

THE CANADIAN

APWORTH ERA

TORONTO

FEBRUARY, 1904

No. 2

*Christian
Endeavor*

Vol. VI

Missionary



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By Mack Cloie

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WILLIAM BRIGGS, Wesley Buildings, TORONTO.

The "Sir" Added.

Some one asked Edward Elgar, the English composer, why he is so often called 'Sir Edward.' "That is a joke on me," answered Elgar; "It dates back to the time when I was an ignorant little country lad, and went up to school to Worcester. When I came into the classroom the teacher asked me, 'What is your name?' 'Edward Elgar,' I replied. 'Add the sir,' reprimanded the teacher, sharply. 'Sir Edward Elgar,' I corrected. Ever since that day all my old school friends call me 'sir.'"

The Dust of Idleness.

"How dusty these chairs are, Norah!" said the mistress of a rosy Celtic treasure, lately acquired. Norah looked disturbed for a moment, but quickly recovered.

She ran her finger along the seat of one of the chairs and then regarded it closely.

"Now who'd ever think 'twud make all that difference to have nobody sit in 'em just the wan day, mum?" said Norah, in amazement. "If 'twasn't for visitors Oi'd have to be at 'em wid a cloth all the time!"

His Dilemma.

"We-ell, some ways I'd like to an' some ways I wouldn't," said Farmer Bentover, when the suave dispenser of encyclopedias had paused in his strenuous song.

"You see, if I was to sign for that 'ere cyclopedee in forty-seven parts, including the index and appendicits, I'm sorter afraid I'd hev to work so hard to pay fer it that I'd be too tired to enjoy readin' it; while if I read it at my leisure, as I'd ort to, in order to get the good of it, I wouldn't have time to earn the price. So, all things considered, I'll have to deny myself the privilege, as it were. Looks sorter like rain off to the sou'east, don't it?"

Surgeon's Wit and Wisdom.

Some excellent sayings of the late C. H. Surgeon are given in a volume of "Personal Reminiscences," by the Rev. William Williams. Here are some of them:

"I don't like dancing. It was through a dance that the first Baptist minister lost his head, and I may well be afraid of it."

"Mind your illustrations are correct. It will never do to describe Noah as one did, sitting outside the ark reading his Bible."

"Always get the true meaning of a text. One local preacher took 'He for our profit' and preached on 'The Prophetical Office of Christ.'"

"Mind your figures of speech are not cracked. Don't talk like the brother who said, 'I fly from star to star, from cherry-beam to cherry-beam.'"

"Get amongst your people, or somebody may be saying of you as one old lady said of her minister, that he was invisible all the week and incomprehensible on Sundays."

"Shun all affectation in the pulpit and mind you never get into the goody-goody style. One of his sort once said, 'I was reading this morning in dear Hebrews:'"

"Mind the theme of your sermon suits yourself. A beardless boy should not preach from 'I have been young, and now am old.'"

Might Have Been Worse.

"You look worried to-night, William," said the rural editor's wife. "Anything wrong?" "Well, rather," replied the local moulder of public opinions. "An indignant subscriber came into the office this afternoon and nearly punched the life out of our person." "My goodness!" exclaimed the power behind the press. "I hope he didn't stop his paper."

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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. VI

TORONTO, FEBRUARY, 1904

No. 2

The Better Way.

It is better to laugh than to weep,
Though the heart be ever so sad,
For perchance the unselfish smile
May make a sadder heart glad.

It is better to trust than to doubt,
Though the way seem dark and drear,
For faith lifts upward to God,
While doubt can but end in fear.

It is better to love than to hate,
For life at its longest is short,
And love is God's perfect law,
But hate His plans must thwart.

—Mrs. C. De L. Stone, in *New York Observer*.

Young Canadians.—One of the most attractive pictures that has adorned our front page for a long time appears this month. Who can look upon these bright young faces without feeling what splendid possibilities are wrapped up in their lives? The Church can do no nobler or more valuable work than to save, and train the boys and girls for Christian usefulness. The consecrated men and women who are teaching in the Sunday School and conducting Junior Leagues and Christian Endeavor societies are rendering the highest kind of service to the Master. To prevent is better than to rescue. To form character is better than to reform criminals.

Not Like Other Books.—Bishop Westcott's table-talk was very pungent and instructive. We note a recent paragraph in it: "I only once had a conversation with Professor _____, and he professed that he wanted the Bible to be read just like any other book. I ventured to say that I had always tried to read it just like any other book; and it was because I had done so that I had come to the conclusion that it was utterly unlike any other book in the world."

What a Boy Should Know.—In the December *Review of Reviews*, Mr. H. L. Elmendorf, librarian of the Buffalo Public Library, has a fine article on "Some Things a Boy of Seventeen Should Have Had an Opportunity to Read." Among other good things he says: "A boy of seventeen should intimately know the English Bible. He should know it as literature quite aside from its religious teaching. He should know it from having had it read to him from his earliest years, and from reading and studying it himself. A boy who grows up without this intimate acquaintance with the great

masterpiece of all literature is without something for the loss of which nothing can compensate, and which nothing can replace." This is the judgment, not of a minister and theologian, but of an expert in books and a great literary authority.

No Time for Individuals.—Julia Ward Howe once wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album, with this comment: "When last heard from our Maker had not reached this altitude." "If we have no interest in individuals," says one commenting on this incident, in this connection, "then we have no real interest in Christ, and he who waits till he can save many souls will never save one."

Preparation Time.—Youth is the time for preparation. The success of the after-life depends upon the diligence of the first years. A wasted youth is followed by the darkness of misfortune and failure. Youth is the time to gather knowledge. It is the time, too, to form good habits. It is the time to make good friendships. It is the time to find Christ. It is the time to train the faculties for their best work in life. It is the time to prepare for life's business. When youth closes, with its opportunities, leaving one unready for the days of stress, struggle, duty and responsibility that must come, perilous indeed is the darkness that wraps the life and drags it down.

"He Helped Me."—Among the victims of the Chicago fire was Mr. Willis Cooper, one of the most prominent laymen of the M. E. Church, and an active worker in the Epworth League. His loss will be keenly felt, as he was active in almost all departments of Christian work. He was particularly interested in the Chicago Newsboys' Mission, and he will be missed by no class more than by the waifs of the South Side, Chicago, who have shared in the blessings of his kindness and generosity. At the Detroit Convention a little waif came to the missionary booth and asked the young lady in charge if Mr. Cooper was there. She replied that he was not there then, but probably would be before long. He returned to the booth again and again, still asking for Mr. Cooper. The young lady finally asked him if she could do anything for him. "Oh, no," he replied, the tears filling his eyes. "Mr. Cooper has helped me and

I just wanted to see him." He stood around waiting for him for more than an hour, and finally found him. Upon inquiring about the lad from Mr. Cooper it was found that the little fellow was one whom he had befriended in Chicago. "He helped me." That was said by hundreds when they heard the news of his tragic death. He was the idol of the army of his employees. Every man believed in Willis Cooper's sincerity. His Christian character was stamped upon the entire establishment. Whatever the men and women who toiled in his factories might think of religion in general, they believed in the absolute genuineness of that professed by their manager.

Dr. Hamill Coming.—Several of the summer schools have decided to give some attention to the subject of Sunday School teacher training, which is certainly a move in the right direction. Almost all who attend these schools are engaged in Sunday School work, but have not had much opportunity for general preparation. Invariably they are eager to avail themselves of anything that will make them more efficient, and doubtless will appreciate the opportunity presented this summer. Arrangements have been made to secure the celebrated teacher, Dr. Hamill, who will spend a week at the Victoria College School next July. He stands in the very front rank of Sunday School experts, and we are very fortunate in obtaining his services. At Twelve O'clock Point the General Secretary of Sunday Schools and Epworth Leagues will conduct a series of training classes for teachers.

The Duty to Talk.—Claudius Clear, in the *British Weekly*, says that it is a positive duty to converse well. "I learned it many years ago from the late Prof. Bruce, of Glasgow. On a certain winter in my Scottish home I had visits from three or four distinguished divines. Two of them had come and gone and left us profoundly depressed. We could extract nothing from them. Our humble attempts at conversation were promptly snubbed by a 'Yes' or 'No,' followed by a prolonged and painful silence. When Dr. Bruce came the clock struck and the fountain leaped. He talked his very best; he listened as well as he talked; he brought out everything that was in you; he made the hours fly. I could not help saying to him on the eve of his departure how grateful I was for the experience. He said: 'I make it a point wherever I go to talk as well as I can. It is a duty to do so.'"

The Greatest of World's Fairs.

BY THE EDITOR.

"EXPOSITIONS are the time-keepers of progress," said the late President McKinley at the Pan-American Exhibition in Buffalo. It was an apt and striking way of illustrating the value of these periodical displays of the arts and industries of the world. In no other way can we get so clear an idea of the development that is going on in the various departments of human activity as by visiting a World's Fair.

This exposition at St. Louis, which will open its gates in May next, will be the greatest of the kind ever held on the face of the earth, largely because it will occur during the year 1904, the greatest year of the world's history. All the discoveries and inventions of the past will contribute to the

months ago, and even then several of the huge structures were almost completed, and the work is now being pushed forward rapidly. At present 128 acres are under roof. The Chicago Fair had but 82 acres altogether. Two buildings, covering a total area of 28 acres are devoted to manufactures and varied industries. Each of these is 1200 feet long, and more than 500 feet wide. The Horticultural Palace will be devoted to a magnificent exhibition of fruit, in which our own country will probably take an important part. A large amount of last season's fruit is in cold storage in St. Louis, to be used when the fair opens in the spring.

The Palace of Mines and Metallurgy is one-seventh of a mile long, and one tenth of a mile wide, covering nine acres.

The Palace of Electricity is a beautiful building of majestic proportions, entirely surrounded by lagoons, crossed by ornamental bridges. It has a frontage of 758 feet toward the north, and 525 feet toward the east. This palace covers eight acres, and cost \$400,000. No doubt many interesting exhibits will be housed here, as great advance has been made in the application of electricity during recent years.

One of the most imposing of the huge structures is the Palace of Liberal Arts, which cost half a million of dollars, covering nine acres. The Palace of Machinery occupies ten acres and cost \$600,000. It presents a different appearance on each of its sides in design and contour.

The Palace of Transportation covers fifteen acres and cost \$700,000. The Palace of Art surpasses the structures devoted to Art exhibits at all previous expositions. It really comprises four massive buildings, and two side pavilions, the aggregate cost being over a million dollars. The interior of the quadrangle is laid out as a garden for flowers, shrubs, fountains, and statuary.

The Palace of Agriculture is 1600 feet long, and 500 feet wide. It covers 20 acres, costing over half a million. This building is ten times as large as the Madison Square Gardens in New York.

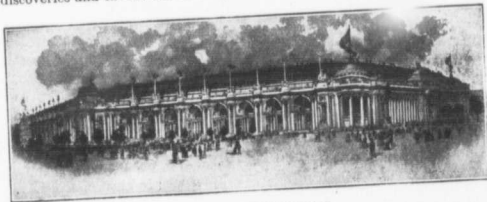
The Exhibits of Forestry, Fish and Game are in a building having a frontage of 300 feet one way, and 600 feet the other. When we read of these immense buildings costing such enormous sums, it is a very natural inquiry: "Where is the money to come from?" The Congress of the United States has given over six millions, and the citizens of St. Louis have supplemented this handsome gift by pledging ten millions. I happened to be in St. Louis one evening when a big public meeting was held in the Music Hall to inaugurate the enterprise. The enthusiasm of the people was simply wonderful, and it was astonishing to see how eager they were to subscribe.

This Exposition will be unique in two particulars. First in addition to showing the finished products of the world's factories, special attention is to be given to the exhibition of *processes*, which will make it the most instructive exhibition ever held.

Then, too, the St. Louis Exposition will introduce an elaborate feature which will be largely new, that is the large space devoted to outdoor exhibits. These open-air displays will cover more than 100 acres, and many of them will be quite as attractive as what may be seen indoors.

A very remarkable exhibit will be the City of Jerusalem reproduced, but this requires a separate article to give any adequate idea of its attractiveness. This will be given in a future issue. Everybody who can possibly do so should visit St. Louis during the Exposition, even if it should be necessary to give up other excursions and vacations.

Until recently there has been much skepticism, even in St. Louis, as to the Exposition being ready on time. But when one sees the large buildings already completed and realizes the rapid progress made the last three months, it seems highly probable that all will be in readiness May 1, 1904.



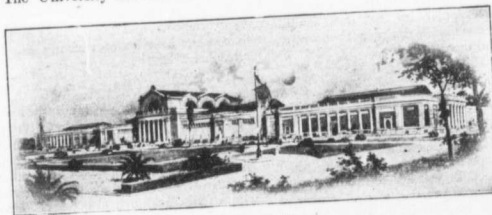
MANUFACTURERS' BUILDING.

success of the enterprise, and the result will be highly educational. In a two weeks' visit to an exposition of this kind one would probably learn as much as by a trip round the world, and at much less expense.

The people of St. Louis are pushing this great project with wonderful enterprise and zeal. The wealthy men are giving largely of their means and time. Nothing will be spared to make it a striking success.

One gratifying feature is the fact that the gates will be kept closed on the Lord's Day. The grounds and buildings are being planned on a much larger scale than the Columbian Exposition at Chicago, and in every way St. Louis expects to surpass its sister city.

The site is an ideal one, having the advantage of unusual size. Washington University has permitted the Exposition officials to use its new building for administration purposes, and the magnificent grounds will be given up to the Fair. The University authorities will, of course, receive a large



ART BUILDING.

rent, and will have turned over to them at the close one or two fine permanent buildings.

The area to be occupied by this exposition will be 1,240 acres. The figures for other expositions in recent years are:

Centennial at Philadelphia.....	236
Pan-American at Buffalo.....	300
Universal Exposition at Paris.....	336
Columbian at Chicago.....	633

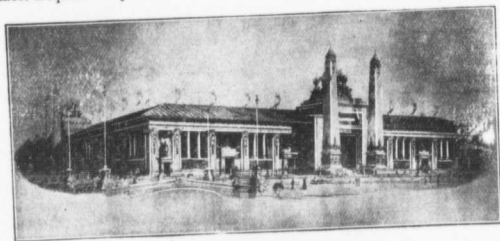
It will thus be seen that the grounds at St. Louis will be nearly twice as large as they were at Chicago.

The buildings are on a corresponding scale of vastness, and will be made as beautiful as art and money can construct them. I had the pleasure of looking over the grounds some

Literary Sawdust.

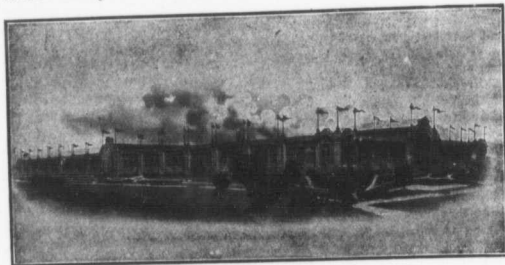
BY REV. ALFRED E. LAVELL, B.A.

THERE has been a good deal of discussion lately among sportsmen as to the effect of sawdust on fish. The greatest lumber mills are to be found on the streams most frequented by the man with the hook and line, but the



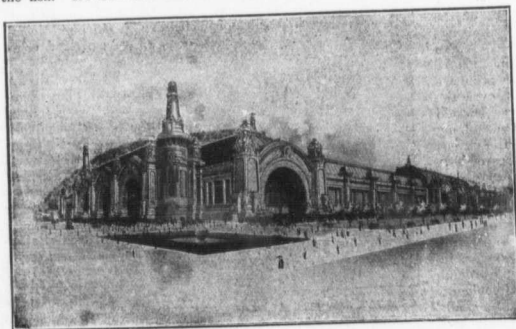
MAIN BUILDING.

man loves not the mill for very good reasons. The fisherman generally loves nature and wants fish. The sawmill after a time seems to change the face of the landscape along the shore and in spite of the protest of biologists the sportsmen aver that the sawdust also spoils the fishing. It may not poison the fish,



AGRICULTURE BUILDING.

but it spoils the food of the fish. We are a good deal like these fish in our literary surroundings. The trouble these days is not so much in poisonous literature as in saw dust literature. The humiliating feature is that we are worse than the fish. He does not like sawdust, won't eat it, and goes



TRANSPORTATION BUILDING.

where he will get something else. We, on the contrary, take the sawdust, chew it, and finally bolt the sawdust in preference to chewing the good food. Beware the sawdust book. Waterloo, Ont.

Friendship.

BY MISS MAY MACLEAN.

IN every department of life we touch our fellows; as born social animals, and we must exercise our social instincts, each for himself the centre of concentric circles. The sacred inner circle is that of close friendship, the next of daily acquaintances, the next of business acquaintances, and the wide outer circle of the unknown world.

We must have friends, but we must choose wisely, so as to get the very best. I do not think people generally know how important a part friendships play in our moral and spiritual lives. The instinct of friendship is indigenous in the heart of man. There is a divine warrant for our friendship; of Enoch, who walked with God; of Moses, who talked with God; of Abraham, who was known as the friend of God; of the tender friendship of David and Jonathan; of Christ choosing the seventy and the twelve, and then the special three, Peter, James and John, for His particular friendship.

But over the exercise of this instinct of friendship God keeps watch. A Christian cannot choose for a friend the foe of his Lord. In fact, one of the chief elements of friendship and so we are known by the company we keep is sympathy, and are judged to be as our friends are. Satan knows the power of evil friendship, and he strives to destroy innocent youth by evil companionships.

A friendship based on respect, stable in nature, sympathizing, improving, is something to be cultivated as a choice element in our lives. It is not merely evil which we are to eschew in our friends, folly is also dangerous. Many girls who might have grown up simple-minded, self-forgetful, have been made vain and affected by friends of their own age, who were forever talking about appearances, about compliments, and offering extravagant praise; or by the influence of some silly friend, who cannot write a sentence correctly, and who devours unlimited novels, a despiser of solid education, with a mind overruled by trash. In a Christian home there is the highest type of all friendships, for there we hold in close bonds of communion earth's grandest guest.

Thus it becomes a city of God, and upon it falls the benediction of the seer of old—"Peace be within thy walls and prosperity within thy palaces, for my brethren and companion's sake, I will say, Peace be unto thee."

Paris, Ont.

How to Sweeten Life.

OPEN all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the every-day trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshalled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing-machine, the headache, the heart-ache, the nursery, the schoolroom, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart; and all may have and enjoy it.—*Ram's Horn.*

Forty Days' Canoe Trip to Hudson's Bay.

BY MR. A. J. BRACE.

MOOSE FACTORY is the headquarters or chief post of the Hudson's Bay Company in Northern Canada, and is situated on an island in James Bay at the mouth of the Moose River. There are only two ways of supplying this extreme post with provisions—by the Arctic Ocean, when for a few weeks in summer the channel is clear of ice, and the overland route, following the river by canoe. The latter is a very expensive mode of travel, as the trip is long, arduous and accompanied by no small amount of danger. Consequently one ship a year carries supplies for twelve months and returns to England with the year's catch of raw fur, and only occasionally is the overland trip taken to augment the provision supply.

When in the north this summer at Chapeau, two hundred miles west of Sudbury, I was asked to take charge of an overland trip to Moose Factory, with provisions for a Parisian manufacturing fur company which had commenced business in opposition to the Hudson's Bay Company, and which is familiarly known as the Opposition, I gladly consented.

My South African experience had been an excellent preparation for such a journey, and this was a practical way to spend a college vacation. The salary offered was good, but the prospect of further experience was still more inviting. Accordingly, on July 27th, we took the water at Missanabie, north of Lake Superior, and began the long trek northward. The canoe was a staunch Peterboro', thirty two feet long, and



A. J. BRACE.

nically held our cargo of a ton and a half and seven men. The crew was composed of two experienced Indian guides, two French clerks for the Opposition, a French-Canadian, a Scandinavian and the writer—a cosmopolitan company. From Dog Lake we portaged the Height of Land into Crooked Lake, then into the Missanabie River, which goes by that name until its confluence with the Abitibi, when it is known as the Moose.

The portaging at first was severe work, for while we ran more than one hundred rapids still we were forced to portage thirty-five times. These portages varied in length from a quarter to two miles, and many were exceedingly rough and made well nigh impassable by fallen trees. We regulated the weight of our loads by the condition and length of the portage. From one hundred and fifty to two hundred pounds was the "white man's burden," the experienced Indian packers often carried from three to four hundred pounds for short distances. The mode of packing was the primitive Indian style with pack on your back and strap over the forehead. After the first few days' packing I feared I would never again wear my size sixteen collars; the glands of my neck swelled alarmingly and felt rather stiff, but the vicious attacks of the large sized and ravenous mosquitoes of that climate gave good lubricating exercise, and I was soon able, after a little experience, to portage my two hundred pounds. Shooting the rapids was a most inspiring sensation. In this art the Cree Indians are adepts and have developed to a large degree the much needed confidence in their ability to perform these dangerous feats. Some of the rapids were two miles in length, and were boiling torrents of foam, swirling around innumerable, visible and invisible, jagged rocks and boulders, yet the eagle eyes of the Indian bowman detected them all, and his sharp exclamations of command were quickly and most dexterously responded to by the ever alert and sure steersman.

The most exciting experience of the trip was at the well-known "Long Portage," in what is known as the "Hellgate Rapids," which are well named, as the graves on the bank of

the river there down testify. The Long Portage of two miles is a trail around one and a half miles of the river where a series of violent falls and rapids made a difference in level of one hundred and forty feet. At the base of this the "Hellgate Rapids" begin. Around this there is no portage



AN INDIAN PACKER.

Load, 300 lbs.

trail, as the portage on both sides of the river are fifty feet high. So here we placed our canoe in the water, loaded it and began the terrible two mile shoot. The speed soon attained was about fourteen miles an hour. The Indian bowman and steersman stood at their posts with set faces and with a firm grip on their paddles; rock after rock was passed, curve after curve was safely rounded, and soon the "Hellgate" proper appeared. The passage is narrow and the water surged wildly. In the centre was a large rock loomed up and about ten feet from it another almost submerged. Every man held his breath; it was a moment of terrible suspense, but like an arrow the canoe shot through the gap, narrowly missing the last rock. It was a treat to breathe easy again and to glide along in calm water.

Our daily menu was prepared from flour, pork and beans. There being no cook, the writer, from past experience on the veldt, was elected to that most honorable position. All went well until, in spite of our most strenuous efforts to avoid it, the wet got into our baking powder. Naturally all the "riz" of and departed. Just about this time our pork ran short, and the course when pork was short our luck was also off in the proverbial hunting line, so for a few days we fed on the "dough-boys." These are manufactured out of flour and water, rolled into a ball shape, and then boiled for fifteen minutes. We ate "dough-boys" for breakfast, dinner and supper, then dreamed terrible dreams over them all night long. But our strenuous work prevented indigestion, and we even in spite of four steady weeks' rain out of the six that we travelled, and the determined onslaught of mosquitoes and the chilling effects of damp blankets, we thoroughly enjoyed every night's sleep on the forest floor. Ordinarily our success in hunting and fishing was excellent. We



PRIMITIVE SAW MILL AT MOOSE FACTORY.

continuously on moose, venison, wild goose, duck, trout, pike and bass.

About one hundred and fifty miles north of the Canadian Pacific Railway we crossed the "try line" of the new Grand Trunk Pacific Railroad and met several gangs of Indians portaging supplies for the prospectors and surveyors. This line, running through the great clay belt, is tapping a magnificent and broad stretch of fertile country. The clay belt is about one hundred miles in width, and extends as far west as Keewatin, and the prairies of the great West which, yet untouched in these regions, roll on to

the Rockies. We found the soil a splendid clay loam to the average depth of fifteen inches. There is little or no large pine, but there are immense tracts of tamarac, spruce and poplar that will yield the best ties, poles and pulp wood; in fact, the supply of pulp wood in this vast country, which is all New Ontario right back to James Bay, is practically inexhaustible. The evidences of coal, copper and iron are many and prominent. I picked up a nugget of gold half the size of a five cent piece and eagerly looked in the sand for more. My Indian guide told me of a discovery of free gold by Indians some years ago near this place, which is a secret among them. We also found miles and miles of gypsum and mica, and

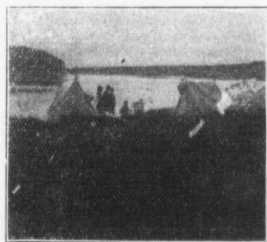


THE BISHOP'S GARDEN, MOOSE FACTORY.

also a lake of pitch, discovered accidentally by an Indian while chasing a fox. When this great railroad is built we shall have easy access to these immense resources. One can hardly presume to imagine the wealth that even our own fair province is going to reveal in the future days when this new continental railway is an accomplished fact.

This road will be less expensive in building than the Canadian Pacific Railway, but possibly not as substantial. The promoters of our Dominion railroad girdle followed the Height of Land to evade bridge building. The rock cutting was slow and expensive, but the roadbed is solid and lasting, and consequently in the long run is cheaper. The proposed route of the Grand Trunk Pacific is through a country of great rivers. The Albany, Moose, Mattagami and Abitibi, with their innumerable tributaries and lakes, have created a most fertile country which promises the finest agricultural land in Ontario, but will of necessity increase the cost of railroad construction by reason of the necessary bridge work. Nevertheless, it is already evident that the natural productions of this vast Ontario of ours will warrant the expense.

After seventeen days' hard toil we arrived at Moose Factory and were warmly received by the occupants of the Opposition post, whose supplies were greatly reduced, and indeed approaching the vanishing point. Being in the service of the Opposition we experienced some difficulty purchasing small supplies from the Hudson's Bay Company for the return trip; but being transients we were privileged and pleased to



SUNDAY CAMP ON MOOSE RIVER.

pay sixty cents per pound for baking powder, thirty for lard and five for salt. We found there a pretty little town of some three hundred and fifty Indians and half-breeds. There were about twenty whites, who were mostly Hudson's Bay Company officials. Bishop Newham, of the Moosonee District, resides there in a beautiful house, and the Bishop's wife, who is a daughter of the late Canon Henderson, of Diocesan College, Montreal, was exceedingly kind to me, and honorably remarked that the Bishop was out on one of his regular afternoon calls three hundred miles across Hudson's Bay; that he had been away a month and was expected home in about six weeks.

It was funny to hear the questions asked regarding the

outside world by these good people, who receive mail regularly once a year, sometimes oftener when trips like ours are made. They did not hear of Queen Victoria's death until three months after it occurred. They heard of the Coronation several months ahead, and knowing not of its changed date most ceremoniously celebrated the day. One Hudson's Bay factor showed me how he attempted to keep abreast of the times. When his yearly budget of daily newspapers arrived he filed them, and began on the first of January to read his paper every morning, but just a year behind the times. I was amused to find an Eaton catalogue in the town, and a young lady gave me the money for an order to Eaton's for an article she would receive possibly a year later.

After four days' rest in this pretty little salt sea island village we commenced our homeward voyage. Though having no cargo, the return trip was painfully slow and wearisome. Although going south, it was upstream, and day by day the order was to pole up the furious rapids inch by inch, and when shallow enough wade out and "Shogonawbi," as the Indians call hauling on a two hundred foot line. Thus by pushing, pulling, paddling, poling and portaging we made our way back to the welcome Canadian Pacific Railway line.

Victoria University, Toronto.

A Young Hero.

THE terrible tragedy in Chicago by which nearly six hundred people lost their lives, is almost without a parallel. The whole world has been shocked by the awful scenes which occurred within the walls of that doomed building when the fire broke out. Many of these were almost too sickening for description, but were relieved to some extent by deeds of cool, determined heroism on the part of a number of young men and boys especially. Here is one case reported by the daily papers: "Willie McLaughlin, son of Rev. Dr. William P. McLaughlin, pastor of First Methodist Church, Buenos Aires, Argentina, South America, was a student in the sophomore class of Ohio Wesleyan University. He had come to Chicago to attend the wedding of his cousin, the daughter of Rev. Dr. Frank W. Gunsaulus, pastor of Central Church, Chicago, and president of Armour Institute. Willie had spent Tuesday night with his friends, the family of A. W. Greenman, presiding elder of Buenos Aires District, South America Conference, who reside in Evanston. He returned to Chicago Wednesday morning, went to the home of his aunt, Mrs. Gunsaulus, who is Mrs. McLaughlin's sister, and, after attending to several errands for her, said he would go down town for a while and see the city. Central Church, of which his uncle was pastor, had leased the auditorium of the Iroquois Theatre for its Sunday morning service.

"Willie, in walking around the down-town district of the city, happened to pass the theatre, the striking entrance to which attracted his attention. He recalled the fact that this was the place in which his uncle was to begin holding services the next Sunday and, out of curiosity, he entered. He found standing room in the extreme end of one of the galleries. When the fire broke out he was near the entrance to the rear fire-escape. The calcimeter who threw the ladder across the space between the fire-escape and the North-western University building states that young McLaughlin could have been the first to escape, but that he refused to go and assisted in the escape of seventeen women and children. The flames then came rushing through the doorway; his clothes caught fire and he was severely burned. He was taken into North-western University and laid in a room in which were a number of others severely injured. When the physicians reached him they found his face scorched terribly, his hair burned entirely off, his hands burned almost to a crisp, his legs and body scorched and he was injured internally. Suffering as he was, he begged the doctors to attend first to the women and children around him who were shrieking in their agony.

"To a reporter who reached him soon after he was rescued he told him who he was and said feebly: 'Tell Dr. Gunsaulus where I am, please, as soon as possible, and hurry up the ambulance, because I know that I am going to die. I never can get over this. I am nearly burned up and somehow or other I feel that my life is going out. I want to go to the Presbyterian Hospital.' There he died Friday night."

He is said to have been a noble, lovable boy. Certainly he deserves the title of hero.

My Fancy Boots.

BY REV. S. A. STEELE, D.D.

SOME people profess to think Moses made some mistakes, but I tell you he did not make one when he said: "Be sure your sin will find you out." Mine found me out, followed me, overtook me, threw me down, and punished me in the end. Yes, it is true. However subtle it may be, however deep it may hide, under whatever plausible disguises it may lurk, however long it may lie concealed, sooner or later it will out.

I was proud of my foot. I am ashamed to confess it, but I was. It was small and shapely; and the shrewd shoemaker in the town where I was serving my first pastoral charge, flattered my vanity by telling me that he could make me a pair of boots in which my feet would look so well they would turn the heads of all the girls in town. We all have our weaknesses. I gave him the order. In due time he appeared with a pair of boots that might have pleased a vainer youth than even I. Apollo himself would have been tickled if he had seen his feet encased in such dainty morocco. I tried them on. They were a perfect fit. The truth is they fit like the skin itself, only closer. While delighted with the poetic aspect of my pedal appendages, I ventured to express the fear that they were too tight. No, indeed, the artist of the sole insisted; they fit perfectly, would soon get to my feet, and be all right. I paid him \$15, half a month's salary, and was proud of my boots. O pride, how sweet and cruel thou art!

The May meetings were on in Nashville. I had just settled with the cobbler when a young brother minister called, and proposed that we go on a visit to Nashville, get a peep at the bishops, and other great men of the church who would be there, and learn something that might be useful to us. Why, of course? Nashville had long been the Mecca toward which my pious thoughts had turned with ardent desire. And then I would wear my new boots. How timely—how opportune everything appeared. Fortunately we bought return tickets, and boarded the train in high spirits for Nashville. Long before we got there I was painfully reminded that my boots "fit"; and when we landed at the Union Station I would gladly have swapped my dandy boots for a pair of easy old shoes, and given a good bonus besides.

I don't know that we exactly expected a committee to meet us, but I do remember that the situation took on a serious aspect when no committee did meet us, and we had to face the prospect of going to a hotel with only our return tickets in our pockets. After waiting a long time for the committee to come, or for somebody to invite us home with them, it dawned upon our backwoods consciousness that we would likely have to wait a good while, so we struck out to hunt McKendree Church. My boots? Yes, they were on my feet, and every step was torture, and the poetry of a small foot had turned to fiery satire, and I could have wished my feet were as big as Gulliver's, and I had never heard of boots. The way to McKendree Church was a veritable *via dolorosa*.

We had waited so long at the Union Station for the committee to come for us that the services were under way at McKendree when we got there. We had had no supper, and only a snack for dinner, but young men don't mind that. Oh, I don't know who it was that was speaking—Bishop McTeyre, Dr. Summers, Dr. Green, maybe all of them, for they were all there, making a great effort to launch Vanderbilt University. But how could I think of bishops, doctors of divinity, universities, or anything else but my feet? A whole college of cardinals in red hats could hardly have taken my attention from those accursed boots. If a genie had then whispered in my ear that a few years later I would myself be for four years the pastor of that very McKendree Church, I doubt if even that could have made me think of anything but—my feet.

At last the services ended, and the congregation dispersed. We looked around for the committee of reception, but in vain. The dignitaries bowed and shook hands with each other, and one by one filed past us, and disappeared. We waited for somebody to invite us to go home with them, but

nobody noticed us. I stood first on one foot and then on the other, and watched the thinning crowd in despair. Was it possible that we were not to be entertained? Was this the hospitality of far-famed Nashville? Among the last to leave the church were Rev. Dr. — and an elderly gentleman. As we were from his part of the country Dr. — recognized us, shook hands with us, and asked us where we were stopping. Fortunate question! We were stopping in the vestibule of McKendree! But we put on a brave face, and told him we had just arrived, and had not yet located ourselves. Whereupon the elderly gentleman very kindly invited us to go home with him. We accepted on the spot.

We started—I in those execrable boots. After we had tramped two squares, I ventured to ask how far it was to his home. Privately, I had a good reason for this question. His reply, "a right good piece," crushed me. Two squares more, and we were headed for the bridge over the Cumberland River, and the pavement had become like Milton's "fiery marle," where even the demons could not keep still. I said to myself, but with heart-felt emotion: "Where are we going? I can't stand this much longer." I limped across the bridge, and though nobody saw them, I felt tears on my cheeks. After crossing the bridge we turned into a street, and I asked again how far we had to go. This time his reply, "About a mile further," finished me. I sat right down there and then, and drew off those boots, pulling off, it seemed to me, all the skin on my feet with them. The rest of the way I limped along on unsandaled feet. I never wore those boots again. I have never worn any boots since. Shoes are good enough for me.

Five years rolled by. I was pastor of Broad Street Church, in Richmond, Va. The memory of my fancy boots, like many another youthful folly, had vanished in the mists of time. But the pious tenor of my way was interrupted, and my pastoral perambulations rudely arrested by an ingrowing nail on one of my great toes. Domestic treatment failing to relieve it, I called at the office of Dr. Hunter McGuire, the famous surgeon who attended Stonewall Jackson in his last illness, and had him to examine my foot. "Doctor," I asked, "what is the cause of that ingrowing nail?"

His answer astounded me. He simply said: "Pride."

"What do you mean?" I said.

He laughed and said: "You were proud of your feet, and some time or other you have worn a shoe that was too small for you. Nature does not allow such liberties, and is settling the account on your toe."

I could hardly believe my own ears. My sin was finding me out. My chickens were coming home to roost. My pride was a boomerang. Its genesis had arrived. Then I told him the story of my fancy boots, and we laughed together.

"I thought so," he said.

Well, I must finish the story.

As a matter of course, that nail had to be taken off. Drs. Parker and Fairfax came to attend to it. I was laid on the sofa in the parlor. The instruments were ready. Dr. Fairfax, a venerable man, of most aristocratic lineage, as his name suggests, held my pulse. My wife sat by whispering sweet words of sympathy. Dr. Parker, who had commanded a battery under Stonewall Jackson, and had a soldier's nerve, placed a handkerchief saturated with chloroform over my face. I saw Dr. Parker take his instrument, cut around the nail, and draw it out, and was conscious of a dull sensation of pain. That is all I remember. What followed I learned from veracious witnesses. The nail had hardly been drawn, when, quick as a flash, I leaped from the sofa, and with one blow laid poor old Dr. Fairfax sprawling on the floor. With another I sent Dr. Parker spinning across the room. It is a wonder I did not hurt my wife or mother, both of whom were near, but, fortunately, not in the line of my blind attack. All my fighting blood was up, and I had unnatural strength.

Dr. Parker, who was a powerful man, rallied and seized me. Mr. Fairfax cautiously lent a hand. My wife and mother and the cook joined forces, and I yielded to overwhelming numbers and resources," and was soon stretched helpless on the sofa again. The morning papers had just suggested the name of Gen. Joseph E. Johnston for Congress. That fact seemed to be uppermost in my mind, and I lay there yelling, at the top of my voice, like an idiot: "Hurrah for Joe Johnston for Congress!" Gradually I came to my senses. I was minus a big toe nail. I had finished settling for my tancy boots.

Whatever other mistakes Moses may have made, he was right when he said: "Be sure your sin will find you out." Mine did.—*Epworth Herald*.

Practical Poetry.

BY REV. E. H. HUGHES, D.D.

POETRY would by many be considered the least practical of intellectual forms of service. The poet, some declare, is the dreamer, the man who lives on inaccessible heights, the idealist who dwells apart from throbbing life. But who can measure the practicalness of the poet's work? We need not point now to the service of agitation rendered by our New England poets in the great anti-slavery struggle. Simpler illustrations are at hand. Places and persons and trades have been rescued from insignificance or forgetfulness or indifference by the poet's power of service. The traveller down the Rhine passes towers and castles of historic interest. But the interest reaches its height when small Bingen comes to view. Why is this? Because that village was lifted by the hand of a poet who sang—not with excess of skill, one might say—of "fair Bingen on the Rhine." When the nation was ready to forget the man of the April ride, Longfellow came forward and set on high the name of Paul Revere, giving him a place among the heroes of the Revolution. He did a like service for a trade. His lines on "The Village Blacksmith" have entered a thousand shops, have been heard among the sounds of anvils and hammers, and have flashed more brightly than the flying sparks. Little children and men and women have been educated to the sense of labor's dignity. No words can ever fully estimate the practical effect of this one poem. These are well-nigh homely illustrations of the fact that the dreamiest realm of the intellectual life may render a vast service in the glorifying of place and event and work. Real poetry is ever practical.

"Do Thyself No Harm."

IT was to a man alarmed and confused, about to take his own life, that Paul gave this counsel. What Paul said to the keeper of the prison the Gospel says to every man and woman to whom the glad tidings come. We were not sent into this world to murder ourselves, to torture ourselves, or to harm ourselves in any way, but to make the most of ourselves and our opportunities.

But what need of this counsel? Cannot each human being be depended on to do the best he can for himself? Is not selfishness the most prominent characteristic of human nature? Do we not find men generally seeking their own interest, their own profit and pleasure, regardless of others? It is true that men are selfish. But in their self-seeking they are injuring themselves in many ways. They are doing themselves more harm than they are doing to others. Others are not doing them so much harm as they are doing themselves. The pathway which each one treads is full of thorns, but the sharpest thorn that tears the foot of each one is the thorn he planted himself.

Whether we consider the body, the mind, the influence, the manhood, or the spiritual life, the care-les are inflicting on themselves untold injury. One commits suicide. Another does the same thing practically by the use of strong drink. Whatever injures the body, impairs the digestion, shatters the nerves, breaks down the cells of the brain, weakens the action of the heart, produces insomnia, if it is intelligently and deliberately done, is a sin against the body, against decency, against God.

Another does for his mental powers what the suicide does

for his physical forces. There are many ways to break down and impair the faculties of the mind. One may do it by reading. There is great temptation in literature. Many read without discrimination. They do not consider their own improvement and edification, but their immediate gratification. They read to find pleasure, not strength and light. They choose books which have the power to hold their eyes waking through the night and stir their feelings. How few persons consider what their reading is doing for them. As food is taken into the body, so what we read is taken into the mind. The food we eat is digested, if it is digestible, assimilated, and transformed into flesh and blood and bone. It becomes a part of our physical being. What we read is inwardly digested, if it is digestible, and becomes a part of our mental being. Many minds are sickly and puny because the mental food they receive is destitute of the nourishing qualities which the mind requires. Such readers are doing themselves more harm than good by reading.

Another impairs his influence by the words he utters or the pleasures in which he indulges. Another destroys his manhood by giving rein to his passions. Another destroys his spiritual life. One may murder his soul as well as his body. Man has within him a mysterious power which thinks of God, desires God, reaches out after God, seeks after God, enters into fellowship with God, feels the presence of God, and rejoices in his presence and love. Man is a physical being, an intellectual being, a social being, and a religious being. The religious power may be impaired, as the imagination or memory may be impaired. Those who refuse to hear the voice of God and turn away from Him will lose the power of faith if they persist in this course. That faculty which goes out after God, and is so sensitive and quick in childhood, may be obliterated. The inner light may become darkness. The tender heart may become hard as a stone. The eyes, once so keen to discern spiritual things, may be put out.

The dreadful thing about this spiritual suicide is that it is in the power of every one. No one can permanently injure us except ourselves. "All things work together for good to them that love God." Whatever others may do unto us will be mustered into our service. It is only the blow which we strike with our own hand that can harm. "Do thyself no harm."—*Christian Advocate*.

A Timely Invitation.

A BUSINESS man was on his way to the prayer-meeting. His work had detained him so long that his dinner had been hastily eaten, and yet he was late for service. The sound of music floated down the street, and, as the church came into view, he quickened his steps. On the pavement he hurriedly passed a stranger, who was gazing curiously up at the open windows. Acting on a sudden impulse, he turned back.

"This is our prayer-meeting evening. Will you go in with me?"

The stranger hesitated a moment.

"Why, yes," he answered.

Prayer-meeting ended, the two went out together.

"I was very glad to have your company to-night," said the business man, as he parted from his new acquaintance, after finding out his name and where he lived. "May I call for you next Wednesday?"

The man, without much enthusiasm, replied that he "didn't care" if he did.

He called, and followed it up on succeeding Wednesdays, taking care to introduce the stranger to the other men of the congregation.

That was the starting-point. Prayer-meeting led to church service. The stranger finally, with his family, united with that congregation. He has become an active and efficient church worker.

"Do you know," he said to his first friend, recently, "do you know, I had lived in our city for seven years before I met you. I had not been in the city three days before grocers and dairymen had hunted me up; within three weeks the politicians had learned my political preferences. Yet in all those years you were the first man who ever said, 'Come, let us go into the house of the Lord.'"—*Christian Herald*.

Trees in Winter.

LEVERNE ALDEN MARSH, A.B.

Majestically unadorned they stand
In solemn outline 'gainst the cloudless sky,
And in their silence dignified and grand,
A benediction give to passers-by.

But faithless eyes, with vision yet unbound,
Will see alone the bareness of the trees,
And mourn the leaves now sleeping on the ground,
Or sigh for summer shade or vernal breeze.

But beautiful to him who loves them now
Becomes the thought—and 'tis a happy thing—
That in the bare and unpretentious bough,
There lies the beauty of another spring.

Mid joyous songs and in a world of love
The leaves burst forth—and then, in due time fall;
But he who knows a guiding hand above,
Can see but good and beauty in it all.

—Pittsburg Christian Advocate.

The Spirit of Prayer.

THERE is a valuable lesson for adult Christians in the following incident related in *Wellspring*:
"F I should die 'fore I wake," said Donny, kneeling at grandmother's knee, "f I should die 'fore I wake—"
"I pray"—prompted the gentle voice. "Go on, Donny."
"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away down-stairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear round in the mornin'. But 'f—I should die 'fore I wake, why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

How many people pray without being in this spirit of prayer! They are angry with a brother or sister or have made no effort to right a wrong which they have committed. Such persons should follow the example of Donny, who suspended his prayer while he put his playmate's menagerie in order. They should first be reconciled to the brother or sister with whom they are angry or whom they have wronged, if that be possible, and then offer their prayer.

On Going to Church.

WE go to the house of God for thoughtful, holy and loving worship, and not for entertainment or to gratify curiosity. Every moment spent there should be spent in true worship.

We should listen carefully to the reading of the Holy Scriptures; join in the responses where this order is appointed; follow with eager and believing hearts the words of prayer; sing heartily "as unto the Lord," and give devout and self-appropriating heed to the sermon. From the first note of the organ voluntary to the "Amen" of the benediction we should be alert, ardent and sincere worshippers. There are moments of waiting before the service, and sometimes while people are entering the church and when the appointed officers are taking the collection, which are too often made occasions of idle reverie, vagrant glances, wandering thoughts and unprofitable conversation. At such times the mind is distracted, the good effect of prayer and preaching neutralized, and the soul turned into a secular and hardened wayside, where the seeds of truth are scattered to be picked up or to be blown away. Now these moments of waiting should form a season and a service of holy waiting before the Lord, and of preparation for attention and worship.

To keep idle thoughts out, we must crowd good thoughts in. To restrain frivolity, we must weigh our souls down with

truth—God's truth. To prevent wandering eyes, we must fix our eyes upon words of wisdom on the printed page, and then close them in secret prayer.

That the services of the church may be most profitable, we should carefully prepare at home to make the best use of the public opportunity. We should meditate and pray before going and while we are on our way. We should frequently during the week think of the church and the Sabbath, and, by reading, thoughtfulness and fervent prayer, make the day and the service the more helpful when Sabbath comes.—
Bishop J. H. Vincent.

A Joke With a Pleasant Ending.

NOT a few clergymen would be glad to be the victims of such a practical joke as was recently played upon Rev. Mr. Hageman, the story of which appears in the *Oxford, Michigan, Leader*. At the annual meeting of the Congregational Church the question of hiring a preacher comes up for discussion.

At the last meeting of this society, when the subject was brought up, a good deacon rose, and said:
"All those in favor of retaining Brother Hageman for another year—at the same salary—will please rise."

Not a person rose, and the minister, who was present, felt as uncomfortable as possible, and heartily wished himself anywhere else. Then the good deacon who had put the question arose again, and said, with a twinkle of the eye:
"I see no one favors that motion, so I will put it again in this way: All those in favor of keeping the Rev. Mr. Hageman at an increase of salary will please rise."

Everyone got upon his feet. Then it dawned upon Mr. Hageman that he had been the victim of a joke, and a smile lighted his eyes and the color returned to his cheeks. Some of his best friends had planned the surprise, and the little scheme had worked to perfection.

Looking His Best.

A CERTAIN boy of about sixteen years, whom I know, is very careful about his personal appearance, and yet I do not believe he has a trace of vanity in his make-up. He is not the least "dudish." He does not affect startling neckties, nor fancy waistcoats, nor canes with great, bulging heads on them, nor anything at all striking in appearance, but he sees to it that his clothes are free from dust or soil of any kind. His boots are always carefully polished, his hair neatly combed, his linen clean, his nails in the same condition. Moreover, his mother does not have to beg and implore him to wash the back of his neck and his ears. He always has an appearance of freshness and neatness that is good to look upon.

One day, when he was getting ready to go some place with another boy, this other boy said: "What makes you so fussy, Ted?"

"I don't think that I'm fussy," replied Ted. "I simply want to look my best. Every fellow ought to want to look that."

I think myself that this is a laudable ambition, and one that will meet with the hearty approval of almost every one. A boy can want to "look his best," and at the same time be entirely free from vanity and "fussiness." He will find that it always pays for him to look his best. Untidiness has often counted against a boy when he has been applying for a position. I once heard a business man say that he would no more hire a slovenly, dirty boy than he would hire one known to be dishonest.—*Morning Star.*

What a Visitor Did.

RECENTLY a young student, taking a vacation trip in Scotland, saw in the country, near Glasgow, a man of thirty who had been blind all his life. The blind man had never been educated. He worked a little in the fields or in his own home as best he could, but his life, in the main, was sad and helpless. The young student had some small knowledge of medicine, though not enough to do anything for the man's relief. He went to see him, and determined to do what he could to give the man a chance. When he returned to Glasgow, he interested a specialist in the case, and the result was that the man was operated on, and fully

restored to sight. He had lived near to help and healing all his life; but no one had ever been interested to aid him before. The chance visit of a stranger gave him his eyesight.

The young student might easily have passed on and never thought of helping the blind man. Or he might have felt that as he knew so little about blindness, and could not cure the man himself, he was not bound to do anything. But he did not make such excuses. He did just what he could, as well as he knew how, and how blessed was the result! What the visit of that stranger on his vacation meant to the man whom he rescued from darkness and helplessness cannot be computed.

There are many people all round us spiritually blind—in utter darkness of soul concerning Christ and his healing power. We do not need to be able to teach them ourselves, or fully understand their cases. But if, in the spirit of this young student, we do what we can to bring them to those who can help them—our pastors, our teachers, our Christian friends—we will have the joy, in many instances, of seeing them saved. Are we willing to do such humble, faithful work? If we are, we shall find it blessed and fruitful.—*Forward.*

The Bad Weather Prophet.

WE should be glad to see a census of the bad weather prophets. It would make a large volume, for their number is legion. They can be seen on every hand. They push against you on all the highways, and point you to the storms that have brewed and are brewing and are sure to burst over your head before you get home. They carry umbrellas under their arms. They keep their throats well bundled up against the next northeaster. They study the statistics of insurance companies, give themselves great anxiety about their lightning-rods, and, for their Old Testament reading on Sabbath mornings, peruse the Lamentations of the weeping prophet, while for their New Testament lesson they turn naturally to the shipwreck of the great apostle to the nations.

One January evening a friend said, as we walked along the street: "It is getting ready for a storm." "Why so?" we asked. "Why, it is as plain as day that a storm is coming on," he replied; "there are too many stars out. It is altogether too clear a sky for good weather. You never see such a deep sky, with such multitudes of stars, without a storm coming on in twenty-four hours." But the storm did not come. Day after day, for those twelve enchanted days, the sun rose and set, and rose again, in a beautiful and cloudless sky. That is the difficulty with these bad weather prophets—they seldom predict aright. They mean well enough, but their digestion is out of order, or they once sprained an ankle, or their grocer has overcharged them. Therefore, for their pictures they use only the dark colors.

Can anyone who reads attentively the Scriptures doubt for a moment that one of the most steady and forcible elements in the pure lives of the purest servants of God is hopefulness? The greatest heroes of faith are distinguished for their unflinching confidence in the beautiful and rewarding future. Look at the kings of faith whose reigns of suffering and triumph are described in the eleventh chapter of Hebrews. Their confidence and cheerfulness shone brightest when the horizon was full of enemies.

Nor need this peculiar feature of hopefulness in the true servant in the scriptural periods awaken the slightest surprise. The most cheerful of all characters which fill the great niches in the Bible Pantheon is Christ himself. Where do we see an approach to his calm confidence in the future? His mustard-seed was to produce the greatest of all trees, so that the birds of the air should take shelter under its branches. His sower should not cast in vain, but the harvest should be thirty, sixty, and an hundredfold. Was there ever a blacker sky than when he said: "Blessed are the eyes which see the things which ye see!" This sublime spirit of cheerfulness passed directly and naturally into the early Church. The persecutions lasted three centuries; but the Christians knew they could not last forever. When Constantine broke the chains the deliverance was no surprise to the humblest confessor of the faith from the Euphrates to the Pillars of Hercules.

It would not be difficult to recount some of the special grounds of hope in this very hour. Who does not recall the frequent complaints about the hard times? How many have

not declared the ship of state was in danger of stranding? A good deal of this pessimism is only in the imagination. Times are brightening every day. Gold is down, and credit is going up. The North and South are already a mighty unit of intelligent patriotism, and peaceful tides are moving all over our broad land. The reign of passion has merged into the reign of patience. All the benefactions are increasing, and so are the methods and wisdom of their use.

Let the bad weather prophets step aside. They have been talking too much. Now, having done all the harm they can, let them give place to the seers of brighter skies and greener fields and calmer seas.—*Bishop J. F. Hurst.*

The Man Who Carried the Hod.

IT is related that while an admiring group of tourists viewed a magnificent cathedral and remarked concerning its grandeur, a hitherto unobserved individual responded to certain statements in such a manner as to indicate that he had a part in the making of the work which was being so much admired. His remarks led others to observe him, and inquiry was made as to what part he had performed in the worthy work under consideration. The inquiry brought to light the fact that he had carried a hod while the building was in process of construction. Having done this, he considered himself a factor in the result which was being contemplated; and he was right. He was a factor. Not so important a factor, it is true, as many who performed work requiring far greater skill and intelligence, yet he was a factor. Without him, or some other to take his place, the great work could not have been accomplished.

It is thus in all the relationships of human life. Each has his part to perform, and if he performs it well the harmony and beauty of the great result sought will not be impaired. If, upon the other hand, his work go undone, or if it be indifferently done, the result must suffer.

In Christian work and relationships this fact is as operative as elsewhere. In the local church it is faithfulness upon the part of each that brings the best results. Among the officials, if pastor and stewards and trustees and Sunday School superintendents and teachers and choir and class leader and sexton all do their part well, the most gratifying results will be realized. Of course, these may all do their part, and without the co-operation of the full membership there will not be realized the highest results, but with this capable and faithful leadership, supported by a consistent membership, results amazing unto men and most pleasing unto God may be realized. It is pleasing to contemplate what would result if, in the entire Church of Christ upon earth, each one were doing faithfully his or her part. It would be but a little time until the lion and the lamb should lie down together. The fairest pictures painted by the imagination of man cannot quite equal the glories of the conditions which would prevail. We should then have but little cause to sigh for heaven, for heaven would have come to earth.

We grow discouraged when we contemplate such results and think of the state which must be reached in individual life before these grand results can be realized; but that is the important fact to be considered; that individual efficiency and consecration must be reached before this high ideal can be experienced; and it is for the individual that we are responsible. Is our consecration complete? Are we doing our full part? If not, then to that degree, at least, are we responsible.—*Methodist Recorder.*

The Secret of Happiness.

HAPPINESS is the greatest paradox in nature. It can grow in any soil, live under any conditions. It defies environment. It comes from within; it is the revelation of the depths of the inner life, as light and heat proclaim the sun from which they radiate. Happiness consists not of having, but of being; not of possessing, but of enjoying. It is the warm glow of a heart at peace within itself. A martyr at the stake may have happiness that a king on his throne might envy. Man is the creator of his own happiness; it is the aroma of a life lived in harmony with high ideals. For what a man has, he may be dependent on others; what he is, rests with him alone. What he obtains in life is but acquisition, what he attains is growth. Happiness is the soul's joy in the possession of the intangible.—*William George Jordan.*

Anecdotal.

A Boy's Diplomacy.

Carl, a youngster of ten summers, had been put to bed immediately after luncheon, and had been told that he must remain there all afternoon doing penance for a misdemeanor of which he had been guilty. He is very fond of having his mother read to him when in exile of this sort, but the offense of which he had been guilty on this particular occasion was so grave that he hesitated about asking his mother to lessen the punishment by reading to him.

Finally he called an older sister into the room, and prevailed upon her to carry a card to their mother. On the card was written:

MASTER CARL BLANK,
AT HOME
WEDNESDAY, APRIL EIGHTH,
THREE TO SIX.
MRS. BLANK WILL READ.

Since the Decline in Stocks.

"What more can you ask?" It was in the private office of one of America's greatest magnates. That gentleman sat twirling uneasily in his chair, while his sole auditor gazed indifferently through the window, as he slowly shook his head.

"Let me recapitulate," said the magnate, "and perhaps, my lord duke, you will consider your decision. You wish to marry my daughter. In return for this—in return for the privilege of uniting her with one of the flower of England's nobility, namely, yourself, I offer you 400 shares in the Amalgamated Can-Opener Company, par value, \$100; 2,000 shares of the Gold Hinge Power, par, \$100; 100 bonds in the Compressed Leaves, Limited, and a controlling interest in the Fish Scale International. Just think of it! Can it be possible, with this princely offer before you, that you absolutely refuse to marry my daughter?"

The duke arose and turned toward the door.

"Yes, I refuse," he said, cruelly. The desperate magnate strode after him.

"What will you consider?" he asked, anxiously.

The duke looked back. "It is absolutely necessary that I have one hundred dollars in cash."

Drink In, Clothes Out.

In one of her recent trips to Edinburgh, a certain steamer carried a deck passenger who retired at nightfall, having imbibed more strong beverage than suited his constitution. His mental confusion on rising next morning was sadly intensified when he made the unpleasant discovery that all his personal clothing was missing.

The steward and his staff were promptly summoned to his cabin, and were followed in due course by the genial captain himself.

The mystery seemed to defy all con-

jecture until the captain asked the sufferer if he had any remembrance of how he had disposed of his clothes over night.

A sudden gleam of intelligence lighted the passenger's eye, and the mischief was made apparent to all the onlookers when he answered:

"Why, of course! I remember now. Before turning in I put them all into that little cupboard yonder."

"Why, man!" roared the captain, "that little cupboard, as you call it, is the port-hole!"

Only one person on board failed to thoroughly appreciate the humor of the situation, and he it was who borrowed an outfit from the steward, and abstained from drinking whisky and like beverages during the remainder of the voyage.

Plenty To Talk About.

High up on the side of Cumberland Mountain a traveller found a cabin in such a lonely place that he wondered how the old mountaineer and his wife entertained each other, relates the *Cleveland Plain Dealer*.

"Do you and your wife see many people here?"

"Scarcely ever see anybody, suh," was his reply.

"Then you have to depend entirely upon yourselves for society?"

"That's it, suh."

"And what do you find to talk about?" the visitor continued, having noticed that neither was inclined to conversation.

"Heaps, I reckon," she said. "When breakfast is ready in the morning I says to Job to sot down to co'n coffee and hoe-cake."

"Yes."

"And when it's candle-light I sort o' jerks my head, and Job hitches up to sorghum and hoe-cake, and wants to know why we don't have bacon. Ain't that talk enough, stranger?"

"But there are the evenings," said the traveller.

"Yes, tha's the evenings, of co'se, and I says it reckon it will be a fine day to-morrow, and Job he reckon's the same thing, and we wind up the clock and go to bed. Oh, I don't reckon we are suffering to death for want of somebody to gab to."

They Went Barefoot.

A minister who was himself very poor was visiting a family of ungodly people and trying to persuade them to come to his church.

"At least," he said to the mother, "let the boys come to our Sunday-school."

"They have no clothes fit to wear," said she.

"I will find clothes for them," he answered.

The clothes were provided with much difficulty and self-denial by the minister.

"They sha'n't go barefoot," said the mother. "I won't have my boys laughed at."

The shoes could not be bought. The minister's pockets were empty. He thought a moment.

"My own boys will go barefoot," he

said, "then yours will not be laughed at."

"What do you say, Jack, Tom?" he said a few hours later at the supper table. "Will you go barefoot to bring the lads to school?"

Jack and Tom, with somewhat wry faces, laughed, and finally consented.

The other boys went to Sunday-school for a few months, and then the entire family disappeared, and soon passed out of the minister's mind.

Last summer the good pastor, now almost an old man, preached in a remote country village, and after service was over was greeted by a young man, the pastor of a small church near by. He was one of the vagabond boys.

"All this I am I owe to that kindly thought of yours about the shoes," he said. "It was the first act of self-sacrificing kindness that had ever come into my wretched life. It turned me to a new path of thought and action, and the good influence of the Sunday-school did the rest. Your boys probably thought it was a little thing to go barefoot for a few Sundays. But it saved a human soul."

An Easy Solution.

One morning, as Judge C——, of Virginia, was starting for the town, he was approached by one of his negroes, who, with more or less confusion, asked:

"Massa, when yo' goes to the C'ot House will yo' git me a license? I's gwine to be mar'ed."

"Married, are you, Sam? All right," called the Judge, as he hastily drove off. Arrived at the Court House, he spent a very busy day, and it was not until he was preparing to leave that he remembered Sam's license and realized that he had not been told the name of the bride-elect.

"The old idiot, he never told me who he wants to marry, but, of course, it's Lucinda; he's always making eyes at her." So saying, he returned to the Court House and had the license made out in the names of Sam and Lucinda. Sam was with the first to greet him upon his return with the inquiry:

"Git my license, Massa?"

"Yes, Sam, you old fool. You didn't tell me who you want to marry, but I remembered how you're always courting Lucinda, and got the license in her name."

"Lawd, Massa!" exclaimed Sam, "ain't Lucinda, it's Kyarline. What's I gwine do?"

"Well," said the Judge, "the only thing will be for me to get another license."

"Massa," said Sam, "do yo' pay any-ting fur dat license?"

"Yes, Sam, a dollar and seventy-five cents."

"Will another license eos' anyting?" said Sam.

"Yes, Sam, a dollar and seventy-five cents more," replied the Judge.

After scratching his woolly pate for a few minutes, Sam replied:

"Well, Massa, I done axed Kyarline an' she said 'Yase,' but dere ain't no dollar an' seventy-five cents' diffence in dem two niggers, so I'll jus' take Lucindy."

Quiet Hour.

The Overflowing Life.

The fact that you are a Christian may without doubt assure you a safe entrance into heaven, but it may not mean that you are much of a blessing to your friends about you. God makes the life to overflow, that other men's lives may be touched with your power. For it is only the overflow of your life that proves a blessing to your friends and kindred. It is the overflow of the Nile that makes the valley of the Nile fruitful.—*J. Wilbur Chapman.*

Speaking of Jesus.

"I was visiting at my brother's one time," says a lady, "when Richard, his little boy, suddenly stopped in his play and looked steadily at me for a minute. 'What are you thinking about?' I asked. 'If you are a Christian, auntie. Are you?' 'I hope so, dear.' 'But you never speak of Jesus. If you loved Him very much, would you not talk about Him sometimes?' 'We may love a person without speaking of him,' I replied. 'May we? I did not know that. You love to talk of your brothers and sisters and your papa and mamma, don't you, Auntie?' 'Yes.' 'And then you speak of other people and things you like, but you speak no word for Jesus. Don't you love Him, auntie?' 'Yes.' 'Then I should think you could not help speaking of Him sometimes.'"

Having Shut Thy Door.

How truly the life of holiness is dependent on prayer! Jesus said, "Thou, when thou prayest, enter into thine inner chamber, and having shut the door, pray to thy Father which is in secret." In the secret, the inner, the hid-away place, on the hidden knee, our God will be enquired of; there He would often have us go, that there in a sense we may dwell. In the cleft of the rock, in the place apart, repairing thither because we are expectant of a communion not of this world, because we have a childlike trust, because we expect appointed joys that we may see and realize and receive into our souls the promised Companion, we shall be blessed and made holy. It is for us if we observe the word of tender counsel which points to the place where He who seeth in secret, whose voice is the voice of silence and of emotion deeper than words, is the rewarder of them that seek His face. Shut thy door. Then thou mayest find Him and the holy life.—*Central Advocate.*

Small Causes of Defeat.

I begin my day's work some mornings perhaps wearied, perhaps annoyed by the multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty annoyances of every day, and in the small trifles which all our lives, of whatever texture they are, must largely be composed of, if we began each day and task with that old prayer: "Rise,

Lord, and let thine enemies be scattered"? Do you not think there would come a quiet in our hearts and a victorious peace to which we are too much strangers? If we carried the assurance that there is One who fights for us into the trifles as well as into the sore struggles of our lives, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career; and if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. There are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of His presence, and are beaten accordingly by reason of the little enemies which come down on them like a cloud of gnats on a sunbather's evening, than are defeated by the shock of a great assault or a great temptation, which calls out their strength and sends them to their knees to ask for help from God.—*Dr. Alexander MacLaren.*

Begin To-Day.

Is there nothing which Christ as your Friend, your Lord, your Saviour, wants you to do which you are leaving undone to-day? Do you doubt one instant, with His high and deep love for your soul, that He wants you to pray? And do you pray? Do you doubt one instant that it is His will that you should honor and help and bless all men about you who are His brethren? Are you doing anything like that? Do you doubt one instant that His will is that you should make life serious and lofty? Do you one instant doubt that He wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that His command is for you openly to own Him and declare that you are His servant before all the world? And have you done it? These are the questions which make the whole matter clear. No, not in quiet lanes, nor in the bright temple courts, as once He spake, and not from blazing heavens, as men sometimes seem to expect—not so does Christ speak to us. And yet He speaks! I know what He—there is all His glory—He, here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine; it is His voice that tells me.—*Phillips Brooks.*

Progressive Holiness.

"This purity (of heart) implies an increase of spiritual desires. Paradox as this may appear, associated with the idea of perfection, it is true. Perfection in holiness precludes not, but rather stimulates to advancement. From the largest substance to the most insignificant atom, God's works are complete; yet, though His finishing touch is evinced in every stage of every work, it prevents not progression. The perfect acorn may grow to an oak. The perfect grain of mustard seed may rear a stately trunk, and widely extend its sheltering branches. Or the tender sapling may be strengthened to a mighty tree. So it is with holiness: ever ripening, but never ripe;

ever growing, never grown; ever maturing, but never arriving at a climax. The nature of holiness, contrasted with its receptacle, the heart, accounts for this. Holiness is an infinite attribute of an infinite God. The heart is limited and imperfect in its capacities, and must fail to embrace all this grace in the present life, or in any period of it. Eternity alone must comprehend the eternal subject; and through its endless ages we must increase in its experience. As the heart is daily satiated at the living fountain, it will expand. Its powers strengthened by exercise, and its desires supplied with heavenly riches, will increase—

"More of thy life, and more I have,
As the old Adam dies."

"The thirst for variety, peculiar to the human mind, accounts for the necessity of the increase of spiritual desires. God has sanctioned this desire by gratifying it in the variegated beauties of nature. And if the spiritual appetite be but the natural one rectified, its desires must be satisfied. We cannot stand continually at the door-posts of justification, or even sanctification, and admire only a few principles of the love which redeemed and saved us—we must advance. These rudiments of repentance and faith are too simple for us now: we must go on to perfection—to the possession of the fullness of God."—*From Alexander Sturgeon Byrne, in "The Stripling Preacher."*

A Cure for Spiritual Poverty.

The poverty of modern Christian life will never be cured until a far greater earnestness is put into the hard and happy work of praying.

It is instructive to read in the life of Frederick Maurice how he would often be engaged in prayer all the night through; and if everything were known, it would be found that all Christians who have made a deep mark have sought and found the Lord in like manner.

To live in the atmosphere of prayer is to live in the atmosphere of miracle, in the atmosphere of the New Testament; and it is in this way, and in this way only, that faith in the divine manifestation is kept alive and burning.

When the strength, the joy, the peace, and the power of the Christian Church are unimpaired, it is because her ministers and her people are proving that through Christ we have access in one Spirit to the Father, and confessing that Jesus is Lord in the Holy Ghost. Then there is no complaint of failures to attend Christian worship.

There is a longing even on the part of those outside to touch the hands of those who have walked with the Most High. The brethren are able to speak to one another of what the Lord has delivered unto them, of their comprehension of the supernatural revelation. They shine with the divine splendor which fills each star, one star differing from another in glory. The Holy Ghost comes upon them, and the power of the Highest overshadows them.

So, confessing with their mouths the Lord Jesus, and believing in their hearts that God has raised Him from the dead, they are saved.—*British Weekly.*

Hints for Workers.

To Every Man His Reward.—Every man shall receive his own reward, according to his own labor. Not according to his talents and opportunities, but to the use made of them; not to the harvest that is reaped, but to the seed sown; not according to his gifts, not according to his successes, not according to the worldly applause he may have won, but according to his labor. This meets the case of every disciple, as well the poorest as the richest, as well the obscurest as the greatest, as well the servant with the one talent as the servant with five. Only be faithful to your trust, and when the labor of the day is over, and you go up to the great harvest home, you will be "satisfied."—*L. Boardman.*

How to Win Converts and Attract Men.—Methodists will be interested in learning of the great success of the Rev. Dr. S. Parks Cadman in his new field of labor, the Central Congregational Church, Brooklyn. In two and a half years five hundred members have been added to his church, chiefly, he says, "by pastoral visitation from house to house, by systematic appeal to the Sunday-school, and by constant preaching on the very essence of the Gospel." This statement of Dr. Cadman is worth pondering over a long time. The Brooklyn *Engle* summarizes thus the answers of a symposium to its question, "How can ministers reach men?" "By personal contact. By being a living example of their preaching. By being men themselves. By a wise, forceful, and attractive presentation of the old gospel."

Value of Time.—Many young people are wasteful of time. They fail to realize its value. They appear to have it in such abundance that they never dream it can end. They do not know that a day lost in golden youth may mean misfortune or failure for them some time in the future. They do not know that missed lessons, squandered hours, minutes spent in idleness, may cost them the true success of their life, bringing failure, and may even blight their destiny. The young people should walk earnestly while they have the light, redeeming the time, buying up the opportunity, lest darkness overtake them. They should not make the mistake of imagining that they have so much time that they can afford to let days or hours, or even minutes be wasted. They cannot afford to lose one golden minute of any day. That may be the very minute of all that day on which their destiny hangs.

New Enthusiasm.—We may have to do the same things over and over again, and the routine may weary us. But the secret of keeping zest and interest in a plodding life is always to put new enthusiasm into the old task. Really no two days ever are just the same, and we need never do the same duty twice in precisely the same way.

We should not say the same grace at table for every meal, nor use the same form of prayer any two mornings in succession. If our work is the same day after day we may put a little new brightness into each new day's routine so that we may be saved from a mere tread-mill round. A little attention to this matter will enable us to take much of the dullness out of the routine of our daily life, so that even the things we must do over and over every day may always have a newness and a freshness for us. Doing each piece of work for Christ as if it were done for the first time is one way to keep the zest in it.

Getting Bait.—Dr. Henry Van Dyke, in his "Fisherman's Luck," has a thrilling description of belated good fortune. It is the last day of salmon fishing for the year. The fisherman is whipping the stream, more from custom than because of any expectation of success. But the flash of a broad tail in the quick water sends up his hopes to fever-heat. He tries his most taking flies in vain. The big salmon is as stolid as a miser at a missionary meeting. Just then the fisherman hears a song of hope—it is the strident voice of a grasshopper. The fisherman goes after him. It is the last grasshopper of the season. He eludes his pursuer again and again. Just as he tucks his legs under him for a brave leap across the stream, the fisherman makes a desperate grab, and catches him. Deftly fastened to the leader, the grasshopper floats down the stream. The salmon is taken by surprise. He can not resist the temptation. He rises with a rush, and is securely hooked. Now the fight begins. It is a four-ounce rod against a four-pound fish. The water is swift, and the reel sings the song dear to a fisherman's heart. The salmon tries all his arts—he leaps into the air; he hides under the ledge; he runs out the last foot of line, but rod and reel, line and leader, each does its part, and at last the great fish is drawn toward the bank.

The attendant stoops to slip the landing-net under him, when the net breaks at the handle, and net and fish start down the stream. All seems lost, but the grasping of a crooked stick and a plunge waist deep into the river secures the net as it sweeps around the bend, and the glittering fish is still in its meshes. After describing all these hair-breadth escapes, the fisherman-philosopher pauses over his prize to ask: When was the most important and thrilling moment? Was it when the fish rose, or when the net broke, or when the long stick captured it? He answers his own question by saying it was none of these. He affirms that the turning-point of the day's fortune was the catching of the grasshopper. No more valuable lesson can be impressed upon young people than to show them that the most thrilling and important thing in life is "getting bait." In the lives of great men we find some occurrence which we call "lucky," and we say that was the turning-point in their life. We are invariably mistaken. Young people grow restive in the period of preparation. They long for the actual contest and struggle of life. Let the student

plunge into his books with the keenest zest—he is getting bait with which, some day, to land a great prize. Let the musician and the artist hasten to his practice—the prizes of a Haydn or a Titian may be his. Let the boy who is learning a business and is weary with its routine hearten himself by remembering he is getting bait which may bring thousands or millions of dollars to his feet. Hard, dogged preparation anywhere is only another name for "getting bait." Good tackle is desirable, and the skill to use it; but neither will avail unless you have the necessary bait. The turning-point in the life of General Grant was, not at Vicksburg, nor the battle of the Wilderness; it was when he was fitting himself to pass the examination at West Point, which another, recommended from his district before him, had been unable to do. The success-secret of the great leaders of nations and of men, the captains of armies and of industries, is summed up in "getting bait."

Do It Now.—Ah! to-morrow, some other day, sometime we will rise and work early and late; sometime we will economize; sometime we will practice rigorous self-control; some time we will live that life which alone can get us that which we must have for our peace of mind. Nonsense! There is no day but to-day. No chains are stronger than those of habit. Procrastination is a habit—almost the worst habit.

"There are wonderful things we are going to do

Some other day;
And harbors we hope to drift into

Some other day.
With folded hands, and oars that trail,
We watch and wait for a favoring gale
To fill the folds of an idle sail,
Some other day.

"We know we must toil, if ever we win,
Some other day;
But we say to ourselves, There's time to begin
Some other day;
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we lean upon,
Some other day."

The Life of Duty.—The commandments of God are not grievous. No one can truthfully say, "I ought to do this thing, but cannot." If we ought, we can. We hear it said, "There are a score of duties pressing, but some of them must be left undone." That which *must* be left undone is not a duty. Our responsibility is measured by our resources. God never demands the impossible in time, strength or substance. But let us make clear to ourselves what we mean by "can" and "must." Does "cannot" sometimes mean "will not"? When we say a duty *must* be left undone, does it mean that we choose to let inclination crowd our duty; that we please to give so much of ourselves to that which need not be done, that there is but little of us to give to what we ought to do? The life of duty is never the life of friction, perplexity and over-burden. These are the bitter fruit of failure to meet bravely and perform each duty of the day and hour. Wise and happy is the man who, commanding all else to wait, does first his known duty.—*Dr. Geistweit.*

Practical Plans.

Manifest Selfishness.—An Epworth League once came under our notice whose working force had been small for several years, as there were not many young people in the church. The group of leaders had come to be fond of each other, which was very commendable. But when, at length, a large number of new converts came in to the church, the group of "old guard" Leaguers was oblivious of it. When the devotional meeting or business session was over, the same old cronies got together for a good, jolly time, unmindful of the strangers and newcomers who hovered wistfully on the periphery of the charmed circle. And those newcomers turned away, disappointed at first, and then bitter at the manifest selfishness of a company of young Christian leaders who were too selfish to curtail their own social enjoyments to make strangers feel at home and to articulate new members into the body of Christ.—*W. F. Sheridan.*

The Prayer-meeting.—1. Take part. You do not know who may be waiting the impetus of your example, or to whom your words may be the message of the Highest. 2. Make careful preparation. The best results in any line of work are attained by thoughtful study. The Christian Endeavor meeting is no exception to this rule. 3. Use your best talents. The best is none too good for the great work in which the society is engaged. 4. Do not, for the sake of being considered "original," introduce a line of thought at variance with the leader's suggestions. He has studied the subject and chosen the truth to be emphasized; help him to concentrate all minds in that channel. 5. Do not have a "hobby"; be an all-around, symmetrical Endeavorer, "thoroughly furnished unto all good works." 6. Be brief. Others ought to take part, and you may detract them of their opportunity. 7. Stand up while speaking. It shows greater interest on your part, and will enable you to speak more acceptably to your fellow-workers. 8. Always have in mind the desire to edify your hearers and glorify Christ, the Master, rather than to seek praise for yourself.—*C. E. Worlth.*

A Question of Good Manners.—The position of corresponding secretary of any organization is a trying one. It is made so by the inattention of many persons to their correspondence. Our Epworth League secretaries feel this keenly. One district secretary writes that one-third of the letters he sends out to pastors and League officers are never acknowledged at all. Another secretary says that he has found it impossible to give satisfactory reports of membership and state of the work in his district because the persons to whom he has written have failed to respond to his inquiries even when stamped envelopes were enclosed for reply. These recent complaints were in harmony with much which we have heard during the past

dozen years. This ought not to be. To say nothing of the intense interest which we should have in all correspondence which concerns the Epworth League, good manners demand that we promptly and courteously respond to those who write us. Suppose you went to see a friend and asked him a question about some matter in which you were mutually interested, and he should pay no attention whatever to you, how would you feel? You would be sure that he had not learned the first principles of good breeding. Your judgment would be just. But is there any difference in the case when you ask questions by mail? Our secretaries are doing a large amount of work. They are giving their time gratuitously and cheerfully. Is it fair to treat them as they are so often treated? Is it in harmony with the laws of good manners, to say nothing of the Christian courtesy which a member of one organization has a right to expect from another?—*Dr. Berry.*

Taking Second Place Joyfully.

In his recent book, "My Dogs in the Northland," the Rev. Egerton R. Young has told of a dog which was for many years a matchless leader in the frequent journeys by sledge across the trackless snows. Other dogs required an Indian guide to run before them. But when once Voyageur was told to make for a certain point on the horizon, he required no further directions. Though often momentarily turned from his course by obstructions, he invariably returned to the direct line. Not only was he efficient in his leadership, he was proud of his position, and was unwilling to give place to another dog. After some years, however, his master determined to have a second leader trained, in case of need. The dog selected for the purpose was harnessed in front of Voyageur. When, after a few minutes' delay, the missionary gave the command to start, the young dog which had so carefully been placed in the lead fell back, and Voyageur took his place. Investigation showed that the delay had been utilized by him in gnawing the thongs by which his supplanter was bound in front of him. Once more the young dog was fastened at the head of the train. Voyageur was indignant, and showed his rage by attempts to bite the new leader. Not succeeding in this, he finally gave up. "His proud, eager, ambitious spirit was completely broken. His high head went down and the long tail tried to disappear between his legs." Thereupon his master restored him to the leading place. "But it was too late, Voyageur's heart was broken. He never held up his head again with the old-time dash and vigor. He skulked along home, hardly dragging a pound of the load." Next day he cried and moaned like a disconsolate child. It was not long till he went out on the frozen lake and, after a series of mournful howls, lay down on the ice. An Indian, who went to him at once, found him dead. He had tasted the joys of leadership, and he could not content himself with second place. Some time ago, a pastor was puzzled by the small attendance at the gatherings of a society of young people, which, for several years, had done splendid work in

his church. Where forty or fifty had been accustomed to assemble for an enthusiastic meeting, barely a dozen were in their places. Interest was waning. After careful inquiry, the pastor learned the reason. A young Christian had been president of the society for two years. Under her leadership all went well. At length it seemed best to elect a new president. Instead of acquiescing in this arrangement, the retiring officer, angry and rebellious, resolved to break up the society. She declared if she could not be leader she would not be anything. So she did all she could to hamper the new president. Rallying her friends about her, she succeeded in dividing the society. Quarrels were frequent, and the organization was in danger of dying a violent death—all because one member proposed to rule or ruin. Then the pastor recalled the story of Voyageur, the dog which refused to work when he could no longer lead. There is a lesson for retiring officers in the action of a speaker at a recent banquet in a western city. He was the editor of a leading daily, prominent in his State, and the company assembled were attentively listening to his witty talk. During a burst of applause which greeted a brilliant period, ex-President Cleveland entered the room. Instantly the speaker was forgotten and the banqueters were on their feet, shouting welcome to their guest and clamoring for a speech. Mr. Cleveland responded at once, and among those who applauded his every point no one was more enthusiastic than the editor whose speech had been cut short by the unexpected arrival of the more distinguished politician. At the conclusion of the toast, when the company had quieted down, calls were once more made for the editor. Some men, in his position, would have sulked in their seats, scornfully refusing to heed the demand. But the editor was above such childishness. Without a thought he resumed his talk, just where it had been broken off. Why not? We all cannot be leaders, nor is it wise for the same individual to lead all the time. The true man—the true Christian—is just as ready to take a position of minor importance as he is to step to the front when duty calls. We all need to learn the lesson taught by John, when he told the multitudes which daily sought him of Him who should follow, whose shoe's latchet he was not worthy to unloose. Read his words of prophecy: "He that cometh after me is become before me. . . . He must increase, but I must decrease." Those words should echo in the heart of every Christian as he puts his hand to the work which God has given him in the world, until, leading or following, he comes to rejoice in the opportunity for service where God has placed him.—*By the Rev. John T. Paris in "Forward."*

We must seek always to be at our best, ready for whatever duty or service may be required of us. We should see to it that our life always yields fruits that are luscious and sweet, and whatever unfavorably affects the quality of our spirit, our disposition, or our service should be avoided.—*The Upper Currents.*

THE CANADIAN EPWORTH ERA

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

PUBLISHED MONTHLY AT TORONTO, ONT.

REV. A. G. CREWS, - - Editor.
REV. WILLIAM BRIGGS, Publisher.

SUBSCRIPTION PRICE, 50 cents per year, payable in advance.
For every five subscriptions received, one free copy of the paper will be sent.

SUBSCRIPTIONS should be sent direct to the office of publication, addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or REV. S. F. HURSTIS, Methodist Book Room, Halifax, N.S.

ALL ORDERS for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course, or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

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

Editorial.

A Temperance Victory.

Toronto Junction won a signal victory on New Year's Day by carrying a local option law. The hotel-keepers are, of course, highly indignant, while the law-abiding citizens are delighted. It seems strange that the measure should have been successful in the town and defeated in the township. Probably there was not as much effort put forth in the township. Certainly the Junction temperance people worked magnificently, and deserved the success that came their way.

"We'll Make It Succeed."

"Will it succeed?" is a question very often asked when an Epworth League is organized, or any other enterprise inaugurated. It would be very much better to say, "We'll make it succeed." What is accomplished depends not so much upon the completeness of the organization as upon the zeal and energy with which it is worked. When young people are heard to say, "We tried the League and it was a failure," it is really a confession of their own lack of push.

Exercise.

Picking up a copy of the *Farmer's Advocate* the other day, an article on the management of horses was noted. The writer made the statement that when horses were well fed it was absolutely necessary for them to have plenty of exercise. He regarded it as requisite for health that a mature horse should be in the open air not less than four or five hours a day, and should travel from ten to fifteen miles. Turning over the page we found another article on the care of sheep, which declared that "sheep need a lot of exercise during their whole lives." Similar statements were made concerning almost every kind of domestic animal. Stock journals are continually ringing the changes on the importance of allowing horses, cattle, etc., to move around in the open air.

The same principles certainly apply to the human animal. If men and women want to be strong and well it is essential that they get plenty of out-door exercise. Walking, bicycling, rowing, skating, anything and everything that develops the physical powers in the open air, should be encouraged.

Without doubt this law holds good in regard to the religious life. If Christian people will persist in high feeding, by continual listening to fine sermons without doing

anything, it is not to be wondered at that spiritual dyspepsia is developed. The practice of religion is what is needed to-day, and this applies specially to the young.

As the child would not grow strong of muscle if strapped to the bed and never allowed to rise and run about, so the young disciple will never grow strong in the Lord unless his spiritual faculties are exercised. The Christian is stifled and dwarfed if everything is done for him. Froebel, the originator of the Kindergarten, announced the principle which is slowly transforming the educational world, and gave the key which is unlocking the problems of religious training when he recognised self-activity as the condition of self-development. The same idea is being emphasized by the manual training movement which is becoming so popular.

The Epworth League justifies its existence as an institution of the Church because it provides so many opportunities for young people to "exercise" themselves "unto godliness." If it were abolished something like it would have to be started right away, as a training school of the Church's youth. Instead of finding fault with the League, let us work it for all it is worth, and we will be astonished at what may be accomplished.

A Striking Contrast.

What a marvellous difference there is between the attitude of ministers in regard to young people's work! One actively associates himself with the League and is really a leader in all its enterprises, while another stands aloof, and does scarcely anything more than occasionally attend a League service. Here is an instance which we cannot refrain from giving in parallel columns:

A pastor came into the central office of the Epworth League, a few days ago, and left an order for one dozen copies of our new Bible study text-book, "Studies in the Life of Christ." He said that he had been talking the matter up among the young people, and had aroused considerable interest. He intended to take charge of the work personally, and expected that it would prove a great source of inspiration and blessing to the church.

In another church a young lady was trying, without any assistance from her pastor, to get the League members to take up the Bible study. One evening, when the minister had dropped into the League meeting for a few minutes, she handed him a copy of "Studies in the Life of Christ," with the request that he would take it home and look over it. To her astonishment he refused to accept it, and turned away saying that he was too busy to bother with anything of the kind.

We are thankful that pastors of the first type are so numerous, and that the other sort are so few and far between. It is sad to think that there is even one who would show such indifference. By and bye this brother will be wondering why Quarterly Boards do not invite him.

A Decided Step in Advance.

The ignorance that prevails among many Christian people concerning the Scriptures is actually appalling. Even college students do not know as much as they are generally credited with.

In a recent address Chancellor McCracken, of New York University, said: "I wish we could require from every freshman a Sunday School diploma that would certify that he knew by heart the Ten Commandments, the Sermon on the Mount, a church catechism of some kind, a score of the Scripture Psalms, and the best classic hymns. This University will join any association of universities and colleges that will demand this as an entrance requirement."

What the Chancellor suggests is almost exactly what the "Supplementary Course of Studies," adopted by our last

General Conference, provides for. Facts about Bible history and geography, names of the books of the Bible, selected passages of Scripture, the Catechism, and a few of our Church hymns are to be memorized, and a very comprehensive and yet easy programme has been arranged. As far as we know, our Church is the first denomination to put its approval upon a course of this kind. Full particulars will be found on page 29 of this issue, which should be read carefully by all Sunday School officers and teachers. This is the most decided step in advance in Sunday School work taken for a long time.

✓ Blessed be Drudgery.

A woman, who did her own work, complained to a friend that she found the duties of housekeeping to be frightfully monotonous and uninteresting. "Why," said she, "the other day, I washed seventy-five different articles after dinner, and sometimes the number is over a hundred. I get thoroughly disgusted with the whole thing."

How different was the experience of the young lady who said to her pastor: "My sister and myself find the work of the house very interesting. We sing over the dish-washing, and our hearts are gladdened as we think how we are helping the other members of the family by leaving them free to attend to other duties."

The latter is the true conception of service. Even drudgery may be made a means of grace if it is regarded as an opportunity of doing God's will. "The trivial round and the common task," if done cheerfully and heartily, will help in the development of Christian character, and may be made a great blessing to others. This is a lesson which many people need very much to learn.

✓ Try Something New.

In one of his addresses in this country, during his recent tour, Mark Guy Pearse urged his hearers not to be afraid of new methods. He claimed that the success of the West London Mission is due largely to the fact that entirely new lines of effort have been laid suited to the needs of the times and the conditions of the people.

There is a power in novelty. Routine weakens and wearies people. The appetite tires of the same kind of food served up in the same way every day. The housewife, conscious of this, dishes up her meats and cereals in a variety of ways. Food to be relished must not only be nourishing but savory. The mind in this respect is similar to the body. Even truth depends for its effect largely upon its novelty. You may say that there is no such thing as new truth—while that is true, old truth may be so dressed up in new clothes that it comes to us with all the force of a new truth. Many men would go asleep under platitudes which they have heard over and over again, who would be startled into conviction and action by the same truth presented to them in a striking epigrammatic term.

Our church methods must become less conservative and more democratic and elastic if we are to win and hold the people.

The Epworth Hot I.

We have been asked by several subscribers if the Epworth Hotel at the World's Fair is a thoroughly reliable enterprise. We are glad to answer this inquiry, although the presence of their advertisement in this paper is perhaps explanation enough. The editor of the Era is personally acquainted with several of the promoters of the Epworth Hotel, and knows them to be prominent and responsible members of the Methodist Church in St. Louis, who will doubtless carry out all they promise. Dr. Carlos, the President, is Presiding

Elder of the St. Louis District of the Methodist Episcopal Church.

The hotel is a permanent brick building, and is said to be the only brick hotel within walking distance of the World's Fair. Of course it will be entirely free from the influences which generally accompany the licensed bar, and will be patronized largely by religious people. The splendid site which has been secured will make it a very desirable place at which to stop, and every convenience will be provided. Those who intend visiting St. Louis next summer will do well to write for descriptive circular.

✕ GREAT interest is being developed in the connexional subjects provided for in our topic list this year. The book, "Our Church," is in great demand. It cannot, however, be supplied separately from the other books of the Reading Course.

✕ A YOUNG lady writes: "I have got ten new subscribers for the EPWORTH ERA, mainly by personal chats with the members. I think more can be done in this way than in any other." Our correspondent is quite right. Personal canvas seldom fails to accomplish the desired result. Why not try it!

✕ A PASTOR in Nova Scotia writes that he intends using the text-book, "Studies in the Life of Christ," in his regular prayer-meeting services. Quite a number of places where no League exists have arranged to take up the Bible Study Course. This is quite right. Let it be done in many churches!

✕ OUR paper seems to be appreciated to quite an extent by people who are not Methodists. One of our subscribers sent the December number to a leading member of the Church of England, who wrote back: "The EPWORTH ERA is really as interesting a publication of its size as I have read during the current year. I must subscribe for it at once."

✕ *Onward*, our popular young people's paper, is giving special attention to missions just now. The January numbers have been devoted largely to China, and contain much interesting and timely information. The issues of February will pay special attention to Canada, the Indian work having a large place. All Sunday-school workers should have these papers. Sample copies will be sent free on application to the Methodist Book Room.

✕ A CORRESPONDENT, who is somewhat of a traveller, writes of a visit to an Ontario town where the young Methodist pastor had shown such energy in pushing the Epworth League that "the other churches in the place had been forced, in self-defence, to organize Young People's Societies. There are now three organizations where a few months ago there were none, and where, it was thought, nothing could be done." O yes, the League is all right, when it is worked.

✕ A YOUNG lady President some weeks ago wrote asking for suggestions on holding an "EPWORTH ERA Evening," which were cheerfully given. The programme turned out to be very interesting in every way, particularly as indicated by the following note from the President: "I have secured all the old subscribers but one, and think I can get that one yet. Besides, several new subscriptions have been obtained. I hope to double our subscription list." This has been accomplished in a League where "the membership has greatly decreased during the past year." It shows what can be done where there is "the will."

Methodist Chat.

It is estimated that the Methodist Church property of the world amounts to \$300,000,000.

According to the Year Book of the Methodist Episcopal Church for 1904 there are in that church 18,308 ordained preachers, and 3,929,560 members.

The missionaries of the Methodist Episcopal Church in China are planning a general movement to culminate in the erection of a "martyr's memorial." This will be a building containing auditorium, museum, reception-room to be a general agency and headquarters of missionary life among the Chinese.

The laymen of the Michigan Conference of the M. E. Church have passed a series of resolutions urging churches to make a reasonable increase in the salaries of pastors to meet the advanced cost of living. This is only a matter of justice, and the suggestion should be generally followed in this country as well. It is probably true that \$800 would pay as much of the necessities of life four years ago as \$1,000 will do now.

The Rev. Enoch Salt, an Englishman, lately read a paper before the Methodist Council on "The Improvement and Progress of Methodism in London," in which he said: "Churches, to be progressive, must retain their youth, and also have ideals. The churches of the twentieth century must be democratic, but not demagogic. They must not shun their duty to the perishing community. Once bring the scattered classes together, and the social millennium will dawn."

Concerning the power of the class-meeting, Bishop Hamilton writes: "Methodism was born of the class-meeting. John Wesley discovered something of its secret, form and power in the meeting in Aldersgate when he first felt his own heart strangely warmed. And he went forth to make it what it proved to be, the very nucleus of spiritual impulse, organized communion and financial support of the great awakening and revival movement of the eighteenth century. Without any priestly element of the 'confessional' or formal ritual of the public service, the class-meeting was itself simply the prayer and conference meeting of the company of persons having the firm and seeking the power of 'godliness.'"

Prominent People.

Rev. Mark Guy Pearse is now preaching and lecturing in California.

The Emperor of Austria is regarded with great affection by his people, to whom he is quite a father. A short time ago His Majesty's name figured in the will of one of his poor but loyal subjects, the amount of the bequest being only \$2.50, which was accepted by the Emperor as a touching proof of loyalty.

Dr. W. L. Watkinson, ex-Connexional Editor of the Wesleyan Church, is spending the winter in the Isle of Wight. He will represent Old Bailey Sunday-school Union at the World's Sunday-school Convention at Jerusalem, and of his party will be Archdeacon Sinclair, Dr. Monro Gibson, and Rev. Richard Glover.

Rev. Dr. Naphtali Lucock, of St. Louis, speaks of an interview with W. Robertson Nicoll, whom he calls "that fragile little Scotchman," as well as "the versatile and gifted editor," and "the acknowledged leader of English non-conformity, the plumed knight of Protestant England, the formidable and dreadful foe of sacerdotalism and priestcraft."

It is the general opinion that Miss Eva Booth, Canadian Commissioner, will succeed her sister, the late Mrs. Booth-Tucker, in the command of the Salvation Army in the United States.

A Celtic cross of unpolished granite has been placed upon the grave of the late Hugh Price Hughes. It bears the inscription: "Hugh Price Hughes, minister of the Methodist Church, who entered into the joy of his Lord, Nov. 17, 1902. 'Thou, O Christ, art all I want.'"

General Booth is planning for the extension of the work of the Salvation Army through Germany, Denmark, Sweden, Norway, and Italy. It has been announced that he has purchased 3,000 acres of land in Liberia, and will establish there an industrial settlement and a training school for native officers of the African work.

The remark is attributed to Mrs. Gladstone that whoever wrote the life of her husband must remember that the great statesman had two sides: "One impetuous, impatient, irritable; the other all self-control, able to dismiss all but the great central aim, able to put aside what is weakening and disturbing; and that he achieved this self-mastery, first by the natural force of his character, and second by incessant wrestling in prayer."

Concerning the veteran missionary, Dr. John G. Paton, beloved of the church over for his work's sake, The British Weekly makes this announcement: "A recent letter from Dr. John G. Paton states that he is now in better health than he has enjoyed for the past six years. Mrs. Paton, however, has for some time been far from well. The veteran missionary is now in Australia, but hopes again to return to his beloved islands of the New Hebrides in the coming spring. He states that the progress of the work is very encouraging, good reports being received from all the mission stations."

Literary Lines.

A tablet has been placed in St. Paul's Cathedral to the memory of Sir Walter Besant.

That the ideal home when found does not always satisfy an author's growing desire is attested by the fact that Rudyard Kipling has just sold for \$5,000 the Vermont home into which he put \$30,000.

When a friend told the late Theodore Mommsen that his books contained twenty-four million words the great historian remarked: "I did not know I was so wretchedly verbose. I am sure no person has read them all."

A classic is a book that lives because it says rightly what is worth saying, and is grave or gay as fits its purpose, living on because its readers continue to love it; or, to put the matter more shortly, a classic is a book that is too good to die. Remembering this, when you hear a book called "classic" by a competent critic, it should be a book worth examination at least.—St. Nicholas.

Thomas Carlyle was a "hoarder of the gold of silence," and would sit for hours, puffing away at his pipe, without uttering more than a grunt or a gruff monosyllable. Leigh Hunt, his neighbor and intimate, once wrote to a friend: "Have just spent a pleasant hour with Carlyle. When I went in he growled, 'Hello! here again!' and at parting he snapped out, 'Good day!' and that is the sum of our conversation. He honored me with the conversation he honored me with. But how eloquent his silence is! I just sat and looked at him, and came away strengthened for a fresh struggle."

Interesting Facts.

The 1,700 English Baptist Endeavor Societies are asked to take up as their special work the providing of a new missionary steamer for the Upper Congo, at a cost of \$35,000.

The question, "Where do all the pins go?" is likely to be changed to, "Whence do they come?" Ten billions of the useful little articles have been manufactured in America in one year.

Representatives of the American Bible Society last year sold the Scriptures in 53 languages in the Russian Empire, in 28 languages in Burma, in 30 in South Malaysia, in 53 at the Egyptian Agency.

Sound moves at the rate of 743 miles per hour; hawks can fly at the rate of 150 miles per hour; a storm travels at about 40 miles per hour, and light moves at the velocity of 186,000 miles per second.

A man will usually die from want of air in about five minutes; from want of sleep in ten days; from want of water in a week, and from want of food at various intervals, depending on various circumstances.

The educational battle still goes on in England. Six thousand four hundred and seventy-two "Passive resisters" had been summoned up to November, and London is not yet touched, where the greatest struggle of all is expected.

During the past season the total number of trans-Atlantic passengers sailing from Montreal has been far in excess of any previous year, the figures of one steamship company alone showing an increase of 16,000 passengers as compared with the number for 1902.

The most wonderful bridge in the world is one of solid granite in Arizona. It is a petrified tree, from three to four feet in diameter, spanning a chasm forty feet wide. More than one hundred feet of its length is in sight, both ends being imbedded in the sandstone of the canyon.

The value of Protestant Church property in the City of New York, estimated by the assessors, is \$82,521,000. The Roman Catholics is \$33,166,000. Among the Protestants the Episcopalians possess the largest amount—\$14,303,500. The Methodists rank third, having \$4,941,500.

New York police cannot understand how it was that 588 persons were killed by vehicles in Manhattan during last year while in London the number was but 118. The reasons are the superior regulation of vehicular traffic in the world's metropolis, and the splendid driving of Englishmen.

In Italy at present 53 per cent. of the nation can neither read nor write. The schoolmasters are wretchedly paid, some of them getting only about \$80 a year. The new minister of Public Instruction is setting on foot energetic plans to improve this sad state of affairs by better-paid teachers, night schools, and classes among the military recruits.

The great ship canals of the world are nine in number, and two of them are Canadian. The list is as follows: The Suez Canal; the Cronstadt and St. Petersburg Canal; the Corinth Canal; the Manchester Ship Canal; the Kaiser Wilhelm Canal; the Elbe and Trave Canal; the Welland Canal; the American Sault Ste. Marie Canal; the Canadian Sault Ste. Marie Canal.

Bible Study.

When I Read the Bible Through.

I supposed I knew my Bible,
Reading piecemeal, bit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third!)
Twelfth of Romans, First of Proverbs,—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

Oh the massive, mighty volume!
Oh the treasures manifold!
Oh the beauty and the wisdom
And the grace it proved to hold!
Ah the story of the Hebrews
Swept in majestic along,
As it leaped in wave prophetic,
As it burst to sacred song,
As it gleamed with Christly omens,
The Old Testament was new,
Strong with cumulative power,
When I read the Bible through.

Ah, Imperial Jeremiah,
With his keen corsacant mind!
And the blunt old Nehemiah,
And Ezekiel refined!
Newly came the Minor Prophets
Each with his distinctive robe;
Newly came the song Idyllic,
And the tragedy of Job;
Deuteronomy, the regal,
To a towering mountain grew,
With its comrade peaks around it,—
When I read the Bible through.

What a radiant procession
As the pages rise and fall,
James the sturdy, John the tender,—
Oh the myriad-minned Paul!
Vast apocalyptic glories
Wheel and thunder, flash and flame,
While the Church Triumphant raises
One incomparable Name.
Ah, the story of the Saviour
Never glows supremely true
Till you read it whole and swiftly,
Till you read the Bible through!

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, awestruck,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book,—
Just a paragraph disjointed,
Just a crude, impatient look,—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in rapture,
When you read the Bible through.
—Amos R. Wells, in S. S. Times.

Try It This Year.

Mr. J. M. Denyes, President of the
Whitby District Epworth League, has
sent a circular letter to all the Leagues
in the district. The part referring to
Bible study is so stimulating that we
quote it:
"Right in the forefront of the agencies
for interesting the young people is the
study of the Bible. Nothing has so in-
trinsic a practical interest for every man,
woman and child in this world as the
Word of God. The difficulty with us
has been, perhaps, that we have not given
the Word itself the proper place in our
thought and in our meetings. Our devo-
tional topics have been the subject
permeate of a short paper prepared by the
leader of the meeting and the real study
of the passage has not been attempted
by the League members as a whole. Let
this method be discouraged and let us

rather have a class study of the passage
engage the thought of every one at the
meeting. Up to this year the topics for
study have not lent themselves to such
a method of study as much as might be
desired, being lacking in that continuity
of subject which is almost essential to
concentrated and concentrated attention.
For this coming year, however, the Gen-
eral Board has furnished us a solution of
this difficulty. Instead of disconnected
subjects, chosen from widely separated
parts of the Word, we have a systematic
course of study upon the life of our
Saviour. The series extend from the ex-
pectation of the Messiah to Christ's resur-
rection and the great commission. This
course of study cannot but be of the deep-
est interest to all who love his word and
are anxious to find his will. A text-book
covering these studies has been published
by the General Board, "Studies in the
Life of Christ," written by Thomas Eddy
Taylor, S. Earl Taylor and C. H. Morgan.
This ought to be in the hands of
every student of this year's study. The
text-book has suggestions for each day's
reading and study. Let our young
people's prayer-meetings be made real
centres of devotional study and prepara-
tion for service from living contact with
him who is the author of life. What an
opportunity here to fulfil that pledge,
"I will make the daily study of the
Bible the rule of my life!" The results
sure to follow such systematic work
along this line cannot be estimated.
Try it this year!"

A Great Success.

Our Bible Study Course has been go-
ing well, and may be regarded as a great
success. Indeed, it has been difficult to
supply the orders, so fast have they been
coming in. Over 1,000 copies of the text-
book, "Studies in the Life of Christ,"
have been sent out during the past few
weeks, and still the demand keeps up.
There is plenty of time to take up
the course, as the first book will be in
use until the end of the year. When
the second volume of the course is an-
nounced next January there will be many
Leagues whose members will be sorry
that they did not start with the rest in
studying the Life of Christ. Resolve not
to be among the number.

What the Leagues are Doing.

Orangeville League has done well, hav-
ing subscribed for 17 copies of "Studies
in the Life of Christ."

Far away Edmonton has been heard
from and 16 books have been sent to the
rising city of the west. Mr. C. F.
Newell is taking a deep interest in the
course.

The testimony of Rev. H. B. Kenny, of
Millbrook, where 20 copies of "Studies"
have been purchased, is that "the plan
has greatly increased the interest of the
young people. Many who studied the
Bible very little before, are now heartily
engaged in the work."

Rev. R. Keefer, of Nanticoke, writes
that he has been preaching on the sub-
ject of Bible study, and asks that 40
copies of "Studies in the Life of Christ"
be sent to the "winter school," held at
Nanticoke. He says that his own people
will take nearly all of them.

Rev. W. M. Teeple, of Plattsville, sends
an order for 22 copies of the text-book
"Studies in the Life of Christ," and
states that a much larger number of per-
sons than this will take up the study,
as in several cases two or more will use
the same book. Mr. Teeple says he "will
likely order a few more."

From a distant point in Manitoba
where there is no League at all, comes
an order for 12 copies of the text-book.
They are going to begin this work right
away. Perhaps an organized League may
grow out of it.

Mr. A. J. Sargeant, of Barrie, on be-
half of Collier Street League, ordered 20
books on December 30th, and on January
13th, asked for 20 more. This is the
largest number taken by any one League
since the course was announced.

The League of Grace Church, Brampton,
ordered 10 copies of the text-book,
and followed this with an additional or-
der for 8, making a total of 18. St.
Paul's Church League, Brampton, is
also taking up the course, and has ob-
tained 10 volumes.

The following are other Leagues that
are taking up the course, with the num-
ber of books ordered:

Omeme	10
Roland, Man.	10
Roland, Man.	10
Bowsman, Man.	10
Tottenham	10
St. Catharines	10
Wilkesport	10
Bridport	10
Thamesville	10
Thamesburg	10
Olinda	10
Almonte	10
Higgate	10
Waterloo	10
Galt	10
Merrickville	11
Simcoe	11
Laurel	11
Thorold	12
Orono	12
Whitby	12
Toronto, Bathurst	12
Chesley	13
Davenport	15
Gilbert Plains, Man.	12
Cottan	14
Spenceriville	15
Round Plains	9
Sarnia	10

There are probably other Leagues tak-
ing up the course, but they have not re-
ported at this office, and we are there-
fore unable to include them in the list.

Devotional Study

John R. Mott urges the following rules
for devotional Bible study:

1. Divide into brief daily sub-divisions.
2. Study alone with no one but God to interpret.
3. Make constant personal application of the Word.
4. Concentrate the mind on your study.
5. Let nothing divert you from the subject in hand.
6. Be thorough. Dig deep and meditate much.

The true spirit of Bible study must be
characterized by the following six traits:
It must be earnest, dependent, prayerful,
child-like, obedient, and practical. If we
would study thus, our spiritual growth
would be in leaps and bounds.

The Text Book.

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

From the Field.

Young Men at the Helm.

We furnish our readers something unique this month. Here is the picture of an Epworth League Executive, all of whom are young men, which is decidedly exceptional. These are the officers of the Bowmanville Epworth League, which has a membership of 60. The League is doing splendid work, and the object is to make it the spiritual centre for the young life of the church. The attendance and interest manifested have been very encouraging to the pastor and helpful to the young people. The meetings, while social and literary, are all deeply spiritual. The missionary department is also doing good work, the target for this year being \$75. It may be helpful to some Leagues who have all lady officers to try Bowmanville's plan.

FRED A. HADY,
2nd Vice-Pres.

SHIRLEY M. SCOTT,
4th Vice-Pres.

BYRON S. VANSTON,
3rd Vice-Pres.

FRED R. FOLEY,
1st Vice-Pres.

ALBERT PICKARD,
Secretary.



REV. D. O. CROSBLEY,
Hon. President.

FRED C. VANSTON,
President.

HERBERT J. HOOPER,
Treasurer.

OFFICERS OF THE BOWMANVILLE EPWORTH LEAGUE

Just a Line or Two.

A new League has been organized at High Bluff, Man., with 25 members.

The Montreal District Epworth League intends having a Summer School next July or August.

The Thorold Epworth League has published a very attractive booklet of "Favorite Quotations."

The League at Glanford intends buying a missionary library, and already has \$10 for this purpose.

"Once a Quarter" is the name of a bright little paper, published by the College Avenue Church, Woodstock.

Annie Aljoe, a member of the Durham Junior League, has received a medal for her skill in fishing for new members.

Rev. A. B. Higgins, of Digby, N.S., recently received 26 young men and women into the church, 18 of the number being from the Sunday-school.

A Young Men's Club has been started at Portage la Prairie, Man., conducted somewhat on the Y. M. C. A. lines. On New Year's Day the club had about 400 callers.

The contest for new members conducted by the Deseronto League, resulted in the reception of 37 members, making a total membership of over 90.

Mr. J. M. Denyes, President of the Whitby District League, is greatly interested in the Bible Study Course, and has ordered 24 copies of the text-book.

Rev. H. Hull, B.A., President of the Manitoba Conference Epworth League, has been delivering a lecture on the Detroit International Convention at Winnipeg, and also at Rat Portage. The Rat Portage Miner gives a four-column report of the lecture.

The League at Bowsman, Man., which claims to be the farthest north of any League in the Province, is prospering. It has been organized sixteen months, works all the departments, and has 43 members. On the second evening of each month the juniors take entire charge of the service, and do it well.

energetic committee, under the able leadership of Miss Clara Thomson, intends taking up the whole life of Christ in this way in their monthly meetings.

Winter Schools.

During the past month, several very successful Winter Schools have been held. The Norwich and Welland Districts had profitable meetings from January 17th to 21st, at Burford and South Cayuga, respectively. At Nanticoke, Rev. R. Keeler and his workers planned for a Circuit Convention, from January 17th to 24th, but it was called off on account of a diphtheria scare. Our space will not allow a detailed account of these services. We notice that Dr. McDougall and Rev. James Allen are rendering valuable service at these schools.

Missionary Banner.

Wesley Church League won the "banner" for the largest increase for missions for the year ending April 30th, 1903. The one year increase was \$130, and is given to the support of the Rev. James Endicott, in Central China, who is a graduate of Wesley College, and supported by the Winnipeg and Port Arthur Districts.

Under the efforts of the Missionary Vice-President, Mr. Wesley Stewart, systematic giving, under the Young People's Forward Movement for Missions, was adopted. Mr. Stewart was then elected President of the League, and thought the League should be recognized for their good work. A "banner" was provided and made by Miss Stewart. The banner is of satin, and inscribed, in beautiful golden-worked letters. At the top is a large Maltese cross, with the letters "B" and "L" on either side, and just below the words, "Missionary Banner, 1903," and the words, "Pray, Study, Give." This made a handsome banner, and was presented to the League by the President, Mr. Stewart. By the clapping of hands the League showed their appreciation of the "banner," and aim to make a good mark for missions this year.

Missionary Contest.

A unique and interesting meeting was held by the Epworth League at Rat Portage on missionary night. Representatives from four fields pleaded for the missionary from this League.

A. C. Burley represented China, and among other things showed the small proportion of missionaries among the unlightened 400,000,000 of that land. Their ear is open and buildings have been placed at the disposal of the missionary teacher. Their immense wealth will make China a powerful nation in the future, and as such she would have an immense influence on the Asiatic nations.

W. Christianson represented the English-speaking people of Western Canada. Christ said begin at Jerusalem. Give the Gospel now and they will maintain it among themselves. For national reason they must be controlled to-day. Give the Gospel to-day and they will evangelize China to-morrow. The great west will soon be the commercial centre of Canada, if not of this continent. If this base is neglected our source of supplies to the great missionary battle-field must soon cease.

Mrs. E. Powell pleaded for Japan. The command was given to go to all nations. Who in Canada had not heard of Christ? It is the church's duty to give all people a chance to be saved. The blood of the unsaved is then not on the church's head. The great numbers in Japan, their superior intelligence, their demand for

the Gospel the contentment when they, by language more of D. B. sionary ing cler illiteracy children trembled the inst emphasis Christiana trol us t unknown own lan ing the shown.

The Ju Masters, reported, opinion, claims o tive man mented a Finish, for preparati pressed t audience have and future.

The Missionary Club.

The M been ack to be the for develv enthusiasm the churc thorough ing in al usually s leave, a the churc lives.

The To has been serious th Mission S an effort Leagues w they have ception of there hav dance of they have shrinking because th method of this neces Study Cla The cla method. Heart of made to t chapter of taught as of the cla turn. Th discussion illustrated Each men thought th variety ar

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the Gospel, the need of their children, the condition of their women, were well set forth. Concentrate on Japan and when the face of the nation is changed, they, by their knowledge of the Chinese language and customs, will reach China more effectively.

D. B. Nighswander asked that our missionary be sent to the non-English-speaking element in Western Canada. Their illiteracy, the moral condition of their children, the influence upon them of the tremendous increase and influence upon the institutions of the land, were well emphasized. We must assimilate to Christian institutions or they will control us through the franchise—a privilege unknown to the most of them in their own land. The smaller expense in sending the missionary to our own land was shown.

The Judges, Messrs. Robinson and Mc-Masters, and Messadams Hull and Rideout, reported, after some time, that in their opinion, Mr. A. C. Burley had stated the claims of his country in the most effective manner. Judge Robinson complimented the speakers on the elegance, finish, force, sincerity and carefulness of preparation of all the addresses, and expressed the sentiment of the very large audience when he hoped that we would have another such meeting in the near future.

The Normal Mission Study Class—An Experiment.

The Mission Study Class has for long been acknowledged by missionary leaders to be the best means at present available for developing intelligent missionary enthusiasm amongst the young people of the church. It presents opportunities of thorough, practical work, which are lacking in all other agencies, and it has usually shown itself to be portable, heaven, and a centre of usefulness in the church or society within which it lives.

The Toronto West District Executive has been giving for many months much serious thought to the whole question of Mission Study Classes. They have made an effort to found them in the various Leagues within the district. Everywhere they have met with an enthusiastic reception of the project. In each League there have been leaders who had abundance of missionary enthusiasm, but they have also met in all quarters a shrinking from undertaking the work, because there was a lack of knowledge of the method of conducting the class. To meet this necessity of the district a Normal Study Class was organized.

The class was to be entirely one of method. The text-book used was "The Heart of Se-Chuan," but no effort was made to teach the book. Each evening a chapter of this book was taken, and was taught as a lesson by one of the members of the class—each member taking their turn. This exercise was followed by a discussion of the methods of teaching, as illustrated in the lesson just taught. Each member used the method they thought the wisest; there was great variety and much fruitful discussion.

No effort was made to have the class a large one, but effort was made to have it representative. It was composed entirely of missionary leaders from the various Leagues, who had declared themselves as willing to try to put in practice afterwards what was learned at this class by organizing Mission Study Classes in their own Leagues.

The class met every Tuesday evening at the home of one of the members of the class, for a period of eight weeks. The leader of the class was A. P. Addison. The session commenced at 8.15, and closed at 9.45. These hours were strictly adhered to. No refreshments were served. The class of persons attending made it possible to fill the session full

of hard work, and to always keep the aroused end in view—cutting out vigorously everything else.

Each evening there were two five-minute papers on subjects related to Mission Study Classes. Some of the other subjects discussed were: "Why Organize a Mission Study Class in My League?" "How Organize a Mission Study Class in My League?" "The Mission Study Class Library;" "What Books to Secure, How Secure them;" "The Use of This Library by the Mission Study Class;" "The Teacher's Preparation of the Lesson;" "The Use of Maps, Charts, etc., in the Class;" "The Open Meeting of the Mission Study Class;" "The Influence of the Mission Study Class on the League."

This has been called an experiment, because the end in view has not yet been reached. So far as the Normal Class itself is concerned, it was certainly a success, those who attended being satisfied that the time was well spent, and the courage which is born of knowledge has certainly taken possession of them. The test will come in the application of this acknowledge in the actual teaching of a class. This has not yet been tried.

Mount Forest District.

The ninth annual convention of the Mount Forest District League was held at Acton, Ontario. Excellent addresses were given, which were much appreciated. Rev. G. R. Turk, of Owen Sound, spoke on "Missions," and "Evangelism."

The following officers were elected:

Hon. Pres., Rev. J. W. Magwood, Arthur.

Pres., Rev. A. J. Johnston, Grand Valley.

1st Vice-Pres., W. W. Barber, Grand Valley.

2nd Vice-Pres., Rev. T. Kerruish, Mount Forest.

3rd Vice-Pres., Miss E. Moore, Arthur.

4th Vice-Pres., Miss G. Waters, Kenilworth.

5th Vice-Pres., Mrs. Wray E. Smith, Durham.

Treasurer, Miss E. Gilroy, Mount Forest.

Secretary, Miss Florence G. Anderson.

Conference Representative, Rev. G. F. Morris.

Guelph District.

The ninth annual convention of the Guelph District League was held at Acton, Thursday and Friday, December 2nd and 3rd. It was attended by delegates from nearly all the Leagues of the District. It was a gathering of earnest, active, Christian young people, anxious to obtain suggestions for new and improved methods in their League work, and to enjoy the social intercourse and congenial fellowship characterizing such environment.

The papers and addresses were of a very practical and helpful character, the prominence given to Bible study and missions rendering every session abundantly fruitful in inculcating desires for a greater knowledge of the Bible, and feelings of individual responsibility for missionary effort and support.

The report of the Nomination Committee was then given and the officers for the coming year were elected as follows:

Hon. President, Rev. T. J. Parr, B.A., Guelph.

President, Chas. H. Harris, Rockwood.

1st Vice-President, J. L. Jeffries, Guelph.

2nd Vice-President, G. L. Barbaree, Corwin.

3rd Vice-President, Rev. G. Shepperson, Erin.

4th Vice-President, Miss Clara E. Moore, Acton.

5th Vice-President, Mrs. John Jackson, Fergus.

Secretary, Miss Jennie Devereux, Guelph.

Representative to Conference Executive, Rev. S. E. Marshall, B.D., Guelph.

Perth District.

The annual convention of the Perth District Epworth League was held in Carleton Place, on December 2nd and 3rd. There are thirteen Leagues with a membership of 541 in this district. Nearly all the Leagues were represented. The reports from delegates were quite encouraging. Profitable addresses or papers were given by Rev. J. Pinel, S.T.L., on "Entire Consecration of Heart and Life;" by Miss Ada Curry on "Junior Work;" by Rev. Wm. Timberlake, on "Methodism, Its Doctrines, and the Sources from which they were drawn;" by Rev. R. G. McConnell, B.A., on "How Can the League Become a More Effective Spiritual Power in the Church;" by Mr. G. R. Putnam on "The League as a National Force;" by Rev. D. T. Cummings, S.T.L., on "The Nature and Aims of the Social Department;" by Rev. P. Pergau, B.A., on "The League and Missions." Many helpful points were produced in the lively discussion which followed each address. The outlook for aggressive work among the young people is very promising.

The following officers were appointed for the ensuing year:

Hon. Pres., Rev. J. T. Pitcher, Smith's Falls.

President, Rev. T. C. Cassidy, Easton's Corners.

1st Vice-Pres., Miss Willoughby, Carleton Place.

2nd Vice-Pres., Miss Maud Playfair, Perth.

3rd Vice-Pres., Miss Mabel L. Hannah, Newboro'.

4th Vice-Pres., Mr. Wm. S. Bell, Smith's Falls.

5th Vice-Pres., Miss Ada Curry, Almonte.

Secretary-Treasurer, Rev. P. Pergau, Franktown.

Representative on Conference Executive, Rev. D. T. Cummings, Pakenham.

Swan River Sub-District.

On Wednesday, December 30th, the Leagues of the Swan River Valley held a rally in Swan River. All the Leagues, as well as localities without Leagues as yet, were well represented, over fifty delegates being present from outside. Rev. B. W. Allison, B.A., of Portage la Prairie, gave a stirring address at each of the three sessions. Papers and addresses were also given by Miss McGaw and R. G. Taylor of Swan River, Miss Green, of Pretoria; Horace Finch, of Lidstone, and O. D. Austin, of Bowsman. The discussions were lively, interesting, and helpful.

As an organization of the Leagues of the whole Dauphin District seemed impracticable, the Leagues of the Swan River Valley decided to organize into a sub-district, and elected the following officers:

Hon. President, Rev. W. A. Lewis, B.A., Dauphin.

Hon. Vice-Pres., Rev. J. E. Lane, B.A., Swan River.

President, R. G. Taylor, Swan River.

1st Vice-Pres., H. F. Kenny, Bowsman.

2nd Vice-Pres., W. Ford, Thunder Hill.

3rd Vice-Pres., H. Finch, Lidstone.

4th Vice-Pres., Miss O. Harley, Swan River.

5th Vice-Pres., Miss Green, Pretoria.

Sec.-Treas., Miss J. McGaw, Swan River.

Representative to Conference, Rev. J. E. Lane, B.A.—Oliver D. Austin, Press Co.

Crystal City District.

League work on our district is making substantial progress. The Forward Movement for Missions is being well sustained, and we hope for an increase over last year. Killarney League expects to raise \$100, and Boisveain has reported to date \$30. The lecture course, which was inaugurated last year with a series of addresses on Methodist history, is this year taking a series on Canadian topics. The topics assigned are: "Canadian Patriotism," "Canadian Public Life," "The Romance of the North-west," "Canadian Poets," "The Canadian Character."

Boisveain League has started a Reading Circle, having procured fifteen sets of books.

The District League Executive met on December 1st and appointed committees to perfect arrangements for a summer school at Rock Lake in July, 1904.

Cobourg District.

The annual meeting of the Cobourg District League was held in the Methodist Church, Centreton. Rev. Dr. Chambers spoke on the work of the Bible Society. Rev. Dr. Sanders gave a forceful address on "Training the Worker for Personal Work." Mr. W. G. Jennings gave an excellent address on "Our Unsaved Associates," and Rev. C. Nickle discussed "Mission Study Classes." A splendid paper on "A Model Social Evening," was contributed by Miss F. Daisy Jewell. The visiting delegates were royally entertained to tea by the Centreton people.

At the evening session, addresses were given by Rev. S. Moore, Miss Rogers, B.A., Rev. M. E. Sxsmith, Rev. H. T. Lewis, B.A.

The following officers were elected: Hon. Pres., Rev. J. A. Jewell. President, Rev. S. C. Moore, B.D., Canton.

1st Vice-Pres., Mr. W. G. Jennings, Centreton.
2nd Vice-Pres., Miss Idell Itogers, Cobourg.
3rd Vice-Pres., Miss Annie Dayman, Port Hope.
4th Vice-Pres., Mrs. Watt Port Hope.
5th Vice-Pres., Mrs. J. T. Clarke, Cobourg.
Secretary, Miss F. Daisy Jewell.
Treasurer, Miss Claudia Boskell, Rosemount.
Representative to Conference Executive, Rev. M. E. Sxsmith, Centreton.

Montreal District.

Our district rally was held on Monday evening, November 30th. All of the societies gathered in the lecture room of St. James Methodist Church.

Our Hon. President, Rev. Dr. Griffith, resided. The President, Mr. J. Penrose Anglin, read a short report on the work of the past year. Our retiring conference representative, Rev. Melvin Taylor, gave an enthusiastic talk on "Real Literary Work."

One of the most important events of the evening was the passing of a resolution, after stirring talks by our retiring missionary vice-president, Mr. J. W. Phelps, and our representative in the French work, Rev. W. T. Halpeny, B.A., heartily endorsing the holding of a Summer School, for the benefit of the Montreal Conference.

The meeting was brought to a close after a rousing address on "Individual Work for the Individual," by Mr. W. G. Colgrove, President of St. James' Epworth League.

The rally was the most successful meeting our District Epworth League has yet

held, and we look for great things this year.

The following officers were elected: Hon. Pres., Rev. T. Griffith.
President, Mr. A. G. Howell.
1st Vice-Pres., Mr. J. Alexander.
2nd Vice-Pres., Miss Adams.
3rd Vice-Pres., Mr. J. S. Anglin.
4th Vice-Pres., Miss M. Gardener.
5th Vice-Pres., Miss N. Henderson.
Secretary Mr. G. McD. Shaw.
Treasurer, Mr. Geo. Palmer.
Conf. Representative, Rev. C. E. Bland.
Missionary Secretary-Treasurer, J. W. Phelps.

The Missionary Conference at Victoria College.

The keynote of the Students' Missionary Conference, held in Victoria College, January 15th to 17th, was struck by the first speaker, Rev. J. J. Rae, of Oshawa, when he presented clearly and strongly the fact that the true secret of the students' opportunity in life lies in service. There is nothing before the call of missions in the thought and plan of Christ. Dr. Cleaver's apt and descriptive of the heroic life of James Evans followed as a splendid example of how a noble follower of the Lord Jesus did serve. Through that short life so well spent for God among the Indians of our great North-West, thousands of the red men rejoice in the Gospel, which by his efforts they are able to read in their own tongue.

At the Saturday morning session the veteran apostle of the West, Rev. Dr. McLaughlin, told of his journeys and labors among the natives. He has found many of the tribes to be docile, teachable, and responsive, and during the past year it has been his privilege to bring Christian Indians, who were converted through the reading of the Scriptures in the Cree syllabic.

Dr. Jas. Woodsworth referred to the glorious possibilities of our western heritage, especially as a grain-producing country. Great Britain. Lest the material element triumph, ours is the responsibility to bring the spiritual teaching of the Master to the thousands who are crowding into that land. Last year the increase of membership in our Methodist Church in the West was over 2,000, while the missionary funds were increased by \$7,000. Twenty-three new missions were formed in 1903, and forty new workers will be needed to man the fields for this coming year.

Mr. (Dr.) Carman, speaking in behalf of the W.M.S., referred to the woman's commission, spoken by Christ. "Go tell the brethren," and stated that the first woman sent out to Japan by the W.M.S. was actually bringing the Gospel to a class of Japanese young men, and with splendid success. At present, besides the work in Canada in the several Indian schools and institutes, the W.M.S. has its laborers doing faithful service in Japan and China. This band of consecrated women, who break the bread of life to hungry souls across the Pacific, now numbers forty-seven; of these, six are on furlough.

Rev. A. F. Addison's address dealt with the beginnings of mission work in Japan. The speaker paid a high tribute to the work and work of the first two missionaries sent out by our church in 1873, Rev. Dr. Cochran and Dr. MacDonald. Both engaged in educational work, the former in Tokio, and the latter in Shizuoka. Several of the scholars and teachers were led to accept of Christ. The foundations of our mission were well and truly laid.

After a stirring comparison between the two island kingdoms of Great Britain and Japan in their position, progress, and possibilities was pointed out in an interesting address, delivered by Mr. W. S. Daniels, B.A.

The Round Table Conference, conducted by Dr. F. C. Stephenson, evoked a profitable discussion on the practical theme, "Doubling the Missionary Force of the Methodist Church within Ten Years."

At the Sunday morning session, Rev. Dr. W. E. Smith, of West China, presented very clearly the nature and basis of itinerating in Chinese mission work. The itinerant gathers up the fragments that nothing be lost. These Gospel morsels may have been dropped into good soil, through chapel or street preaching, through healing in the hospitals, or through the Scripture tracts distributed to many thousand students in Chentu, and may then have been carried to distant villages. It is the privilege of the itinerant to lead not a few of these awakened ones to Christ. In each place he visits his work is to preach, sell his Christian literature, and engage in private conversation with those who are anxious to know something about Christianity.

Rev. Murdoch MacKenzie's address was a stirring appeal to a vital interest in Christian missions. Many are only moved with contempt, or with curiosity, toward China's millions, but Jesus was moved with compassion. He spoke of the Gospel beginnings in North Honan, in the heart of a blind opium slave. The missionary's heart is stirred with intense yearnings to point men to Jesus, as he sees thousands thronging into the idol temples at the time of the sacred festivals. In closing, Mr. MacKenzie pointed out that some of his hearers might envy the rich privilege of being the first to direct some of China's needy souls to Christ.

Our veteran missionary, Rev. Dr. Hart, presented strongly the need of reinforcements for West China. More missionaries to man the great field, increased educational facilities, and complete unity of effort, be set forth as essentials for the Gospel's success in China. The closing session on Sunday afternoon struck with no uncertain sound the practical note of consecration. In view of the need and the call the glad response should be, "Here am I, send me."

Epworth League Work In New Ontario.

Perhaps the Epworth Leaguers of Canada would be interested to know that a League has been organized in New Ireland, New Ontario—the first in this new country, and we are glad to say, a prosperous one.

On the first evening of meeting, one year ago, nine members were enrolled, five active, and four associate. Slowly, but steadily, the attendance and interest increased until a year from the date of organization found a membership of fifty-six on the roll—forty-one of whom are active members.

During the summer months, when many of the city Leaguers have withdrawn their meetings, we have continued ours, and found that the attendance kept up well.

The spiritual phase of the work has ever been kept uppermost, and we have reason to believe that the meetings have been helpful to many who have attended. As a result of special evangelistic services conducted by our pastor for several weeks last winter, a number of associate members became active.

We have held a missionary meeting once a month, and endeavored to make them especially interesting and instructive.

During the last month a Junior League has been organized. Much interest has been evinced by the children in their meetings, and the outlook is promising for a successful Junior League.

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Book Shelf.

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

A Mighty Means of Usefulness. A plea for intercessory prayer. By James G. McClure, D.D. Published by the Revell Co., Toronto. Price, 50 cents.

This book seeks to exalt the power and influence of intercessory prayer, which, in these busy times, is in danger of being neglected. It is really an inspiring and valuable work, full of good things.

Fishes' Jimmy. By Annie Trumbull Stinson. With illustrations by Alice Barber Stephens. The Revell Co., Toronto, Chicago and New York. Price, 50 cents.

"Fishing Jimmy," up in the Franconia Hills of New Hampshire, was brought to love Jesus through his keen appreciation of the fishing stories of the Gospels, and had a deep desire to become a fisher of men. This seemed to be denied him while he lived, but the simple narration of his artless experiences has doubtless done no little to benefit many, and in this indirect way his wishes have been met.

The Sword of Garibaldi. By Felicia Buttz Clark. Published by Eaton & Mains, New York. Price, \$1.25.

A splendid story of the struggle for Italian liberty, many of the incidents clustering around Garibaldi, the enthusiastic leader of the reform army, the heroism, the daring, the perseverance, the kindness of the great general are vividly illustrated. A beautiful love story runs through the book, which is well written. This is the kind of literature that should find a place in every Sunday-school library.

Manhood's Morning. An inspiring book on character building, for young men. By Joseph Alfred Conwell. The Vir Publishing Co., Philadelphia, Pa. Price, \$1.00.

It is a hopeful sign that books of counsel and inspiration for young men continue to come from the press in great numbers. It indicates a healthy demand for this kind of literature. This is one of the best that we have seen. The following are some of the chapter headings: Thirteen million young men. The best years of life.

What some young men have done.

Wild cats and other weeds.

Reasons why young men go wrong.

Playing the piper.

A Short History of the Christian Church. For students and general readers. By Prof. J. W. Moncrieff, Associate Professor of Church History in the University of Chicago. Published by the Revell Co., Toronto, Chicago and New York. Price, \$1.50.

The purpose of this book is declared to be twofold: First.—To meet the wants of beginners in the study of church history, who want a general and connected view of the whole subject before taking up special lines of investigation.

Second.—To meet the wants of a large and increasing number of intelligent people who would like to know something of the history of the Christian Church, but who have not the time for the large volumes. The book is quite comprehensive, and contains a large amount of valuable information.

Life and Drum at Louisiana. By J. Macdonald Oakey. Published by Geo. N. Morang & Co., Toronto. Price, \$1.50.

Mr. Oakey is a teacher in one of our Toronto Methodist Sunday-schools, and therefore ought to know something of the needs of our young people. He has written a large number of books for boys, which are first-class in every particular. We much prefer them to the works of Henry. This volume is a graphic description of the capture of Louisiana from the French by the English. The historical facts are woven into a most interesting story, in which two bright New England lads figure prominently. The book will be very popular with boys generally, and ought to be in the Sunday-school library.

Individual Work for Individuals. A record of personal experiences and convictions. By Dr. H. Clay Trumbull. Published by the Revell Co., Toronto, Chicago, New York. In paper covers, 350s. 5c.

Dr. Trumbull, who has recently passed away, was the author of a number of useful volumes, most of which deserve to live. One of the latest is this little book on "Individual Work." It is largely a narrative of personal experiences in the line of effort for the spiritual welfare of others, illustrating what God is able to do for and by one who is willing to work for Him. The book is suggestive and helpful.

Misunderstood. By Rev. H. D. Kennedy. Published by William Briggs. Price, paper, 50c.; cloth, 75c.

This little book is somewhat handicapped by its title, which is not all captivating. The contents are, however, unusually attractive. The book is a series of sketches on the life of Christ, touching especially upon his loneliness, his Nazareth home life, the temptation, the resurrection, etc. There is much that will bring comfort and cheer to sad and lonely hearts in these pages.

The Missionary Bulletin for September. Letters from Missionaries and Superintendents to their fellow-workers at home. Published quarterly by the Methodist Young People's Forward Movement for Missions. Price, 15c. in paper, single copy. Sent to any address in Canada for one year for 90 cents. Address, Dr. F. C. Stephenson, Toronto.

This little book contains the latest news from the mission field and is the medium of communication between the missionaries and the Leagues that are supporting them. It contains much interesting information, and has some good illustrations.

Every Creature. By M. T. Lamb. Published by the American Bapt at Publication Society, Philadelphia. In paper cover, price 10 cents.

A stirring call to active evangelism at home and abroad. No one can read these pages without feeling the great need there is for personal work on behalf of the unsaved masses around us. The author has put, in a very forcible way, some much-needed truths.

Secrets of Success.

What is the secret of success? asked the Sphinx.

Push, said the button.

Take pains, said the window.

Never be led, said the pencil.

Be up to date, said the calendar.

Always keep cool, said the ice.

Do business on the tick, said the clock.

Never lose your head, said the barrel.

Do a driving business, said the hammer.

Aspire to greater things, said the nutmeg.

Make much of small things, said the microscope.

Never do anything offhand, said the glove.

Spend much time in reflection, said the mirror.

Never take sides, but be round when you're wanted, said the bell.

Get a good pull with the ring, said the doorbell.

Be sharp in all dealings, said the knife.

Find a good thing and stick to it, said the glue.

Trust to your star of success, said the night.

Strive to make a good impression, said the seal.

Turn all things to your advantage, said the lathe—Pittsburg Despatch.

Talk it Up.

If you find one who says regarding the convention, "Don't know anything about it," resolve yourself into a society for the promotion of some good evangelistic work. No man should be left ignorant or careless concerning the every way largeness of the coming meeting if he is within a mile of a leaguer. Talk convention, pray for the convention, and get at work for the convention. Do it now. Leagues can accomplish much by holding convention rallies. Practical themes, interspersed with music and social amenities, will work any League up to the enthusiastic point.

A Special Train for You California

The Santa Fe will run two personally-escorted special trains to Los Angeles via Grand Canyon, leaving Chicago April 27 and 28, 1904. For General Conference Methodist Episcopal Church. Officially endorsed by several State delegations.

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Missionary.

Enterprising Leaguers in the North-West.

Rev. Thomas Lawson, Methodist missionary on the Battledore district, sends the following interesting letter, which should have been published some months ago, but has been crowded out:

"I am writing this about fifteen miles north of Battledore, on the great plains of the North-west. At the last Manitoba and North-west Conference, I offered to come West ago and open the work of our Church in the Battledore district. I am now in the midst of the most interesting experiences of missionary life. On most of my trips we are compelled to tent, on account of the smallness of the houses. In fact, many of the settlers are yet in their tents. We also carry, like the man of Scriptures, 'our beds,' so we can camp when night overtakes us. My object in sending these few lines is not to write about myself, or my little boy Charles, who accompanies me on my trips, but to give you and The Era a brief sketch of two of our Epworth League boys, who have located in the West. Their names are William and Norman Mair, both of whom have been presidents of Leagues, and hall from near London, Ont. I met with a number of our Leaguers in the West, and most of them are doing well, as we would expect them to do.

William, the eldest brother of the family, left Rat Portage on the 29th of last March to locate land for himself, his father and three brothers. After considerable travelling around he located five hundred acres, consisting of 800 acres, and homesteads, consisting of 960 acres. After making these selections, he returned to Rat Portage to wind up his business after an absence of a month. On the 5th of May, Norman left his home, Killworth, Ont., with a party of settlers' effects. He was joined by William at Rat Portage, and arrived at their homesteads on the 25th of May, driving over one hundred miles from Saskatoon, the nearest railway station. After a few days' rest for the horses, the boys turned around and drove back to Saskatoon for the rest of the outfit. After eight days' absence they returned and broke and put in nine acres of oats and one acre of potatoes. Since that time with the assistance of some little outside help they have struck camp, and are now located in a small, but neat, frame house built by themselves.

In addition to thirty-five acres broken, they went nearly thirty miles to Meeting Lake, and got out sufficient logs for their own buildings, and when the missionary drove up to the encampment last night, the boys were down twenty-two feet in the bowels of the earth digging for water.

William is the cook and general manager. A better prepared and a more tasty meal it would be hard to find. From their one cow, they make their own butter, and splendid butter it is. I don't think any of our League girls could make better. It was certainly appreciated by the missionary, and also the bread, which, too, was home-manufactured.

The only thing the boys are not a success at is sewing on buttons and mending clothes. Surely the mere mention of this will awaken sympathy in the bosoms of not a few of our fair Leaguers, and it is to be hoped are long their troubles along this line will come to an end.

In all the chequered experiences of pioneer life, the boys have not forgotten their League obligations. Although, until recently, away from home and church privileges, they have strictly observed the Sabbath, and, moreover, have

exercised an influence that is telling for God and the building up of the community in everything that is noble and true. After the day's work is over, in company with another young man devoted and earnest in God's service, Edward Hoover, they gather in their little home, and spend the time in reading and music, and, by the way, the boys have a good library, and they are no mean singers and players. I write these few lines to show that it is utter nonsense for people to say "it is impossible to live a higher life than the average life by which you are surrounded. Here are young fellows hundreds of miles from home, and until your missionary started services in the settlement a few weeks ago, away from church and its privileges, living consistent Christian lives. Others can do the same. I must close, and go on to another settlement where, as yet, they have had no religious services whatever. I intend to hold the first service next Sunday. Let us pray that this, another new appointment, may ever long become a centre, sending out light and truth to the regions beyond.

Battledore, N.W.T.

Notes.

The Methodist Episcopal Church of the United States has had the banner year in its history for contributions to its missionary enterprises at home and abroad. They amount to the splendid sum of \$1,654,223. Still when we remember that this denomination has about 4,400,000 members, the average giving is less than forty cents each, quite a bit less than Canadian Methodists give.

The Church Missionary Society has recently received an offer of remarkable magnanimity. A few years ago, Rev. W. J. Humphrey, one of their missionaries, was murdered with horrible barbarity. The widow of the murdered man has offered her services as a missionary, with the request that she be sent to the same region that she may labor for the conversion of his murderers.

The Lutheran World attributes the following anecdote to Dr. Lorimer, of a minister and a man who professed to be converted: "Have you joined the Church?" "No; the dying thief did not join the Church, and he went to heaven." "Have you given anything to missions?" "No; the dying thief never gave anything, and he went to heaven." "Well, my friend, it seems to me the difference is that he was a dying thief, and you are a living one."

During the period of eighty-one years from the printing of Dr. Morrison's Chinese New Testament in 1813 to 1894, the total circulation in China, including the Scriptures given away before the principle of selling was established, was about 5,500,000 volumes. In the last eight years, from 1894 to 1902, the circulation has been over 4,660,000 volumes, of which 51,000 were whole Bibles and 184,000 New Testaments. Of this number all but about 100,000 were sold.

An orthodox Hindu, in a recent lecture delivered to his fellow Hindus, said: "How can we be blind to the greatness, the unrivalled splendor of Jesus Christ? Behind the British Empire and all European Powers lies the single great personality—the greatest of all known to us—of Jesus Christ. He lives in Europe and America, in Asia and Africa, as King and Guide and Teacher. He lives in our midst. He seeks to revivify religion in India. We owe everything, even this deep yearning toward our own ancient Hinduism, to Christianity."

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Rev. J. L. Stewart, our missionary in
Woo China, has discovered an ideal bicy-
cle track on the top of the wall in
Chentu. His description in the last number
of The Missionary Bulletin, of this
great city in the heart of Sz-Chuan.

"I know you anyway," was what a
homesick missionary said to himself
when he heard a rooster crowing in
Japan. For days he had heard nothing
but a strange language, not one word of
which was intelligible to him. He was
glad to hear a language he had heard
spoken in Canada.

The influence of a Christian home in
the mission field cannot be over-esti-
mated. Mr. Armstrong writes from
Shizuoka: "Mr. Emberson's home is a
power in this city. One day he had all
the girls from the Middle School in his
yard and house. At other times he has
great officers, judges, lawyers, teachers,
and doctors."

The railway trains in Japan offer
splendid opportunity for mission work,
especially in the third-class carriages.
The common people are more approach-
able than those of the higher class, and
will gladly accept tracts and portions of
Scripture and are anxious to talk with
the foreigner.

In the reports of money contributed by
the Young People's Forward Movement
for Missions on the Lindsay District for
the support of the Rev. Robert Emberson,
a typographical error in the third
line of figures makes the givings \$100
less than should be credited. The money
has been received and is properly
credited on the books in the Mission
Rooms, but in publishing a mistake was
made. The Lindsay District contributed
last year \$321.35 toward the sup-
port of Mr. Emberson, which is an in-
crease of \$101.40. The district is aiming
at \$400 for this year, and we wish
them success in their efforts.

Mr. T. H. P. Saller, Ph.D., Missionary
Educational Secretary of the Missionary
Society of the Presbyterian Church North,
has made a valuable contribution to mis-
sionary literature in the form of a sixty-
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courses, but close attention to the prin-
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this book to any leader who is trying to
make a success of teaching missions.
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an enthusiastic reception. The following
are a few examples of many letters of ap-
preciation which have been received:
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fascinating story of heroic achievement.
Some of its scenes and incidents are
worthy to rank with the noblest types of
missionary toll and triumph in the an-
nals of the Church of Christ."

"This book is just what our young
people need to give them a clear and
accurate idea of the many-sided and in-
fluential work in which our church is
engaged in Sz-Chuan."

"I am especially pleased with the idea
of comprehending in one work the story

of the General Board agents and of those
of the W.M.S. Any adequate conception
of the mission work of our church must
include both societies."

"If read in connection with 'Re-
Christus,' or some such general treat-
ment of China, as a whole, 'The Heart
of Sz-Chuan' will be doubly valuable,
as it gives the local coloring and details
of missionary effort which are scarcely
possible in an outline work."

"The Heart of Sz-Chuan" arrived all
right. Very many thanks. I must say
I am very much pleased with the little
book. It shows much painstaking effort
on the part of the author, is thorough,
comprehensive, well arranged and well
written and will do much, I believe, to
increase interest in our West China
work."

"A copy of 'The Heart of Sz-Chuan'
was given me for a Christmas box, and I
think it is fine."

"That missionary book, 'The Heart of
Sz-Chuan,' is a splendid presentation of
our work in China. No one can read it
without gaining a clearer conception of
the splendid opportunities opening up to
our missionaries. It was so interesting
that I did not want to lay it down un-
til it was read through. It stirs the
blood, and will help to make more mis-
sionaries."

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Maps and Atlases.

A map has been found which will be
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Japan, Korea, and it gives a bird's-eye
view of the relations of these empires to
one another. It shows all the new rail-
ways, and those proposed to be built; it
also gives one a clear idea of the water-
ways. We are able to post this map to
all our workers for 25 cents each. Al-
though the map measures over 14 x 2
feet, yet it is printed on thin, strong
paper, and folded so neatly that it can
be conveniently carried in the pocket or
in a book. Those who are studying
"The Heart of Sz-Chuan" cannot afford
to do without it. This map is not an
outline map. It contains all the details
of interest, and shows clearly the rivers
and cities. Our own section in the Sz-
Chuan Province is distinctly shown, and
we are delighted to be able to send this
map, for which so much inquiry has been
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Some *ladies* desire a good atlas of the
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FEB. 21.—"CHRIST'S MESSAGE TO THE MAN OF CULTURE."

John 3: 1-21.

The great fundamental doctrine of the New Testament is found in the topic for this week's study. It is what is called the doctrine of the new birth, or the doctrine of regeneration. The words of Christ expressed in the words, "Ye must be born again," may be expressed with equal fidelity to the original, "Ye must be born anew," or "Ye must be born from above"; the first indicating a radical change in nature, and character, the latter referring to a like change brought about by the divine spirit. Our Methodist young people should carefully study, and thoroughly understand this doctrine, which lies at the very foundation of Christian life, and which has been declared and emphasized by the Methodist Church service in its very commencement.

Morality versus Regeneration.—The teaching of Jesus regarding the new birth stands out in strong contrast to the belief of some people that they are safe when they are trying to do what is right—trying to practice an external morality. They say, "I have been nearly right as I can, I don't do anybody any harm, I pay my debts, I obey the laws, I live in peace with my neighbors." Such a creed reminds me of the boasting of the ancient Pharisee, who, instead of praying for God's mercy and help, simply told the Lord how good he thought he was. Notice, too, the prominence and frequency of the perpendicular "I" in this worldly creed, unwittingly showing the pride of self-sufficiency, and the independence of man as God's claim upon him. Indeed, such a creed might be possible if Christ had never come to this world. Our Saviour's teaching to Nicodemus sets aside every hope of salvation through morality, and declares that there is but one way, "Ye must be born anew." Nicodemus, as far as we can find out, was a man of morality and unblemished life, a teacher of the only true religion that was in the world at the time, and not some dark sin-defiled creature who had trampled on all divine law. But the Saviour says to him in effect: "Your unblemished life, your external morality, Nicodemus, cannot save you; you must be born anew."

THE KINGDOM OF GOD.

Jesus in his night talk with Nicodemus referred to the kingdom of God, stating that it could not be possessed without fulfilling the one condition. No doubt Nicodemus thought that already he was in the kingdom, for being a Jew, he would have no doubt about that. He was a teacher, a leader in the nation, which, since Abraham, had been the kingdom of God. There was, to his mind, no other kingdom of God on earth. The Messiah was promised to the Jewish nation. All the glories and possibilities of the new heavens and the new earth were to come from the Jews. The Messiah was to be the royal monarch of this kingdom, and was to triumph over all nations. So thought Nicodemus, and he considered himself a member of this kingdom, of which to him was the kingdom of God.

NOT THE GOSPEL.

But this Jewish idea of the kingdom is not the Gospel idea. The true conception of the kingdom of God is that condition when God reigns as King, where he is the supreme object of trust and service, where his will is the law, where all are inspired with the spiritual

life, and where all are being formed after the image of the King. Find the heart and life in which the will of God is done, and there you find the kingdom of heaven. Being part of an external institution such as the Jewish nation or the Christian Church does not make one a member of the kingdom of God, unless he abides long in spirit and in life to the spiritual kingdom of which Jesus Christ is head.

THE NEW BIRTH—WHAT IS IT?

It is the new spiritual life from God given in response to repentance, faith and prayer. This spiritual life is necessary not only to enter into the kingdom of God, but to form a correct conception of it. As one born deaf can know nothing of the entrancing delights of music; or as one born blind cannot conceive of the glories of vision, so, without spiritual life, no one can understand the nature of the kingdom of God. This new spiritual life cannot be attained by education or culture of any present faculties, excellent as these may be in its place. It must be born. It is a new creation. No culture makes a stone of a rose, a rose to be a bird, a bird to be a man, or a sinful man a spiritual child of God. The new birth is not a constitutional change, the imparting of new faculties to the soul. It is a greater change than this—a change of nature, of character, of the disposition of the entire inward life. It is like entirely and wholly refitting an old ship, and employing it in the service of a new and better master. By nature a man is sinful, sailing under the colors of the world. When a man is born anew, Christ takes possession of the ship, puts in a new pilot, a new compass, and turns it in a new and better way; and in the old one ship contains which he dislikes he throws overboard, and fills it with a better cargo.

LIGHT FROM INDIA.

An English missionary speaking to a Brahmin and Hindoo crowd, used the following illustration: A great and deadly serpent entered into a hole in the wall. The family was greatly alarmed and the neighbors came running to know what was the matter. "A snake, a deadly snake, has come here to live. Oh, what shall we do?" said one. "Paint the house painted, and send for a carpenter to mend all the doors and windows." Said another, "Send for a Brahmin to utter a mantra (a sacred voice)." The house was whitewashed and painted, and the learned Brahmin came and repeated the mantra; and the family reassured, ate, drank, and slept in the house in peace. About a month after, one dark night, when all were asleep, the snake came out of its hole and bit the father and he died. Two nights after the reptile bit the son, and he died too. What is the meaning of this parable? The house is the human body; the hole in the wall is the soul; the serpent is sin. By all your washing, and painting, and ceremony, you will no more get sin out of your heart than the serpent out of that house by paint and whitewash. Christ is the only remedy, who by his spirit comes into the soul, and old things pass away and all things become new.

FLASHLIGHTS.

1. How to obtain the new birth—
 - (a) Obey Christ, he is the way to the new birth.
 - (b) Believe Christ, he is the truth about the new birth.
 - (c) Receive Christ; he is the life, the new life, the new birth.
- (A) If you obey Christ, and believe Christ, you will receive Christ, you will not know how; and then, although you will not know how, you will have been born again.
2. Faith is the act of choosing Christ

as our Saviour and Lord, of opening our hearts to his influences, of devoting ourselves to him. Faith is believing what Jesus says, and doing it.

3. Food will not save a starving man unless he eats. School and books will not make him learned unless he studies. A church will not save a rich man, will do no good, unless he has faith to present it. A guide cannot lead us through the forest unless we believe him enough to follow him. And Christ can save no one unless he believes what he says, and does what he commands.

4. The new birth is a birth into new eyes—we begin to see God; it is a birth into new brains—we begin to have the mind of Christ; it is a birth into new joy—Christ's joy is within and our joy is full. It is a birth into new achievements—we can do all things through Christ who strengthens us.

POINTS FOR THE PRESIDENT.

Keep before the meeting that the topic contains the most important truth that Christ ever uttered. Remind those present at the meeting that: truth in a book is of no value unless appropriated. The great doctrine of the new birth must be experienced. Ask some such questions as these:

Has each one present been born again? Are you willing to receive it? Are you eager to obtain it? Have you put yourself in the way to send the Spirit and receive it now to-night? Arrange to have two or three brief addresses or papers read on such subjects as the following: "The Character of Nicodemus," "The Meaning of the Kingdom of God," "How May I be Born Again?" "Why are People Excluded from the Kingdom of God?"

FEB. 28.—"OUR MISSION IN WEST CHINA; BEGINNINGS."

(See "The Heart of So-Chuan," Chap. II.)

There seems to be a providence in the occupying of our mission field in West China. "God moves in a mysterious way his wonders to perform." Although the Missionary Society of the Canadian Methodist Church was organized in 1824 for home mission work, and for work among the Indians, it was not till 1873 that foreign work was undertaken. In this year a mission was begun in Japan, and for eighteen years this was the only foreign field occupied by the society.

NEW FIELDS.

In December, 1889, the Executive of the Mission Board met, and among other things, considered two letters which had just been received. One was from David W. Stevenson, who offered himself for medical missionary work. He expected to graduate and be ready the next spring. The other letter was from Dr. O. L. Kilborn, tutor at Queen's University, Kingston. He stated that another young man, George E. Hartwell, and himself were anxious to go as foreign missionaries. And then came the important question, "Will the Missionary Society send us together to China in 1891?" We would work together—Mr. Hartwell as preacher and myself as doctor—in pushing forward the cause of Christ in some of the as yet untouched provinces of China."

CHINA ADOPTED.

This proposition being made, the Missionary Board in October, 1890, resolved that they would respond to what seemed to be a clear providential call, and to appeal to the whole church to sustain the board in this forward movement. Shortly afterwards, the Woman's Missionary Society passed a similar resolution and advertised for two candidates. At once the church rallied to the support of the new mission, and by the time the missionaries

were ready to send we found the Rev. Dr. charge of He suggest So-Chuan was chosen Chentu, Four me two evar Hartwell Kilborn Hart, on experience of the m 1891, the Miss Am of the started o reached 3 riots had it was de inferior a in Shang was prof Chinese I any meth

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were ready to sail, the church was ready to send them. When it was decided to found the new mission in China, the Rev. Dr. Hart, was solicited to take charge of the work, and he complied. He suggested the teeming province of Sz-Chuan, and on his advice this field was chosen, with the provincial capital, Chentu, as the centre of operations. Four men were accepted for the work: two evangelists, Rev. Dr. Hart, and Mr. Hartwell; and two medical men, Dr. Kilborn and Dr. Stevenson. Rev. Dr. Hart, on account of his twenty-six years experience in China, was put in charge of the mission. On the 4th of October, 1891, the party, who had been joined by Miss Amelia Brown, the representative of the Woman's Missionary Society, started on their long journey. They reached Shanghai on November 3rd. As riots had occurred in Central China, and it was deemed unwise to proceed into the interior at once, they decided to remain in Shanghai for a short time. This time was profitably spent, they learned the Chinese language, and studying missionary methods.

UP THE RIVER.

At length, the party left Shanghai by steamer for Hankow, 650 miles up the river. House-boats were procured, and these for the next two months were to be their only home. The boats are pulled up the river for the most part by men, the sails, when wind is favorable, sometimes assisting them. These men are called trackers, and are usually considered the hardest class in China. The ropes used to pull the boat are made of bamboo, and are of remarkable strength. In such a boat and in such a manner, the little party of Canadian missionaries made their way up the treacherous river in constant danger from the rapids and hidden rocks. Finally on the 21st of May, three months after they left Shanghai, they reached Chentu, and had their first glimpse of the city in which their lot was cast for the future. The coming of these foreigners soon attracted a large and inquisitive crowd. It was a big event in the history of the city, for it was the first time that a foreign-dressed lady had entered it. A house was secured, containing accommodation for the five missionaries, and room for a dispensary, ward, or eight or ten patients, a reading-room, and chapel combined, and apartments for servants.

A SAD EVENT.

Strange are the ways of Providence? A dark shadow soon fell on the devoted little band. They were nearly settled in their new home, and all were feeling well and happy. But Mrs. Kilborn was taken suddenly and seriously ill. Cholera was raging in the city, and it was evident that this terrible disease had seized this devout missionary. In less than a day the disease had done its awful work, and Mrs. Kilborn was no more for this world. Before passing away she left a bright testimony. "Next to living with her dear husband, she would prefer to be with her God, as she knew her sins were all forgiven." So early in the history of the mission did the angel of death visit the brave young missionaries. Her life and triumphant death, however, proved an added stimulus to those left behind to work while it is day.

FACTS ABOUT DR. HART.

Rev. Dr. Hart, the distinguished missionary at the head of our mission work in China, was born in New York State, in 1840. Shortly after his conversion in 1854, he was led to offer himself to the Lord for missionary work. Having obtained an excellent education, he started for China, under the Medical Department of the General Board, of the United States. His first year after reaching China was spent in Foo-Chow. In 1867 he was sent

to establish a mission in Central China at Kiu-Kiang, on the Yang-tse-Kiang River, about 500 miles from the coast. Here he did noble pioneer work in spite of violent opposition. He was mobbed and brutally treated, but he patiently kept at his work until he had overcome the prejudices of the people. He established three other missions, those at Wu-Hu, Chung-Kiang, and Nanking. At the latter place Dr. Hart erected the first hospital in that part of the country at a cost of \$11,000. He also aided in the erection of a missionary country selling and travelling wherever he could. It was hard work, and in 1881 he was forced to spend a year for rest in America. He returned in 1882, and for five years more bent all his energies to his work in Central China. In 1887 he was sent to the Province of Sz-Chuan, travelling to Chentu, the capital. In the following year, he returned to America, and published his "Western China," which gives a most interesting account of a the almost unknown part of the world. His health was not so shattered by his constant toil in a foreign climate, that he was forced to sever his connection with the M. E. Board. A two years' rest on his little farm at Burlington, Ontario, completely restored his strength, and he entered the beloved work again in China under the direction of the Canadian Methodist Church, as described above. Dr. Hart is now on furlough in Canada, lecturing and preaching.

REFLECTIONS.

What privations and hardships these missionaries of ours have to endure! They count not their lives dear unto them. For God they labor. In carrying the glorious Gospel to those in heathen darkness, they suffer much, even as their divine Master suffered in his mission to the world. With what ready cheerfulness should we who do our part in prayer and liberal giving to sustain our brethren on the foreign field!

POINTS FOR THE PRESIDENT.

Don't know that you can do better than have the foregoing article read in full. Divide it into two parts: Part 1, as far as the life of Dr. Hart; Part 2, the life of Dr. Hart. After these are read, question the members of the League as to the facts involved. Select missionary hymns and Scripture such as the 69th chapter of Isaiah. Receive the missionary offering. Have much prayer that the missionary spirit may come upon you all!

MAR. 6.—THE VALUE OF THE INDIVIDUAL.

John 4: 1-26.

Our Saviour preached more than one sermon to single individuals. Think of some of them? He thus showed the value of the individual soul, and taught his followers for all time that souls are not always saved in the mass, but frequently one by one by individual work. Indeed it is the opinion of many, that if the church is to accomplish its mission as an evangelizing agency, it must no longer depend upon revival seasons alone, but adopt the Master's method of individual work with individuals. Thus perennially the church through its zealous and consecrated members is striving to "seek and save that which is lost." We earnestly commend this Christ-like method to all Christian workers among our young people. The topic illustrates it with great force.

HOW TO BEGIN.

Jesus sat on the well in a friendly attitude toward the one whom he desired

to reach with the truth. He did not create a barrier between the woman and himself by acting as if he were superior to her. He had the feeling of sympathy and good-will. Christian tact is necessary to approach the heart, and persuade to a different course of conduct. As one has said: "With what infinite delicacy does our Lord approach this soul. Here is a woman who clearly belongs to the lower class of society. The subsequent revelation she has of herself shows that she was not of the first reputation. Our Lord must have seen all this as he approached the well of Jacob, tired and thirsty with his journey. But with that tenderness and courtesy which always marked our Lord's life he comes to this woman as though she might have been the queen of the whole land. Quietly waiting for that proper moment when he might address her, he 'sat thus on the well.'"

A TACTFUL QUESTION.

"Give me to drink," said the Master. At first sight this request does not seem to have any motive. No doubt Jesus was thirsty after his journey in the sun and really needed the water to drink. It was no fictitious request. He used the ordinary demands of his body to form a means of approach to a sinful soul. There is more in this request than appears on the surface. It says it shows a profound knowledge of the human heart. There could have been no better way to introduce the interview than to make a simple request like this. To ask the average person for a simple thing like a drink of water is to put oneself in the right attitude for a natural and a profitable acquaintance. "Give me to drink" was the homely request of Jesus. And from that moment the woman must have felt that she could talk with this stranger without embarrassment.

WOMAN'S CURIOSITY.

It is impossible to deal with every unawakened or unconcerned soul in the same way. Some may be reached by one method, others by another. We should pray for wisdom to guide us in this important matter. Jesus on this occasion used the sense of curiosity in the woman in order to lead her to a conception of his teaching. "From the simple request, 'Give me to drink,' the Lord passes to a proper means for awakening the woman's curiosity. She had been pleased as well as surprised that he, being a Jew, should have asked a drink from her who was a woman of Samaria, for the Jews had no dealings with the Samaritans. But the Lord does not allow the interview to drag on with no topic higher than the question of the relations of the Jew and Samaritan. He turns to the woman and says, 'If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldst have asked of him, and he would have given thee the living water.' This arouses her curiosity at once. She is now interested. 'The gift of God,' 'living water'—what do these mean? Such questions must have passed through her mind at once. With her mind alert interest is aroused. In a position to pass on to the higher truth which the Lord desires to disclose.

FEELING OF NEED.

The woman's curiosity having been aroused, the Lord seeks to awaken her sense of need. By saying, "Everyone that drinketh of this water shall thirst again," he sets her to thinking of the material things of life which satisfy only for the moment. However simple she may have been she could not fail to see the truth of this saying. Accompanying this probing statement, he inspires her hope that it is possible to have the need supplied: "But who-

ever drinketh of the water that I shall give him shall never thirst." The chief mistake of the average soul-winner is that he seeks to awaken the sense of guilt before he awakens the sense of need. One must feel his need of salvation before he is thoroughly convicted of his present guilt. If this woman is to enter into a cleansed and hopeful life, she must enter through her need of cleansing. No one can merely set aside his past life, fail to confess it to God, and then imagine he can begin the life of faith. It is only with truth that we can enter into the life of truth. Before we drink the living water we must thirst for it. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

HOW TO BE SAVED.

Jesus after explaining to the woman the true meaning of worship, not in form only, but in spirit, and with an understanding of the truth, he revealed himself unto her as the Messiah, the Saviour of the world. Jesus had now done his part, and made it possible for the woman to be his follower. If you study carefully this woman's case, and admitting that she accepted Christ as her Saviour, you will find there were four steps in her salvation, as there are in the salvation of every soul. See what they are:

1. Repentance. Forsake sin. Isa. 55. 7.
2. Confession. Confess your sins. 1 John 1. 9.
3. Faith. Receive Christ as your Saviour and teacher and Lord. John 1. 12.
4. Obedience. Follow Christ and keep his commandments. Col. 2. 6.

SERMONS TO INDIVIDUALS.

You will find many sermons or religious counsel to individuals in the Bible, such as the following:

To Cain.—Gen. 4. 6, 7.
 To Joshua.—Josh. 1. 2, 9.
 To Saul.—1 Sam. 15. 22, 23.
 To Belshazzar.—Dan. 5. 25-28.
 To Nicodemus.—John 3. 1-21.
 To the Blind Beggar.—John 9. 1-7.
 To Zaccheus.—Luke 19. 1-10.
 To the Thief on the Cross.—Luke 23. 39-43.

POINTS FOR THE PRESIDENT.

This should be made a meeting to study the method of leading souls to Christ. The four steps as given above are a clear statement of the way to Christ. All soul-winners should have fixed in their minds and hearts the definite steps by which souls enter the kingdom of God. How can you lead souls to Christ unless you know the way experimentally and scripturally? Use the meeting also to do what Jesus did for the woman of Samaria.

MARCH 13.—"THE SUPERANNUATION FUND.

(See Reading Course, "Our Church," Chap. XII.)

It is the hope and expectation of the promoters of the Epworth League as an organization of Methodism that it shall produce loyal, intelligent Methodists. There are too many now in the church who go only part way in its enterprises. Methodism needs more members, who with prayer and wisely-directed enthusiasm, will stand behind and aid the church in its great plans and institutions. Not half-hearted, but whole-hearted Methodists are what the church requires. May the Epworth League do its part in accomplishing this result. "I am a Methodist, but I don't believe in the Missionary Society." Have you heard any one talk like that? "They call me a Methodist, but I don't approve

of the Educational Society, or the Superannuation Fund." Young people hear a whine like that now and again, and they will have to be careful, or first they know they will be imitating the whine. Epworth Leaguers, be outright, downright, flat-footed Methodists!

HOW FORMED!

Do you know how the institutions of Methodism are formed and controlled? How, for example, the Missionary Society, the Educational Society, the Superannuation Fund, are governed? Well, they are governed by the General Conference, whose members consist of an equal number of ministers and laymen—the pick and choice of the Methodism of Canada. Some of the broadest-minded ecclesiastics of the church, some of the most successful business men of Canada, meet together and deliberate with prayer and faith, and the outcome is such things as our church institutions. Let us follow the lead of such men. What sort of army would it be if there were as many opinions about the campaign as there are private soldiers! The general and his consulting officers must lead or the result will be disastrous. One fault there is to find with our great and glorious Protestantism—it won't submit to leadership. And the same is true, if we must tell it all, of Methodism. Do your part to correct this defect, young people of Methodism, and greater things will be done. As yet we will come to the church whose cause we have espoused.

AN IMPORTANT WHEEL.

A wagon would make poor progress with three wheels—one wheel missing. Our church would be much crippled if the important wheel of its machinery known as the Superannuation Fund were absent. This fund is one of the most worthy funds of the church, and when properly understood, will win for us the most popular. To provide for the aged veterans who are laid aside from active service, is a sacred duty which no church can afford to ignore. The great majority of our ministers receive very small salaries, and it is quite impossible for them to lay up sufficient to provide for old age. If it were not for this fund we should see, no doubt, the cruel spectacle of aged and faithful ministers of the church in poverty, without home, or means of support—the poor-house ahead. It should not be forgotten that those who get large incomes among the ministers, pay sufficient into the fund to provide for their own superannuation allowance.

INCOME, HOW DERIVED.

The income of the fund is derived from several sources:

1. Interest on invested capital, or the Permanent Fund, as it is called. This fund amounts to about \$280,000.
2. Appropriations from the Book and Publishing House. All the profits of the publishing establishment go to this fund, and these sometimes amount to \$12,000 in one year.

The annual subscriptions of ministers and probationers for the ministry, according to a graduated percentage on salary. A minister receiving \$700 will pay \$23 per annum, while one who received \$200 will pay \$80. It should be noted that this is an insurance arrangement, for a minister may contribute to the fund for many years, and neither himself nor his relatives draw a single cent from it.

4. The final source of income is from subscriptions and collections taken annually in all our churches. Each circuit or mission is required to contribute a sum equal to six per cent. of the total amount raised the previous year for ministerial support, and connexional funds. If the circuit fails to meet its apportionment for this fund, the pastor himself is re-

sponsible for making up the deficiency, in addition to his own personal contribution. And there are cases, where the circuit is unkind enough to compel the pastor to make up the deficiency of the people, and thus heap a heavy burden on an already burdened man. Let us hope this does not occur on your circuit, Epworth Leaguer, if it does, your organization should earnestly protest against it, and do its part to meet the need.

HOW DISBURSED.

Ministers, when they retire from active service, receive from the fund according to the number of years they have spent in the ministry, which must be at least twenty-five years to ensure a permanent claim. For thirty years' service, \$267 per year is the sum which should be paid, and for each additional year, \$9.00, so that if a minister toils on for forty years in the arduous work of the ministry, on small salary, for the most part, sometimes inadequate to properly support his family, he would receive, as a retiring allowance, \$577 a year, as the fund discipline provides. Widows receive two-thirds of the amount their husbands would have been entitled to. But in recent years there has not been sufficient income to pay all the claimants in full, and a deduction of ten per cent. has been made. So that this veteran of forty years fighting receives \$322 a year to keep himself and family. And strange to say, there are some members of the Methodist Church, who begrudge this small pittance to the worthy, faithful soldier! May we never be one of the number, Epworth Leaguer!

WHAT WE HAVE, WE HOLD.

Other denominations are lamenting the fact that they have no such provision for their worn-out ministers, as the Canadian Methodist Church has. Some of these denominations are making earnest efforts to secure some such fund as we have, and are almost envious of our splendid system. Let us hold what we have, and rejoice in the wisdom of our fathers who have planned so wisely and so well.

POINTS FOR THE PRESIDENT.

Make a faithful study of this topic. Remember what the purpose is—to make intelligent, loyal young Methodists. Such a task takes time and effort. Ask your pastor to give a brief address on the topic. Then follow up his remarks with suitable extracts from the foregoing exposition, read by various members of the League, who are furnished with them a week in advance.

Live for to-day! To-morrow's light
 To-morrow's care shall bring to sight.
 Go to sleep like closing flowers at night.
 And heaven thy morn will bless.
 —John Keble.

Beautiful is young enthusiasm; keep it to the end and be more and more correct in fixing on the object of it. It is a terrible thing to be wrong in that—the source of all our miseries and confusions whatever.—Carlyle.

Look unto Jesus, even through your tears. Tears are telescopes; I have seen farther through my tears than I ever saw through my smiles. We can see Jesus through our tears. He knows what tears are. Jesus wept.—Dr. Joseph Parker.

The twenty-third psalm is the nightingale of psalms. It is small, of a homely feather, singing shyly out of obscurity; but oh, how has it filled the hearts of the whole world with melodious joy greater than the heart can conceive! Blessed be the day on which that psalm was born!
 —Henry Ward Beecher.

Sunday School

Supplemental Lessons for the Sunday-school.

BY THE EDITOR.

On the editorial page of this issue, reference is made to the Supplemental Lessons for the Sunday-school, which have been authorized by the General Conference, and prepared by the General Sunday-school and Epworth League Board. The subject is of such importance that we intend giving considerable space to it.

GENERAL CONFERENCE ACTION.

The General Conference at its last session passed the following resolution: "It is recommended that all our Sunday-schools adopt a Supplemental Course of Bible study in addition to the lesson regularly studied. Such course shall include the memorizing the names of the books of the Bible, the commandments, beatitudes, and other special portions of Scripture, and the questions of the catechism, and church hymns, Bible history, geography and institutions."

The General Conference directed the General Sunday-school and Epworth League Board to prepare a working scheme for carrying out the recommendation into effect. After looking into the matter thoroughly, it was decided to adopt, with slight changes, the plan which has been prepared and successfully operated by the Nova Scotia Sunday-school Association, and also used by the Nova Scotia and New Brunswick and Prince Edward Island Conferences. Several revisions have been made, and the final result is here presented.

THE LESSONS ARE SUPPLEMENTAL.

It should be noted that these studies are not intended, in any way, to interfere with, or supplant the regular International Bible Lessons. As the name implies, this work is "supplemental," and is intended to provide for important subjects which are not now receiving attention in the majority of schools. Take the catechism, for instance. In very few places is it being taught systematically, or receiving any attention whatever. This course carries scholars through the catechism in easy steps, and thus gives them much valuable information concerning the doctrines of their church.

HOW TO WORK IT.

It is not intended to require any home study. Most young people are already sufficiently occupied with their "home work" in connection with the day schools and the preparation of the regular Bible lessons. It has not been thought wise, therefore, to add anything which would involve more work at home. Ten minutes of the time of the Sunday-school session are to be given up to this course, when teachers and scholars will study it together. It is really a simple normal course, which will doubtless stimulate many to take something more advanced later on.

A GRADED COURSE.

It is very important that all our Sunday-schools be graded, so that scholars of about the same age and acquirements shall be classed together. It is almost necessary for scholars to be promoted from time to time, passing from grade to grade, and from one department to another.

It may be urged that scholars are not willing to be promoted, preferring to remain with the same teacher, year after year. In reply to this, it may be said that these same scholars are accustomed to regular "promotions" in the day school, and if rightly managed, would

fall in readily with any systematic plan for advancement. In some cases they have become very restive and dissatisfied because they have not been promoted. The working of this Supplemental Course will do more than almost anything that could be adopted to secure satisfactory grading of the school, with periodic promotion, thus maintaining life and interest in the teaching. The grading can begin at any time. The plan seems to be adapted to schools of any size in town or country.

THE LITERATURE.

A twenty-four page leaflet has been prepared for the use of teachers, which contains, in outline, the entire work to be done for all the grades. In addition to this smaller leaflet are provided for the scholars, which supply in detail the course for each grade for one year.

The Methodist Book Room has agreed to publish these leaflets at about cost price, in order that the Supplemental Course may be introduced everywhere. A sample package containing one of each of the leaflets will be sent, post-paid, to any address, for ten cents, by ordering from either of our Book Rooms in Toronto, Montreal, or Halifax.

CERTIFICATES AND DIPLOMAS.

Annual examinations are necessary to carry out this plan, and as a special inducement to scholars certificates are given to the successful ones, who pass with the prescribed average of sixty per cent. These certificates are different for each grade. Those who graduate from the senior department receive a beautiful diploma, which is suitable for framing. It has spaces for seals showing the different departments through which the pupil has come.

All the certificates, except the primary, have spaces for seals, showing perfect records for "church attendance," "home study," "Bible brought from home," "on time," "offering." These will be found to stimulate pupils greatly.

IS IT PRACTICABLE?

Many pastors and superintendents will very likely ask, concerning this whole scheme, "Is it practicable?" They will probably say: "This looks very well on paper, but can it be worked?"

The best answer is the fact that it has been worked, and is now in successful operation in many schools in Nova Scotia, New Brunswick, and Prince Edward Island.

The Supplemental Course owes its existence largely to Dr. Frank Woodbury, an expert and enthusiastic Sunday-school worker in Halifax, N.S. He has given a great deal of his time to perfecting the plan, and together with other workers in the East, has done much to make the course popular and successful. Where it has been introduced both scholars and teachers have taken hold of it with interest and profit. I hope that it may be as generally adopted in the Central and Western Conferences as it has in the Eastern.

I shall be glad to answer any inquiries concerning this work. Our church is the first denomination to adopt a course of this kind, and our General Board is very anxious that it shall be a great success.

A Contrast.

Judging from the remarks of Mr. George White, President of the English Baptist Union, the Sunday-school is not as highly esteemed in the Old Country as in the New. In his annual address he says:

"No one can have mixed with the Sunday-school workers of America without being painfully conscious that we are sorely behind in most of the vital things affecting the Sunday-school. The Con-

ventions there are attended by senators, Congressmen, governors of States, leaders of commerce—in fact, the cream of American Christian manhood; whilst there are numbers of ladies of experience and cultivation who have given their lives to this work. In our own land, notwithstanding the great and useful efforts of the Sunday School Union, I am driven to the conclusion that it is regarded by too many people as a place where a few children of the poor are gathered for an hour on a Sunday to sing hymns, listen to the talk of a few uneducated teachers, and be kept out of mischief for a short time. Do I exaggerate? Then I ask, how is it that in all the controversies which have been raging round the education question during the last two years, the Sunday-school has scarcely been mentioned, and certainly has not been admitted as a factor in the situation? I unhesitatingly say the church will lose itself if it does not work more earnestly for the salvation of the children. The thing most lacking is self-sacrificing enthusiasm for the cause of the Master.

A Beautiful Gift.

The morning service in Bridge Street Church on Sunday, January 17, was a specially interesting one, as a baptismal font was presented to the church by the Primary Department of the Sunday-school. The font was dedicated, and then seven children, ranging from eight months to twelve years of age, were admitted to the church by baptism. The Primary Department, with its teachers, Miss Mary Yeomans, Miss Florence Moyne, Miss Lily B. Johnson, Miss Hattie Fringle, and Miss Madeline Young, were seated in the centre of the church, and the trustees of the church, Messrs. Wm. Brenton, C. P. Holton, W. W. Chown, D. N. DeMill, James Wallace, Chas. M. Reid, W. R. Aylesworth, Jas. Coulson, P. C. Jones, Wm. Ventres and George Reeves, were at the right and left of the pastor. The font was draped with a Union Jack, on either side of which stood two of the youngest members of the Primary Department, Marjorie Vermilyea and Ellis Burrell, who, when the children, in unison, asked the trustees to accept the font, gracefully received the flag. Mr. C. P. Holton, on behalf of the trustees and church, thanked the children and their teachers for the gift. Mr. Wm. Johnson was requested to give the history of the presentation. He stated that its inception was due to Miss Minnie Jones, now of Detroit, and that the font cost \$140. Miss Mabel Vermilyea sang exquisitely the appropriate hymn, "I think when I read that sweet story of old."

The title of the pastor's sermon was, "Name this Child," the text, Luke 1: 66: "What manner of child shall this be?"—Belleville Intelligencer.

A Fine Showing.

The Sunday-schools of the M. E. Church number 32,115; they have 347,584 officers and teachers and 2,717,703 scholars. About one-fourth of all the Sunday-school scholars in the United States attend M. E. Episcopal schools. The schools range in size from Broadway, Camden, N.J., which has 2,000 names on its roll, to the little circles of Hindu children who meet their mission teacher every Sabbath in the open air in the shade of some village tree in India.

The Kansas City Sunday-school Union has conducted a house-to-house canvass to find out how many boys and girls there are in that city between the ages of six and twenty who do not attend Sunday-school. The canvass employed 1,200 men and women for a week.

Junior Department

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

Soliloquy.

Now I lay me down to sleep—
Don't want to sleep; I want to think.
I didn't mean to spill that ink :
I only meant to softly creep
Under the desk an' be a bear—
'Taint 'bout the spanking that I care.

'F sh'd only let me 'splain an' tell
Just how it was an accident,
An' that I never truly meant,
An' never said it till it fell.
I feel a whole lot worse 'n her ;
I'm sorry, an' I said I were.

I 's'pose if I'd just cried a lot
An' choked all up like sister does,
An' acted sadder than I wuz,
An' sobbed about the "naughty spot,"
She'd said, "He shan't be whipped, he shan't,"
An' kissed me—but, somehow, I can't.

But I don't think it's fair a bit
That when she talks an' talks at you,
An' you wait patient till she's through,
An' start to tell your side of it.
She says, "Now, that'll do, my son ;
I've heard enough," 'fore you've begun.

'F I should die before I wake—
Maybe I ain't got any soul ;
Maybe there's only just a hole
Where 't ought to be—there's such an
ache

Down were somewhere ! She seemed to
think
That I just loved to spill that ink !
—Ethel M. Kelley, in Century Magazine.

Weekly Topics.

February 21.—"The Tobacco Habit." 1
Tim. 5. 22.

"Keep thyself pure!" "Be not partakers of other men's sins!" How wise this advice is will be more evident when we remember who wrote it, and to whom it was given. Paul was an old man. Timothy was only a young one. Paul had seen a great deal of life. Timothy was not so experienced. So the old man, knowing the dangers of youth, writes to the young man and advises him as our text shows. Boys and young men are not often ready to take and act on the advice of older and wiser men. We believe Timothy had such confidence in Paul that he wisely followed his counsel. Coming now to the topic—"The Tobacco Habit"—we can at once see how apt the advice of the Scripture text is to all boys and young men to-day. This is clear, because (1) the tobacco habit is not a "pure" one. (2) It is generally formed by force of bad example, and because so many boys do as others do, and thus become partakers of their "sins."

In considering these important points it will be an easy matter to draw out illustrations from the boys themselves. Tobacco in its purest form is an unclean thing. Foul smelling, distasteful, polluting, and unwholesome, in itself it is a noxious weed. Its use is both unnatural and injurious to the real pure tobacco is such, what about the commercial article? The tobacco that is most commonly used is a bad mixture, and often contains ingredients that while making it more palatable, render it still more unwholesome to the user. This is particularly true of chewing tobacco and of cigarettes. No boy can expect to retain physical purity who uses either. Thousands of men are physical and men-

tal wrecks, because of tobacco's influence upon them. No one ever recommended or commended it because of its cleanness or purifying power. Veterans of the war, who freely admit that it is "a dirty thing," and its use "a vile habit." "Keep thyself pure"—not only in body, but in conversation as well. And every boy knows that the companionship of cigarette smokers, of tobacco-chewers, or of boys who use it all, is very apt to teach him slang and swearing. Tobacco contaminates the morals as well as injures the body and mind.

It may not do so in every case; but we well know that a boy scarcely ever uses tobacco alone; but in company with other boys. Slang, foul stories, slander, and swearing almost invariably accompany the use of tobacco by "gangs" of boys, who, with very mistaken ideas of manhood, try to be big before their time. We have known many men who smoked and chewed; but never yet have we found one who honestly advised another to cultivate the habit for its helpful moral influence. But we have known many fathers who anxiously checked their boys to prevent them from learning to like and use it. "Other men's sins!" How easy to be "partakers" in them! "Sins" against the body, against the mind, against the morals, against the family, against society, and against God, are multiplied many times over by the use of tobacco. Think of the waste in it! Many men use money in this way that ought to be spent in some good and profitable way. Boys cannot afford to waste their money. And yet, we have known boys who were so bound in the tobacco habit that they have actually stolen money to buy the stuff. There may be worse things than tobacco; but we honestly believe that the very worst habit a boy can form is "the tobacco habit," for a long study of the boy problem has convinced us that accompanying the habit are such vices as indolence, truancy, dishonesty, profanity, irreligion, Sabbath breaking, and deception. Let us all take the anti-tobacco pledge, and girls as well as boys join forces to save our juniors from "the evil thing."

February 28th.—"The Law of Kindness." Eph. 4. 32.

(The following treatment of this week's topic is taken from The Junior Workers' Quarterly, elsewhere recommended to our friends.)
"Truth—A loving heart is the secret of kind and thoughtful actions.

Point of Contact.—The boys and girls had been nutting all day. When they reached home Jane's basket was quite empty. No one could guess who had done it, but all her nuts. Some weeks later a little lame boy, who had found no go to the woods, told how he had found nearly a basketful of nuts in his own yard the morning after the nutting party.

Bible stories.—Matt. 18. 21-35; Luke 10. 30-37.

Illustrations.—David and Mephibosheth. ("A cup of loving service.") (Loving Service Series.) The character of Beth in "Little Women" by Louise M. Alcott. The act of General Grant at Appomattox, when he returned General Lee's sword, and said: "Tell the boys to keep their horses. They will need them to plough."

Application.—Some one has said that the sum of the happiness of any one day is made up of the little kindnesses received during that day. Help the juniors to see the value of the little kindly deeds which heart will make them quick to see the little things they may do. Too much emphasis cannot be placed on thinking to be kind, and being kind to every one. It is a greater thing to be always thoughtful and kind, than it is to be

wise or talented, or very bright in school. The boy or girl who has a kind and loving heart can do much to make the world bright and happy. "No word of a loving heart, no word of a helping hand, is lost; and the results, as wrought in the lives of men, are worthier memorials than the pages that rehearse them or the tablets that record them." After you have studied the topic, make a summary of the practical, daily virtue of this "law of kindness" among the boys and girls, e.g., a kind boy "keeps sweet," "is ready to help," etc.

Keeps a sweet temper.
Is always ready to do things for others.
Never says "I'll won't," but "I'll try."
Draws others to him by his kindness.

And, vice versa, a cross, unkind boy is of no use to others and does injury every day. The one place above all others where our juniors should be kind is at home. There is no other place where they are so apt to be unkind. As Jesus when a boy was a happy, helpful, sunshine boy, so should every one of our boys try to be. Impress the truth that if boys and girls are unkind they will make unkind men and women when they grow up. As truly as the world needs sunshine outside, do our hearts and homes need social Christian sunshine inside.

March 6th.—"Feeding on God's Word." Acts 20. 32.

Appoint four of your juniors to read the following Scripture passages: (1) Deut. 11. 18-22; (2) Nehemiah 8. 1-3; (3) Psalm 119. 9-17; (4) 2 Timothy 3. 14, 17. Make the central truth of the topic clear, viz., the Word of God is food to make us strong. Explain the need of Scripture study from very early times, as shown in the passages recommended above. The Israelites were commanded to study God's commands that they might know how best to conquer their enemies. They could not be strong without knowing the Scriptures. Neither can we. God's word is food. We all know that food is necessary for our bodies. We must eat to live. And so with our souls. We need proper food if our bodies are to grow. Parents know this and provide nourishing meals for their children. Like our bodies, our minds grow by what they feed on. Bad books are poison and are very dangerous. "Proper food" for our souls means appropriate food. We need the best there is, and that is God's Word itself. There are many good books about the Bible; but none are so good as it is itself. We do not need many books about the Bible, or even the Bible; but we are strong if our bodies are going to be strong we must not only have good food, but it must be eaten regularly. One meal a week would not do. Every growing child needs three good meals a day. Now if we only look into God's Word once in a while, say on Sunday at school, or at Junior League, we will not be doing the best for ourselves. We need it daily. Its promises will help us whenever we are in need. (See the lesson and Bible Promises further on, and if you will, use them in this meeting.) Remember, too, it is not so much the amount of food that we eat so much as what we digest that makes us strong in our bodies. Some of you perhaps know that to eat too much is not good. So with our Bible study. We are to assimilate it. That means that we are to remember it, store it up in our hearts, work it into our characters, and be able to "bring it out of you up." Explain the difference between a stimulant and a food—one may sometimes keep people from dying; but cannot make them strong. Only food "builds up."

God's Word thus taken in makes us strength. Help us to keep ourselves from doing wrong, and help us to do right.

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So we have "an inheritance among them that are sanctified." That is, by being strong to do God's will here, we are prepared for heaven. No wonder that Paul commended the church at Ephesus to the Bible, was it? God's Word is elsewhere said to be:

1. Our prevention from sin. Pa. 119. 11.
2. Our counselor. Ps. 119. 24.
3. Our Guide. Ps. 119. 19.
4. Our lamp. Ps. 119. 109.
5. Our sustenance. Luke 4. 4.
6. Our quickening. Ps. 119. 50.
7. Our comfort. Ps. 119. 50.
8. Our sword. Eph. 6. 17.
9. Our cleansing. Eph. 5. 26.
10. Our sanctification. John 17. 17.

March 13th.—"Loving Everybody." Luke 10. 27.

Let the whole incident (verses 25-37) form the lesson story from which many lessons showing the practical nature of the topic may be drawn. Love to God and to one's neighbor are the two great commandments. The proper keeping of these two great laws is more than all burnt offerings and sacrifices." (Mark 12. 33.) Paul said, "He that loveth another hath fulfilled the law." (Rom. 13. 8.) The Bible teaching concerning love is very clear and explicit. It will be profitable to study some of the main precepts. Indeed, perhaps, no better preparation for this meeting can be made than to encourage all the juniors to bring a "love" text with them to repeat at the roll-call. In this way a wealth of Scripture material will freely be contributed to the meeting. Then the superintendents may show some such features of the Bible teaching as the following, in addition to those given above:

1. We should love, because of God's forgiveness. Luke 7. 43.
2. This is Christ's command. John 15. 17.
3. It is binding on all. 1 John 3. 23.
4. It is a proof of our life in Christ. 1 John 3. 14.
5. It is evidence of our love to God. 1 John 4. 20.
6. It is the way to abide in the light. 1 John 2. 10.
7. It shows the world that we are Christ's. John 13. 35.
8. Love does nobody any harm. Rom. 13. 10.
9. It tries to do good to everybody. Matt. 5. 44, 46.
10. Even to those who hate us. Luke 6. 27.

Many such illuminating texts may be found. These are, perhaps, as good as any. Make it clear that love is practical. It does things for others, even as Christ laid down his life for us, and it does these things without thought of reward or gain.

Junior Bible Study.

We take this opportunity of recommending to all junior workers the comprehensive little work on the above important subject, prepared by Mrs. F. Louise Wilbur, and obtainable from our West arranged Bible information, under appropriate headings, in the form of questions and answers. Each "lesson" of the 107 contained in the book is so arranged that the Bible itself must be consulted, and "the object is not to see how much can be learned, but how well. The plan of the work is to have pupils know where the verse is found." We give below the study on

BIBLE PROMISES.

Lesson cvii.

- Q-1. Does the Bible contain any promises?
 A. It contains thousands of promises.
 Q-2. What is the promise of guidance?
 A. Ps. 38. 8.

Q-3. What is the promise of God's presence?
 A. Heb. 13. 5 (last clause).

Q-4. What is the promise of comfort?
 A. John 14. 18.

Q-5. What is the promise to the weary and heavy laden?
 A. Matt. 11. 28.

Q-6. What promise of living with Jesus have we?
 A. John 14. 2, 3.

Q-7. What is the promise of receiving what we ask for?
 A. John 15. 14.

Q-8. What is the promise of eternal life?
 A. Tit. 1. 2.

Q-9. What is the promise of peace?
 A. John 14. 27.

Q-10. What promise of everlasting life is most used?
 A. John 3. 16.

Q-11. What promise is given those who seek?
 A. Matt. 7. 7, 8.

Q-12. What is God's promise of help?
 A. Isa. 41. 13.

Q-13. What is God's promise to answer when we call?
 A. Jer. 33. 3.

Q-14. What promise does God give to them who seek him early?
 A. Prov. 8. 17.

Special.

Have you a copy of "Junior Studies in the Life of Christ" yet. Is your League following this plan of Supplemental Bible Study? If not, why not? If you commenced using it with the New Year as we recommended, you will by now, have covered the Part I, called "Preparation," and will have a good knowledge of the events leading up to our Lord's first cleansing of the temple. In order to help you, the following summary is given. Learn these facts in order:

- (1) Birth of John the Baptist promised.
- (2) Birth of Jesus promised.
- (3) Birth of John. (4) Of Jesus. (5) The herald and the shepherds. (6) The presentation in the temple. (7) The visit of the wise men. (8) The flight into Egypt. (9) Return to Nazareth. (10) Childhood at Nazareth. (11) Visit to Jerusalem when twelve years old. (12) Eighteen months at Nazareth. (13) The preaching of John the Baptist. (14) The baptism of Jesus. (15) The temptation in the wilderness. (16) The first disciple. (17) The first miracle. (18) Sojourn in Capernaum. (John 2. 12.) (19) First cleansing of the temple. (20) Discourse with Nicodemus.

N.B. (1) When you have memorized these facts write out all you can in order, starting with No. 1, and going down the list. Then mail your list to Mr. Bartlett, who will revise, correct, and return to you. (2) On page 10 of the textbook, "Junior Studies," is a map, on which the places named in all the work above, are given. Study this map, and then draw one from memory as complete as you can. Send this to Mr. Bartlett, who will revise, correct, and return to you. The Junior Leaguer doing the most and best work in this way during February, March, and April—that is, to the one getting the highest marks on the work outlined in the February, March, and April "Eras." Mr. Crews will present a beautiful book prize. Now, then, to work all of you!

The first number of the Junior Workers' Quarterly (Dr. J. F. Berry, editor) for 1904, is full of good things. The "Editor's Portfolio" is specially rich in pointers for superintendents, who desire to succeed in their League work. Our Canadian junior workers will find many helpful suggestions in this valuable quarterly, and again we advise them to subscribe for it. (30 cents per year. The Western Methodist Book Concern, 220

West Fourth Street, Cincinnati, publishers.)

Occasionally we receive letters seeking advice in Junior League matters. How to organize, what to do, etc. To all such we invariably recommend "The Junior League Hand-book," published by our own Book Room, Toronto. It has helped many and is not yet obsolete.

Some Bible Facts.

Books in the Old Testament, 39; chapters, 929.

Verses 23,214; words, 592,439; letters, 2,728,100.

Books in the New Testament, 27; chapters, 260.

Verses, 7,959; words, 181,253; letters, 833,350.

The middle chapter and the least in the Bible is Pa. 117.

The middle verse is Pa. 118. 8.

The word "and" occurs in Old Testament, 55,513 times.

The same word is in the New Testament, 10,654 times.

The word "Jehovah" occurs 6,855 times.

The middle book of the Old Testament is Proverbs.

The middle chapter is Job 29.

The middle verse is 2 Chronicles 20. 17.

The least verse is 1 Chronicles 1. 1.

The middle book in the New Testament is 2 Thessalonians.

The middle chapters are Romans 13 and 14.

The middle verse is Acts 17. 17.

The least verse is John 11. 35.

Ezra 1. 21 has all the letters of the alphabet.

2 Kings 19 and Isaiah 37 are both alike.

Who Can Learn It?

- A --- "A's" a dot and then a dash.
- B ---- "B" dash, three dots like a "B" shape.
- C --- "C," two dots, a space, a dot.
- D ---- Dash, two dots, and "D" you've got;
- E - "E" is but a period.
- F ---- Readers, are you wear-I-d? "F" is made thus,—dot, dash, dot;
- G ---- Dash, dash, dot to "G" allot;
- H ---- Four dots "H"—how's that for high?
- I --- While two dots "I" will satisfy;
- J ---- "J," dash, dot, dash, dot, you sound;
- K ---- Dash, dot, dash for "K" you've found.
- L ---- "L's" long dash, so rest your hands!
- M ---- Next—two dashes "M" demands;
- N --- "N's" dash, dot, make closely—see?
- O - "O's" a dot, space, dot—oh me!
- P ---- Five dots next for "P" surface;
- Q ---- "Q," two dots, dash, dot—how nice!
- R - - Dot, space, two dots for "R" come next;
- S - - "S," three dots—now watch my text—
- T - "T's" short dash, half size of "L";
- U ---- "U's" two dots and dash—that's well!
- V ---- "V" is three dots, dash—art'tred?
- W ---- "W's" dot, two dashes wired.
- X ---- Dot, dash, two dots, "X" you'll find;
- Y - - "Y," two dots, space, two dots, mind!
- Z - - Three dots, space, and dot are "Z,"
- & - - - "&" is vice-versa—see!

The Giant Who Wanted to Work.

In a little Scotch kitchen, with rafters above,
And the wide, open fireplace that grandmothers love,
The kettle was making a terrible din;
Would you guess that a giant was prisoned within?

No one knew what he said; no one heeded the noise;
People don't when they live in a house full of boys;
And with grandma asleep and James on the settle,
Small wonder they heard not the voice in the kettle.

"I'm a giant imprisoned!" the cry came again.
"I have strength for the work of a million of men.
Your ships I will carry; your carriages draw;"
(Jamie looked in surprise, but no giant he saw.)

"I can print all your books, and your cloth I could weave;
Your grain I will grind, if you'll but give me leave;
Great weights I can lift, as you quickly will see,
Only give me more room. Come, my lad, set me free."

Just then grandma awoke, and she cried:
"Lazy thing,
Have you nothing to do but hear tea-kettles sing?"
But he answered her gently, and told her his plan—
More room, for the giant to do all he can.

Just a dream? No, indeed! You will own it was not,
When I tell you the name of the lad was James Watt.
'Twas the giant who's working for you and for me,
Aren't you glad that he listened, and then set him free?

—Selected.

Smiles.

Walter Scott liked to tell the story of his meeting an Irish beggar in the street, who impertinently him for a sixpence. Not having one, Scott gave him a shilling, adding with a laugh: "Now, remember, you owe me sixpence." "Osh, sure enough," said the beggar, "and God grant you may live till I pay you!"

The Earl of Yarmouth and Miss Thaw dined with a Pittsburg family a week before their wedding. The hostess's little girl sat opposite the earl, and stared solemnly. "Are you an English lord really and truly, sir?" she said at last. "Yes," he answered, laughing. "Really and truly." "I never saw an English lord before," she said. "I've always wanted to." "And now you're satisfied, aren't you?" said the young man, gaily. "No I'm not satisfied," the little girl returned; "I'm disappointed."

The attacks of absent-mindedness which sometimes come over one lead one to do queer things. The following, given in Harper's Bazar, is an illustration: "The other day a man came out of his house, walked to the edge of the pavement, threw his right leg into the air with a vaulting movement, and fell sprawling to the ground. A friend who came along in time to witness this singular performance said to him: 'Why, friend, what do you mean by such a performance?' The man got up, brushing the dirt from his garments and rubbing his bruises, while he said: 'Well, I thought I was getting on my wheel. I forgot that I didn't have the wheel with me.'"

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