At last he said: "My child, why do you ask such a question as that? Don't you know that God isn't dead?" "Why, I thought, papa, that God must be dead, for you don't ask him any more to take care of us as you used to." It is thus that parents train their children to skepticism. They are acting as though God were dead, or else that it did not matter much whether his blessing were invoked or his aid asked.

Clear Shining After Rain.

"What a disappointment, and after such an expenditure of time, and toil and money!" I exclaimed, as there burst forth a thunderstorm, with a deluge of rain. We were keeping high holiday in Havre, where an international competition of fire-engines was arranged, bringing crowds of visitors from all the country round. Streets and squares and public buildings were gaily decked; the main thoroughfare of the city with special elaborateness and brilliancy. Innumerable archways of evergreens, spangled with lamps of every hue, spanned the broad street. Alas! on the day when the actual illumination was to take place, this terrible storm at noon threatened to mar the whole. "All those pretty lamps must be destroyed," I remarked, for my last experience of such a scene had been in Shanghai, where the Chinese lanterns dropped one after another from their festoons, sodden quickly by the heavy rain. "Do not be disquieted; the lamps will be all right," my friends replied. "The globes are of celluloid and absolutely waterproof, and are furnished with electric lights." In fact, when the storm passed over and evening fell, out shone the gay lights with a brilliancy which no storm, wind or heavy rain could dim. The thought arose in my mind, how blessed would it be were our spirits thus illumined by a brightness

which earth's chances and changes cannot affect! So it should be, so it may be, for each one into whose heart has shone "the light of the knowledge of the glory of God in the face of Jesus Christ." That heaven-sent current is beyond the reach of all earthly influences, however stormy, however depressing. Linked on by simple faith to "the true Light," "the light of life," our light will shine steadfastly before all men, to the glory of our Father in heaven; and, in blessed contrast to the ever-waning lights of time, that heavenly radiance will "shine more and more unto the perfect day."

In God's School.

Sooner or later we find that life is not a holiday, but a discipline. Earlier or later we will discover that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for He likes to see His children happy, but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexpressible solicitude for our education; and because He loves us He comes into the school sometimes and speaks to us.

He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like the thunder clap startling a summer night. But one thing we may be sure of: the task He sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these. It is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's home.—Henry Drummond.

In Perfect Peace.

The life of Christian faith is not freed from pain, but out of the pain comes rich blessing. The crown of thorns must be worn by the Master's friends who follow Him faithfully, but the thorns burst into sweet flowers as the light of heaven's morning touches them.

"God hath not promised
Skies ever blue,
Flower-strewn pathways,
Always for you.
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But God hath promised
Strength from above,
Unfailing sympathy,
Undying love.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee." There is music in these words of the old Hebrew prophet. Why can we not get the music into our lives? Why do we not all have this perfect peace in our hearts? Why do we lose the quiet and the calm of our spirits so easily in the world's distract-

tions and troubles? Let us see if we cannot learn the secret of peace which lies in the prophet's words. The secret is in two parts.

One is, that the keeping is God's, not ours. We cannot keep ourselves in peace. There is a majestic power in self-control, and we should seek to have that power. Not to be master of our own life is to be pitifully weak. We should learn to control our feelings, our emotions, our appetites, our passions, our desires, our temper, our speech. He that ruleth his own spirit is the greatest of conquerors, greater than he that captureth a city. No doubt perfect self-mastery has much to do with keeping the heart quiet in danger, calm and undisturbed in sudden trial. But this is not the real secret of peace. Our self-control reaches but a little way. One may have it and remain unmoved in the face of the most disturbing experiences, and yet not have the peace of God. Someone asks a question and then answers it. Here is the question:

"How shall I quiet my heart? How shall I keep it still?
How shall I hush its tremulous start at tidings of good or ill?
How shall I gather and hold contentment and peace and rest,
Wrapping their sweetness, fold on fold, over my troubled breast?"

—James R. Miller.

A Lasting Prejudice.

"I never liked Judge R—," said a young business man, speaking of a well-known citizen. "Oh, no. Nothing against his character in the general sense, nor against his conduct in office, but only a little incident back in my boyhood which brought a prejudice that has lasted. He was a judge even then, and I was only one of a group of little fellows playing marbles on the sidewalk. We had chalked our ring and were deep in our game when he came walking along, kicked our marbles right and left, and said, sharply, 'You have no business to be playing here, boys.' We were on ground sacred to pedestrians, no doubt, but it would have cost him little to have turned out a step and left us to our innocent enjoyment, as many another passerby had done. It was years ago, but all my life since has but made me more sure that there is not so much happiness in the world that one can afford to spoil any of it needlessly. It's a poor path and a poor spirit that cannot turn a little out of its way rather than spoil another's enjoyment."—*Forward.*

"Rejoice Always."

"Rejoice always," is a Christian rule of life that some young persons neglect to the injury of their careers as well as their Christianity. Dozens of doors open to the pass-key of a sunny personality that remain obstinately closed against discontent and worry.

"Rise up, my soul! shake off thy fears
And put a cheerful courage on,"

is a reminder that most of us can wisely take to ourselves, and write at the head of each day's blank page.

Rests.

In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the tune. God sends a time of forced leisure, a time of sickness and disappointed plans, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. . . . Not without design does God write the music of our lives. Be it ours to learn the tune and not be dismayed at the "rests." If we look up, God will beat the time for us.—*Ruskin.*

The Guest of Every Day.

Homely work is mine to-day,
Floors to sweep, and fires to lay,
Plates to wash, and clothes to mend;
Work which never seems to end,

Yet I pray
Jesus be my Guest to-day.

Not as One to dwell apart
In the spare room of my heart,
But as One to whom my prayer
May confide the smallest care,
Thus I pray
Lord, be Thou my Guest to-day!

Martha, cumbered in her care,
Brought a half-reproachful prayer,
Serving much she thought would best
Welcome and refresh her Guest,

Christ, I know,
Would not have me serve Him so.

He reproves me if I fret
Over work unfinished yet,
Checks me if I make a task
Of some work He does not ask,
My dear Guest
Wishes me to work and rest.

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:

"All the glory, Lord, is Thine!
Christ, I pray,
Be the Guest of every day!"

Reflecting Christ.

What happens when a person is looking into a shop window where there is a mirror, and some one comes up behind—some one he knows? He does not look any longer at the image; he turns to look at the person whose image is reflected. Or if he sees reflected on the mirror something very striking, he does not content himself with looking at the image, he turns and looks at the thing itself. So it is always with the persons that you have to do with. If you become a mirror to Christ, your friends will detect it in a very few days; they will see appearing in you, the mirror, an image which they know has not been originated in you, and they will turn to look straight at the Person that you are reflecting. . . . Now we often in the Christian life deal with ourselves as if we were painters and sculptors, not as if we were mirrors: we hammer and chisel away at ourselves to bring out some remem-

blance to Christ in some particulars, thinking that we can do it piecemeal. We might as well try to feed up our body piecemeal; we might as well try to make our eye bright without giving our cheek color and our hands strength. The body is a whole, and we must feed the whole and nourish the whole if any one part of it is to be vigorous. So it is with character. The character is a whole, and you can only deal with your character as a whole.—*Marcus Dods, D.D.*

God's Choice.

When the choice lies between happiness and usefulness, God always chooses the latter for his children. This is the key to many a mystery. We seek joy, God seeks fruit. We pray for comfort, God sends trial. Not because he is unfeeling, but because he loves us too much to please us by injuring us.

"This is the consecrated dower
Thy chosen ones obtain,
To know thy resurrection power
Through fellowship of pain."

The care-free life is not the cared-for life. The crown shines brightest upon the forehead where pain has plowed her deepest furrow. That life is the loveliest that has been chiseled into beauty by the sharpest tool of sorrow. God is aiming at usefulness, not limited to earth, but reaching past all stars and compassing eternity. God has chosen us, and into his plan is woven both to-day and to-morrow and the eternal years; and he will not give us the happiness of to-day if that can be purchased only by the diminished happiness of to-morrow. The most useful men to-day are not our happiest men. Our sorrow may be our best helper as we set ourselves resolutely to our life's work.—*Zion's Herald.*

God's Sky.

He was a very little fellow, but he wanted to say something comforting as his childish eyes turned occasional wondering glances toward the troubled face beside him. The mother's heart was sad at leaving the dear old home and its scenes, the hills, the river, the woods; she should miss them all. Suddenly the little face pressed against the car window brightened with a joyous discovery.

"Why, mother!" he cried, eagerly, "God's sky is over us yet; it's going right along with us!"

The mother smiled.

"Sure enough, dear. God's sky is going with us wherever we go, and it will be with us always," she answered, talking to her heart a deeper comfort than the child could know. All that was around might change, but that which was above remained secure. Dear familiar scenes, old friends, the sweet and happy past may all be left behind—must be left behind as life goes on—but overhead are the heavens still with their tender blue, their cloud and sunshine, their countless stars and the love that rules them all. Everything of earth may change, but "God's sky," with its hope, its promise and its enfolding, is over us still to tell us that we are yet in his world and so in his care.—*Forward.*

Hints for Workers.

Get Together, Christian Workers.

Low the fire burned on the hearthstone
 In the chilly autumn weather,
 When the master of the household
 Drew the embers close together,
 Laid the kindlings lightly o'er them,
 Filled the logs up high and higher,
 And the answer to his service
 Was the flaming of the fire.

There are tokens through the churches
 Of revivals long ago,
 But the embers have been scattered,
 And the fires are burning low.
 Get together, Christian workers,
 Heart to heart, in earnest prayer,
 And revival flames will answer
 Through the churches everywhere.

See that band of Christian workers
 Gathered in the upper room
 In obedience to the Master,
 Newly risen from the tomb!
 Each day of the ten they tarry,
 Heart draws near to heart in love,
 Till the hour of perfect blending—
 Then the answer from above!

Get together, Christian workers,
 One in purpose and desire,
 Where there seems but mold'ring ashes
 There are sparks of holy fire;
 And the winds of heaven blowing
 On the embers charred and cold,
 Shall revive and set them glowing
 With a glory as of old.

Get together, Christian workers—
 In the noisy city meet,
 In the quiet country places
 Gather at the mercy-seat.
 Build anew the family altar,
 Meet and keep the broken vow,
 God is waiting to be gracious,
 We must get together now.

We shall never get together
 In the morning service hour;
 It is only in the prayer-room
 Hearts can touch and feel the power
 Of rekindled aspiration,
 And a faith divinely grand,
 Get together Christian workers,
 For the Master is at hand!

—Rev. A. J. Hough, in *Zion's Herald*.

The Strongest Magnet.

An exemplary Christian life is the greatest magnet in the world to draw sinners to God. It is better than floods of eloquence and cyclones of entertainment. Just be good deep down in your heart, and all the way through, and your power to attract people to the God who saves you will be boundless and unceasing. Men have sought out many inventions, but they have not improved on New Testament piety as a means of commanding religion. An ungodly person respects a straight-out righteous life more than anything else under the sun. He may affect to ignore it, or even to despise it, but in his secret soul he honors it more than can be told. By depth of in-

tegrity and uncompromising loyalty to God, compel your associates to believe in you, and you hold them as by silken cords. They cannot get away from you, nor forget you. The chances are that, if faithful, you can lead them to Christ. We say again, nothing draws humanity to God and truth like holy happy living. —*Religious Telescope*.

Play the Game.

"Play the game" commands John Craven, the master of "The Twentieth" school in Glengarry, as he generalizes his team to victory in their famous shinny contest with the boastful champions of the "arrogant and mighty Front." And "play the game" is the master rule by which all success in whatsoever field has been won since the world began. It is only by forgetting one's self, throwing one's self, mind and heart, into the zest of it; playing it—not at it—fairly and squarely, with no shirking or dallying, no indulgence in foul play or dependence upon luck, that a man really wins out in the end, whether it be in life, letters or—shinny.—*Independent*.

Diligence and Dalliance.

Diligence makes days short and life long; dalliance makes days long and life short. How slowly, how heavily, pass days of laziness, yet how short and worthless a life made of these always seems? Short and quick-footed are the days which go by full of worthy pursuits. Long seems the life like Gladstone's or David Livingstone's, made up of these busy, short days. Remember that it is not with long days, but with length of days, that Scripture says there is satisfaction. Long days are the days that are wasted or lost in pettiness; length of days is the possession of those whose days still live in the fruitfulness of their accomplishments. If any man would have a long life, let him fill his days until they seem short; if any man has a short and worthless life, it is he whose days are so vapid and empty that they seem tedious and long. May you have short days and a long life!—*S. S. Times*.

The Do or Die Spirit.

Said General Dragomiroff, formerly Governor-General of Kieff, "The man who will lay down his life is terrible." His words are now being quoted with approval by the *Russ*, which declares that numerical superiority is not enough for Russia, and that what is needed is some of the "do or die spirit" of the Japanese. "Give me the soldier who is firmly determined to die for his country," was the declaration of General Dragomiroff, "and I will guarantee that my tactics will be superexcellent. A bullet may stop one such man, but it will not stop a company."

There is a lesson here for all foemen in life's conflicts. The best tactics are those which keep a man in touch with the enemy, and the surest way to moral victory in any good cause is to forget self in the fury of the onslaught against sin.

The martyr who is willing to lay down his life for God or humanity is always "terrible" to the powers of evil.

"Until He Find It."

In the twenty-eight chapter of Matthew in what is commonly called the great commission we are commanded "to go and disciple all nations." The marginal reading is, "Go, make Christians." This is the mission of every Christian young man and woman. We have often been told that we are to do our duty and leave the rest to God. But we must bear in mind that no man has done his duty until he has performed the task which has been given him, unless that task is impossible of accomplishment. Dare we say that Christ gave us orders which cannot be carried out—that he has sent us forth into the world upon a business which is beyond us? The command is not simply "go preach," but "go, make Christians." There is a notion abroad that our work is done when we have proclaimed a message. Let the word of Christ find an entrance. The command is "Go, make Christians." I once heard a successful merchant say that he had sometimes employed travelling salesmen who would return from a trip with a full assortment of tales of woe concerning the deplorable conditions of trade. However, as he had sent them out to sell goods and not to gather information as to why goods could not be sold, he soon got rid of them and put men in their places who did the thing they were sent out to do. The real business of our lives is undone, unless through us our companions and friends are brought into fellowship with Jesus Christ. Whatever else we may do, we have failed in the essential thing unless this result is accomplished.

Is it not true, that most Christians are weakest just at this point? They fail to "head up" their work. They do not push their enterprise to a conclusion. At the vital point where the soul is brought face to face with Christ they hesitate and become vague and consequently fail. They can tell you of much they have done in the church and the community and it all ought to have an influence for good. It may not be expecting too much to believe that the spirit shown and the service performed will be the indirect means of winning some one to Christ. It is evident, however, that more is demanded than this. If a recruiting officer were sent out to secure recruits for the army and came home after some weeks reporting that he had spoken to many people about the needs of the army and had set forth the justness of the war and had reason to believe that some to whom he spoke would enlist some day, do you suppose it would satisfy his superior officer? Would it meet the demands of the case?

In the fifteenth chapter of the gospel of Luke, we have recorded a very significant question asked by our Lord: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" "Until he find it!" Ah, that is the point of it. The shepherd does not go out into the wilderness, merely to hunt. He goes out to find that for which he is hunting.

Anecdotal.

His Mate.

In our October number we told a story of a mean man, to whom the price of a postage stamp looked big. Rev. J. C. Berry of Jacksonville, N.B., tells of "his mate."

In a village in New Brunswick there was a lane leading to a wharf. The owners of land on either side had moved the fences in until the lane had become only a cow-path. To change this there was only one man who could make the application to the proper authorities for the re-adjustment of fences, except by an expensive legal process. This one man need only send a post card to the two persons needing notification, but it must be in writing. When he found he could not notify both men with one one-cent post-card, he allowed the matter to drop, and nothing was done *re* the fences until after his death, and a less selfish man came to possess the comfortable means this mean man never enjoyed.

"Also," but not "Likewise."

An old story illustrative of the danger of crossing swords with a witness is now being told at the expense of a barrister who not long ago obtained the privilege of "silk"—a dignity enjoyed by his father before him. He was examining, somewhat crossly, an elderly solicitor, who gave his evidence in very professional language. "Why do you sometimes say 'likewise,' and sometimes 'also,'" inquired counsel, testily, "are they not of the same meaning?" "By no means," replied the witness. "For instance, your father was a Queen's Counsel; so are you also, but not likewise!"

Obeying the Doctor.

One of the best stories told of the late Sir Andrew Clark is the following: At a dinner party one night he noticed that the lady sitting next to him at table passed a dish, to which he helped himself plentifully.

He asked if she did not like it, as it was excellent. She replied:

"Oh, yes, I like it, but my physician forbids me to eat it."

"Stuff and nonsense," said Sir Andrew; "it could not hurt anyone, who is your physician?"

To which the lady, whom the medical magnate had forgotten, answered, with a demure twinkle in her eye.

"Sir Andrew Clark."

Mark was Surprised.

Mark Twain tells an interesting story in connection with the late Charles Darwin. He was informed by a friend, who was visiting the eminent scientist, that he had noticed a copy of "The Innocents Abroad" lying on the great man's table. Darwin requested him on no account to disturb the book, as it was his practice to read it night and morning. On the appearance of Darwin's biography,

Mark Twain hastened to purchase a copy in order to ascertain what reference to himself it might contain. There was, however, no mention whatever of his name, the only possible allusion to him being the statement that Darwin in his old age suffered from some kind of brain paralysis which prevented him from following his ordinary mental pursuits, and compelled him to solace himself with "trashy novels and vacuous humor."

Roosevelt and the Red Cross.

In her book entitled "A Story of the Red Cross," Clara Barton tells the following picturesque incident of the Rough Rider colonel in the Santiago campaign: "There came to our improvised camp an officer in a khaki uniform, showing hard service, and a bandanna handkerchief hanging from his hat, to protect the back of his head from the fierce rays of the sun. It was Colonel Roosevelt, and we (Miss Barton seldom says "I") were very glad to see the gallant leader of the Rough Riders.

"He said, 'I have some sick men with the regiment who refuse to leave it. They need such delicacies as you have here, which I am ready to pay for out of my own pocket. Can I buy them from the Red Cross?'"

"Not for a million dollars," Dr. Gardner replied.

"But my men need these things, he said, his tone and face expressing anxiety. 'I am proud of my men.'"

"And we know they are proud of you, Colonel. But we can't sell Red Cross supplies," answered Dr. Gardner.

"Then how can I get them?"

"Just ask for them, Colonel."

"Oh!" he said, his face suddenly lighting up with a bright smile. "Then I do ask for them."

"When will you send for these supplies?"

"Send me a sack, and I will take them right along," he answered, with characteristic decision; and before we had recovered from our surprise the incident was closed by the future President of the United States slinging the big sack of malted milk, condensed milk, oatmeal, cornmeal, canned fruits, rice, tea, etc., over his shoulders and striding off through the jungle."

Discipline in the German Army.

The noted soldier and historian, Theodore Ayrault Dodge was educated in Berlin, and at a dinner party, apropos of German military discipline, he once said:

"The German soldier must never appear in public except in uniform. Even when he is on furlough he must not, under any circumstances, wear civilian dress.

"Well, Swartz, a young lieutenant of cavalry, during my residence in Berlin, was one day engaged in some adventure or other, and put on, to disguise himself, a suit of black cloth. Dressed in this suit, he was passing down an unfrequented street when he came face to face with the Colonel.

"Detected in so grave a misdemeanor, Swartz proved himself the possessor of a

resourceful mind. He said to the colonel, in a bass voice different from his own:

"Can you tell me, sir, where Lieut. Swartz lives? I am his brother from the country and I have come to pay him a visit."

"The Colonel readily and politely gave the required information, and passed on.

"The lieutenant congratulated himself on his escape. He hurried home and put on his uniform. Duty late that afternoon called him before the colonel again. He saluted with confidence. The colonel regarded him oddly.

"Lieut. Swartz," he said, 'I wish you'd tell your brother from the country that if he pays you another visit I'll put him in close confinement for ten days.'

Equal to the Occasion.

Russell Sage, on his recent birthday, talked in an interesting manner about the famous Americans he has known. Apropos of Henry Ward Beecher he said: "I went to Beecher's church one night to hear him preach. The church was crowded to the doors. But Beecher, unexpectedly, had been called out of town, and in his place in the pulpit there sat a beardless black-clad youth—a youth who is to-day one of the most powerful preachers in America. But this youth, fresh from College, was unknown then, and the great congregation had come to hear Beecher, and not him. Consequently, as soon as he arose and announced that he was to preach in Beecher's place, the people began to drift out. First one went, then two, then a half-dozen; and the young man stood watching this dispersal from the pulpit. It was a trying moment, and yet there sat on his youthful face a smile singularly composed. Out the people typed, and he waited, saying nothing, for almost five minutes. Then he said, as if in explanation of his silence, 'We will not begin this public worship until the chaff blows off.'"

Improving a Hymn.

Ian Maclaren tells the following story of how ministers are criticised:

"I was once preaching at a seaside resort, and, being a visitor, I attracted more attention than the local parson. It is my rule to use the plainest of plain words in preaching, so that the most unlearned may not fail to understand. The next day a sweep who was at church, went to sweep the chimney of an invalid's room where I visited, and was asked how he liked my preaching. He replied: 'I like him; he don't use no grammatical words.' On another occasion, one of the hymns selected contained the words:

"Let my heart in tune be found,
Like David's harp of solemn sound."

"Violins were used in those days in church, and the clerk ventured to think the hymn might be brought up to date, and he suggested: 'Please, sir, I think we might improve this hymn.' 'Yes, John, how would you do it?' 'Well, sir,' was the clerk's reply, 'it might read thus:

"Let my heart be free from sin,
Like Psalmist David's violin.'"

THE CANADIAN EPWORTH ERA

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Editorial.

Political Corruption.

The revelations, recently made, concerning corrupt political methods in our midst are serious enough to cause real concern among all patriotic citizens, but it is not necessary, nor is it wise, to make wild and extravagant statements, indicating that everything is going to the bad. The fact is that those who seek to debauch the electors by bribery, and to win elections by dishonest means are not in the majority. It is a healthy sign that there is such general condemnation of the methods of the political healer, and it is gratifying to see a determination to bring his nefarious work to the light, and to follow it with punishment.

There is evidently much educational work to be done in regard to the duties and responsibilities of citizenship, and our young people's societies should not neglect this important subject.

The Chapel Car.

One of the most interesting exhibits in the Transportation Building at the World's Fair is a Chapel Car, which is shown by the American Baptist Missionary Society. It has an audience room, seating eighty-five persons, in which services are held, and is also provided with living apartments for the workers. The idea is to send the car to places in the West where there are no church organizations, and to hold services among railroad construction laborers, etc., who do not abide in any place for more than a short time. Quite a number of Sunday Schools and churches have been organized in this way, and much good literature distributed. It seems to be an excellent plan for doing Christian work in a new country, which might be adopted, with fine effect in some sections of our North-West, and in British Columbia. Wouldn't it be missionary work for one or more of our Epworth League Districts to support a Gospel railway car?

Bright Faces.

"Those people in there said they were very happy, but they did not look it," was the remark made by a young man who had just attended a religious fellowship meeting. It is quite true that some persons professing to be Christians seem to have the idea that to be very solemn and very severe is to be very good. Dr. Gilbert remarks that "some Christians would seem to have registered an oath before high heaven never to smile. They go around with looks which frighten

the babies and sour the milk. If ever there is any semblance of a laugh in their features it is as hard as if it were turned out of mahogany." Such people, we believe, are becoming beautifully less in number, and we certainly can spare them.

The Bible declares that it is our duty to "adorn the doctrine of God our Saviour," that is, make it attractive to others, and this can be done most effectually by living bright, cheerful, happy lives and wearing pleasant faces.

An Appeal to Pastors.

Rev. Dr. DuBose, General Secretary of the Epworth League of the M. E. Church, South, in his annual report, says: "The question for all pastors to ask concerning the Epworth League is this: If, for any reason, I have not organized my young people into an Epworth League, what can I do for them, what am I doing for them in the way of their systematic training in righteousness and good works. The Epworth League describes a *something* that must be undertaken, in one form or another, by the faithful pastor. Is it not better to exhaust every means to do it in the way prescribed by the Church? It is a question of losing or saving our young people." This is a strong and common sense view of the question which ought to have great weight with the pastors everywhere. We do not believe that any minister can make better use of his time than to organize a young people's society, and then thoroughly identify himself with the work. There ought to be many new Epworth Leagues organized this year. Let us hear about them.

A Striking Picture.

"Despised and Rejected of Men" is the title of a picture which has recently been placed on exhibition in the Royal Academy, London, attracting great attention. It is a representation of Christ nailed to the cross, with a miscellaneous modern multitude passing by. The idea of the painter is to show that the world to-day is treating Jesus with supreme indifference and contempt. The newsboy is crying his papers, the man of business is immersed in his morning journal, the scientist is earnestly examining his test tube, the gaily dressed butterfly of society has her head high in the air and does not cast even a look at the suffering Christ, the sporting man, evidently preoccupied, seems totally oblivious of the Saviour's presence, the laborer is evidently indifferent, and even the priest, robed in the garb of his office, passes by on the other side without turning his head. The only one in the motley crowd who even looks toward the Christ is the hospital nurse, but there is terror in her face as she hurries on with the others.

Is this a correct picture of the attitude of the world to Jesus Christ to day? We believe not. It is a caricature, presenting some elements of truth, of course. It illustrates the fact that many do "despise and reject" the Saviour, but it gives no recognition whatever to the love and devotion of a great host who regard His name as above every name. There is an ever-increasing number of people who delight in the service of Christ and whose highest ambition is to follow in His footsteps. They may make many mistakes and their copy of the Master's life may be very imperfect, but like Simon Peter they can say with all sincerity that they love Jesus. The painter's view, which regards the whole world as turning its back on Christ, is false and unreal.

OF PRESIDENT ROOSEVELT it is said that he has formed the habit, from his early youth, of following decision with action without the needless loss of a moment. His motto is, "Do it now."

ONE of the watchwords of the Increase Campaign in England is: "To cease to grow is to begin to die." There is much truth in small compass in this sentence.

✕

A REVIVAL of interest in the Junior League seems to be one of the features of our fall conventions. If able papers and interesting discussions can make this department go, there will surely be movement all along the line.

✕

THE readers of the *Christian Endeavor World* were asked which book in the Bible had helped them most. The largest number of answers named the gospel of John. Then came the book of Psalms. These are the books that touch personal religious experience perhaps more than any others.

✕

THE following declaration of Rev. G. Campbell Morgan is as pertinent as it is true: "Show me a church that is not evangelistic, and does not go forth with the evangel of Jesus Christ, and I will show you a crowd, but not a church; a company of souls that are seeking their own heaven, but will not find it."

✕

AT the recent Christian Endeavor Convention in Toronto, the British and United States flags were draped together around the clock in Massey Hall. Prof. A. R. Wells remarked that it was probably intended as an indication of the fact that the two countries represented by the flags should be united as long as time shall last. So mote it be!

✕

A FEW weeks ago the *Toronto Globe* published the pictures of several fine library buildings that have been erected in various parts of Canada recently. There is reason for gratification that so much attention is being given to providing literature for the masses, but all those libraries will not make a studious people out of us unless we use them. If the works of fiction are the only books read, the library will be a doubtful blessing.

✕

IN writing of Principal Grant, whose life has just been published, *The Presbyterian* says: "He was a keen politician, but was also the despair of the practical politician. To him parties were not an end in themselves, but simply a means to an end, and he gave his adherence to any party only so long as it was loyal to the principles which appeared to him of pre-eminent value." This is an excellent example for the young men of to-day.

✕

REV. J. WILBUR CHAPMAN relates that one time he received a letter from a member of his church which said: "Dear Pastor: 'I shall not be in the service this evening. Necessity compels me to stay away, but I estimate that you will begin to preach at eight o'clock and close at 8.30, and I want you to know that this half-hour I shall be on my knees.'" There is scarcely anything that a pastor would appreciate more than this.

✕

THE *Christian World*, alluding to an alleged exodus of Methodists to churches of "higher social standing," says: "Snobishness penetrates the domain of religion as much as into other realms. Wesley prophesied that if wealth and fashion came into Methodism by the door, religion would fly out of the window." If Wesley had lived in our time and seen how many people of large means remain in the Methodist Church, and retain their simplicity of heart and life, he would have modified that statement, as far as wealth is concerned. As for fashion we can well spare those who want to be "society" people.

TO get the best results from a harness, a horse is an absolute necessity. Even so the organization for advancing the kingdom of Christ may be perfect, but earnest workers are needed to make it effective. More depends upon the character of the individual worker than upon anything else.

✕

DR. DAVIDSON, the Archbishop of Canterbury, received a great reception both in Canada and the United States, but it must have been a little difficult for the people in these democratic countries to call the distinguished visitor: "My Lord Archbishop." The *Northwestern Christian Advocate* suggests that it might have been a good thing to address him as Brother Davidson, and adds that this is doubtless the term that the Apostle Paul would have used.

✕

ON the train going to St. Louis we met a young man, who said that he had been in St. Louis several times, during the summer, but had never visited the Fair ground. When asked why he had so neglected his opportunity, he replied: "O, I have been to Coney Island and I suppose the World's Fair is very much the same sort of thing." Such ignorance seems almost incredible, but the poor fellow had read scarcely anything but the sporting news in the papers. It is surprising how narrow exclusive or undue attention to sport will make a man.

✕

WHAT about the Increase Campaign? Has your League made a start yet to secure that ten per cent. increase? A delegate at a Convention, when asked to report, said, "We are doing pretty well in our town. On the whole, I think we are holding our own."

"That's all right," said another delegate, "but who's holding the rest?"

The ceaseless activity of the forces of evil about us should stir in our hearts an ambition to do something more than hold our own.

✕

ALL of the Igorot women in the Philippine exhibit at the World's Fair smoke cigars. One of them, when spoken to on the subject, replied: "Igorot woman smoke. American woman at candy, chew gum. Smoke better." We can scarcely agree with the Filipino lady that smoking is an accomplishment better suited to women than gum-chewing, but certainly the gum habit is not an agreeable one and is undoubtedly expensive. It is simply astounding how much money is wasted in this way.

✕

PERHAPS the most striking feature of the St. Louis Exposition was the number of exhibits in motion, and nothing was more attractive. Whether it was a great loom weaving an expensive carpet, or a Filipino woman slowly fabricating a plain blanket by hand, an immense mining machine crushing ore, or a tiny electric motor turning a diminutive lathe, gold fish sporting in the water, or blind children working typewriters—wherever people were doing things, there the crowd was congregated. Everybody likes to witness life and activity. Let an Epworth League begin to do things, not merely talk but actually do, and it will very soon become the most popular institution in the community. Try it!

✕

IT is wonderful how easy it is for a few people to give a whole institution a bad name. At the St. Louis Exposition there are about half a dozen restaurants charging very high prices, which has given the place a reputation for extortion which it does not deserve. As a matter of fact the prices are fairly reasonable, and it is possible to spend a few days on the grounds without going into bankruptcy. It is the greatest exposition the world ever saw.

Methodist Chat.

The Sunday-schools of the Wesleyan Church have over 1,000,000 pupils enrolled.

The Wesleyan Guild, of England, which is the name of the English Methodist young people's society, reports a gain of 9,462 members last year.

The Methodist Church of Australia has a membership of 87,279, and a Sunday-school enrolment of 196,510. This is a fine showing for the Sunday-schools.

The English Wesleyan Conference, at its recent session, recommended the use, "wherever practicable," of the Revised Version for the Scripture readings of the Sunday service.

The printed minutes of the Wesleyan Methodist Conference cover 728 pages, exclusive of advertisements. A large part of the minute business of this Conference is taken up with announcements of what will take place next year.

The Methodist Episcopal Hospital, of Brooklyn, New York, is to be completed. The endowment fund has reached \$300,000, the amount necessary to secure the beginning of the work of finishing and furnishing those parts of the hospital which have been hitherto mere shells. This means much for the Methodism of Greater New York.

The Christian World reports that a scheme has been launched by the Methodist Episcopal Church, South, for the establishment of a Methodist mission at Jerusalem, and a commanding site, costing \$2,400, has been fixed upon. The mission is especially intended to reach the thousands of Arabs who come to Jerusalem from the surrounding country to sell their produce.

Prominent People.

The Epworth Leaguers of Buffalo tendered Bishop Berry a reception on Friday evening, October 21. Buffalo is to be Bishop Berry's home.

Gipsy Smith has been holding some remarkable meetings in South Africa, where the names of about 3,000 persons have been recorded as writing to lead a Christian life.

Bishop Oldham, writing of his observations in London, says that more men—the emphasis is on the "men"—crowd to hear R. J. Campbell preach than used to listen to Joseph Parker.

Bishop Thoburn preached a few Sunday mornings ago in Kingston, O. This is the first time he has preached since he met with an accident some months ago. He will soon begin active efforts for the raising of \$200,000 for the work in India.

Jacob A. Riis, of New York, was received in audience recently by King Christian, of Denmark, who expressed the most friendly feeling and admiration for President Roosevelt, to whom he sent greetings, and also to the Danes of America.

It is a remarkable and interesting combination that one sees when Mr. Balfour can at once be Premier of England and also president of the British Association of Scientists, whom he recently addressed on "Reflections Suggested by the New Theory of Matter."

Rev. R. J. Campbell, of the City Temple, London, has never written out a full sermon, nor attempted to read one from the pulpit. He often uses brief notes, however. Mr. Campbell says: "I always hold myself free, when addressing an audience, to depart from the main line if I choose, or repeat a point in different words if I feel it has not been understood."

Miss Ida Tarbell, the magazine writer, whose famous Standard Oil articles and others have made her widely and favorably known, has been one of the active members of the Epworth League at Titusville, Pa.

Lord Kelvin completed his fourscore years on June 27. He gained his knighthood as Sir William Thomson for electrical inventions that made submarine telegraphy possible. He was an intimate friend of Cyrus W. Field.

Helen Keller, that most remarkable young woman, had October 18th set apart for her at the St. Louis Fair. It was called Helen Keller Day, and was the first time in the history of any American fair that any special day was set apart for an individual.

General Religious News.

There is a Christian Endeavor Society of 170 members in the Institute for Deaf Mutes in Indianapolis.

The Congregational Church in the United States has among her clergy fifty-three licensed women preachers.

Rev. W. S. Rainsford, just returned from Europe, gives it as his opinion that the English Established Church is losing in power and influence.

The Christian Register, the best Unitarian organ that comes to our desk, declares that "not one prominent scientist is to-day known as an agnostic."

The Protestant force now at work in the Philippine Islands include seven churches, two Bible Societies, and the Army and Navy branch of the Young Men's Christian Association.

It has been estimated that the number of people converted in the Torrey-Alexander meetings during the last two years exceeds 60,000. In Great Britain during the last two months 33,000 persons have publicly professed faith in Christ.

Rev. Edward A. Horton believes that Sunday-schools need "more minister." "Not the interfering minister," he says, "but the co-operating minister." Dr. Horton thinks that if ministers would enter more heartily into the work of the Sunday-school, there would be a revival of religious education before very long.

The Nonconformist churches of England are gaining on the establishment. The former have almost as many members, scholars, and a great many more Sunday-schools. The actual figures are: Church of England members, 2,050,718; Nonconformist members, 2,010,530; Church of England Sunday-school scholars, 2,919,413; Nonconformist Sunday-school scholars, 3,389,848.

Literary Lines.

A recent shipment from the Bible Society House in London included nine tons of Bibles, printed in twenty-eight different languages.

A new book by Frank T. Bullen, published by Revell, is entitled, "Denizens of the Deep," that does for the sea animals what Thompson Seton has done for those of the woods.

The librarian of Sing Sing Prison reports that last year 40,500 books were read by the 1,200 convicts in the institution. Of these books 29,381 were fiction, 1,227 biography, 953 history, 792 religion, and 205 poetry.

President Roosevelt, busy as he always is, generally finds time for a certain amount of reading every day of his life. This is generally in the evening, when he returns for a while to the favorites of his youth, Thackeray and George Eliot.

John Burroughs, famous alike as a naturalist, critic and poet, has, after years of study, come to the conclusion that the lower animals cannot properly be said to think at all, but have a keen perception, and live entirely through their senses.

Miss Dorothea Price Hughes has completed the biography of her father, Rev. Hugh Price Hughes, and the book will be on sale in the autumn. It is a very attractive volume, and will contain a full account of the life of this extraordinary man.

The eminent author, Edmund Gosse, when young writers ask him for advice in order that they may form a good prose style, is in the habit of telling them merely to read aloud as often as possible a portion of the Old Testament and a portion of the New. That advice agrees with the opinion of Ruskin, another master of English.

Andrew Carnegie told this story lately: A Scotsman and an Englishman went to see "Douglas," and after Norval's great speech the Scotsman asked his companion, "What do you think of your Willie Shakespeare, noo?" "Well," was the answer, "you have claimed Chaucer, Milton, Spencer, Wordsworth, Byron, and most of the others; I suppose you'll be claiming Shakespeare as Scotch." "Well," said the Scot, "ye'll allow there's a prima facie case for that; ye'll allow he had intellect enough!"

Missionary.

Whoever goes to preach the unsearchable riches of Christ among the heathen goes on a warfare which requires all prayer and application to keep his armor bright.—Dr. Moffat.

The total number of ordained missionaries in the foreign field is 5,363. Of these, 1,569 are from America, 2,401 from Great Britain, and 910 are from Germany and the Netherlands.

Many church members pay more for passing amusements than for the maintenance of Christian worship and the extension of Christ's kingdom. And yet they persuade themselves that they love him above all. Why is it?

Oh, the littleness of the lives that we are living! Oh, the way in which we fail to comprehend, or, when we do comprehend, deny to ourselves the bigness of that thing which it is to be a man, to be a child of God!—Phillips Brooks.

The missionary problem is a personal one. No sacrifice can be too great if we can only get the church to take time and wait untidily before the throne of God, to review her position, to confess her shortcomings, to claim God's promise of power and to consecrate all to his service.—Andrew Murray.

At a late missionary conference of young people, the following syllogism was given:

Major premise: "If any man have not the Spirit of Christ, he is none of his."
Minor premise: "The Spirit of Christ is the missionary spirit."

Conclusion: "If any man have not the missionary spirit, he is not Christ's."

As you have been told, many were called on to give their lives for their faith. They counted not the cost. My mother, brother, and father were among the martyrs. What we want is Christian, not secular, education. We want men ready to suffer for Jesus Christ. I have been asked whether China is safe enough for missionaries to go there to work. Let not this question be asked; for I believe that to ask these questions means to doubt our Lord's wisdom, strength and power.—Prof. Chen Wei Cheng.

The Christians of New Zealand have followed the example of their brethren and kinsmen in the Hawaiian Islands, and have resolved to be self-supporting. Not only do they announce that they will no longer require assistance from the mission board, but they will maintain missions of their own to unconverted tribes. This is a monument to the transforming power of the Gospel among a warring race of savages.

You have heard it again and again, "Let us look after the home heathen first." Christ did not act on that principle, neither did his disciples. Jerusalem, in the time of Christ, was a filthy, wretched city, not without its slum district and the submerged tenth. Yet Jesus did not say: "Limit your work to Jerusalem; convert everybody in Judea before you go to Antioch or Cyprus with the message of Christ." The message of Christ is not a geographical message. Christ did not die for America alone. The church is essentially missionary. Four-fifths of the New Testament is missionary literature.—Religious Telescope.

Pertinent Paragraphs.

This concise truth was once uttered by Joseph Cook: "There is a best way to live, and it is best to live in the best way."

"One er de troubles of dis life," said Uncle Eben, "is dat ev'body 'pears to hab a large supply of good advice on hand dat 'dont apply to his own personal needs."

Die when I may, I want it said of me by those who knew me best that I was wicked, a thief and a liar, and that I flower when I thought a flower would grow.—Lincoln.

Is thy friend angry with thee? Then provide him an opportunity of showing thee a great favor. Over that his heart must needs melt, and he will love thee again.—Richter.

The best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear their burdens for themselves and meet the difficulties of life bravely.—Lubbock.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word or making a friend.—Ruskin.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and serving others.—Henry Drummond.

Make friends with your trials, as though you were always to live together, and you will find that when you cease to take thought for your own deliverance, God will take thought for you.—Francis de Sales.

"I believe in the sacredness of the human body, this transient dwelling-place of a living soul, and so I deem it the duty of every man and woman to keep his or her body beautiful through right thinking and right living."

You are not ashamed of any other master you have; why be ashamed of this King? You speak of those who taught you to paint, to sing, to speak, to write, do you ever mention His name who loved you and gave himself for you?—Rev. Joseph Parker.

"Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with to-day. Teach yourself to be practical and up-to-date and sensible. You cannot fail."

If one admires the patience, gentleness, sweetness and unflinching energy of another; if he finds himself renewed and invigorated and inspired by such contact—why does he not himself so live that he may bring the same renewal and inspiration to others?—Lillian Whiting.

"Every day is a fresh beginning."
"Listen, my soul, to the glad refrain;
And, spite of old sorrow and older sinning,
Take heart with the day and begin again."

Temperance.

A prominent New York liquor dealer said not long ago: "I am against any law that interferes with my business." This shows the true position of the liquor men.

Pasadena, Cal., a no-license city of 15,000 population, had only thirty-eight arrests last year. Stockton, a city of 17,000, with plenty of saloons, had 1,074 arrests.

Iowa drunkards will be forced to work in coal mines, according to present plans of the State Board of Control. It is planned to buy extensive coal land in the immediate hospital, near Knoxville, and put the men sent to the institution at work to supply all State institutions with fuel at actual cost of production.

Last fall a New York longshoremen's union adopted resolutions calling on employers to keep liquor off piers and ships on which the members of the union were working, and asking that drunken men be not employed in loading and unloading ships. Why? Would it not be well for young men to let alone what a longshoremen's union thinks unfits men even for loading and unloading ships?

There was one statement in the speech which Rev. Dr. Silas C. Swallow, prohibition candidate for the Presidency of the United States, delivered before a temperance camp-meeting at National Park, N.J., which ought to lead people to think. It is this: "The taxpayers pay out sixteen dollars for taking care of the results of the liquor traffic for every one dollar paid by the business to the Government."

Dr. James Adams Rawlings, consulting physician to the Swansea General and Eye Hospital, says: "The temperance cause will not make any great and permanent advance until we can persuade the common people that the use of alcohol is needless and dangerous. Universal total abstinence would lessen disease, prolong life and promote happiness to a degree which words cannot express. The Christian appeals from this physical basis to the moral. It seems to me, as the result of long experience, that one of the greatest duties of temperance reformers is the judicious and intelligent advocacy of the physical truth concerning alcohol."

Interesting Facts.

The irrigation and railroad schemes in progress in Egypt represent an estimated expenditure of about \$107,000,000.

The greatest magnet in the world has just been installed in the hospital at Bridgeport, Conn., for the purpose of extracting bits of steel from the eyes of steel workers.

A ball of India rubber immersed in liquid air becomes brittle, and, if dropped ball acquires elasticity, and will rebound like the rubber in its normal state.

The pneumatic tube mail service was inaugurated in Chicago recently. The system consists of nine miles of brass tubes through which bags of mail are transported by compressed air to various stations, including those located at all railway depots.

Khaki is best known to us by its association with South Africa, but its origin is from India, being a Persian word meaning "dusty" from khak, "dust."

William E. Curtis, war correspondent in the Far East, writes to the Chicago Record-Herald that China is experiencing a "crage for education," and that many colleges are being built, for which teachers are sorely needed.

Jinricksha.—A Japanese word, which exactly expresses the function of the vehicle to which it is applied, a vehicle set in motion by man's strength; it is made of three words—jin, "man"; riki, "strength"; sha, "vehicle." It is curious to observe that though the word is strictly Japanese in form, the thing was invented by a European missionary, W. Goble, in 1870.

Rev. W. T. Perrin writes thus of the organ recently given by Mrs. Lillian Massey-Treble, in memory of her father, Mr. Hart A. Massey, which has added much to the attractiveness of the services at the Metropolitan Church: "It is a splendid instrument, with its thousands of pipes, with its sweet chimes, with its bewildering number of stops and combinations of stops, and with its up-to-date mechanical devices. It could not be replaced, I was told, for \$40,000. It is certainly one of the finest organs on the continent. It can whisper and thunder, can soothe and arouse, can thrill and inspire."

Smlies.

Old Lady (to policeman at the corner): "I want the Bank of England." Polite Policeman: "I'm afraid I can't let you have it, mum."

Teacher: "Johnny, what would you do if another boy called you a story-teller?" Johnny (aged six): "To my face?" Teacher: "Yes." Johnny: "About how big a boy?"

Teacher: "How do you account for the phenomenon of dew?" Boy: "Well, you see, the earth revolves on its axis every twenty-four hours, and in consequence of this tremendous pace it perspires freely."

"I hope they don't give my little boy any naughty nicknames in school?" "Yes, ma; they call me 'Cornus.'" "How dreadful! And why do they call you that?" "Cause I'm always at the foot of the class."

Bill: "I b'lieve them Oldhams is gittin' to be regular agnostics. They don't keep the family Bible on the centre table in the best room no more." Uncle Ezra: "Well, 'tain't their religion they're hidin'." It's their age. Them Oldham girls is gittin' on."

One of the little ones in a well-trained minister's family was very much interested in the story of Elisha, the bad small boys, and the she-bear, as read by his mother. After a moment's thought he said: "I wouldn't have said so to Elisha, would you, mamma? I would have said: 'Please go up, thou bald head.'"

"Molly, I wish you would be a better little girl," said an Austin father to his little girl. "Yes, ma; you have no 'doin' how sorry I am that mamma has to scold you all the time." "Don't worry about it, pa," was the reply of the little angel. "I am not one of those sensitive children. Half the time I don't hear what she says."

"De older a man gits," said the colored parson, "de habber it am ter pull der wool ober his eyes." "How does yo' all account foh dat, parson?" asked Deacon Plufffoot. "Ah account foh it on de groun' dat de older er man gits de less wool he have," answered the parson with a grin that would have frightened a chicken out of its wits.

SPEAK unto the children of Israel that they go forward.—Exodus 14, 15.

Increase Campaign

Go out into the highways and hedges and compel them to come in.—Luke 14, 23.

How to Work It.

Last month we published the announcement of our Increase Campaign, but something more than a mere statement of the needs and the opportunity seems necessary. Many will ask: "How can this work of extension be most effectually carried on?" Rev. Dr. Clark, in a recent number of The Christian Endeavor World, makes the following practical suggestion on "How to go about it":

Call a meeting of your executive committee for the first free evening, when time can be given to the matter. President, secretary, vice-president, and chairmen of all the committees should be present. If your pastor is interested in your work, be sure to have him with you if possible. By virtue of his office he is upon the executive committee.

Then take your list of active members, go through it carefully, and compare it with the list of young Christians in your church or community who ought to be active members. Then go for these possible active members, one by one; show them their duty; make plain the reasonableness of the requirements of the society; secure their names and their co-operation; and at once set them at work.

Some of them may have good reasons for not being active members, even though earnest young Christians; then bring them in as affiliated members, with fewer obligations than the active members take, but still securing their interest and moral support. Never, however, let those who should and could be active members be simply affiliated with the society for the sake of humoring laziness and indifference.

PUSH THE CAMPAIGN FOR ASSOCIATE MEMBERS.

Here is a great opportunity. Most of our societies have not half as many associate members as they might and should have; some have not one-tenth as many.

Let the executive committee plan a canvass at this first meeting for associate members. In the Sunday-school they will be found, and in the homes of the congregation. Make it an honorable thing to be an associate member, and give them something to do, if possible, when you get them.

PUSH THE CAMPAIGN FOR HONORARY MEMBERS.

The church is full of eligible candidates for honorary membership. Big-hearted, young-hearted, gray-headed men and women. They love you and your work; show them that you love them by electing them to honorary membership. Tell them that they are not expected to attend and take part in every meeting, but that there will be at least one "honorary members' meeting" in the course of the year, in which you wish to hear from them.

Let the executive committee at the meeting already described, write down a list of these prospective honorary members:

Mr. Greatheart.
Mrs. Goodall.
Miss Hearty.
Grandma Motherwell.
Mr. Gentry.
Mrs. Noble.

You know them by these or some other names; they are all in your church.

Close up the gap in this way between old and young, and never let it open again by even a crack.

From this time forth we will push the 1904-05 campaign in local societies for larger numbers of the right sort. Will you help us.

Just What is Needed.

I have just read in The Era of the "Increase Campaign," and in my opinion this is just what is needed, a concerted effort of the young people of Canadian Methodism in personal evangelistic work. Too long have our various chapters been content to drift along, admitting those who desired membership, but making no special effort to "go out and compel them to come in."

Some one has said that the Epworth League has about reached its climax in point of numbers, but it seems to me that one must have either been uninformed or pessimistic. What? Reached its climax when there are thousands of young people attending church services who are non-members! Reached its climax when thousands are drifting out of the Sunday-school into the world because they feel they are too old for school and too young for the league, and there is no local Junior League which they may join? Reached its climax when in all of our large cities especially, there are young men who would be glad of the associations which a League afford, if only they were approached in the proper manner?

No, no, Mr. Editor, the League has not exhausted itself completely, it has just been having a little rest, and I trust and believe that now, at the call of the General Board, it will arise, shake off its lethargy and increase even more than the ten per cent. hoped for.

The following little plan increased our local society's membership 33 1-3 per cent. in six weeks, besides more than doubling our regular attendance and increasing our missionary contributions to an appreciable extent.

Two captains were chosen, and they in turn divided the members equally between them, and then commenced a battle royal to see which side could secure the greatest number of points in the given time. Points were considered as follows: Member attending service, 10 points; member bringing friend, 10 points; for each one cent increase per week in missionary givings, 25 points; secure a new member, 50 points.

First and second prizes, consisting of hymn-book and Era for one year, respectively were given to the individuals making the greatest number of points, while the winning side were treated to a supper by the losers. This plan proved a great success in our own League, and doubtless would in others.

Hoping that the campaign will receive the best attention of our workers. F. H. Talbot, Gore, Ont.

Epworth Expansion.

Marvellous indeed has been the expansion of our denomination and of the Epworth League. Not only has our work enlarged, but improved. Trained workers are an increasing necessity. Our institutions of learning are far better than they were two decades ago. Our Sunday-schools have given much more at-

tenment to normal work and special study, with a view to employing the most effective methods. Great progress has been made in missionary movements. Epworth League institutes, summer schools and Chautauqua Assemblies have done much to extend and improve the work entrusted to us. Still there is room for larger things and better service. Every Epworthian should cherish a holy ambition to lengthen the cords and strengthen the stakes of our church and Christ's kingdom. Unless we do better than those who have gone before us, we are inferior to them, for our facilities have been greatly improved and our opportunities broadened. Seek earnestly for ways and means by which we may enlarge and improve our work.—S. M. S. Kauffman.

What is Said of It.

"I consider the Increase Campaign essential to the future prosperity of the League. We have been too long contented with holding our own, and allowing the world to hold the rest. If I win one that one may be Andrew's prize, the coming preacher."—Rev. A. D. Robt., Secretary Hamilton Conference League.

"I am heartily in accord with the effort to be made to increase our League membership. We really ought to lay more stress upon work for the unevangelized about us. The supreme need in the League to-day is personal evangelists. Organization is useless without individual effort."—J. M. Denyes, President Whitby District League.

"The scheme is admirable, because it makes 'do something' very definite and practical. Besides, it will give prominence to a good—great effort on the part of the Lookout Committee to bring within the League every young person in the church, either as an active or associate member."—Rev. H. S. Douglal, Ph.D., President Hamilton Conference League.

"I most heartily endorse the Increase Campaign. Have never regarded with alarm the recent falling off in our membership, for it seemed to me to be perfectly in harmony with the history of Christianity, for, from the beginning there has been a periodical flow and ebb of the tide. Our League has been in the ebb for a few years, but now we see signs of the tide turning. The time has now come for a great forward movement in personal evangelization. Let the whole line advance."—Rev. J. W. Baird, B.A., President London Conference Epworth League.

Just a Line or Two.

Arva League starts the ball rolling by reporting twelve new members, who joined at a recent meeting.

The Sarnia District League strongly endorses the Increase Campaign, and promises a banner which shall report the largest percentage of increase this year.

Rev. R. E. McCullagh writes, a new League has recently been organized at Rainy River, which expects shortly to send ten or twelve subscriptions to the Epworth Era. This is news the Editor likes to hear.

Individual Work for Individuals

You and I.

BY MR. WALTER STINSON.

Let us have a little talk together on "What you and I can do in relation to individual work for Christ and the church." Not every one can be a great preacher to a great congregation; but every one can speak a timely word to an individual, if, indeed his heart be set on so doing, and, ordinarily it is better work to reach an individual in this way than to endeavor to reach a multitude in the other way. Henry Ward Beecher has said: "The longer I live, the more confidence I have in those sermons preached 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.'"

Peter, who is credited with winning three thousand souls by a great sermon, was himself won as an individual by an individual.

We cannot maintain a true Christian life just for ourselves. God gives us good that we may share it, and the act of sharing it both makes it ours permanently and expands it richly. Our Christian life is intended to be not a meditation, but a ministry. The work which each Christian is to do is not a chance work chosen at random. It is an assignment, a vocation. Vocation means calling. That is what each Christian's work is intended to be. It is restful to think that every day our work is portioned out to us for the day. What we call interruptions may be even more God's appointments for the day than our carefully prepared projects.

God will not give any man unworthy work. There may be much that is routine in it, but this will not obscure some divine and living purpose. A trade or a profession is good in itself, but God means it to serve also a greater end. It opens ways for a Christian to human hearts, and makes it possible for him to do that sort of work that abides after the world and all that is in it have passed away. It is hard to believe, accordingly, that God will call any man just to make money. Sometimes young men are enticed by this temptation, and excuse themselves from living work on the ground that they will earn money for the kingdom of God. The kingdom can get along without money, but not without life. Jesus called the disciples to be fishers, not of money, but of men, and every man now, whatever the occupation by which he earns his support, or more than his support, must be a winner of souls, a shepherd of hearts. God is eager to point out to each one of us his own peculiar work.

The specific work that God gives to each one of us is the thing that we are to do. Put the emphasis on do. My meat is to do," said Jesus. The will of God for us is to be worked at, not merely thought upon. Jesus bids us to labor for the meat that endureth unto eternal life, and then when we have it we are to labor in the strength of it.

Sarnia, Ont.

Soul Savers Wanted.

"This man has saved four lives," was the legend under a newspaper woodcut of a skillful swimmer the other day. It was a proud record. But the joy of it cannot compare with the joy of one of whom it could be said, "This man has saved four souls." The soul-saver is the one

most to be honored on earth. His work takes as much self-forgetfulness, as much heroic effort, as much plain grit, as the life-saver's. There are never enough of either for the needs of the world. The church wants young, strong, undaunted soul-savers, to-day. Are they ready to volunteer?—"Forward.

Personal Evangelism.

BY MR. WALTER H. WIGG.

In this era of industrial trusts, combines and monopolies, there is a tendency everywhere to put undue emphasis upon organization. Even the church has felt the inclination, and instead of expecting every man to do his duty," committees, delegations, and societies are called into requisition. The trend is toward the repudiation of individual effort and individual responsibility, and the result is bound to be one of disaster. Naturally, too, we are living in an age when men are more concerned about making a living than in making a life.

It is both urgent, therefore, and opportune, that the claims of personal work be given due consideration and prominence.

This form of Christian activity is of especial need and benefit in the church to-day—to revive religion and to strengthen and safeguard our Christian civilization. Because of its efficiency, it has the largest place in the extension of the kingdom of Christ. Like the "quality of mercy," it is doubly blessed—favoring both giver and receiver. Moreover, it is sanctioned by Scripture, exemplified by Christ, and lived by experience. Therefore, every Christian is under obligation to engage in this form of Christian usefulness.

Personal work is not necessarily confined to efforts to win the unconverted, for often professing Christians are good subjects for its endeavors. Neither does it, of necessity, involve success, but it consists in the honest individual effort made to interest and win those to Christ and the church who are negligent of their obligations thereto, or who are indifferent to their own spiritual interests and privileges.

To this end let the worker take to himself "the whole armor of God," neglecting not "the sword of the Spirit, which is the Word of God." "Rightly dividing the word of truth," that he may be able to: (1) Show the sinner his need of a Saviour; (2) To show him Christ as the Saviour he needs; (3) To show him how to make this Saviour his Saviour; and (4) To meet the difficulties that stand in the way of his accepting Christ.

Personal Christian work is the best evangelism because it is personal. A book is good enough to demonstrate a problem in mathematics, but the best demonstration of the plan of salvation is a saved sinner. Aside from this, the friendly interest enlists the sympathy and wins the heart.

Let us have a revival of personal evangelism in our Leagues, and throughout our churches, beginning at once.

By the "endowment of power from on High"; by the sense of personal responsibility; by the courtesy and kindness that we as Epworthians should possess; by the earnest desire we should have for the spiritual welfare of our fellows; by the Christian's native longing to "preach the Gospel to every creature," let us as Epworth Leaguers become qualified, persistent, aggressive, successful, personal workers, "ceasing not to warn every one night and day with tears."

"Let him know that he which converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins." St. Thomas, Ont.

The Personal Touch.

Dr. Theodore L. Cuyler once said of the three thousand souls brought into church membership under his ministry: "I have handled every stone." The minister or other Christian worker who fails to touch men as individuals, fails, for the greater part, in reaching them at all. Occasionally there is a conversion during the delivery of the Gospel message. But the vast majority require personal dealing with before they are able to apprehend the nature of repentance and faith, or, at least, are able to take those all-important steps. Either in the after-meeting or at the altar or privately, we must deal with aroused souls one by one before they are brought into the liberty of the sons of God.

In all Mr. Moody's work the hand-to-hand work of the inquiry-room was deemed of the most crucial importance. There the supreme difficulties of the soul were grappled with. There Henry Drummond developed his remarkable powers of Christian instruction. Mr. Moody's inquiry-rooms were his drill-ground for his rare gifts as an expositor, and illuminator of spiritual truths, as well as the scene of some of his greatest evangelical victories.

The power of the personal touch is being increasingly recognized by all who deal with inquirers, especially the more thoughtful class of inquirers. Nearly all preachers who attempt soul-winning work among students, for example, have certain hours of the day when students may call on them and open their hearts as to their spiritual needs. We found this method very helpful in a series of meetings recently held for the students of a western college. Some of the best work of the meetings was done in the heart-to-heart talk with the students in the privacy of our consultation-rooms.

The King's Business.

A few years ago the author was on a train in Michigan when he noticed an old man in a faded blue uniform in the seat opposite, evidently a little under the influence of liquor. We felt that we ought to speak a word to him about it, but hesitated lest he might be too much in liquor to appreciate it. Just then a bright-faced girl, with an Epworth League badge on her breast, stepped down the aisle, and, bending over, whispered a few words in the old man's ear. And the man in the faded uniform replied loud enough for all around him to hear, although in entirely respectful tones: "That's so, miss. I am not a soldier for Christ, but my old mother was, and she used to pray for me many a time."

That young girl's words may not have done the old soldier any permanent good. We never saw either him or the maid again. But they taught a lesson of fidelity to a blind, priestly preacher that he will never forget, and which he took occasion to acknowledge to the young Epworthian before she left the train. If all preachers and other professed followers of Christ were as intent on "the King's business" as this young girl, how rapidly the world would be brought to Christ!—Dr. W. F. Sheridan.

From the Field.

Missionary Debate.

A large number of people gathered to hear the missionary debate under the auspices of the Epworth League at Rat Portage. The members took this means to inform themselves of the relative importance of the various departments of the work carried on by our church in West China. Mrs. E. Poulter, in a comprehensive paper, emphasized the evangelistic work, showing in a convincing manner that all other departments looked to this as their goal. Mrs. Poulter has shown herself a wide and careful reader of our missionary enterprises in that region. D. B. Nighswander held that the medical work should receive the greatest attention in view of present conditions. The intimate relation possible between the medical practitioner and the patient gave the former an excellent opportunity to exalt the Great Physician. The doctors find the homes of the high as well as the low opened to them. Jas. Weid-

der Mr. Frank Wilcox, rendered very efficient service at both services.

On the Monday evening, Mr. Kinley lectured on "The Japan of To-Day." This is an up-to-date lecture, and we should advise all the Leagues on Mr. Kinley's district and Conference to hear it. It is interesting and instructive.

The Virden League is coming ahead. A good programme for the winter is in preparation, and an advance is to be made along missionary lines.

On Monday evening next the Rev. P. Stranc, Presbyterian, takes the topic.

Valuable Suggestions.

The following suggestions were given by the members of one of our city Leagues at a meeting held recently to consider the work during the fall and winter months:

1. The work of the League should be especially among the young people of the church and surrounding vicinity.
2. The members of the League should endeavor to become acquainted with the young people who are attending our

ings, and invite other organizations to enjoy them with us.

12. Let each member endeavor to bring one new member each month, and in every possible way do all in their power to advance the interests of the League at all times.

Missionary Advance.

The Lacombe Epworth League has just organized its Missionary Department for another year. At the missionary meeting, on September 26th, Mrs. Gibbon, the missionary vice-president, read a paper on "Work for Women in China," after which the pastor gave an account of the Forward Movement in the Leagues, also a brief explanation in regard to the prospect of a missionary to China being assigned the Epworth Leagues of the Red Deer and Lacombe Districts for support. At the close of these remarks the Missionary Committee did its work of canvassing, and the amount of \$90 was promised toward the work of the Forward Movement for this Conference year. Quite a number of the members are yet to be seen.

Brampton District.

A very helpful Epworth League Convention was held at Inglewood, in connection with the financial district meeting. Nearly all of the ministers were present and took part in the proceedings. Rev. W. A. Gifford gave two very earnest missionary addresses, and Rev. A. C. Crews conducted a Round Table in the afternoon, and delivered an address in the evening. Plans were devised, under the direction of the chairman, Rev. R. N. Burns, to bring up the missionary givings of the district to \$800, which will be sufficient to support the district missionary. Several of the Leagues promised to make liberal increases over last year's givings. Miss Black and Miss Fallis read very excellent missionary papers. The following officers were elected:

President, A. C. Passmore, Huttonville.
1st Vice-Pres., W. J. Jameson, Inglewood.

2nd Vice-Pres., Miss M. Fallis, Brampton.

3rd Vice-Pres., Miss M. Graydon, Streetsville.

4th Vice-Pres., Miss Beasley, Weston.

5th Vice-Pres., Mrs. I. G. Bowles, Huttonville.

Secretary, Miss A. Hamilton, Brampton.
Treasurer, S. Deeves, Brampton.

Representative on Conference Executive, Rev. H. Irvine, Brampton.

Brockville District.

The Brockville District Sunday-school and Epworth League Convention was held at Mallorytown, Ont., September 20 and 21. A good programme was presented, the first evening session closing with a sacramental service, which was very impressive. Among the subjects presented were: "Decision Day," "The Training of the Young in Relation to the Lord's Supper," "Hebrew Prophecy" (two half-hour studies), "Discipline in the Sunday-school," "The Triple Pledge," and "The Enrich of Toil versus the Spirit of Self-Gratification." The Missionary Forward Movement was discussed, and encouraging reports were received. An effort is to be made to push missionary literature among the Leagues of the district.

Rev. Geo. H. Williams of Belt was elected president of the District League, and Mrs. C. D. Baldwin, Mallorytown, corresponding secretary. The arrangements made by Rev. C. D. Baldwin and the Mallorytown young people were excellent, and all appreciated the hearty welcome given.

At the Elgin Epworth League recently, in the unexpected absence of the appointed leader, the pastor took the



OFFICERS OF THE EPWORTH LEAGUE, RAT PORTAGE, ONT.

FIRST ROW—J. Toms, L. Smith, C. E. V. Hall, Miss L. K. Weidman, D. B. Nighswander, Miss R. Daly.
SECOND ROW—Miss C. Huston, Miss E. Green, Mrs. E. Poulter, Rev. H. Hull, Pastor, Mrs. D. L. Nighswander, A. C. Barley.
FRONT ROW—Mrs. T. Frondlock, W. Christianson, President, Miss J. Daly, R. Weidman, Miss E. M. Lewis, Miss M. Green.

man well showed that the medical missionary, judging by reports, was too busy to do very much of the work exalted by the last speaker. The temptation to pecuniary natives was possible. In emphasizing the educational work, Mr. Weidman showed the great value placed on education by the Chinese, as seen by the sacrifices made. The speedy means for the spread of the Gospel through the printing-press, and the patronage of the aristocracy, were points in favor of the educational work.

League Anniversary.

On Sunday, September 11, the anniversary services of the Virden Epworth League of Christian Endeavor (Brandon District, Assiniboia Conference) were held, when the Rev. H. J. Kinley, D.A., of Pipestone, chairman of the Arcola District, preached morning and evening. His sermons, based, in the morning, on "He that Winneth Souls is Wise," and, in the evening, "She Hath Done What She Could," were both timely and helpful. The choir, un-

church, and invite them to our League services.

3. Have printed invitation cards for the use of the members, and for distribution in the church, inviting strangers to attend our meetings.

4. Give each and every member in the League something to do, and thus increase their interest in the League work.

5. Have the corresponding secretary write letters to the absent members, and to those who are not attending the meetings regularly.

6. Improve our programmes for the various meetings by having them better prepared.

7. Leaders should get others to take part in their meetings, and begin to prepare for them weeks ahead.

8. Have better singing in our meetings. Organize a "League Quartette" and have it always ready to take part.

9. Have more Bible study in our meetings.

10. Conduct better consecration services and vary their form by not always having the roll-call in the same old way.

11. Have some real good social even-

chair, and announced a "Question Meeting" instead of the usual topic. Questions bearing upon Christian life and League work were invited, and the meeting was thrown "wide open." A most profitable hour was spent in the frank discussion of such questions as "What is the Epworth League for?" "Of what use has it been to us?" "What is the best way to meet temptation?" "If one of our young people should start out in the Christian life, what changes would we all expect to see in such an one?" This proved to be not only a welcome change from the ordinary meeting, but an occasion of genuine spiritual helpfulness to us all.

Napanee District.

The eleventh annual convention of the Napanee District League was held at Newburgh on Tuesday, September 27, with a representative attendance from all parts of the district. Several large loads came from Napanee, Deseronto, etc.

At the morning session very encouraging reports were received from the various Leagues. In the afternoon Junior League work received attention in a beautiful address by Mrs. Edmonds, of Deseronto. Mr. Norman C. Henley gave some suggestive hints on the Literary Department, and strongly recommended the Reading Course. Mr. D. A. Nesbitt, B.A., conducted a very interesting Round Table on the Missionary Department, and Dr. Crews took up some phases of the Christian Endeavor Department.

The evening addresses were delivered by Revs. W. H. Emsley and A. C. Crews. A closing consecration service was conducted by Rev. W. S. Boyce, B.A., B.D. The following are the officers: President, Rev. R. Whattam, Selby. 1st Vice-Pres., Miss A. Heck, Napanee. 2nd Vice-Pres., Mrs. Hooper, Napanee. 3rd Vice-Pres., Miss Chant, Newburgh. 4th Vice-Pres., Mr. Thos. Funnell, Morven.

5th Vice-Pres., Mrs. Edmonds, Deseronto.

Secretary, Miss Parrott, Camden East. Treasurer, Mrs. Hudgins, Selby. Representative to Conference Executive, Rev. J. R. Real, Napanee.

Barrie District.

The ninth annual convention of the Barrie District Epworth League of Christian Endeavor was held in Elmvale on September 20th and 21st.

The session opened on the afternoon of Tuesday with the roll call of Leagues, the delegates answering to the topic, "Our Work of Last Year." A most interesting and satisfactory report was received. During this session papers were given on "The Look-Out Committee," by Miss Mason; "The Social Committee," by Rev. R. A. Spencer; "The Literary Committee," by Miss Richardson, and on "The Work of the Secretary," by Mrs. Campbell. Rev. H. Wellwood, B.A., B.D., gave a very concise outline of "Our Missionary Work."

At the evening session addresses were given on "The Relation of the League to the Sunday-school," by Mr. R. G. Richardson and Dr. Campbell, on "The Relation of the League to the Prayer-meeting," by Rev. P. Jones, and on "What the Epworth League Stands For," by Rev. J. J. Redditt.

The sunrise prayer-meeting on Wednesday morning, led by Revs. Spencer and Fralick, was well attended and was a great spiritual uplift to all present.

During the morning session addresses on Junior work were given by Misses Hayden and Rodgers, and one on "The Reading Course" by Rev. J. A. Petch. The Question Drawer, conducted by Rev. R. S. Fralick, brought out some very practical questions on points connected with the work.

The only paper for the afternoon session was one on "Our Bible Study," by Mr. A. J. Sargent, of Barrie. The consecration service, conducted by Rev. A. R. Sanderson, brought to a close one of the best conventions ever held on the Barrie District. It was characterized throughout by the good attendance at all seasons, and by the earnestness and promptitude of all who took part in any way. The following officers were elected:

Honorary President, Rev. J. J. Redditt. President, Rev. R. S. Fralick, Daiston. 1st Vice-Pres., Mrs. T. Campbell, Midland. 2nd Vice-Pres., Rev. H. Wellwood, B.A., B.D., Warminster. 3rd Vice-Pres., Mrs. Petch, Minesing. 4th Vice-Pres., Miss Mason, Elmvale. 5th Vice-Pres., Miss Hayden, Barrie. Rec.-Sec., Miss Lawson, Barrie. Treas., Mr. Ernest Drury, Crown Hill. Conference Representative, Rev. T. R. White, Severn.

Sarnia District.

The annual convention of the Epworth Leagues and Sunday-schools of the Sarnia District was held at Bridgen, on Tuesday and Wednesday, September 29 and 30. The weather was not favorable, but quite a large number of the circuits were represented, and from the beginning a very deep interest was manifested by those in attendance. Each session was opened with a Bible study, conducted by the fol-

DO not forget the Hamilton
Conference Epworth
League Convention, begin-
ning November 15th, in the
Colborne St. Church, Brant-
ford. A fine programme is
being prepared.

lowing ministers of the district: Revs. D. N. McCamus, Sarnia; S. Bond, Dresden; B. Snell, Bridgen; and J. W. Baird, Sarnia. Rev. J. W. Baird spoke on "Summer-schools and District Institutes"; M. W. J. Fawcett on "Who Should Teach?" Rev. S. Bond on "What Shall We Teach?" and Mrs. (Rev.) A. Barker on "How to Register the Results of Teaching."

The following features of Sunday-school work were well presented, viz.: "Forward Movement in our Sunday-schools," by Mrs. Kemley; "The Cradle Roll and Home Case Department," by Miss Ida Reid; and "Support of Connectional Funds," by Rev. R. C. Burton. Rev. A. H. Brown, B.D., of Oil Springs, gave a very thoughtful address on "The Epworth League: Its Mission, and How Far We are Fulfilling It." A very interesting feature of the convention was the teaching of the Sunday-school lesson of October 2nd by Mr. Moshier, J.P.S., of Sarnia, which led to considerable discussion as to methods of teaching.

Four o'clock of the second day the Juniors of Bridgen came into the church and were well entertained and instructed by Miss Ida King, of Camlachie. Great interest centred in Rev. R. B. Ewan, M.D., of China, whose addresses on "Education and Medical Work in China" were listened to with great profit. His lecture on "Chinese Curios" contained much information as to the customs, beliefs, etc., of that great empire.

It was decided to hold a district summer-school next year, and to have the

district convention meet at the same time and place. A committee, consisting of Mr. McCordic, of Point Edward; Rev. J. W. Baird and Mr. W. Stinson, of Sarnia, was appointed to select a site and make all necessary arrangements for the school. The following are the officers: Hon. President, Rev. D. N. McCamus, Sarnia.

President, Mr. F. McCordic, Pt. Edward. 1st Vice-Pres., Mr. C. Glynn, Sarnia. 2nd Vice-Pres., Rev. J. W. Baird, Sarnia. 3rd Vice-Pres., Mr. Zimmerman, Oil Springs. 4th Vice-Pres., Mr. F. Rice, Wyoming. 5th Vice-Pres., Mrs. (Rev.) Barker, Camlachie. Sec.-Treas., Mr. W. Stinson, Sarnia. Representative Conference Executive, Rev. B. Snell, Bridgen. Secretary of Sunday-schools, Rev. A. H. Brown, Oil Springs.

Pembroke District.

The tenth annual Epworth League Convention of Pembroke District was held Wednesday afternoon and evening, September 14th, in the Methodist church, Pembroke. The Social Committee decorated the church with plants and cut flowers. Rev. Dr. Benson, honorary president, acted as chairman. Rev. Paul Perjan, B.A., gave the first address, on "Is the Epworth League Meeting the Expectation of its Promoters, and if not, Why?" in which he pointed out that it is only as souls are saved that we can accomplish the primary object of the League. Rev. W. Quigley ably dealt with the subject, "The Leaguers' Equipment for Service." Rev. H. Walker, B.D., led a discussion on "Our Sunday-schools."

In the evening, Rev. J. H. Miller opened the session by prayer. Rev. A. E. Hagar, B.A., gave an excellent address on "The League as an Evangelistic Agency in the Community." Rev. H. S. Osborne, B.D., gave a very inspiring address on "Ourselves and Others." Rev. W. S. Jamieson, M.A., followed on "Money's Power: How May We Utilize It?" The choir rendered several anthems and solos. The following officers were appointed:

President, Rev. R. Smith, Pembroke. 1st Vice-Pres., Miss M. Stevenson, Renfrew. 2nd Vice-Pres., Miss Dunlop, Pembroke. 3rd Vice-Pres., Mr. Flower, Renfrew. 4th Vice-Pres., Miss Lila Wainman, Shawville.

Treasurer, Miss Davies, Pembroke. Secretary, Miss Crab, Pembroke.

Bradford District.

The annual convention of the Bradford District League was held at Bradford, on September 22nd, in connection with the financial district meeting. Miss Fannie Dunham gave an excellent paper on "The Importance of Little Things in Our Work." Rev. J. S. Humphries spoke earnestly on "Spiritual Power the Greatest Need of the League." A Round Table Conference, conducted by Dr. Crews, afforded the opportunity of discussing a number of important matters. Rev. J. J. Ferguson gave a fine address on "The Twentieth Century Young Man, and his Place in the Epworth League."

The following officers were elected: President, Rev. F. L. Brown, Tottenham.

1st Vice-Pres., W. R. Strong, Bradford. 2nd Vice-Pres., Miss M. L. Winter, Schomberg. 3rd Vice-Pres., Miss F. Dunham, Beeton. 4th Vice-Pres., Miss O. Kidd, Cookstown. 5th Vice-Pres., Mrs. C. R. Knight, Alliston. Secretary, Miss Florence Jeffs, Bond Head. Treasurer, Mr. A. N. Scannon, Bradford.

Toronto Epworth League Union Rally.

The Toronto Epworth League Union held its annual fall rally in Trinity Methodist Church, on Monday evening, October 18th, when fully sixteen hundred leaguers were present. Those who were privileged to listen to the eloquent address given by Rev. Dr. J. L. Gordon, pastor of Bond Street Congregational Church, derived such inspiration that in the work of each League our motto, "Look Up and Lift Up," will be exercised more practically in our labors. Rev. W. H. Hincks, on behalf of the Union, presented three missionary libraries, one of the successful Leagues being Westmoreland Avenue, which League had the largest percentage of its members giving systematically to missions through the Forward Movement during the year from May, 1903, to May 1904. Out of a membership of 50, there are 49 giving systematically.

Another library was presented to the League having the largest average contribution per member to the Forward Movement for Missions during the year, and Epworth Church League obtained the gift, recording \$4.65 per member. Centennial Epworth League came out second in regard to each of the above requirements, and a library was also presented.

Elm Street Church League is also worthy of mention, as 86 per cent. of its members are giving systematically, so that a fine missionary library was gained.

While the missionary spirit is manifest among our leaguers, there is great need for an "Increase Campaign" in regard to membership.

Mr. Chas. Bonnick, the retiring President, introduced to the audience Mr. Chas. Bilger, as the newly-elected officer. The other officers are as follows:

Three Vice-Presidents, viz.: Mr. H. E. Keough, President of Toronto West District; Mr. S. M. Woodland, President of Toronto Central District; and Dr. S. W. Frawley, President of Toronto East District.

Treasurer, Mr. N. C. Stephens. Secretary, Miss Clara G. Wallace. Assistant Secretary, Miss Chambers. During the evening Miss Miller ably presided at the organ, while Mr. R. G. Kirby led us in song. Solos were rendered by Miss Findlay and Mr. W. G. Lawrence.

The rally was one of the best ever held in the history of the Union.

C. G. WALLACE, Secretary.

Nova Scotia Conference.

The Epworth League Convention of the Nova Scotia Conference was held at Digby, September 27th and 28th, with an attendance of about one hundred delegates.

A helpful series of addresses on the person and work of the Holy Spirit was given by Rev. John Craig. Rev. David Hickey, president of the Conference, delivered a stirring address on "Loyalty."

Rev. G. W. F. Glendinning traced the history of the Forward Movement for Missions, and showed how providentially it fitted the work and the times.

Rev. James Lumsden spoke feelingly on "The Society's Spiritual Power," and "Personal Work" was dealt with by Rev. Geo. Bryant, Rev. C. E. Crowell took as his topic "Scriptural Giving."

The Junior League received attention from Mrs. T. C. Wilson. Splendid missionary addresses were given by Revs. E. E. England and D. W. Johnson. Mrs. Miller and Rev. W. C. Perry dealt with the literary and social work in an able manner.

Other addresses were given by Rev. C. H. Johnston, Rev. John Hockin, Rev. Benj. Hills, Rev. D. B. Hemmeon.

The convention was very successful.

The addresses were strong and inspiring, the singing was cheerful, missionary literature was provided, and the reports from the Leagues showed that new life had taken possession of them, and the outlook was never brighter. The convention pledged itself to aim at the full support of Rev. A. C. Borden in Japan.

The executive was instructed to appoint one or more persons on each district to help organize new Leagues and introduce the Forward Movement in the Leagues already in existence. The Nova Scotia Leagues were never in a better condition, and in response to the appeal for an Increase Campaign, there will be vigorous efforts made to increase the membership and strengthen the work. The following officers were elected:

President, Rev. G. W. F. Glendinning.
1st Vice-Pres., Rev. A. B. Higgins.
2nd Vice-Pres., Dr. W. Fay Austin.
3rd Vice-Pres., Dr. Wilson.
4th Vice-Pres., Mr. H. L. Hewson.
5th Vice-Pres., Rev. E. W. Forbes.
Secretary, Rev. C. E. Crowell.
Treasurer, Mr. A. F. Baker.
Conference Representative, Rev. John Craig.

Provincial Christian Endeavor Convention.

Perhaps the most remarkable feature of the Provincial Christian Endeavor Convention, held in Toronto, October 6, 7 and 8, was the singing. A choir of about three hundred voices, trained by Mr. A. O. Miller, and assisted by the Sunday-school orchestra of the Metropolitan Church, rendered such fine music that the people remained after the services closed to hear the singing. The programme all through was good, and the speeches of a high order.

Prof. Amos R. Wells, of Boston, Editor of The Christian Endeavor World, conducted a School of Methods, which was quite striking and suggestive. Prof. Wells also delivered a fine address at one of the evening meetings, and spoke at the Junior Rally on Saturday afternoon.

Principal Caven gave an excellent address on the Lord's Day, and Rev. Mr. Henry, of Hamilton, quite enthused the delegates as he spoke on "Our Western Heritage and Its Needs." Rev. Dr. Potts spoke eloquently, as he always does, and Rev. Dr. Perry gave an unusually fine address. Bible studies by Rev. Elmore Harris were much appreciated.

Mr. E. A. Hardy had an opportunity of emphasizing the importance of teacher training, which he did in a very clear and forcible manner. Other addresses were given by Rev. C. O. Johnston, Dr. E. C. Stephenson, etc. The morning and afternoon sessions were not very largely attended, but the audience in Massey Hall numbered over 2,000 each evening.

A very pleasant feature of the convention was the breakfast for Junior workers in the Metropolitan Church on Saturday morning, which was followed by a conference on Junior methods. The Junior Rally on Saturday afternoon was a very interesting meeting.

Methodists were much in evidence among the delegates, and on the programme. Among others we noticed Dr. W. F. Wilson, Hamilton; Dr. Lyon, Ottawa; W. T. E. Clendinning, Ottawa; Miss Sadie Whitworth, Brockville.

Dr. Steele, of Tavistock, was elected president, and Dr. Lyon re-elected as secretary. The next convention is to be held in Belleville.

A Library in Itself.

One of our League members writes: "Epworth Leaguers will find Sir John Lubbock's 'Pleasures of Life' very enjoyable reading. It is verily a library in itself, for, from the works of the best writers, both modern and ancient, the richest gems of thought have been gath-

ered, which, added to the writer's own wisdom, render each chapter a valuable essay."

This fine volume is one of the books of our Reading Course for this year. See advertisement on next page.

Wanted More.

The Review of Missions thus refers to Rev. J. S. Gale's book, "Korean Sketches":

"With a humor which is irrepressible, Mr. Gale keeps his reader amused, while he instructs him in a manner which often gives the deepest insight into social life and individual character. As an illustration of the power of the author to hold the attention of young people, the one chapter here has promised to read aloud each evening at the supper-table never satisfied the auditors, and the entire book, by common consent, was completed within half the allotted time."

This is one of the volumes in this year's Epworth League Reading Course. The usual price is \$1.00, but it can be secured, together with the other two splendid books, for \$1.50, postpaid. See advertisement on next page.

Book Shelf.

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

How to Use the Voice in Reading and Speaking. By Ed. Amerseth Ott, Principal of the Drake School of Oratory.

This is an excellent book on Voice Culture, containing many valuable suggestions on how to use the voice to good advantage. Those who have occasion to speak in public will find this volume very helpful.

Tongues of Nature. The second volume in a series on "Silent Hours." By Rev. J. Marvin Nichols, Gainesville, Texas.

This is a little book of Heart Talks, dealing with interesting topics, and suitable for devotional reading. Just the kind of reading to do young people good. Price 15 cents per copy, to be had from the author.

Visions of the Christ. By Rev. Levi Gilbert, D. D., Editor of the Western Christian Advocate. Published by Jennings & Graham, Cincinnati. Price, \$1.00.

The purpose of the author in this collection of essays is to interpret the Christ from within; to show what he means for the intellect, the conscience, the heart, the social and spiritual life of to-day. He has done his work well, and produced a fine book for devotional reading. A spirit of faith and optimism pervades the book.

How to Attract and Hold an Audience. A popular treatise on the nature, preparation, and delivery of public discourse. By J. Berg, Keownin, A.M., Professor of English, Reading, and Librarian at the Pennsylvania Military College. Published by Hinds, Noble & Eldridge, New York. Price, \$1.00.

If you have the "gift" of oratory this book will enable you to perfect it. If you are an indifferent speaker, you can be greatly helped by accepting this book's guidance. If you are a beginner, but ambitious withal, this book will serve you as a guide-post to success, and assist in escaping the many embarrassments which discourage the novice. In addition to the many hints concerning public speaking there is an appendix, containing specimens of oratory, which are almost entirely selected from "American" speakers.

Old-Time Primitive Methodisms. By Mrs. Topper. Published by William Briggs, Toronto. Price, \$1.00.

This is a volume of reminiscences of ministers and laymen who were prominent in the Primitive Methodist Church in Canada. Those who were members of that Church will find much to interest them in these pages.

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Devotional Service

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

NOV. 20.—"VITAL UNION WITH CHRIST."

John 15, 1-5.

Christ is a wonderful vine. That vine grew up at first like a root out of a dry ground. The soil in which it was planted seemed too poor to produce anything good. But the origin of this True Vine was heavenly and it grew into luxuriant beauty. By and by it seemed that men in their rage had altogether destroyed the Vine which had in it so much blessing for the earth. It was not destroyed, however; it was only lifted away from earth and transplanted to heaven. There in the Garden of God its roots were fixed, and the Vine itself dropped down to earth again, and began to send out branches in all directions. Every poor, little human life which attaches itself to this Vine is grafted on, and becomes a branch of it, draining life from the Vine's fullness, and sharing its fruitfulness.

PRUNING.

The branches that are grafted on to the True Vine are not left to grow wild and unattended; they have wise and skillful care. These branches are under the culture of a husbandman who is none other than our Heavenly Father. Sometimes the husbandman may appear to be injuring the vine by too much pruning; yet we know that he understands what he is doing, and that all pruning is for the good of the branches. After a time shall be seen increased fruitfulness as the result of his unsparring work. So that the object of the Father's pruning is that the branch may be made to bear more fruit. He who holds the knife knows what he is doing, knows that he will make the vine more luxuriant in the end, and its fruit sweeter and more luscious. The aim of God in all his pruning is greater faithfulness. If we would but remember this when trouble comes, it would help us to bear the pain with patience, and also to co-operate with God in his design of blessing us. Too much worldly prosperity is sometimes to the Christian like the luxuriance which the vine-dresser must cut away to save the vine's life.

USELESSNESS.

Christ taught many lessons on the sin and waste of uselessness. One of his parable told of a tree that bore no fruit. The soil was good, and the tree was carefully planted and well tended. Still when the master came at the proper season, expecting to find fruit, he found none. Then the displeasure of the master was sternly expressed. Fruitlessness is cursed. The tree with nothing but leaves is made to wither. There is no place in the Lord's Kingdom for uselessness. It is the fruitful branch that is pruned. The husbandman does not prune the unfruitful branch; it would do it no good. Uselessness needs different treatment from pruning.

ABIDING IN THE VINE.

As a truth in nature the meaning of this is very plain, continues Miller. A branch broken off a vine or tree, and lying on the ground, will not bear fruit. Indeed, it cannot even live, but soon withers. The analogy holds in spiritual life. It would just be as unnatural to expect the professing Christian who has given up praying and has ceased to read his Bible, and has withdrawn from loving and following Christ, to be really a fruitful Christian. The branch has no life except what flows into it from the vine or the tree, and the Christian has

no spiritual life but what comes from Christ's life through faith and prayer and the Scriptures. We live as Christians only when Christ lives in us. Said Paul: "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me." All spiritual beauty in us must be the life of Christ reproduced in us, just as the foliage and the fruit on a tree are produced by the tree's life flowing into the branches.

MERE PROFESSION.

A mere profession will not, therefore, yield the fruits of a true Christian life. One might take a branch that has been broken off and with cord tie it on a green tree, but that would not make it a fruitful branch. It would draw no life from the tree, and would soon be withered and utterly dead. One may be tied to Christ by the cords of profession, but if there is no real vital attachment of the life to Christ by faith and love, Christ's life cannot flow into it, and it is only a dead useless branch. We must be truly in Christ and Christ in us, or there can be no life in us and no faithfulness. We must be abiding in Christ, maintaining our communion and fellowship with him year after year, or we cannot be fruit-bearing Christians.

FLASHLIGHTS.

Fruit is usually hidden behind leaves. A fruit-bearing Christian makes no parade of it.

There are trees that bear at all times, bud, bloom and fruit being on the boughs at once. The Christian is such a tree.

We are often at a loss to account for our failure; we should not be at a loss if we remember Christ's saying: "Without me ye can do nothing."

The tree does not worry about the market or what will become of its fruit; it just enters its harvest. So Christians do their best and leave the results with God.

When a Christian has become part of the Vine he has lost himself, that he may receive himself back again infinitely greater. It is no longer he, but Christ in him and he in Christ.

Fruit cultivators often lessen the amount of fruit borne by a tree in order that each individual fruit may be large and fine. Christ calls for "much fruit" from the Christian, because he knows that in all things the Christian will do his best, allowing the Divine life to have its way.

POINTS FOR THE PRESIDENT.

Let me again suggest the advisability of holding neighboring prayer-meetings occasionally under the direction of the League. Such meetings are the source of great blessing both to the League and the neighborhood visited. They should be to a large extent informal, with much singing, Scripture reading, testimony, with a brief but pointed exposition of some vital portion of God's Word. So, instead of holding this week's League in the league room, plan for several neighborhood prayer-meetings in different parts of the village, town, or city. Appoint a committee of three or four to take charge of such meeting. The topic this week is a good one for this purpose.

NOV. 27.—"OUR MISSIONARY SOCIETY: HOW IT IS ORGANIZED AND HOW IT WORKS."

(See Chapter XXII. of "Our Church.")

The Methodist Church is very much like a big departmental store, with a number of organizations, separate and distinct in their management and yet each is regarded as part of the whole, and sub-part to the supreme board of control—the General Conference.

Young Methodists should know something about the departments, and how they are managed, in order to take an intelligent interest in the church of their choice. Hence this week we give our attention to the study of

THE MISSIONARY SOCIETY.

The Missionary Society has charge of all our Domestic and Foreign Mission Work. Every person entitled to take annually the sum of five dollars and upwards and every person collecting ten dollars and upwards for the Society, is regarded as a member, and entitled to receive a copy of the annual report.

Its management: The Missionary Society is managed by a General Board, which is composed as follows:

(a) The General Superintendent, the officers of the Society, the corresponding secretary for Manitoba and the Northwest, and British Columbia, and the secretary of the Young People's Forward Movement.

(b) Six ministers and six laymen elected by the General Conference, who shall hold office for four years.

(c) One minister and one layman from each annual conference, except British Columbia and Newfoundland, which shall be entitled to only one representative, who shall hold office for four years.

The entire management and control of the missionary work is vested in the Board.

WHEN ORGANIZED.

The first Methodist Missionary Society in Canada was organized in 1824. At that time two or three men were trying to reach scattered bands of Indians in Ontario. The income of the Society for the first year was only about \$140.00. There are now about 619 persons engaged in the work of the Society as missionaries, teachers, native agents and interpreters. The field of operation now includes the whole of the Dominion, Newfoundland, and Bermuda, with a successful mission in Japan, and another in West China.

DEPARTMENTS OF WORK.

The work of the Missionary Society is done systematically and divided into departments as follows:

1. Domestic Missions. These missions are among the English-speaking people, chiefly in the new settlements of the old provinces, and in the North-west, British Columbia and Newfoundland.
2. Indian Missions. The Indian Missions are, with one exception, in the province of Ontario, the Northwest and British Columbia. There are 64 Indian missions, with 37 missionaries, 15 assistants, 33 teachers, and 20 interpreters, and making a total of ten mission workers. The membership among the Indians is 5,486, and about 16,000 Indians are under the care of the Society.
3. French Missions. These are located in the Province of Quebec, among people speaking the French language. There are six missions and six missionaries. There are marked signs of encouragement in this field.
4. Chinese Missions in British Columbia. In 1885 a mission was begun among the Chinese of Victoria, B.C. We have now five missions, with four missionaries, one assistant, and five teachers. The membership is not large, about ninety-seven, but the "Light of the world" is kept burning among the emigrants from the Celestial kingdom.
5. Japanese Missions in British Columbia. In 1896 a mission was begun among the Japanese in Victoria. There are native missionaries, Rev. Goro Kaburagi, now resides. There are native assistants at Victoria, Vancouver and Cum-

berland. The missions number five, with a total of seven mission workers. One hundred and ninety-two Japanese belong to the church.

6. Japan Mission. This, our first foreign mission, was begun in 1873. In the important empire of Japan we have now 28 mission stations. The most advanced is Formosa 57, as follows: eight foreign missionaries, twenty-three ordained pastors, fourteen native assistants, and twelve teachers. The membership in the church is 2,895. Christianity is now being recognized by the most advanced minds as the most important factor in the uplifting of the nation, and is likely to receive greater and more sympathetic attention than heretofore.

7. West China Mission. It is a matter for profound thankfulness that our missionaries have been permitted to return again to the work in the distant field after the interruption caused by the Boxer riots. Latest advices speak encouragingly of the prospects for the future. There are a number of mission stations and about a dozen well qualified workers in the field.

EDUCATIONAL INSTITUTES.

The Missionary Society has under its control a number of educational institutes. These are located at various places as follows: The McDougall Orphanage at Morley, N.W.T., where Indian youth of both sexes are received, and besides school instruction, various useful employments are taught; Red Deer Institute for Indian children, accommodating nearly one hundred pupils; Brandon Institute, where there is a fine farm and institute also accommodating one hundred pupils; the Coqualeetza Institute at Chilliwack, B.C., for Indian youth, under the joint support of the General Society and the Women's Missionary Society; Muncy Institute, located about twelve miles from St. Thomas, Ont., having a farm of two hundred acres and a substantial building; Norway House boarding school, situated at the north end of Lake Winnipeg, for Indian children of both sexes; French Methodist Institute at Westmont, Montreal, the building, site and equipment costing \$50,000.

WOMAN'S MISSIONARY SOCIETY.

For the more successful prosecution of the missionary work among women, an organization was started twenty-three years ago known as the Women's Missionary Society. It has had gratifying success, and its sphere of operations is ever widening. The W.M.S. has 751 auxiliaries, 18,436 members, and 316 Mission Bands. It supports a band of fifty missionaries in various parts of the world's work. Property is now owned by the W.M.S. amounting to the value of \$56,383.

REFLECTIONS.

Such is the great mission work of the Methodist Church in Canada. God has blessed our efforts in spreading his Kingdom throughout the world, and all young Methodists should realize the greatness of the work, and do all in their power to support it by prayers, sympathies, and generous contributions.

POINTS FOR THE PRESIDENT.

Secure a map of the world in some way, and locate our missions accurately, so as to give the Leaguers an idea of the widespread usefulness of our missionary operations. Get a copy of the latest Missionary Report, and become familiar with the work of the past year, so as to throw side-light on the evening's study. Have at least two members appointed to give an account of our missionary operations, as presented in the foregoing exposition.

DEC. 4.—"CHRIST'S CROSS AND OURS."

Matt. 22: 32-44; John 19: 28-30; Phil. 2: 5-8.

It may be correctly said that we owe all we have and all we are to Christ. We read that "all things were made by him." Hence all material things had their source in him. We also read that "In him was life." Hence our lives emanated from him. Again, we read that "He upholdeth all things by the word of his power." Hence the sustaining power of our lives and all pertaining thereto, as well as the maintaining power of the material universe, is found in him. We are his by creation, his by providence, his by redemption.

Wise are we if we recognize our indebtedness, and magnify his name for his creative power; praise him for his providential care; and harmonize ourselves with his plan of redemption. Let us study, following Nicholson, what we owe to Christ in a number of wonderful plans of salvation—his great crowning work for us and for the human race.

CHRIST'S CROSS.

When all power, wealth, and greatness, earthly and divine, were Christ's he consented to lead a life of poverty, not merely for the world in general, but for the incarnation. Christ, who had laid aside the riches, which he had with the Father, subjected himself to human limitations, became conscious of human dependence and need, underwent suffering and want, and allowed himself to be tested in all points like as we are. (Read Heb. 2: 14-18; 5: 7-9.) He did not "take hold upon the nature of angels" because it was men he came to redeem. In spite of all man's weakness and sin he was not ashamed to call him brother. He died upon the cross and sealed his love for mankind with his blood and opened up a new and living way whereby man might come back to God. This was Christ's cross; what is our cross? What debt of gratitude do you owe him for it all?

BLESSINGS OF THE CROSS.

"That we through his poverty might become rich." How has Jesus enriched all life, as far as the human mind can understand God?

Jesus represents him for us. He shows us what truth, beauty, love, sympathy and brotherhood are, and what they can accomplish. In the effort to develop industry, art, love, liberty and all that man holds dearest, the nineteenth century has been a grand advance over every other century, mainly because Jesus has been the inspiration of these things as in no other era. The influence of Jesus has been the chief factor in the inspiration and establishing the modern home with all its blessed influences; of emancipating woman, and giving her a free field to the lasting good of the race; of rescuing childhood and making it a hallowed ministry; has been the chief inspiration of the conflicts for liberty and for popular government; has been the handmaid of education, science, art, literature, music, and a thousand other things which have helped to make life sweeter and nobler, and which has made earth more heavenly.

2. *Jesus has given us a great example.*—The heart is always affected by the object of its regard. Homer pictured an ideal hero, Achilles, and this character became the inspiration of Greek life for a thousand years. Alexander the Great carried his Homer with him in all his campaigns, and much of his life can be explained by his incarnation of the ideals of Homer set forth in Achilles. So Jesus has been the inspiration of righteousness and of noble character. Before this

power barbarism has melted away, marble rocks have turned into noble buildings, forests have been transformed into cities, the powers of nature have come to man's aid, his wants have been increased, but ever supplied, until he finds himself more and more transformed into the full-orbed character of God himself.

3. *He has turned us from wickedness into holiness.*—"Ye were as sheep going astray." A striking picture of the ignorant, innocent lambs, wandering aimlessly about, not knowing whether their way led, brought into the comfortable fold. So Jesus has drawn us back, has saved us by his death, and has pointed us to the heavenly fold.

OUR CROSS—WHAT IS IT

1. Who can tell what we owe to Jesus? Certainly we owe him our love. What does that mean? Through his daughter found Moses, and took him to her palace, but his mother consented to become a hireling to takes wages for nursing her own child, because she loved him. So love can deny itself and take up the cross. The great question underlying all service is a question of love, of heart devotion. Should we not show our gratitude to Jesus by a love which will gladly serve him?

2. *Paul makes the self-impoverishment of Christ a motive for Christian liberality.*—By giving money we can often illustrate in the lower sphere of material good the self-sacrifice of Christ for our enrichment. He therefore, uses this great sacrifice of Christ as the basis of an appeal for a good collection from the Corinthians. So we ought to show our gratitude by giving liberally of our means "according as the Lord hath prospered us" to the various benevolent enterprises of the Church.

3. *God is love; his purpose is love.*—He sent his Son to seek and to save his lost. Why? Because he grieves over human sin and pities human misery. And, therefore, to remedy evil, to strive for good—not to neglect the little duties and beneficences of life, the gracious acts, the tender courtesies, the tolerant appreciations, the public magnanimities, the social efforts, the rational aims of a nobler manhood, either in selfish absorption in the effort to save our own souls, or in fury against others because they will not save their souls in our way—in one word, to love God and our neighbor, and to love one another as he gave us commandment—this is to live as Christ lived on earth. The carrying out of this love in our lives is one of the best ways of showing our gratitude to Jesus for his kindness toward us.

POINTS FOR THE PRESIDENT.

Here are a few repeated hints to secure variety and attractiveness in your meeting:

1. Change the arrangements of the chairs, putting them in a semi-circle, or in groups.

2. Vary the order often—now begin with prayer, now with your leader's talk, now with the recitation of Scripture verses.

3. A single novelty in a meeting helps it greatly—a diagram on a blackboard, a hymn read in concert, prayers offered in unison, and the like. One new plan is enough, but try to introduce one.

4. Committee leadership is a good method, each committee being made responsible in turn for a meeting, and dividing up among their members the work of leading, one offering prayer, one commenting on the lesson, one reading the Scripture, one leading the singing, one planning how to bring out the other members to take part.

DEC. 11.—"THE FRIENDS OF JESUS AND THEIR WORK."

John 15, 13-16, 19, 28-42; Luke 23, 50-56.

Jesus chose his disciples from among the multitude of the people whom he came to save for a special purpose and a divine end. And when Jesus said, "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit," he referred to his choice of his disciples or appointed instruments in doing his work in the world. But these words were not recorded for an historic purpose only. They were spoken to the disciples as representing the whole church as already constituted, and yet to be extended, just as the promise of the Comforter was not confined to the eleven, but was meant for all the members of the Church for all time.

THE DIVINE CHOICE.

From a human point of view the choice of his disciples by our Lord was not what men would have looked for—at least, so it seems at first view. He passed by the men in position, the learned, the rich, the influential, and chose those fisherman of Galilee. He called them graciously and freely to be his disciples—his disciples, nay, to be his friends. This choice was dictated by the highest wisdom. The divine selection does not ignore fitness for service. God chooses the instruments best fitted for his purpose, even when he takes the weak things of this world to confound the mighty. Certainly some of these men were weak in faith, and in the hour of trial "they all forsook him and fled." And yet they were made foundation stones in the great spiritual building. And when Christ had chosen these men, how graciously did he prepare them for their work and ministry. How patiently he bore with their faults and follies, never wearying in instructing them, comforting them, strengthening their faith. And how tenderly in his parting discourse did he speak to them, further fitting them for their work by showing his confidence in them, telling them that they should no longer regard him with the spirit of a servant or slave, but should rise into fellowship with him as his friends. He had won them to himself and his service. To all true disciples Jesus can say, "Ye have not chosen me, but I have chosen you." The beginning of true spiritual friendship is with Christ. By nature men are not attracted to him. But he draws them by the influence of his holy Spirit, and they follow him. It is first from him; it is to his call that the soul responds.

THE DIVINE PURPOSE.

The divine choice of friends is not without a special end. In the special appointment by Jesus of his disciples, there was a definite and far-reaching purpose in view. They were to obey and serve. It is here that the divine wisdom of the choice of Jesus is seen. Those disciples had consecrated themselves to him to do his will and finish his work. They were resolved to follow him. In this resolve they would be strengthened. Such is the true character of the true followers of Christ. They go forth gladly as his friends, when he calls, and when he appoints. We know how the apostles went forth; the missionary labors of the apostolic church have here their spring. And so, too, all true disciples who realize that Christ has laid his hand on them, and appointed them to membership in his church, feel the call in some way to "go forth" for him, as his servants and friends into the world to extend his kingdom. It is to be a fruitful going forth—"that ye should

bring forth fruit, and that your fruit should remain." Although the reference is to the fruit of effort, yet it must not be forgotten that personal fruit-bearing, the growing of the character and life spiritually toward Christ is essential to the fruit of effort. First, character, then fruitful effort. That is the Gospel order. And those disciples did "bring forth fruit," and their fruit remains. It is the product of the incorruptible seed sown in their own hearts, and by them through the spirit-power in the hearts of others. So now, the only fruit that remains the only work that endures and bears the stamp of eternity, is work done in and for Christ. Thus, the friends of Jesus have their work. Nicodemus and Joseph of Arimathea did a work for Jesus toward the last, but how much better would have been had their post-mortem activity more marked than either displayed.

THE PROMISE GIVEN.

To those going forth as the friends of Jesus to their work there are promises. The divine grace and blessing are ever needed, and therefore our Lord repeats the helpful promise already given, that to his disciples, the infinite, divine fullness is opened to believing prayer—"whosoever ye shall ask of the Father in my name, he will give it you." His friends will have access to the source of all grace; limitless riches are opened to them (Rom. 8, 28; 1 Cor. 3, 21). There is but one condition as to the asking. We are to ask in Christ's name, that is, we are to ask as his friends, as those who are filled with his Spirit. Therefore we shall ask in accordance with his will guided by his Spirit. Our heavenly friend is infinitely wise, good, gracious. And when we learn to desire what is in accordance with his will, nothing that is good will be withheld from us.

AN ILLUSTRATION OR TWO.

President Edwards when he came to die in his last words, after bidding his relations good-bye, wept. "Now, where is Jesus of Nazareth, my true and never-failing friend."

Seneca going to comfort his friend, Polybus, persuades him to bear his affliction patiently, because he was the Emperor's favorite; and tells him that it was not lawful for him to complain while Caesar was his friend. The sure Word of God affords a better cordial—it bids every true child of God not to be over-much dejected under the greatest of afflictions, because he is God's favorite, God's child, God's inheritance, Christ's friend.

Col. Byrd, of Virginia, fell into the hands of the Cherokees and was condemned to death. In the tribe was a chief that had before been his friend. At the approach of the executioners the chief threw himself upon the intended victim, saying, "This man is my friend; before you can get at him you must kill me." This act of friendship unto death saved the colonel. Such is Christ's friendship.

POINTS FOR THE PRESIDENT.

It would be profitable to provide for two brief addresses for this topic.

(a) The friendship of Jesus for us, and how he shows it.

(b) Our friendship for Jesus, and how we should show it.

Arrange for a fellowship meeting, at which have as the leading question, "How do I show my friendship for Christ? Can it be possible that some are present at the meeting who are not friends of Christ? Friends in the gospel meaning of the term. Invite such to the most beautiful friendship in the world!

The Endless Chain in Evangelization.

We are no advocate of the endless-chain method in letter-writing for the purpose of obtaining charitable or other funds. It has proved itself to be an imposition on individuals, and, unless many should venture to do that atrocious and wicked thing—"break the chain"—the final amounts gathered would exceed the figures measuring the fixed stars.

But there is another form of endless chain that we would recommend, than was suggested to us by the remarks attributed to a sagacious political leader in a great city. He called his workers together, and said to them: "Now, I don't expect each one of you to win all the voters of the city over to our party, and I don't want any of you to try it. All I want each of you to do is to start out and convince a single man that he must vote our ticket—get his promise—and then make him also promise to go out and find another man whom he will work over in the same way. Then you can commence on another fellow."

It is our conviction that this "still hunt," as the politicians call it, is one of the very best methods to pursue in an evangelistic campaign. We have known, in some of our churches, an organization called the "Win One Society." Every member of it was pledged to try to win at least one person for Christ during that year. We believe that this concentration of effort on a single and definite end which is not so general as to be confusing nor so formidable as to be discouraging, is one of the best suggestions that can be employed in lay activity for conversions. If the politician's way of laboring for one at a time, and then turning the fresh conquest out to do a similar thing, and so on indefinitely until the network of agents covers the whole population—if this strategic method could be followed in the church, we believe there would be many more conversions.—Western Christian Advocate.

A Lesson of Contentment.

The newly-elected Methodist Bishop, Dr. William Burt, of Rome, is noted for his cheerful and placid manner. Nothing ever ruffles him. He is never heard to complain.

A clergyman complimented Dr. Burt one day on his good disposition. "You never grow old about anything," he said. "No matter what kind of a meal is set before you, you eat it cheerfully. If you are feeling poorly, you conceal it. How did you manage to acquire such a fine habit of good-humored tolerance and resignation?"

"Maybe the remark of a child I once overheard helped me to learn to complain and grumble a little as possible," said Dr. Burt. "While I was studying at Wilbraham Academy I spent a few days with this child's father—a good man, but a chronic growler. We were all sitting in the parlor one night when the question of food arose. The child, a little girl, told cleverly what each member of the household liked best. Finally it came to the father's turn to be described.

"And what do I like, Nancy?" he said, laughingly. "You said the little girl, slowly, 'well, you like most anything we haven't got.'"—Cincinnati Enquirer.

A young medical student at Bowdoin College asked the late Prof. Parker Cleveland if there were not some more recent works of anatomy than those in the college library. "Young man," said the professor, "measuring the mental calibre of the youthful scholar in this glance," "there have been very few new bones added to the human body during the last ten years."

Sunday School

An Appeal to Pastors, S. S. Superintendents, Presidents of Epworth Leagues.

Permit me to call your attention to the pressing claims of the Educational Society. Our colleges are a vital part of the connexion, and are doing an inestimable service to the church and to the country. They need your intelligent sympathy and liberal support. Pastors can do much to interest their congregations in becoming yearly subscribers, and in inducing the young people to attend our own institutions.

Dear brethren, aim at a large increase this year. The income should be doubled during the present year. The Sunday-school superintendents of Canadian Methodism occupy positions of great power and influence.

Dear brethren, let me ask you to carry out the recommendation of the General Conference, that wherever practicable give a yearly collection to the Educational Society. If you, and your officers and teachers, look rightly at the subject, you will decide at once to give a collection for our colleges and for the training of our coming ministry. The proper announcement and taking of such an offering gives a fine opportunity to tell the Sunday-school of the educational work carried on by our church.

I shall be glad to receive the collection at this office, and place it to the credit of the circuit, and publish it as a specific item in the annual report. I value such an offering far beyond the amount of money it produces. It will prove to be the first-fruits of greater things in the future.

To the presidents of our hosts of Epworth Leagues I appeal with much hope of good results. Our intelligent young people need no argument to convince them of their duty to help in the work of Christian education. Dear young friends, talk this matter over thoroughly in your meeting, and resolve to send a yearly donation to the Educational Society. Please send it direct to me, intimating the circuit, so that it may be duly credited to the circuit and published in the annual report.

I look forward with expectation and pleasure to your first remittance. Let it reach this office before the end of 1904, and resolve that it shall be a regular and a generous indication of your interest in the education of the missionaries, pastors and young people of Methodism.

If the pastors, Sunday-school superintendents and Epworth Leagues act on my suggestion, the church will be astonished at the increase this year to the funds of the Educational Society.

JOHN TORRIS, Gen. Sec.

Victoria College, Toronto.

How a Pastor Organized a Department.

Having carefully informed myself on the subject, I preached a sermon showing what the Home Department would do for the church and Sunday-school, emphasizing the fact that the first great need was an able and devoted superintendent. You can imagine my surprise when, after the sermon, one of the brightest and most competent workers in the church offered herself for the place. Together we selected four ladies to act as class leaders and visitors to look after districts to be formed in their respective districts. Then, in company with each of these, I went among those of our church and congregation not attending the Sunday-school, soliciting their membership in the Home Department. We soon had good-sized classes for each one. The

superintendent of the department, as persons were enrolled, sent messages of appreciation to each one, and all were supplied with quarters and a live Sunday-school paper adapted to them. We have messenger boys and girls to deliver the literature, and the visitors are careful to give them every attention possible. The end of the second quarter shows an enrollment of eighty-five, and five hundred and seventy-three lessons studied during the quarter. Though we are but six months old, we are one of the largest in a city of one hundred and thirty thousand people, and still growing.—F. Monroe Van Horn, D.D., in Sunday-school Times.

Will Follow the Boys and Girls.

The Sunday-school owes it to the boys and the girls who have been its scholars to follow them with kindly interest after they have gone forth from its tuition to enter upon positions for self-maintenance in the larger towns and cities of their own or distant states. In the conditions and circumstances attending such in their new places of residence and service they will miss the genial social life, the warm sympathy and the inspiring moral influences previously experienced. In hotel or boarding-house life, where it is every man and woman for himself or her herself, where grace at meals, family devotions, and religious converse are unknown, and where irreverence, skepticism and scoffing at religion are too apt to be indulged, the chill and depression of spirit incident to such an environment will produce a sort of moral shock difficult and perilous to sustain. In such a situation our boys and girls, grown to young men and young women, and having entered in earnest upon "the struggle for existence," will need friendship, sympathy, compassion, and moral reinforcement. Less under the feeling of depression and abandonment apt to seize them, they give themselves up to those excitements and distractions of city life which are so common, and whereby thousands are led to devote themselves to those pleasures of sin which are corrupting to morals, destructive of virtue, and damning in their consequences.—Christian Standard.

My Class for Christ.

Surely this should be the motto of every Sunday-school teacher in our great denomination. To lead those entrusted to his care to a personal, saving knowledge of the Lord Jesus should be the dominating motive in all his work. Many an earnest teacher and superintendent has felt the importance and need of this personal interest in the pupils of his class or school, and has longed to instill a like feeling and appreciation into others. A personal word on this point, therefore, from an earnest and successful pastor of large experience will be read with interest, we feel certain. It is the Rev. Robert Stephens, of Jacksonville, Ill., who writes the following:

My Sabbath-school class for Christ! I pray by this that the class I teach shall be led to Jesus Christ for salvation. And pray, why not?

1. The blessed Christ is deeply interested in my class, and says, "Suffer them to come, and forbid them not." Surely they should come.

2. The child can be saved, for the plan of salvation is so simple that a child can understand the way to Christ.

3. The child ought to be saved, for in early life is the best time to be saved. It will save the child from so much sin and sorrow by being saved while young.

4. The child should be saved because the best workers the Church has had have been persons saved in early life.

Mark, my class—yes, the entire class—

yes, and my class. I am feeling deeply for their soul's salvation. I will do all in my power to lead them to Jesus. I will give them a warm welcome when they come to Christ.

A great effort would be made by all the officers and teachers of our Sabbath-schools to have revivals in our Sabbath-schools. The fact is we are working at the wrong end of the business. We are seeking to save old people, and that is right, but many of them are hardened in sin and will not yield to God for salvation. They are not as sure as they live. But here are the children, young, and many of them can be led to Christ if some one will just step in and show them how. "Teacher, say 'My class for Christ,'" and go right to work and don't rest until you see your class all in the fold of Christ. You can do it. Be much in prayer over the matter. Feel for your class, and resolve that nothing shall go undone from it as you are concerned. Keep it on your heart. Talk to your class about the matter. Bring the subject of their souls' salvation home to them personally, and do all you can to bring your entire class to Christ.

Bringing the Children to Church.

In discussing the broader topic, "Great Effects from Little Causes," Dr. Clarence True Wilson, of Newark, N.J., has the following to say about bringing children to church:

A suggestion for bringing the children to church must close this portrayal of a pastor's experience. Who has not grieved over the lack of interest on the part of the Sunday-school scholar in the preaching service of the church? Who has not thought that if the Sunday-school is made the children's church, when our boys and girls grow out of the Sunday-school they will have no church habit formed that will bring them to the house of God? The day when parents brought their young children to morning worship and mid-week prayer meeting has passed away. It must be restored or we shall lose too many of the rising generation! The Sunday-school Board of St. Luke's, Newark, seeing the need of reaching the children of the Sunday-school, and bringing them under the preaching of the Gospel, organized a Church Service Band. Beautiful badges were procured bearing the device of "St. Luke's C. S. B." These letters are printed in gold upon red ribbons for the boys and pure white for the girls. All who, after consulting with their parents during the week, agree to attend the Sunday morning service are presented with a badge and become members of the Church Service Band. A hundred and fifty joined and donned the badge of the new organization.

Results: an attendance of seventy-five Sunday-school children at the morning worship, instead of a dozen before; a greater interest on the part of the church in the work of the Sunday-school; parents re-establishing the family pew in the public worship, and young and old looking forward with interest to the five-minute children's sermon on Sunday morning; the children attracting attention by their badges and conversation on the streets and in their homes to "our church," and bringing parents and friends to the Sunday morning service. "And so a little child shall lead them."

The Hon. Senator Vidal, of Ontario, for forty years a Sunday-school worker, says: "Wonderful indeed has been the work accomplished through Sunday-schools. I believe there is no instrument so potent to neutralize the evil influences of the age, and to bring children to a knowledge of the love of Jesus Christ, as Sunday-school teaching, distinctly associated with church work."

Junior Department

Conducted by REV. S. T. BARTLETT, Colborne, 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.

Grandpa.

My grandpa says that he was once
A little boy like me.
I s'pose he was; and yet it does
Seem queer to think that he
Could ever get my jacket on,
Or shoes, or like to play
With games and toys, and race with
Duke,
As I do every day.
He's come to visit us, you see,
Nurse says I must be good,
And mind my manners, as a child
With such a grandpa should.
For grandpa is straight and tall,
And very dignified;
He knows most all there is to know,
And other things beside.
So, though my grandpa knows so much,
I thought that maybe boys
Were things he hadn't studied,
They make such awful noise.
But when I asked at dinner for
Another piece of pie,
I thought I saw a twinkle
In the corner of his eye.
So yesterday when they went out
And left us two alone,
I was not quite so much surprised
To find how nice he'd grown.
You should have seen us romp and run!
My t'now I almost see
That p'raps he was, long, long ago,
A little boy like me.

—Anon.

Memory Facts in Life of Christ.

HOME STUDIES.

77. Twenty-sixth miracle. The woman healed on the Sabbath. Luke 13. 10-21.
 78. In a chief Pharisee's house. Luke 14.
 79. Three parables of grace, viz. Lost sheep, lost coin, prodigal son. Luke 15.
 80. Two parables of warning, viz. Unjust steward and rich man and Lazarus. Luke 16.
 81. Twenty-seventh miracle. The raising of Lazarus. John 11.
 82. Twenty-eighth miracle. The ten lepers. Luke 17. 11-19.
 83. The Pharisee and the publican. Luke 19. 1-14.
 84. Blessing little children. Luke 18. 15-17.
 85. The rich young ruler. Luke 18. 18-30.
 86. Ambition of James and John. Mark 10. 35-45.
- Diligent Junior students are supposed to memorize these facts as they appear from month to month, and as many as will are requested to write out a list of them with references from memory, and mail to Mr. Bartlett, who will at the end of the studies, return the papers corrected to each Junior sending them to him. These studies are not easy; but after all, it is not difficult to learn a few at a time, month by month. Try it.

Have you had a fall rally yet?
Are your committees ready for winter?
Do you ever have a meeting for parents?
Are you paying due attention to music in your meetings?
Do your Juniors attend morning preaching service regularly?
Is your pastor interested in your meetings? Invite him to attend.
Make the Junior Superintendent 5th vice-pres. of the adult League. It is right.

Suggestions.

From a Western Ontario town recently we received a rather plaintive appeal for "suggestions," and the correspondent concluded by saying, "I should be very glad to receive any help whatever in this work." Occasionally such requests come to us, and we do our best to supply the expressed lack; but let it be remembered that for success in Junior work a measure of originality is needed. The Superintendent must make his or her personality felt. Otherwise the routine will become monotonous and the meetings dull and uninteresting. We fear that too many leaders err in making too little or too hurried preparation for their work. Thoroughness is indispensable, for the Juniors very quickly detect superficial preparation. Plan your work at least a month ahead. See what the coming topics are, and keep your eyes open for all sorts of suggestions, illustrations, etc., bearing on them. Remember, too, that it is not only what you do but what you get the Juniors themselves to do, that makes the meetings profitable. A safe rule to observe is, divide the work among as many different persons as possible, and see to it that the persons appointed do the work assigned them. If you go into the meeting and do it all you may be sure, however well done the work may be, it will fall as good results as if your Juniors did the most of it themselves. Make the most of your committees. Let the boys arrange the room differently once in a while. There is great attractiveness in novelty. Don't have your order of service always the same. Let there be frequent surprises for your members in the programme. Make the most of all the helps you can find; but don't neglect your own. They will generally be the best for you to follow. Don't have your meetings too heavy. Make them bright. Have an occasional social half-hour during the last part of your meeting. Such a word contest as was given in a recent number of the Era will waken any dull meeting. Encourage your Juniors to develop their gifts of song or speech. Have a "musical" once in a while. There are among your members some nice players on piano or organ and some of them have sweet voices. Utilize them. The Junior League is a work-room. It is to teach getting them accustomed to appearing before their own members you will prepare them for more pretentious efforts after a while. You will be wise, too, if you give them something to do between meetings. Home Bible questions are valuable for this. Errands of mercy and help, soliloquy new pupils for the Sunday-school, keeping the pastor posted as to new arrivals, sick people, etc. There are lots of things to do. No two places call for just the same kind of a Junior League, but all places may make the most of the machinery of the League. Above all, persevere. It is not by big things ostentatiously done that the best results are gained; but by the constant performance of little things. Set the example of diligence and perseverance, and your Juniors will emulate you. Keep at it, do your best, be of good heart, and success is in measure sure.

The Little Streets.

"To-morrow I'll do it," says Bennie;
"I will by and by," says Seth;
"Not now, pretty soon," says Jennie;
"In a minute," says little Beth.
O, dear little people remember
That true as the stars in the sky,
The little streets of To-morrow,
Pretty Soon, and By-and-By,
Lead one and all
As straight, they say,
To the city of Not at all.
—Junior Herald.

Weekly Topics.

November 20.—One reason for Samson's strength. Judges 13. 14.

This is a temperance lesson and should be made a Mothers' meeting. The responsibility of parental influence and control is plainly taught in the story of Samson's birth and early training. His mother was a total abstainer, and her son was instructed from early infancy in the wisdom of abstinence from all intoxicants. The angel who visited Manoah, and promised him a son, said: "the child shall be a Nazarite to God to the day of his death." A Nazarite was one of either sex who was bound by a solemn vow to be separate to the service of God, and during the time of consecration was forbidden to drink wine or any fruit of the grape, to totally abstain from all intoxicating liquors, and to let the hair grow uncut. Samson was a life-long Nazarite. His strength lay not in his hair as in what his hair represented. That was his vow to be God's totally and always. As he is told that "the child grew and the Lord blessed him." Again, "and the Spirit of the Lord began to move him . . ." Let parents see the naturalness of such a process, and it will be more frequently illustrated in the lives of their children. Children that are sacredly devoted to God from their birth, and intelligently trained in the ways and work of God by devoted parents, do not generally go astray. The lack of this very early training is shown in Samson's later fruits in many lives. Samson would never have been the goodly child he was without such a mother, and his mother was what she was because she realized the responsibility of training her boy according to the enjoined law of God. The topic illustrates, first, the value of correct personal example on the part of parents; second, the value of correct personal teaching by them. Example and precept. These are united. Not only "do as I tell you," but "do as I show you," must be the counsel of every parent who truly desires to see their boys grow up aright. Impress the desirability of early dedication of the children to God, and of early pledging the children themselves to total abstinence. If you have no temperance pledge roll in your league, start one today. Enliven your meeting with some selected temperance recitations, songs, choruses, etc., and if practicable have your M.D. give them a brief address on the physical effects of alcohol. If this is impossible show them yourself by the use of the following simple acrostic, or another similar, how whiskey destroys:

W^{ealth}.
H^{ealth}.
I^{ndependence}.
S^{trength}.
K^{nowledge}.
E^{nergy}.
Y^{outh}.

If you keep your old Eras you will find abundant material for use, e.g., "Alcohol and the Brain" (March, 1901), "Temperance Town and Whiskeyville" (December, 1901), are both good exercises that will repay us.

November 27.—God's Word like rain and snow. Isa. 55. 10, 11.

The Bible often refers to natural forces to illustrate spiritual truth. The prophets in their day, and Jesus in his, often spoke of the heavens and their forces, or the earth and its products to make their meaning plain. So in this topic we may learn three great lessons, viz.: 1. Of itself, the earth is barren of the most desirable growth. 2. The various forces of the heavens combine to make the earth productive. 3. Divine Providence blessing human labor makes harvests plentiful. (Text.) Now, as it is

with the earth so is it with the human heart and the human race. Man of himself cannot produce the highest good. 2. God has provided the means by which he may become good. 3. Man and God working together make possible good actual. So the great lesson for your Juniors is embodied in the following personal statement: "You will do well to have them repeat over and over until they know it by heart: "Of myself, I cannot be what I should; but God has supplied my need, and if I work with him, my life shall become both beautiful and fruitful." Now illustrate and enforce this by studying the lesson text thus: 1. The prophet shows us a picture of the earth of itself, without any rain or snow falling upon it. The picture is not very bright. Thorns and briars grow on every side. The earth brings forth; but what? Not "bread" nor "seed" for man; but had weeds that kill. So with our lives. Remember, "Of myself I cannot be what I should." 2. The second picture shows us the earth under the influence of the rain. The soil is watered, buds spring, beauty appears, and nature everywhere looks charming. Now what these elements are in the natural world, God's Word is in the spiritual. By God's Word is meant his revelation to us. "Word," i. e., his Incarnate Son, "Word," i. e., the recorded will of the heavenly Father in his book, which we call the Bible. Remember the second clause in our personal statement given above, "God has supplied my lack." He has given us his Son and his Word that we may have all we need to grow both beautiful and fruitful. 3. The last picture shows us the earth blessed by God and worked by man. The rain may fall, but if man will not work, but simply leaves his fields alone, he will not have the harvest of bread, but weeds. So with us in our lives. "If I work with him my life shall become both beautiful and fruitful." Conclude by showing that while we can do but little alone, even God cannot do all for us. God and I work together to make the harvest sure. The same is true of the Church in the world. God has given us his Word; but the Church is to send it everywhere to make the earth morally beautiful and good. This is the great argument for true missions work. This may be made a thanksgiving meeting, and striking lessons drawn from God's goodness and man's labors united.

December 4.—All for Jesus. 1. Thess. 5. 23.

This wonderful prayer of the Apostle Paul grew out of his own experience. He had himself become altogether the Lord's, and he saw that only in the same way could the Thessalonians please and serve God aright. To belong wholly to God, as Paul desires, is to feel that our all is given to him for his use. 1. Teach that it is not enough to be just as good as somebody else. We must be as good as we have the power to be. Each one is a law unto himself in this, and we are not to measure ourselves by other people as too many do. I must be in my body, soul, and spirit as much like God as I can be, no matter how others live. This is what Paul meant by the words of the text. 2. Teach that this full devotion to God is necessary for really acceptable service for God. We must labor because we love, or our work will be poor at best. Now, if we belong wholly to God and do his will, and work because of this, show first, it will make our work easy; second, successful; third, acceptable.

"Thy love that makes our willing feet In swift obedience move."

Anything less than our all is not enough for Jesus. He gave his all for us. Can we do anything less than give him ours?

Anything less than our all will not be agreeable to Jesus, for only he is worthy of us. Make this clear in this two-fold statement, viz.: (1) Anything less than our all is unworthy of Jesus. (2) Anything else than Jesus is unworthy of us, for only he can save and satisfy us. So it is mutual. He gave us his all. We give him our all in return. Is this not what Paul calls it, our "reasonable service"? And then, too, we know that if we keep back any part of ourselves from Jesus, we feel and know in our hearts that we have acted meanly and unwisely towards him. So that for our own self-respect now and in dying we dare not offer him less than all. And the end will bring abundant returns. Think what we get for what we give. "Eternal life," God gives us his eternal life for our gift of ourselves. And if we refuse to give him our all, what have we? Loss instead of gain, death instead of life, and our own life cast away.

The Ruffled Cat.

"I think you'll get it, Persia—I'm most certain sure. You're the only ruffled cat I know of anywhere."

"Elizabeth was giving Persia a bath the last thing. The new blue ribbon lay waiting on a chair, and Persia's own special brush to brush her hair and silk white hair. Persia's eyes and the ribbon matched splendidly, and the beautiful white silky ruff was most charming."

"Elizabeth was going to the fair. So was Persia. She was going to take the prize! It was the first time there had been a cat show at the little country fair."

"On the way to the grounds they passed Ann Sally Dunn trudging on through the thick white dust. Elizabeth's father asked her to ride with them. 'Let me take your bundle,' he said, kindly."

"It's Pussy Willow," little Ann Sally murmured. "I going to exhibit her, and get a prize. I put her in a paper bag so's not to get her dusty. Pussy Willow doesn't mind; she's a very polite cat."

"Oh, my!" thought Elizabeth, "she's going to exhibit that awful freckled cat, with hair just as short as—as mine. I should think she'd be ashamed to!"

The paper bag rustled gently, as if poor short-haired Pussy Willow were making a feeble protest. Persia, on Elizabeth's lap, purred aristocratically. Then they got to the fair grounds, and were swallowed up in the dusty holiday-crowd. The cat show had not been begun, because there were not any cats! Persia was soon at the fair, and Pussy Willow too there. By and by a few others came, and were arranged in a row along the side of the "hall." Ann Sally and Elizabeth wandered up and down, and looked into all the little furry faces, and greedily examined all the furry coats. "No Nobby's as pretty as my Persia," thought Elizabeth.

"Nobody else has got a card around her neck saying how many rats she's caught," murmured little Ann Sally, pulling the bit of pasteboard straight, and primed Pussy Willow's chin. "I'm so glad I thought to put it on! They wouldn't ever have known 'bout that."

The card was tied on with a bow of bright pink twine—ribbons were scarce at Ann Sally's. It read: "I cought 7teen Rats in one Month." Elizabeth read it slowly and felt a little ashamed. "I'm Persia—Persia'd never caught any rats in all her months!"

It was a very interesting fair to Elizabeth, the ice-cream soda was so good, and the merry-go-round was such fun. And she bought a cane with a white cat in one end, and listened twice to the man singing "The Star-Spangled Ban-

ner" in the graphophone. Oh, yes, it was a beautiful fair to Elizabeth! She found Ann Sally after a while, and compared notes with her, and Ann Sally had not eaten anything, or bought anything, or—listened to a—single—thing! She had just wandered around, and looked at the things that did not cost anything at all.

"It was nice just to come," Ann Sally said, quietly, "and bring Pussy Willow." That reminded Elizabeth of Persia, and she ran up to see if she had got the prize yet. No, the prizeman was just beginning at the other end of the row with a pencil and paper in his hand. He looked very important and grave.

"Ann Sally'll be dreadful disappointed," thought Elizabeth. "An' she hasn't had any fun either. I'm real sorry for Ann Sally." Then very suddenly indeed she remembered something Aunt Meg had explained to Benny. She remembered it, every single word. Aunt Meg seemed to be saying it to her right here in the big, bare hall. Elizabeth watched the prizeman coming up the row of cats, and tried not to hear Ann Sally's sweet, low voice. The prizeman had not put any blue ribbon on any cat's neck yet—of course not. He had not got up to Persia! Blue ribbon meant the first prize, and red the second.

"Nothens obliges," said Aunt Meg's gentle voice in Elizabeth's ear. While the prizeman was looking at a "brindle cat" two cats away from Persia, Elizabeth thought very hard indeed. A great deal of thinking can be done while a prizeman is looking at two cats. Then Elizabeth ran ahead to Persia, and gathered her little warm, silky body into her arms, and slipped out of the hall.

"You won't mind, will you, Persia?" she whispered in the silky ear. "You see, Ann Sally hasn't had a mite of fun eating things and hearing the Star-Spangled Banner." She's just got Pussy Willow. And you know what Aunt Meg said, Persia—you are noble and handsome and ruffled, and nobleness obliges you to let Ann Sally's cat get the prize."

Ann Sally's cat got the prize. It may have been the "7teen Rats" and it may have been—wasn't it?—because beautiful "noble" Persia was not there when the prizeman came along. At any rate, when Elizabeth got back to the hall, there was the blue ribbon around Pussy's neck, beside the card with "7teen Rats" on it. And there sat Ann Sally close to her, with the most radiant little face! She was too excited to notice that Persia was in Elizabeth's arms instead of in the row of cats.

"She's got it!" cried Ann Sally, joyfully. "I guess maybe 'twas the cat!" Elizabeth herself felt glad it put it on!—Junior Endavor World.

The Girl Who Laughs.

The girl who laughs—God bless her!—Thrice blessed herself the while;

No music of earth

Has nobler worth

Than that which voices a smile.

The girl who laughs—life needs her;

There is not an hour so sad

But wakes and thrills

To the rippling trills

Of the laugh of a lass who's glad.

—Ladies' Home Journal.

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More Than His Share.

"Martha, does thee love me?" asked a Quaker youth of one at whose shrine his heart's fondest feelings had been offered up.

"Why, Seth," answered she, "we are commanded to love one another, are we not?"

"Aye, Martha; but does thee regard me with that feeling that the world calls love?"

"I hardly know what to tell thee, Seth; I have greatly feared that my heart was an erring one; I have tried to bestow my love on all; but I may have sometimes thought, perhaps, that thee was getting rather more than thy share."

The Senator's Italian.

A prominent senator, who claims to be rather more cultivated than some of his colleagues, prides himself on his knowledge of Italian. During a recent visit to New York, he patronized a street boot-blacking stand, and as he got into the seat directed the bootblack, in his best Italian, to make haste, as he was trying to catch a train.

"The bootblack stared at the senator for a moment in apparent perplexity, then answered, briefly:

"Me no speak English."

A newsboy standing on the corner had witnessed the incident with interest.

"He ain't no Frenchman," he observed, confidentially, as the senator got down from the stand, "he's a Dago. Talks Italian."

"So I Quit."

A western paper tells of the janitor of a city school who threw up his job one day, and when asked by a friend what the trouble was said:

"Well, 'tis this: I'm honest, and I won't stand bein' hounded. If I ever found a pencil or anything else in the school when I was sweepin' out I always gave it to the principal; but just the same, the teachers, or some one that's too mean to face me, gives me the sur."

"In that way?" asked the friend.

"Well, just this: A little while ago I saw written on the board, 'Find the common multiple.' Well, I didn't say a word, but I searched from garret to cellar, and I couldn't find the thing. Well, again last night, in big writin' on the same board, it said, 'Find the common divisor.' Well, I says to myself, says I, 'both them things be lost now, and I'll get blamed for sweepin' 'em; so I'll quit.'"

Chinese "Wit."

A traveller in the Orient says that in China he found no wit or imagination, but tells the following incidents, which prove that the Chinaman has good unconscious substitutes for one or the other:

One day in Shanghai, when I was feeling sick, I called a Chinaman to me and said, "John, do you have good doctors in China?"

"Good doctors," he said, "China have best doctors in world."

"Eudon, over there," I said pointing to a house covered with a doctor's sign, "do you call him a good doctor?"

"Eudon good doctor!" he exclaimed.

"He great! He best, doctor in China. He save my life once!"

"You don't say so!" I said. "How was it?"

"Me velly sick," he said, confidentially. "Me callee Doctor Han Kou. Givee some medicine. Get velly, velly sick."

"Me callee Doctor Sam Sing. Givee more medicine. Me grow worse. Going to die!" Blimey call Doctor Eudon. He no got time, no come. Lie savee my life!"

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