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Interests of
the
*Young People's
Societies*

OF THE
METHODIST
CHURCH,
BY AUTHORITY
OF THE
GENERAL CONFERENCE.



MARTIN LUTHER
THE HERO OF THE REFORMATION

"UNLESS I be refuted by scriptural testimonies, or by clear arguments—for I believe neither the Pope nor the Councils alone, since it is clear they have often erred and contradicted one another—I am convinced by the passages of Scripture which I have cited, and my conscience is bound in the Word of God. I cannot and will not recant anything; since it is insecure and dangerous to speak against conscience. I cannot do otherwise. Here I stand. God help me!"—MARTIN LUTHER, at the Diet of Worms.

POLITENESS PAYS.

It is pleasanter to praise than to censure, but there are times when the one is as much a duty as the other. "If you will give me your name or number," a shopper was lately overheard to say to a dry-goods clerk, "I will inform the proprietor that I have bought all my presents at this counter, instead of going to a jeweller's, simply because you have been so suggestive and patient." Unfortunately there is a different type of servants of the public.

The Duke of Norfolk, having heard complaints against a young woman in charge of a certain branch post-office in London, went there to send a telegram. The insolent clerk threw back his message.

"Put your name to it. What's your name?"

"That will do," said the Duke, pointing to his signature, "Norfolk."

"That is not the name of a man; that is the name of a county!" snapped the young woman.

The Duke took the telegram, and proceeded to write another: "Permanent Secretary, G. P. O., London.—Clerk at this office exceedingly insolent to the public; reprimand severely; dismiss on second complaint. The Postmaster-General." As he handed it back, he observed, "This is official, and will go free."

When the young woman read it, she nearly collapsed. As the Duke intended only to give her a lesson, he consented, after many promises of amendment, to destroy the telegram. — *Youth's Companion*.

SINGING THE PAIN AWAY.

An eight-year-old child with a cut in her hand was brought to a physician. It was necessary for the best results to take a few stitches with a surgeon's needle. While the physician was making preparations, the little girl swung her foot nervously against the chair, and was gently admonished by her mother who stood near to assist.

"That will do no harm said the doctor, kindly, "as long as you hold your hand still," adding with a glance at the strained anxious face of the child, "You may cry as much as you like."

"I would rather sing," replied the girl, with a smile.

"All right, that would be better. What can you sing?"

"I can sing 'Give, Give, said the Little Stream.' Do you know that?"

"I am not sure," responded the doctor.

"How does it begin?"

The little patient proceeded to illustrate.

"That's beautiful," said the doctor. "I want to hear the whole of it."

All the while the skilled fingers were sewing up the wound, the sweet, childish voice sounded bravely through the room, and the only tears shed on the occasion came from the eyes of the mother.

It is, I believe, a physiological fact that some expression of one's feelings tends to lessen pain. — *Contemporary*.

AN AGGRESSIVE FORCE.

Dr. Chalmers, the famous Scotch divine, defines Methodism as "Christianity in earnest." A recent writer says that Methodism is pure Christianity, and pure Christianity is an uncompromising, aggressive force for the conquest of the world, and its subjugation to Christ. The Methodist preachers ought to be an invading army of evangelists from the high tops down to the humblest local preacher. What the Methodist church most needs is the doctrines of the church in the life of the church, beginning with a deeper conviction and ending in entire consecration of life to God. — *Catal Christian Advocate*.

SEVEN GOOD REASONS.

During a temperance campaign a lawyer was discussing, with no little show of learning, the clauses of the proposed temperance law, says *The Presbyterian Review*. An old farmer, who had been listening attentively, shut his knife with a snap, and said:

"I don't know nuthin' about the law, but I've got seven good reasons for votin' for it."

"What are they?" asked the lawyer.

And the grim old farmer responded:

"Four sons and three daughters."



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TORONTO, JANUARY, 1899.

No. 1.

WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with
care;
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling
days,
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest
praise—
When I have time.

When you have time, the friend you hold so
dear
May be beyond the reach of all your sweet
intent;
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer
wait
To scatter loving smiles and words of cheer
To those around whose lives are now so
dear,
They may not need you in the coming
year—
Now is the time.

—*Medical Missionary Record.*

John Wesley's mother once wrote
to him when he was in college, "Would
you judge of the lawfulness or the unlaw-
fulness of pleasure, take this rule:

"Whatever weakens your reason,
Impairs the tenderness of your conscience,
Obscures your sense of God, or takes off the
relish of spiritual things,
Whatever increases the authority of your
body over your mind,
That thing, to you, is sin."

Dr. Adam Clarke once said that
the old proverb about having too many
irons in the fire was an abominable old
lie. Have all in it—shovel, tongs and
poker. Wesley says: "I am always in
haste, but never in a hurry; leisure and
I have long taken leave of each other."
He travelled about five thousand miles in
a year; preached about three times a
day, commencing at five o'clock in the
morning; and his published works
amounted to about two hundred volumes.
We cannot all be Wesleys, but we can
take a hint from his great industry.

The Christian keeps before his
soul a well-defined and fixed relation
between the temporal and the eternal.
He regards the temporal as the trappings
and kinsel and frayed edges of the
eternal. He regards the temporal as the
siftings and alloy of the eternal—as
something spilled from an overflowing
vessel. But that which has spilled from
an overflowing vessel, though made foul

by its contact with the earth, tells us
what is in the vessel; so, from the glory
of the stars and of the sun, from the
beauty of the flower and of the stream,
from the majesty of the mountain and
the sea, from the riches of the mines and
the forest, from the tender sympathy of
mother and friend—the thoughts of God
are discerned and His wisdom and might
and love shine through.

Rev. Newman Hall, whose auto-
biography will soon be published in New
York, was accustomed during his college
days to frequently preach on Sundays to
domestic servants, at Union Chapel,
Islington, and he lamented that he had
never heard of any good resulting. Later
in life he says: "About twenty years
afterwards, when in America, preaching
in some far-off city in the West, I had
scarcely taken up my quarters when I
was told a lady had brought me a basket
of roses, and wished to speak to me.
She said, 'I remember hearing you preach
to the young at Union Chapel; it was
the means of my conversion, and I have
brought these flowers as a tribute of
gratitude.' I was deeply affected. She
was a poor sempstress; the flowers must
have cost her several shillings at that
time of year. I have often told the
story as an encouragement to preachers
and teachers not to think God has not
blessed their work because they have not
heard of any result."

Naming a paper is considerably
like naming a baby, only it is a much
more difficult operation. Not from want
of available titles, but from their very
multiplicity does embarrassment arise.
The Book and Publishing Committee at
its recent meeting spent an hour or more
in considering the question of a name for
this paper. It was finally decided to
call it "THE CANADIAN EPWORTH ERA."
The Standard Dictionary defines "Era"
as "A time or age marked by a remark-
able event, or epoch, the beginning of a
period." As far as the religious history of
the past quarter of a century is concerned
the Young People's Movement is its most
remarkable feature. It certainly marks
a most important era in the Christian
Church. The name is therefore a very
appropriate one for a paper devoted to
young people's work. The only objection
urged against the title at the Book and
Publishing Committee was that there is
an Epworth League paper published in
the Southern States, known as *The Era*.
This is not a very serious drawback as
this paper does not circulate in Canada,
neither will ours go to the South. There
are in the United States more than a
score of Methodist journals named *The
Christian Advocate*, but as each has a
distinctive title there is no difficulty in
distinguishing them.

Some years ago, the German mis-
sionaries in India held a grand demon-
stration in honor of Martin Luther, in
which thirty five thousand native Chris-
tians took part. What a striking comment
on the far-reaching influence of a single
life that the children of the jungle should
be found celebrating the birth of one
who lived and died on the other side of
the globe four centuries ago!

"Freely ye have received, freely
give," is a good motto for the Christmas
season. Why is God such a constant,
cheerful giver? That we may be con-
stant, cheerful givers. To obtain the
highest, purest enjoyment out of Christ-
mas we must be more than mere receiv-
ers. The only two bodies of water known
that have no outlet are the Dead Sea, in
Palestine, and Great Salt Lake, in Utah.
In them and near them there is no life.
They are object lessons to the world.

Christmas greetings are extended
to the readers of this paper. May it be
to all a time of great rejoicing! In the
delightful family gatherings, in the be-
stowing and receiving of gifts, in all the
merry festivities of the season, let not the
spiritual significance of the day be lost
sight of. It is a good time to consider
what Christ is to us, and what He has
done for the world. If we were to sit
down for a few minutes and consider the
question "What would our lives be with-
out Christ?" we should find abundant
reason for gratitude that we dwell in a
land where Christmas is celebrated and
where Christian influences prevail.

The publication of a new series
of biographies on the "Heroes of the
Reformation," by G. P. Putnam's Sons,
New York, has aroused a new interest in
the life of Martin Luther and the other
great men who stood as beacon lights in
a benighted age. The first volume of the
series is reviewed on page 29 of this issue.
There is much for young people to learn
from the biography of a man like Martin
Luther. In his strong faith in God, in
his belief in the power of prayer, in his
regard for the Scriptures, and in his
undaunted moral courage, he stands as a
noble example for Christians in all suc-
ceeding times. One would scarcely im-
agine, from the kind and benevolent look-
ing face which appears upon our first
page, that this was a man who would
defy popes and princes. He had, how-
ever, a will of iron when great truths
and principles were at stake, and no
more soul-stirring words were ever uttered
than his ringing answer to his accusers at
the Diet of Worms. The scene has been
called "the most splendid in history."
Times have changed, of course, but the
world still needs men like Martin Luther.

GOD WILL SPRINKLE SUNSHINE.

If you should see a fellow man with
trouble's flag unfurled,
An' lookin' like he didn't have a friend
in all the world,
Go up and slap him on the back, and
holler, "How'd you do?"
And grasp his hand so warm he'll know
he has a friend in you.
Then ax him what's a-hurtin' him, an'
laugh his cares away,
And tell him that the darkest night is
just before the day.
Don't talk in grave yard palaver, but say
it right out loud,
That God will sprinkle sunshine in the
trail of every cloud.

This world at best is but a lash of
pleasure and of pain;
Some days are bright and sunny, and
some all sloshed with rain.
And that's just how it ought to be, for
when the clouds roll by
We'll know just how to 'preciate the
bright and smiling sky.
So learn to take it as it comes, and don't
sweat at the pores
Because the Lord's opinion don't coincide
with yours;
But always keep rememberin', when cares
your path enshroud,
That God has lots of sunshine to spill
behind the cloud.

—James Whiteside Riley.

HOW TO KEEP YOUNG.

BY W. J. HUNTER, D.D., PH.D.

THAT is the secret for which the
genius of the old world yearned in
its wrapt dreams—to be bathed
in the waters of immortal youth. The
alchemist toiled with his crucibles and
alembics to transmute iron into gold and
mortality into unending life. Paracelsus
and his visionary followers grew eloquent
as they talked of the universal solvent,
the grand elixir whose mystic draught
contained the power to impart perpetual
youth to all who sipped its golden nectar.
But the stream of death flowed on, and
laughed its mimic laughter as it carried
on its bosom all the generations of men;
and still that dark stream flows on with
its long line of immortal freightage—on
to the great ocean of eternity. Not the
Bible alone, but science, investigating the
conditions and laws of organic life,
teaches that sooner or later man must
die. No system of materia medica, no
power of cosmetic art, no rules of diet
and exercise can preserve intact the color
of the hair, the sparkle of the eye and
the elasticity of the step when the weight
of years presses the frail house of clay.

Neither can science tell us how long
the human constitution can resist the
causes which induce disorder and death.
It affords no proof that man cannot live
a thousand years, nor does it afford any
proof that he can live ten years. There
is no divine decree and no physiological
law limiting the period of human life to
a definite number of years. Under perfect
conditions of constitution, climate,
food, occupation and habits of life, the
period of youth could be greatly prolonged,
the decrepitude of age entirely

avoided; and like an apple, ripe and
mellow, man would drop from the tree of
life without a struggle or a groan. But
it is painfully obvious that in this age of
artificial life, if not of dissipation and
debauchery, the great majority of people
are born with organizations incapable of
manifesting the phenomena of life for
more than sixty or seventy years. Many
have not original vitality sufficient to
reach the age of manhood, while others
are too feeble to survive the days of
infancy.

And yet there are well-authenticated
instances of men and women who have
enjoyed good health at more than one
hundred years of age; and this fact
should inspire all of us, and especially
young people, with a determination to
study and obey those natural and moral
laws whose observance will prolong our
days, and keep us young in heart and
intellect long after the hair is silvered by
the touch of time. To ascertain by what
means we may secure the best health and
the longest life free from the decrepitude
so frequently associated with old age, is a
study of the greatest importance. What
object is more pitiable than an old man
who has outlived his usefulness and
enjoyment, and has sunk into the
feebleness of second childhood, and is a
burden to himself and all around him?
But such is not the necessary condition
of old age. The world abounds with old
men at forty, and with men withered
into dotage at sixty, sad specimens of the
outcome of sensuous enjoyment and viola-
tion of the laws of nature and of God.
But a youthful old age is the rich and
mellow autumn of life when the passions
are brought into subjection to a holy
spirit; when the mind is ripe in wisdom;
when the intellect is still active and
vigorous, and when the moral and
spiritual character has reached its full
terrestrial maturity of virtue and of
holiness. Such an old age is a benedic-
tion to its possessor and to all around
him.

How may such a youthful and attractive
old age be attained? The answer is
simple. Live in obedience to natural and
moral law. The importance and value of
sanitary and hygienic agencies, such as
air, light, water, food, sleep, clothing and
exercise cannot be too strongly empha-
sized, and no one need be ignorant of
these subjects when good and cheap
books are within the reach of all.

But there is one principle involved,
more important and less understood than
any other. It is stated and explained in
the writings of the late Sylvester Graham,
M.D., who was born in 1794 and died in
1851, and subsequently in the writings
of Dr. Trall, of New York, and more
recently in the literature of the Ralston
Health Club. The principle in brief is
this: In infancy the proportion of the
fluids of the body to the solids is much
greater than in adult ages, and as life
advances the relative proportion of solids
increases, until at last, the fluids cannot
permeate the capillaries sufficiently to
maintain the functions of assimilation.
It follows, therefore, that the more
slowly and healthfully the process of
ossification is effected the more protracted
will be the periods of youth and vigorous
manhood, and the more gradual and

healthful and happy will be the decline
of life. And since the fluids and solids
of the body are formed mainly from what
we eat and drink it is evident that the
character of our food has a controlling
influence in determining the period of
decrepitude and final dissolution. And
since the solids are constantly gaining on
the fluids it follows that such articles of
diet as contain a large proportion of
fluid, as compared with its solid matter
are best adapted to prolong the period of
activity and youthful vitality. Foods
containing a large amount of earthy salts
hasten the process of ossification, while
those in which earthy salts are deficient
retard the process of ossification and pro-
tract the period of youthful activity.

But there is a mental and moral hy-
giene inseparable from a youthful old age.
What do we mean by mental and moral
hygiene? Contrast the inspiration of
love with the depressing influence of
hatred; contrast the emotions of benevo-
lence, gratitude, hope, with those of envy,
revenge, despair, and find an answer to
the question. The former enrich the
heart, energize the mind, and reanimate
the body; the latter impoverish, enfeeble
and depress all three. A cheerful spirit,
implicit trust in God, and the employ-
ment of every waking moment in work,
study, recreation and refined social inter-
course, will keep us young and sweet and
attractive, in spite of furrowed cheeks
and faltering footsteps; but an irritable,
fretful disposition will stamp premature
old age on mind and heart, and defy all
the power of mere physical hygiene.

Moral hygiene involves a heart at
peace with God, and confidence in the
prescriptions and directions of His holy
book. When insomnia is the result of
anxious care it is always cured by com-
mitting soul and body and temporal
interests to God before retiring at night,
and then pillowing the head on Ps.
cxvii. 2: "It is vain for you to rise up
early, to sit up late, to eat the bread of
sorrows; for so he giveth his beloved
sleep."

Mental and spiritual depression is
always cured by reading aloud Psalm
xli. This was Luther's great prescrip-
tion for the blues. Melancthon, his fel-
low laborer in the Reformation, was
scholarly and pious, but suffered from
indigestion and nervousness, which some-
times culminated in fits of despondency;
and on these occasions Luther used to
say: "Cheer up, Brother Melancthon, let
us sing the 46th Psalm: "God is our
refuge and strength, a very present help
in trouble," and Melancthon's dyspepsia
and despondency were gone in an instant.

Weariness and discouragement in ser-
vice for humanity are always cured by a
thoughtful and intelligent study of the
12th chapter of Hebrews, committing to
memory its golden text, verse 3: "For
consider him that endured such contra-
diction of sinners against himself, lest ye
be wearied and faint in your minds."

To all these add and repeat every
morning the old man's heart tonic, found
in Ps. xcii. 14: "Those that be planted
in the house of the Lord shall flourish
in the courts of our God. They shall
bring forth fruit in old age; they shall
be fat and flourishing."

As a pleasant and nourishing dessert

to be taken every day in the year, the following given by evangelist Ruswell, from his baptized scrap book, and which might be called EPWORTH CAKE, will marvelously conduce to a youthful old age: Take one cup of faith, one cup of zeal, three good resolutions beaten into daily practice, one cup of milk of human kindness, two cups of charity, one tablespoonful of forbearance.

Flavor with the essence of humanity, and season with the spice of wisdom and the fruit of good works.

Bake through a life time in the oven of righteousness, and cover with the frosting of purity.

It is impossible to eat this as directed and not learn HOW TO KEEP YOUNG.

N.B.—Serve carefully on Ps. xci. 16: "With long life will I satisfy him, and shew him my salvation?"

COATCOOK, QUE.

PLACE OF THE LEAGUE IN THE CHURCH.

BY MISS HESSIE SCOTT.

THE avowed object of the Epworth League is "to unite its young people in Christian fellowship and service—to train them in active Christian work, and to promote the study of God's Word." Its strength is not in doing work already provided for in other ways—not in supplanting, but in supplementing the older methods of Christian activity.

The reason for its existence is not alone in its prayer-meetings, its consecration meetings, or its Bible study; the regular church services, the class-meeting and the Sunday School provide sufficiently for all these needs; and energy taken from well-established methods adds nothing to the strength of the Church. But the Epworth League has the right to an honored place in the Church from the very fact that its members are not only being trained for future usefulness in church work, but that even as young people they are made to feel that there is a real, definite place for them in the life and work of the Church. Youth is hopeful, plans large things, has abundant energy, is not easily discouraged, often wins where the consciousness of age suffers defeat. This undaunted vigor, this hopefulness, this enthusiasm, rightly directed, cannot but inspire the Church with new life and aggressiveness. And this the Epworth League is accomplishing.

But the Epworthian must ever keep his eye upon the "Church of the Living God, which is the pillar and ground of the Truth." To be an Epworth Leaguer is worth while only as it enables each member more effectively to serve the Church. The regular church services should be faithfully attended, and into these should be thrown all the strength, hopefulness and vigor possible. The active member's pledge wisely reads, "I will be true to all my duties as a member of the Church." And how much this ought to mean—

live testimony in church prayer-meeting, ready earnest prayers, leaving no time for these awful pauses—a readiness at all times to fill in any gaps—thinking no service too small to render "for Christ and the Church."

The Epworth League ought to be a life-giving power to the Church; but just here a note of warning seems to be needed. Its great danger at the present time lies in its very success and popularity. Just so far as the meetings of the League are bright and attractive at the expense of, or in contrast to, the regular services of the Church, to that extent does it represent in itself a lack of real usefulness. The League must never forget its relationship to the Church—it must always act the part of a child in the home, working with and for the parent. If the Leaguer must decide between the meetings of the League and the regular church services, he ought, by all means, if he be a worthy member of the society, support the regular services of the Church. If he do otherwise, there will be a real loss to the older church members from the lack of the youthful enthusiasm and impulsive zeal; and to himself, of the wise counsel and helpful experiences of older Christians. For the older need the inspiration of the younger, and the younger the staying influence of the older. The one must supplement the other, and together stand complete.

Then what of the mutual duties of pastor and young people? The pastor must keep in touch with the Leaguers, constantly call upon them for help, and make them feel they are needed. They can give him much help in church visiting. He ought to know that each and every committee is available wherever he can use it in helping directly in church work, that he can turn to the Flower Committee if he finds some poor child or sick member of his congregation to whom they can send a little reminder of God's love—to the Visiting and Relief Committee for help in cases of physical need, to the Lookout Committee to assist in lifting up some one who needs to be reminded that he has human friends who will help him to find the best Friend of all. The pastor should feel that even if criticism is rife elsewhere, yet he can always depend upon his Leaguers to refrain from anything approaching it, and to be ready to prayerfully aid him in all his pastoral work. But the help to be effectual must be mutual. The Lookout Committee and committee having charge of Evangelistic work must feel they have the earnest sympathy of the pastor in all that they are undertaking. They can come into closer relationship with many members of his congregation than it would be possible for the pastor, from the very position he holds. They can let him know some of the difficulties they meet with in "winning souls" for their Master. He can then often give helpful advice, and will often receive encouragement from knowing of fruit brought forth from seed which he had sown perhaps many many days before.

And so our Leaguers learn "to look up and lift up for Christ and the Church," and to reach out a helping hand wherever there is need.

OTTAWA, ONT.

IN his new book, "The Kingdom of God and Problems of To-Day," which is noticed on another page, Rev. Dr. Sutherland says some excellent things on the anxiety of the public for cheapness. The following is particularly worth quoting:

"There is another point on which the public, the Christian public especially, need to be enlightened—namely, that the maxim of the political economists which bids us 'buy in the cheapest market, and sell in the dearest,' is flatly anti-Christian. It breathes the spirit of that selfishness which is characteristic of the kingdom of this world, but is utterly and unalterably opposed to the kingdom of God. The application of this maxim is responsible for much of the suffering inflicted upon the poor. Investigations by a Royal 'sweating system' revealed the fact that the worst sweating master was the British public; and here is where another phase of the criminality of which I have spoken comes in. The craze for bargains—to buy at the lowest possible figure, without reference to the cost of production, and the consequent competition among tradesmen to lower prices at the expense of wages—has inflicted untold suffering and injustice upon workmen, and especially upon workwomen. The business house that appeals for patronage on the ground that it sells cheaper than any other is fairly open to the suspicion that it is defrauding the public by false representations, or defrauding the workers by lowering wages: for abnormally low prices for goods means abnormally low prices for producing them. The familiar legend, 'Lowest prices charged here,' should be replaced by another, 'Highest wages paid here'; and wherever that is found to be true, there let the patronage of Christian men and women be given."

CONSECRATED TALENT.

IT is related of Fra Bartolommeo, the famous Italian painter, that at one time, after his withdrawal from the world and retirement into a monastery, he cast aside his brush and palette, under a strong impression that the fascination of his art was drawing his heart away from God, and interfered with the culture of the devout life. Some of his fellow monks, who appreciated the gift that was in him and coveted the use of it for the Church, sought to overcome his scruples. With ready tact they said to him: "Why should you not paint for the glory of God?" Their appeal was successful. The painter monk took up anew his brush, and in a fervor of devotion painted those touching scenes from the gospel story, and those calm radiant faces, aglow with heavenly light and suffused with tenderness, before which men and women stand to-day, rapt in admiration and even moved to tears. His work assumed a loftier character and tone as he wrought under the impulse of a new motive, and in the consciousness that he was doing God's service. There is no gift or faculty which may not thus find worthy employ.—*Baptist Union.*



BENJAMIN FRANKLIN.
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BENJAMIN FRANKLIN,

Printer, Patriot, Philosopher, Philanthropist,

BY A. C. C.

ONE of the most remarkable men, whose name has appeared in American history, was Benjamin Franklin, and the story of his life is full of interest and inspiration to young people. He was born June 17, 1706, and died April 17, 1790.

The Franklin family was an English one; the name itself in old English history stood for "Gentleman;" those who bore it were reckoned as great men, justices of the peace, knights of the shire. Chaucer, in his "Canterbury Tales," thus describes the "Franklin":

"This worthy Franklin wore a purse of silk,
Fixed to his girdle, pure as morning milk;
Knight of the shire, first justice of the assize,
To help the poor, the doubtful to advise.
In all employments, generous, just, he proved;
Renowned for courtesy; by all beloved."

Benjamin Franklin's brother was a printer, and very naturally the lad Ben learned that trade, and so well did he improve his opportunities that he was able to take entire charge of the paper at the age of sixteen.

All his spare time he spent in reading and improving his mind. His favorite authors were Plutarch, Bunyan and Defoe. Studying such literature gave him "that pure, pitiful, racy and delightful diction, which he never lost and which makes him still one of the great exemplars of modern English prose."

The most common excuse in these times for not reading is, "I have no time." Franklin was a busy youth, but he made time for his books. He rose early, and put every moment to some good use. So anxious was he to gain information that he gave up eating meat and lived on bread, fruit, rice and potatoes. He made a bargain with his brother to give him the coast of his beard, and let him beard himself.

"I presently found," he tells us, "that I could save half what my brother paid me as board money. This was an additional fund for buying books. But I had another advantage in it. My brother and the rest going from the printing house to their meals, I remained alone, and despatching my light repast, had the rest of the time for study, in which I made the greater progress from the greater clearness of head and quicker apprehension which usually attend temperance in eating and drinking."

No wonder that a boy with such pluck and determination succeeded. No power on earth can prevent young men of like calibre from coming to the front. The contrast between this industrious, self-denying lad of nearly two hundred years ago, and the ease-loving, pleasure-seeking, cigarette-smoking young dude of to-day is decidedly marked.

The story of Franklin's tramp to Philadelphia is quite romantic. Footsore, hungry and cold, he reached the city which was destined to have the honor of being his last resting place. He describes his experiences somewhat minutely in his autobiography.

He says: "Then I walked up the street, gazing about till I met a boy with bread, and on inquiring where he got it, I went immediately to the baker's, in Second Street, and asked for biscuit, intending such as we had in Boston, but they were not made in Philadelphia. Then I asked for a threepenny loaf, and was told they had none such. So the boy I had him give me threepenny worth of any sort. He gave me, accordingly, three great puffy rolls. I was surprised at the quantity, but took it, and having no room in my pockets, walked off with a roll under each arm and eating the other. Thus I went up Market Street, as far as Fourth Street, passing by the door of Mr. Read, my future wife's father, when she, standing at the door, saw me, and thought I made, as I certainly did, a most awkward, ridiculous appearance."

Possibly he was awkward, but he had in him the elements of true manhood, which manifest themselves through the plainest clothing and the most unsophisticated manners.

Finding employment in a printing office in Philadelphia, he surprised his employer by his cleverness in handling the type; and his name soon became known among the most influential people of the city. As compared with the press upon which this paper is printed, Franklin's printing press was a rude and clumsy affair, but because such men as he toiled and invent-

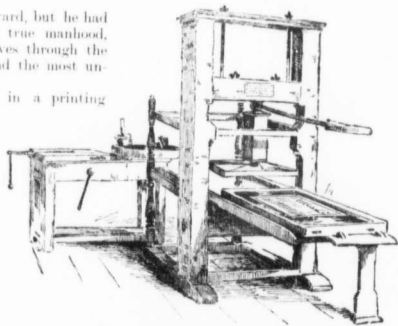
ed we have the perfected machinery of to-day.

His life as an active printer in Philadelphia lasted through twenty years. When twenty-two years of age he set up the firm of Franklin and Meredith in Philadelphia. Finally he bought out his partner, and carried on the business himself for several years. One of his biographers says that "his name stood for good work, honest work, reliable work. He started a newspaper, opened a book and stationery store, published a magazine, and regularly for twenty-five years he made and printed an almanac that did more to educate his countrymen to habits of industry, economy, independence and manhood than anything else in America. He was editor, compositor, proof reader, author, bookseller, stationer, bookbinder and publisher. He made lamp-black. He made ink. He made paper. He bought and sold the rags of which paper was made. He was a feather merchant; and he was even what he had hated as a boy—a soap maker. He wore his leather apron in shop and store; he wheeled home the goods he bought, made his own ink, and where other printers tried and failed, he tried and succeeded."

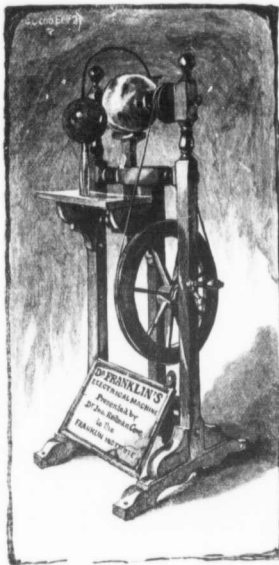
One of Franklin's precepts was: "Employ thy time well if thou meanest to gain leisure; and since thou art not sure of a minute, throw not away an hour."



FRANKLIN CLOCK.
(Copyright.)



THE PRINTING PRESS HE USED IN 1725.
(Copyright.)



FRANKLIN'S OLD ELECTRICAL MACHINE.
(Copyright.)

He is also responsible for the old couplet:

"Early to bed, and early to rise,
Makes a man healthy and wealthy and wise."

After twenty years of hard work he found himself the possessor of a snug fortune, and able to give time and attention to other matters in which he had become interested.

Space will not permit more than the mere mention of the positions that he occupied, and the reforms he accomplished. For sixteen years he was Postmaster of Philadelphia, and then became Postmaster General of the colonies. He was appointed Commissioner for the settlement of Indian difficulties; entered the army, and forged to the front until he became General Franklin, and soon after was elected a member of the Assembly. Upon two occasions he was the representative of his country to England, upon a mission of great importance, and later on was appointed Minister to France.

As an inventor Franklin deserves to rank among the most distinguished men that America has ever produced. He was the Edison of his times. Early in his career he became interested in electricity, and made many curious experiments, the most familiar of which was flying the kite, by which he brought electricity from the clouds. He was the inventor of the lightning rod, for the protection of buildings.

The following is a brief summary of the achievements of Franklin, as supplied by Parton in his excellent biography:

1. He founded the American Philosophical Society, the first organization in America of the friends of science.
2. He created the Post Office system of America.
3. He founded the Philadelphia Library, parent of a thousand libraries.
4. He invented the Franklin stove, and suggested valuable improvements in ventilation, and the building of chimneys.
5. He first turned to account the art of advertising, an indispensable element in modern business.
6. He robbed thunder of its terrors, and lightning of some of its power to destroy.
7. He measured the temperature of the Gulf stream, and discovered that northeast storms may begin in the south-east.
8. He pointed out the advantage of building ships in water-tight compartments, and first urged the use of oil as a means of quieting dangerous seas.

The life of Benjamin Franklin refutes the old notion, that in order to be successful it is necessary to be a man of one idea, and concentrate the energies upon one pursuit. He was a many-sided man, and had a large number of irons in the fire constantly. His great ambition from his very youth seems to have been to be useful to the multitudes around him. The chief motive of his life was to promote the welfare of mankind. Every moment he could snatch was devoted to doing something that would bless and help his fellowmen. "It is incredible," he once wrote, "the quantity of good that may be done in a country like this by a single man who will make a busi-

ness of it," and not suffer himself to be diverted from that purpose by different avocations, studies or amusements."

Franklin died on April 17, 1790, greatly honored by the people he had served so well. The following epitaph was written by himself many years before his death:

THE BODY
OF
BENJAMIN FRANKLIN, Printer,
Like the cover of an old book, its contents worn out,
and stripped of its lettering and gilding,
Lies here food for worms.
Yet the work itself shall not be lost, for it will
as he believed appear once more in
a new and beautiful edition.
Corrected and amended
by
THE AUTHOR.

HOW CLARA BARTON KEEPS YOUNG.

CLARA BARTON is one of the most interesting women in the world to-day. She is, at the very least, sixty-five years old. She is frail, nervous, delicate-looking, with a sensitive face and a spare, stiff little figure, says a woman in the *St. Louis Star*. She has seen more suffering and distress than any one woman living to-day. I asked her once how she did it.

"How do I stand all this wear and tear? Economy. That's it—Economy. I save my strength. When I'm not working at the business which is my very life, I either rest or play. I don't putter. That's what ages women—puttering. When I see a teacher breaking down or a trained nurse giving up with nervous prostration I wonder when women will learn to stop puttering.

"Sleep is a great thing for women. Half the women I know don't sleep enough. I've cultivated the accomplishment of napping. I shut my eyes and go to sleep whenever there's a lull in my work.

"It isn't work that wears women out. It's frotting and puttering. The way to keep young? Stop worrying and go to work. Throw yourself, heart and soul, brain and nerve into some one thing, make a fetish of it, throw every bit of energy you've got into it—housekeeping, taking care of children, teaching, writing, nursing, it doesn't make a bit of difference what you do, it's the way you do it that counts. Copy the first young-looking man you see, do the way he does, work when you are working, but when you are not working cultivate the art of being amused."

"I CAN SMILE."

Every act, every occupation, is full of great possibilities; so also is every life, even the poorest. There was a little girl, an invalid, of whom I once heard. She wanted to knit wooden comforters for the poor factory folks who passed daily by the window near her couch, but the hand movement was too tiring for her; so the wooden pins were taken away—laid, as was their tiny mistress, "on the shelf." Just at first she tretted; then a thought came to her. "I can't work for the dear, poor people," she said, "but I can smile at them, and praps that will make them feel better when their backs ache."—*Mary Hamplen.*



FRANKLIN'S MUSIC STAND.
From the original, in possession of the Historical Society. (Copyright.)

BOSTON AND ITS ENVIRONS.

BY N. W. HOWELL.

PROBABLY Boston, Philadelphia and Quebec are, to the historian, the three most interesting cities on the American continent, and when we add to the historical traditions of Boston that which so largely gives the city its character and name, its literary life and associations, it requires no stretch of imagination to say that Boston is, to the tourist, the most interesting city on the American continent.

About five hundred thousand people enjoy the privilege of calling themselves Bostonians, and almost half a million more in the adjacent suburban towns and cities may claim to share at least in its reflected glory, so that Boston and its environs possess a population of about one million.

It is no wonder that Americans, interested in the history of their own country, not infrequently approach Boston with somewhat of the same spirit as do Mohammedans the sacred shrine at Mecca. Within the city's walls stands Faneuil Hall, known as the "Cradle of Liberty," where in the early days the patriot orators spoke to the people in the cause of freedom. It was here that Wendell Phillips made his first speech against slavery, and for more than a century Faneuil Hall has stood for all that is best in civic and national life. Not far away, on Washington Street, is the Old South Meeting House, called the "Sanctuary of Freedom," for when Faneuil Hall was not large enough to hold the patriot audiences the Old South Church opened its doors. The Old South Church congregation is the oldest in Boston, and it was in this old church that Benjamin Franklin was baptized. The present building is now used as a museum for historical relics. In 1876, the building was sold to be torn down and replaced by a business block; but a committee of Boston women, known as the Old South Preservation Committee, raised the sum of \$430,000.00 to preserve for the Americans of the future, as well as the present, that which speaks to them of the best and noblest traditions of their national life.

Near by, on Tremont Street, is King's Chapel, the first Anglican church erected in New England. There is yet to be seen the place where the royal pew—elevated above the others, as became the spirit of the times—was situated. Since the days of the Revolution, as might have been expected in a nation which declares that all men are born equal, the pew has been reduced to the common level. In 1782 and in the years immediately succeeding, the church changed its faith and professed Unitarian doctrines, and since that time has been known as a Unitarian Church. In a front pew on the right gallery is to be seen the place where, for more than sixty years, sat Oliver Wendell Holmes, the New England poet-philosopher. A marble tablet on the wall perpetuates his memory.

The most interesting of all the old landmarks is the old State House, on Washington Street. The present building was erected in 1748, and is still practi-

cally in the same condition as when the stirring scenes connected with the Revolution were enacted within its walls. Before its doors, during the Stamp Act excitement, were burned the stamped parchments, here were quartered in 1768 the British troops, and here in 1770 occurred what is known in American history as the "Boston Massacre." It was in the council chamber of the old State House, the day after the massacre, that Samuel Adams made his demand upon the royal representatives for the immediate removal of the British troops from Boston. It was here that the Declaration of Independence was proclaimed, and even earlier in its history, could its walls but speak, they would tell the story of the planning of the expeditions which had so much to do with making Canada what she is today—a colony of the British Crown.

I could not but think as I looked upon these old landmarks of the city of Boston, and thought of the men who, in those days of strife and conflict, planned and worked and fought, that they were fellow-countrymen of mine, British born, men who loved liberty, and they planned and worked and fought because there flowed in their veins that Anglo-Saxon blood which, from the days of Runnymede to this hour, has always resisted tyranny and stood for freedom. And while thus thinking I felt a kindlier spirit steal over me towards those men, who, however much we may differ from them, revered "their conscience as their king."

One of the most interesting spots in the vicinity of Boston is the town of Cambridge, connected with Boston by electric railway, and as far as appearance goes an integral part of the city. Being privileged to enjoy the friendship of one of the professors of law at Harvard, I had the pleasure of seeing Harvard and Cambridge in his company. To all students, Harvard University must necessarily be a place of intense interest, and as I passed from the gymnasium with all its appliances to strengthen and develop the physical, to the library with its old manuscripts and thousands of volumes of books, rich, rare and valuable, and from the library through class rooms, chapel and memorial hall, and then outside to the campus, I could not but think of the great privilege those students enjoy, who, inspired by its history, and the long line of illustrious men who have graduated from its halls, enter upon a course of study under its staff of able instructors with every equipment at hand to develop mind and body.

Harvard, however, is in some sense a child compared with Oxford and Cambridge, and there is not the beauty of architecture or the glory of chapel and vaulted roof, and stained glass window, which characterize those ancient seats of learning in the old land.

Starting out from the grounds of the University towards Brattle Street, a fine old avenue, upon which most of the colonial mansions of Cambridge are situated, we come to the old elm under which Washington stood when he was entrusted with the command of the Army of the Thirteen Colonies. The seeds of death and decay in the old tree are plainly seen, but American patriotism

has nursed and braced together its decaying limbs, and year after year as spring-time succeeds springtime it struggles to put forth its leaves in an heroic effort to keep green and fresh in the memory of the American people an event so important in their history, and when the old tree dies, as die it must some day soon, it will die in the struggle, doing its best to keep alive the spirit of patriotism.

Just before entering Brattle Street, is the home of Longfellow, a fine old colonial mansion, once occupied by Washington, now the home of Miss Longfellow. The passer-by can look in at the study window through which Longfellow for so many years looked out upon the Charles River and the blue hills in the distance, feasting his soul on that picture of elude and quiet beauty which has been the inspiration of more than one of his poems. Looking out upon the river we seem to hear Longfellow say:

"Oft in sadness and in illness
I have watched thy current glide
Till the beauty of its stillness
Overflowed me, like a tide;
And in better hours and brighter,
When I saw thy waters gleam,
I have felt my heart grow lighter,
And leap onward with thy stream."

So much did Longfellow love this view and the scene in the distance that, having acquired the property across the way, which if built upon would obstruct the view, he, by his will, dedicated it forever as a public park, and now for all time those who come after him may look out through that study window and enjoy that which he so much enjoyed.

Near by, on Brattle Street, is the home of Worcester, where he wrote his dictionary, over which many of us in the days past have pored in our endeavor to ascertain the meaning or pronunciation of a word otherwise too difficult for us.

Passing along Brattle Street, and near Auburn Cemetery, is the home of James Russell Lowell, now occupied by his daughter and son-in-law. It is a fine old house in large park-like grounds.

A more beautiful spot could scarce have been chosen for the last resting place of those great and wise men, lovers of nature and of art, of high ideals and noble purposes, who made Cambridge and Boston their home, than is Mount Auburn Cemetery. Beautiful of situation, its fine old oaks and maples, with their rich foliage, scattered over its hills and down to the shores of its ponds, make up a scene of rare beauty. From the observatory on the hill a magnificent view of Boston and its environs is obtained. In the distance a low range of hills, which almost encircles the city and the surrounding towns, adds greatly to the attractiveness of the scene.

A simple marble sarcophagus, on Indian Ridge, marks the last resting place of Longfellow, and near by a slab not more than eighteen inches high tells the passer-by that beneath the sod rests the body of James Russell Lowell. It is fitter so; to these men life had revealed her secret. They lived not for "the things seen," "for the things which are seen are temporal," but for "the things unseen, "for the things which are unseen are eternal." They live not in polished shaft

or chiselled stone, but in "lives made better by their presence." "They have joined the choir invisible, whose music is the gladness of the world."

Here are the graves of Motley, Art-mus Ward, Agassiz, Philipps Brooks, Charlotte Cushman, and a host of others whose names are household words.

Toronto, Ont.

FLING THE REINS TO JESUS.

BY E. WALTER WRIGHT, B.D.

(Prof. Drummond once said to a coachman, a reclaimed drunkard who had fallen, "Throw the reins of your life to Jesus Christ.")

When wild and furious passions
Convulse thy life and soul,
Like strong and uncured horses
Defy thy self-control;
When anger's lurid lightnings
From hoof beats madly flash,
And appetites vehement
Like thunders roll and crash—
Then fling the reins to Jesus,
And let Him take command;
There's always peace and safety
When the reins are in His hand.

When earth-born gross temptations
Thy feeble senses win,
Like steeds ungoverned sweep thee
O'er perilous ways of sin,
When all thy boasted wisdom
Can interpose no check,
And human hands are helpless
To save from ruin's wreck—
Then fling the reins to Jesus,
And let Him take command;
There's always peace and safety
When the reins are in His hand.

When Satan hath o'ermastered
Thee with his cunning wiles,
And entered thy life's chariot
With most deceitful smiles;
The flying coursers urging
With cracking whip and yell
Down the steep slippery roadway
That leadeth unto hell—
Then fling the reins to Jesus,
And let Him take command;
There's always peace and safety
When the reins are in His hand.

When down the great dark highway
To which all roads doth lead,
Through death's deep silent valley
Thy car shall swiftly speed;
And when thy blinded vision
Can see no path before,
And hands benumbed and nerveless
Can guide life's steeds no more—
Then fling the reins to Jesus,
And let Him take command;
There's always peace and safety
When the reins are in His hand.

Arthur, Ont.

WHEN Christian, in "The Pilgrim's Progress," found himself in the City of Destruction, he departed out of it as speedily as possible. Christian to-day knows his duty better. He has no thought of flight. Straight he goes and gathers other men like-minded with himself, and undertakes the problem of the city.—George Hodges.

PICKED UP ON THE WAY.

BY WAYFARER.

SUCCESS TO THE CANADIAN EPWORTH ERA. It is no part of religion to arrest a man's intellect or dull his thirst for knowledge, but rather to stimulate his thought and lead him through the avenues of truth—revealed and discovered—into the presence of God. This will undoubtedly be one of the purposes of the ERA—to make those who read it spiritually and intellectually better acquainted with God, to help them to better understand the polity and teachings of their own church, so that they may give intelligent reasons for the faith that is in them as they help to build the kingdom of Christ. All hail then to the ERA—the paper with a meaning and a message.

THE Wayfarer is thinking to-night as he pens these lines of the joy some who have passed to the better land would have felt had they been permitted to witness the ERA's birth, but it was not to be. Dear reader will it be yours to rejoice in the ERA's growth twelve months hence? We cannot tell. 1899 may be our year of release—release from the patient toil of earth to the joyful service of Heaven; and perchance for some of us it may mean release from a lot that would seem to demand in eternity interest for its tears.

How shall we employ the time that remains? When Peter was preaching that wonderful sermon on the day of Pentecost, the angels said to one another as they looked at Andrew sitting quietly in the rear, "He brought him to Christ." Working for Christ, one of the sweetest experiences of your life will be when in the prayer meeting some earnest soul stands up and narrates the work he is permitted to do for God; and you sitting quietly in your seat, say softly to yourself, "And I brought him to Christ."

THE shortness of time and the quickness of its flight are thoughts common to everyone—yet the real fact is that we have abundance of time. Did you ever think of the significance of that saying of Christ's? "Are there not twelve hours in the day?" A day is indeed an ample space, twelve hours flooded with the light of heaven are an opportunity as great as anyone need crave. God counts the hours and gives the duty and the time sufficient for the doing of that duty. It would pay some of us who squander time so lightly to keep a day book, containing a record of how we spent the hours. We would understand then that there are twelve hours in the day. Say not, dear friend, that you have no time to work. You have all the time there is.



AN INTERESTING GROUP.

The picture on this page strikingly illustrates the practical philanthropic work that is carried on by many of our Juniors, in visiting and cheering the aged and the poor. The old lady is familiarly known as "Granny Goodwin," who lives on Wentworth Street, in the city of Hamilton. She is probably the oldest woman in Canada, being 106 years of age. Her faculties are quite bright, she can read without glasses, and is not at all deaf. She has lived in Hamilton for a number of years, and for some time friends of Wesley Church have been interesting themselves in the old lady's material welfare. A few Sundays ago a

conveyance was provided, and she was able to attend service and partake of the Sacrament. The Junior workers of Wesley frequently visit her, take various delicacies, and read and sing for her. It will be seen that they have made a very successful attempt to decorate her home with attractive pictures. The photograph was taken by Miss Mabel Walton, superintendent of Wesley Church Junior League, and the Juniors are Irene and Blondy Walton, daughters of Mr. W. G. Walton; and Bessie and Nellie Philp, daughters of Dr. Philp. It is almost unnecessary to say that the gentleman in the group is Rev. W. F. Wilson, the well-known and popular pastor of Wesley Church.



The Quiet Hour.

"The Quiet Hour" simply means that a portion of time shall be set apart each day for meditation, prayer, and the study of God's Bible. In these 11 years of toils and activity, nothing is more needed for the culture of the mortal life than a stated season for communion with God.

THE QUIET HOUR.

There, Lord, I praise, that in the secret place,
This morning watch, by thy dear, daily grace
To thee I turn, to meet thee face to face;

Quiet—to feel thee near (for O, I may);
Quiet—in simple, honest words to pray;
Questioning, "Master, show me now thy way?"

Quiet—to hear what thou, my God, wilt say;
Quick to perceive, and quickened to obey.

Hallowed all tasks, all haps, when forth I go;
Highest or homeliest, most sweet they grow;
He planned them for me; he will help; I know
He cannot fail me, who has loved me so.

CHARLOTTE E. SLOCUM, in *Christian Endeavor World*.

MONTHLY TOPICS FOR THE QUIET HOUR FOR 1899.

General theme for the year:

THE FRUIT OF THE SPIRIT.

I suggest that during the year 1899 we consider the great subject, *The Fruit of the Spirit*, for I know of none that the Comrades of the Quiet Hour can consider with greater profit. While no one is under obligation to follow the outline here given, the subject is divided into twelve natural divisions, the fruits of the Spirit following the order of Gal. 5: 22 and 23. A few Scripture references are given under each division, but only a few, for it is hoped that the Comrades will search the Scriptures for themselves, and look to God in meditation for further light on these themes.

FRANCIS E. CLARK.

January.—FRUIT-BEARING—A DUTY.

John 15: 16. John 15: 8. Luke 3: 8, 9. Luke 12: 65. Isa. 5: 1, 7.

February.—FRUIT-BEARING—A TEST.

Matt. 7: 16-20. Rom. 7: 14, Col. 1: 5, 8. Jas. 3: 12-14.

March.—FRUIT-BEARING—THE CONDITIONS.

John 15: 27. Jas. 3: 17, 18. Heb. 12: 11. Rom. 6: 22.

April.—LOVE—A FRUIT OF THE SPIRIT.

Matt. 22: 37-39. Luke 6: 27-35. Rom. 13: 8. Eph. 5: 2. 1 John 3: 14. 1 John 4: 7-21.

May.—JOY—A FRUIT OF THE SPIRIT.

Ps. 16: 11. Isa. 51: 11. Ps. 95: 1, 2. John 15: 11. John 16: 24.

June.—PEACE—A FRUIT OF THE SPIRIT.

John 14: 27. Isa. 26: 3. Rom. 5: 1. Eph. 2: 14.

July.—LONG-SUFFERING—A FRUIT OF THE SPIRIT.

1 Cor. 13: 4. Prov. 10: 12. 1 Peter 2: 19-21.

August.—KINDNESS (R.V.)—A FRUIT OF THE SPIRIT.

Luke 6: 35, 36. Eph. 4: 31, 32. Prov. 31: 28. Col. 3: 12.

September.—GOODNESS—A FRUIT OF THE SPIRIT.

Eph. 5: 9. Ps. 112: 5. Acts 10: 38.

October.—FAITHFULNESS (R.V.)—A FRUIT OF THE SPIRIT.

Matt. 25: 20-23. Luke 16: 10-12. 1 Cor. 1: 2. Rev. 2: 10.

November.—MEekNESS—A FRUIT OF THE SPIRIT.

Ps. 25: 9. Matt. 5: 3. Ps. 119: 4. 1 Pet. 3: 3, 4.

December.—TENDERNess—A FRUIT OF THE SPIRIT.

1 Cor. 9: 23. 2 Tim. 1: 6. Tit. 2: 13.

THE QUIET HOUR AND THE QUIET DAY.

A great uplift to all Endeavor work is coming through the Quiet Hour, the morning watch with God, the soul so held in touch with Jesus every morning as to be purified and filled with the Holy Spirit for victory and service. Never was such a daily pause and talk with God so needed as in this day of nervous rush. Yet never could any soul live without it. The pious slaves used to sing a hymn with the chorus,

"Roll old Satan out of the way in the morning,
In the morning.

Roll old Satan out of the way in the morning,
In the morning."

Yet this Quiet Hour alone is far from sufficient to save and enlarge Christian life: It takes more than a few minutes really to fill the soul with God's fulness. Right here is the chief reason for the Christian Sabbath, the day to be peculiarly with the Lord. Seeing our greatest, deepest need, God says, "Stop one day in seven the ordinary rush of daily life, and let go of the material and temporary, that I may have ample time to fill thee with all my blessed fulness."

Science has proved that the night's rest cannot restore to the body all the vital force lost by the day's work; that Sunday rest is essential to restore the body to its equilibrium, and prevent the vital forces from running down.

Much more, while the soul needs the Quiet Hour as much as the body needs its night's rest, it cannot be kept in full touch with God by that alone. It will run down and die, unless every seventh day is free for God to come in and recreate the whole inner being in his own likeness, by rest in his love and presence. Only this weekly full day of rest with God can keep the soul in that intimate acquaintance with him which is eternal life. With this weekly Quiet Day of divine uplifting and in-filling, re-enforced by the daily Quiet Hour, the soul can enjoy the conscious presence of Jesus in all the busiest rush of toil and temptation, whisper every joy and sorrow, every need, in his ear, hear his voice warning and encouraging amid all the din of business and the crowds of the selfish world, and receive strength to resist every temptation. Thus the Sabbath, though not all of the Christian's life, is the chief avenue of its power.—REV. J. B. DAVISON, in *Christian Endeavor World*.

A HOLY CHRISTIAN.

He is a perfect Christian who lives a perfect life. He has attained to the blessing of holiness who lives a holy life—whose life shines out among his neighbors with the holiness of Christ so clearly that the most irreligious are compelled to say of him in their inner consciousness,

"He is indeed a holy man." A loud profession of holiness alone is not sufficient. It is the holiness that is seen in the field, in the shop, in carrying the hod, behind the counter, in the kitchen, at the wash-tub, and in all the toils and perplexities of this life that this sin-cursed world needs, and that Christ desires his disciples in their lives to exhibit to the world. No other kind is of any value to the individual or to the world. Practical holiness, practical Christian perfection, professed and lived, is what this world needs to lift it out of the slough of sin and shame.—*Religious Herald*.

CONSECRATED HANDS AND EYES.

"And thou shalt bind them"—these words of truth and grace—"thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." So spoke God to ancient Israel. There you have eastern imagery if you like; the wrist girt with the scripts, the holy texts, the frontlet on which the sacred words were written. Ancient and eastern, certainly, but what is the meaning of it? You can read a parable; you can interpret a metaphor. The hand is the organ of work, and the eye the symbol of intelligence. And man's work and man's thought are to be warded and guarded and purified by love to God. If the world's activity, the activity of nations, the energies and actions of the innumerable multitudes, were always in the fear and love of God, then there would be no words of cruelty, no deeds of darkness, no actions of impurity and wrong. If the sign was between the eyes—in other words, if men were looking out with vision illumined, Christianized, governed by the truth of God, the world's life would soon be regenerated. There would be consecrated thought and consecrated action; the sign upon the hand, the frontlet between the eyes.—REV. F. W. MACDONALD.

"I SHALL NOT WANT."

This version of the twenty-third Psalm, by Mrs. John R. Mott, appeared in the *Northfield Echoes*:

"The Lord is my shepherd: I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink, "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life.
 "Surely goodness and mercy shall follow
 me all the days of my life."
 I shall not want anything in eternity.
 "And I will dwell in the house of the
 Lord forever."

IF THE LORD SHOULD COME.

If my Lord should come in the morning
 As I went about my work,
 The little things and the quiet things
 That a servant cannot shirk,
 Though nobody ever sees them,
 And only the dear Lord cares
 That they always are done in the light of
 the sun,
 Would He take me unawares?

If my Lord should come at noonday,
 The time of the dust and heat,
 When the glare is white and the air is
 still,
 And the hoof-beats sound in the
 street,—

If my dear Lord came at noonday,
 And smiled in my tired eyes,
 Would it not be sweet His look to meet?
 Would He take me by surprise?

If my Lord came hither at evening,
 In the fragrant dew and dusk,
 When the world drops off its mantle
 Of daylight like a husk,
 And flowers in wonderful beauty,
 And we fold our hands and rest,
 Would His touch of my hand, His low
 command,
 Bring me unhopèd for zest?

Why do I ask and question?
 He is ever coming to me,
 Morning and noon and evening,
 If I have but eyes to see.
 And the daily load grows lighter,
 The daily cares grow sweet,
 For the Master is near, the Master is
 here,
 I have only to sit at His feet.
 —M. E. SANGSTER, in *S. S. Times*.

THE HEAD AND THE HEART.

These terms are used figuratively, the head for the intellect, the heart for the affections and emotions. In such sense they are often arrayed against each other in violation of the true order of life. The head has no right to say to the heart, I have no need of thee, nor the heart to the head, I have no need of thee. Yet this is the condition of things within man, when we make the heart the organ of the spiritual life, and the head the organ of the intellectual life and make them war against each other as the flesh and the spirit. It is true that spiritual life is the highest goal of manhood, but this does not involve the sacrifice or neglect of intellectual life or physical life, if indeed we may divide life into departments in this manner. The spiritual life should be regarded as a development from lower forms of our life. First, the natural, then that which is spiritual and the two are related as stalk and fruit, blade and full corn in the ear.

The only way the gospel of spiritual life can get to the heart of a man in a

permanently saving and faithful way is through his head. His faith must be, either before or after his conversion, rooted in an intelligent comprehension of the doctrines of the gospel. He must grow in knowledge in order to grow in grace. The real evil we need to fear is an arrested development. We may stop with mere knowing by the mind and fail to press forward to that ethical knowledge which comes through God's will and that spiritual experience which apprehends the favor of God and makes his law and word a constant delight.—*Methodist Herald*.

READING THE BIBLE EVERY DAY.

One advantage which we may secure for ourselves in daily Bible reading along selected lines, not merely at haphazard, is a richly expanded vocabulary. From that treasury of pure and strong and vigorous English we shall derive words and phrases and sentences, incomparable in their fitness to every-day use, poetical in their expression, picturesque, terse, living and priceless. A style formed without direct study of the Bible must needs be barren and shorn of much eloquence of diction. Indirectly, we all receive something from the Scriptures, for they have penetrated and colored all the great literary masters, but for our own entire profit we need to go, let down our bucket into the moss-grown well, and draw for ourselves.

Another advantage not to be overlooked is that daily Bible study keeps us in touch with all history, science and philosophy, inviting us from the divine Word to the collateral testimony of the ages. Constantly in our present day problems we go back to those of the men who went before us. There is no such thing as an intelligent comprehension of latter-day politics without an acquaintance with the principles on which these are built. Our modern legislators are not wiser than Moses. Our modern civilization is founded on the ten commandments. Our modern altruism climbs no higher than the Master's rule of love to the neighbor, and obstructive service to the "little one" who perishes for the lack of the cup of cold water.

A yet higher and fuller advantage comes to those who seek in daily Bible reading the growth of the spiritual life. We do not expect that our flowers, indoors or out, will thrive and repay us with bloom, if we give them no care. We recognize the value of recurrent vigilance in regard to any talent which we would improve. Daily study of the Bible, in the hush of one's own room, in the morning hour, or the evening, just when one can best secure the definite time for the watch with the Master, will keep us close to our blessed Friend, and enable us to follow Him, not afar off, but in His very train. We shall feel His hand in ours. We shall sometimes lean upon His breast. Often, when weary and discouraged, and troubled because the road is steep and leads uphill, and our progress is very slow, we shall be conscious of a gleam of light from the door of heaven set ajar for us, and, almost audibly, His voice in our ear will bid us have courage and go forward. This present help will be ours,

when we most need it, and our Lord will himself show us how to apply His promises, so that we may say, in every crisis, with confidence, "I will trust, and not be afraid, for the Lord Jehovah is my strength and song."—MRS. M. E. SANGSTER, in *Christian Intelligencer*.

Nuggets.

THE tender words and loving deeds which we scatter for the hearts which are nearest to us are immortal seed, which will spring up in everlasting beauty, not only in our own lives, but also in the lives of those born after us.—*Spurgeon*.

FIVE minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake, or for anyone's sake.—*Drummond*.

JESUS never taught His disciples how to preach, only how to pray. He did not speak much of what was needed to preach well, but much of praying well. To know how to speak to God is more than knowing how to speak to men. Not power with men, but power with God, is the first thing. Jesus loves to teach us how to pray.—*Andrew Murray*.

A STUDENT missed learning but one single lesson. At the end of the year the principal pointed to him in the examination fell in the lesson he had missed, and he failed in it. Then a hundred times in after years did he stumble and make mistakes in problems and calculations, because he had lost that particular day's lesson. Thus failing in any duty, any day, may fling its shadow to the close of life.—*J. R. Miller, D. D.*

THE way of the cross, rightly borne, is the only way to the everlasting light. The path that threads the garden of Gethsemane, and climbs over the hill of Calvary, alone conducts to the visions of Easter morning and the glories of the ascension mount. If we will not drink of his cup, or be baptized with his baptism, or fill up that which is behind of his sufferings, we cannot expect to share in the joys of his espousals and the ecstasy of his triumph.—*F. B. Meyer*.

THE first thing to be done with the hose of a fire engine is to connect it with the main, and when you have done that you can direct the nozzle of the pipe to selected spots and play upon them. Get into living touch with Jesus Christ, and you will grow. Exercise is essential for growth. Unused muscles atrophy, like the fakir's arm that has been held up for twenty years in one position, and now is stiff and rigid as a bar of iron. Use the grace that you have, and practice the truth that you are sure of, and the grace will grow, and other truths will be made clear.—*Alexander MacLaren*.

Missionary.

Epworth League and Missions.

BY BISHOP GALLOWAY.

I am concerned that the Epworth League shall be brought fully into line with the great movements of the Holy Spirit for the world's evangelization. Its rich, bounding young life should not be expended in mere local enterprise, or exhausted in fruitless efforts to find innocent social diversions. Broad and definite aims must command its splendid energies. Great connexional causes should challenge its ardent support.

There are many reasons which, to my mind, make it eminently fitting for the Epworth League to be in active and hearty alignment with the great missionary cause.

1. The missionary movement appeals to the faith of Christian youth. Doubts are the distress of age, but rarely trouble the young. They believe strongly and unquestionably. In his fullest promise, our Lord is "taken at his word." That the "utmost parts of the earth" will be His possession they accept most implicitly.

2. The condition of the heathen, when understood, commands the sympathies of youth. How easily the young heart is touched by a tale of woe, or moved to tears by the sight of sorrow! Without a thought of theological perplexity about the state of the heathen and their possible salvation if the Gospel be not given them, the generous, unaffected sympathy of the young would thrust into their hands the Word of Life, and impulsively beg them to pray for their blessed Saviour. Aroused sympathy for "the heathen in blindness" must precede any real sacrifice and earnest effort for his restoration.

3. The enterprise of missions kindles the enthusiasm of youth. The young heart is fond of adventure. There is a chivalric spirit in youth that loves the notes of a bugle. If that spirit has been consecrated to Christ, it is thrilled by the Gospel trumpet, and rejoices to do battle for our Lord. The soldier element of Christianity is dominant in young life. It revels in the sound of battle, and hails with delight the command to "charge!" They love the "Go" of the Gospel, and grow impatient with a conservatism that occupies with simply "holding the fort." This enthusiasm is the great need of the hour—the enthusiasm of youth, unquestioning faith, which is "the victory that overcometh the world."

4. The history of missions appeals to the daring enterprise of youth. Biography is the most inspiring literature. Stories of achievements, with incidents of adventure, never fail to attract and enchain the young mind. If this achievement be for the rescue of the heathen, and these adventures, even to suffering and martyrdoms, be encountered in that divine enterprise, they are all the more fascinating to Christian youth. There is stirred within them a desire to emulate

such heroism, or to send aid to such brave soldiers of Christ.

5. The cause of missions appeals to the liberality of youth. It is exceptional to find a penurious child. But few boys are "hard-fisted." The hardening comes with age. And the young rarely regret their gifts. They give liberally and out of full hearts. Why not turn this open-heartedness of youth to the enterprise of the world's redemption? Now is the time to win their liberal hands for their Lord. Every dollar intelligently given to Christ by a young heart is an education for the higher service.—*Epworth League.*

A Missionary Quiz.

A missionary quiz may furnish a very profitable evening. Interest as many members of the chapter as possible. The committee should prepare at least fifty missionary questions—questions that can be readily answered in a few words. Appoint two captains who shall "choose sides," the contestants standing in rows on opposite sides of the room. To these the questions are to be propounded alternately. Anyone who fails to answer correctly must take his seat, and the question is then passed to the one next in order on the opposite side, and so on until the correct answer is given. Some bright volume of missionary biography may be given as a prize to the one who is able to stand the longest. Another method is to have but one to choose the contestants, who all stand in one line. When a question is incorrectly answered it is passed to the next in line, who, if able to give the correct answer, may pass above the one who missed it. If the question is missed by more than one person the one who answers correctly may pass above them all. The one at the head when the contest closes is entitled to the prize.—*Epworth Herald.*

Success of Missions.

1. We note the success of missions as indicated by the manifest tokens of God's favor. The special providence of God in the interests of missions during the past century has been revealed chiefly in five ways:

1. He has opened the world to the entrance of the missionary.

2. He has not only opened the world to the entrance of missions, but he has sheltered and supported them by the great colonization movements of the century.

3. He has not only bid them enter, and provided them with a sufficient escort, but he has surrounded them with a wonderful environment of unprecedented facilities.

4. He has not only introduced them, and supported them, and given them facilities, but he has called the attention of modern scholarship to the fields of literary, historical, philosophical, archaeological, and religious research into which they have entered.

5. He has not only unsealed closed doors, and subsidized government ambitions, and cast up modern highways, and kindled the spirit of scholarly re-

search, but he has secured the removal of hindrances, and put a restraint upon human violence and opposition.—*Gospel in All Lands.*

Notes.

A LITTLE girl was taken recently to the hospital in Foochow, China, with her feet in such a condition that they had to be amputated immediately; and then, as it was, the child's life could not be saved—a sacrifice to foot-binding.

AN elderly woman in a Calcutta zenana greeted the missionary with these words: "I am so glad you have come. We never hear anything good, only from your lips;" and unrolling a mat in the center of the floor, she said: "Sit down and tell us about your God, for we like to hear."

"God is the Principal, and He will always be present whether I am or not." So said the principal of the Hinghua Training School, as she left for a mountain trip where no foreign woman had ever been. On her return the report was, "They did not dare to be unfaithful to God."

WHILE on his tour through Africa, inspecting the missions of the Methodist Episcopal Church, Bishop Hartzell went on the co-operation of Cecil Rhodes and Earl Grey, members of the Board of Directors of the British South Africa Company, who have agreed to render financial aid to any schools and other philanthropic institutions which the Methodist Episcopal Church may establish in territory within the control of the British South Africa Company. Large tracts of land have already been deeded to Bishop Hartzell.

MR. JOHN R. MOTT, General Secretary of the World's Student Federation, is doing a great work among the young men of all the churches, especially in the colleges and universities in the way of awakening an interest not only in missions, but in the deepening of the spiritual life. Under his supervision, five graduates of the last class at Yale are to spend a year among the young people's societies and churches of the larger cities east and west, with a view to kindling an enlightened missionary enthusiasm. Wherever they go they meet with the favor of the churches. Their work is strictly inter-denominational and without expense to those whom they serve.

A TREASURER of the Forward Movement for Missions Fund could not get the subscribers to the fund to pay their amounts in each month, neither could he find one member in ten interested enough to take ten names to look after, in the regular way. He did not give up as we fear some do. He asked a number of little girls and boys to help him, giving each one a few names to collect from. The plan is working well. Where there is a true missionary spirit either at home or abroad all difficulties will be overcome by His help.

YOUNG PEOPLES

Forward Movement for Missions
DEPARTMENT.

In charge of F. C. STEPHENSON, M.D., C.M.,
Corresponding member of the Students' Missionary Campaign, 98 Parliament Street, Toronto.

We are sure that all the readers of THE CANADIAN EPWORTH ERA, will join in thanking the editor, Rev. Mr. Crews, our Epworth League Secretary, for his kindness in giving a department in our new League paper to the Young People's Forward Movement for Missions. Mr. Crews has always helped forward this movement. He was at the Cobourg District Epworth League Convention held at Canton in the fall of 1895, when it was first discussed in an Epworth League Convention. He and Rev. S. T. Bartlett, of Cobourg, strongly supported the scheme. They again spoke in favor of the movement early in the spring of 1896 at the Toronto Conference Epworth League Convention held in the Parkdale Church.

The Students' Missionary Campaign for a Young People's Forward Movement for Missions has been developed by two agencies, the Colleges and the Epworth Leagues. It therefore has a double history. A great many interested pastors and Leaguers have asked the corresponding member for information about the origin and growth of this great movement which is influencing every department of our colleges and Church life. We have therefore concluded to give in each issue of the CANADIAN EPWORTH ERA half a column to a column of information about the development of the Student Campaign for a Young People's Forward Movement for Missions. We will begin next issue and try to complete a brief sketch of the work up to date before our International Epworth League Convention, so that all our delegates may talk about this great missionary movement which is so rapidly spreading throughout all denominations in Canada and the United States.

Suggested Programme.

For January.

SUBJECT—That increased spiritual power may come into the Church at home and abroad, and that believers may be taught of the Spirit.

HYMN—27, Canadian Hymnal used.

READING OF THE SCRIPTURES—Ephesians 3rd Chapter.

PRAYER—For the deepening of the spiritual life of our Church through its members.

HYMN—439.

PAPER (6 minutes)—"How the deepening of the Spiritual Life is obtained." (In preparing the paper read carefully John 8: 51-53. Col. 3: 3. Compare Ezekiel 37: 14, with Rom. 8: 9-13. John 14: 15, 16. John 15: 10, 26. Eph. 1: 16, 17.)

PRAYER—(Sentence prayers.)

HYMN—116.

PAPER (6 minutes)—The Holy Spirit our Teacher." (Read carefully in preparing the paper John 14: 26. 1 Cor. 12: 8. John 16: 13. 1 Cor. 2: 10-13.)

PRAYER FOR THE PERSONAL GIFT OF GOD'S HOLY SPIRIT—Before prayer let several members read Luke 11: 13. Acts 2: 38. Acts 5: 32. Galatians 3: 14. 1 John 3: 24. 1 John 4: 13.

HYMN—117.

PAPER (6 minutes)—"The Relation of our Spiritual Life to Missions."

HYMN—120.

BENEDICTION.

The Cycle of Prayer.

In this department each month there will be published a suggested programme for the monthly missionary meeting. This programme will be based on the monthly subjects as arranged by the missionary department of our Church in the Cycle of Prayer. In the course of the year every missionary land will be studied, and plans of organizations auxiliary to missionary effort will be helpfully used. In addition to the monthly subjects the daily subjects will be introduced as space permits. United intelligent prayer is a force which we are only beginning to use, the power of which we cannot estimate in the successful carrying on of our Mission work.

The subject for

February—The Indians of our Dominion. "The Stranger within our Gates."

March—French Canadian Missions.

April—Eastertide Thanksgiving. "I gave my life for thee, what hast thou given to Me?"

May—China or the Chinese.

The Cycle of Prayer is sold at three cents each; thirty cents a dozen; \$2.00 a hundred. Methodist Book Room.

Foreign Missionaries at Home.

The work done by some of our Epworth Leaguers for missions in their Churches and Leagues is equal in self-sacrifice and devotion to those of a missionary in the field. We know of several workers who have bought missionary libraries with their own money and have lent the books to all who would read them. One Leaguer bought \$13 worth of the best books on missions and is keeping them circulating in the League to which he belongs.

THE Missionary Department of the Young People's Society of Wesley Church, Hamilton, Ont., prints a neat little sheet each month for free distribution, announcing the missionary subject for prayer and study for the month, and all missionary meetings of the League and Church as well as those of the Woman's Missionary Society Auxiliary Circle and Band. This little circular tells where and when missionary books may be secured from the League and Sunday School libraries. It also gives some facts on missions.

THE Wesleyan Theological College and the Young People of the Montreal District are doing excellent work. The students have planned to have at least two of their number connected with each League in the District for the purpose of doing all they can to develop a true missionary spirit. They aim at introducing and fostering the "pray-study-give" plan. They thus gain a practical knowledge of the advantages and difficulties of working systematically for missions. The District Convention has been held. The report of the Secretary-Treasurer of the missionary department reports \$391.66 raised by sixteen Leagues for Dr. and Mrs. Evans' support. By carefully planning and estimating for the work in such society, the Secretary-Treasurer is able to announce that at least \$500 can confidently be expected from the district for this year. The Wesleyan Theological College will raise the balance of Dr. Evans' salary.

Facts in Figures.

THIRTY-four Districts were visited by Campaigners in 1898.

CHINA spends \$180,000,000 a year in sacrifice to their gods.

A HEALTHY temple recently built in India cost \$2,000,000.

JAPAN has 35,000 Elementary Schools with over 4,000,000 pupils.

THERE are over 500 individual members of the Missionary Study Class.

FIVE hundred and sixty-four Pray, Study, Give bands have been formed.

INDIA to-day has the whole Bible in thirteen languages and portions of it in thirty dialects.

KOREA now has sixty-seven missionaries representing the Protestant Missionary societies.

A CHURCH in Scranton, Pa., supports eighteen foreign and ninety-three native workers in Asiatic lands.

THREE hundred and twenty Missionary Committees are arranging for the purchase of missionary libraries.

ONE thousand Epworth Leagues in the United States were visited by The Student Campaigners summer of 1898.

IF every Epworth Leaguer in Canada would give two cents a week to Missions over \$87,000 a year would be raised.

IN 1895 ten meetings were held by the Student Campaigners; 1896, 517 meetings were held; 1897, 550 meetings, and in 1898, 650 meetings were held.

IN Canada there are \$7,000 Epworth League members who have undertaken the support of twenty-one missionaries, one missionary to every 4,143 members.

THE Presbyterian Church at Boynton Mawh, Pa., with 300 members, supports Dr. Wandless, and all his medical work in India, and supports a missionary in Japan.

THERE are in India 19,600 workers, including missionaries and their wives, lay helpers and native teachers and pastors, or one Christian worker to every 14,655 persons.

Extracts from Conference Minutes, Re Forward Movement for Missions.

London Conference, Page 79, Section 5.—“That in view of the interest taken in the Forward Movement for Missions by our young people, we recommend that an effort be made to introduce this movement into all our Leagues, and we would urge greater liberality on the part of our young people toward the missionary enterprises of our Church, according to the plan laid down in the Forward Movement.”

Montreal Conference, Page 77, Section 5.—“We would make special mention of the contributions of our Leagues to missions, viz., \$1,617.09, an advance of nearly 50 per cent. We believe this is largely due to the efforts of the student campaigners, and we would urge the importance of having our young people on every district rallied to the banner of the Forward Movement for Missions. This movement, fostering as it does, an intelligent interest in, and loyal support of the mission operations of our own Church, and carefully following the direction of the General Board of Missions, is, in our opinion, full of promise for the future of our Church in relation to the great work of missions.”

Bay of Quinte Conference, Page 63.—“We are pleased to report that the total receipts in the Leagues show an increase of \$683. The missionary contributions of our Leagues show a gratifying increase of \$601.25. This is to be attributed largely to the influence of the Forward Missionary Movement, our practical sympathy with which we hereby reaffirm. We commend the formation of “Pray, Study, Give” Bands in all our Leagues. We also respectfully request all our ministers to assist in every possible way the student representatives of the Campaigner.

Toronto Conference, Pages 58 and 68, Section 8.—It is with much pleasure that we note the development of the Young People's Forward Movement for Missions. We recommend this latest birth of missionary zeal among our young people as worthy of the cordial sympathy and hearty support of all our preachers and church members, and we recommend that the Missionary Secretary be requested, as far as possible, to place the various amounts given by our young people's societies to the Forward Movement for Missions in the Missionary Report, in connection with the circuits with which they are associated and included in their totals. The report of the Epworth League Committee notes the increase in missionary contributions, and attributes it to the influence of the Forward Movement for Missions, and recommends the formation of missionary libraries in the Leagues.

Hamilton Conference, Page 86.—The greatest increase in giving has been to missions, viz., \$984.55, and this has been due largely to the organization of most of the districts in the Forward Movement for Missions, and we cherish the hope that soon every district in this Conference may be so organized.

The Nova Scotia Conference Epworth League passed a resolution, “That the

Leagues make an attempt to raise as large a sum of money as possible this year—to be disposed of as seems best.”

Plan of Missionary Committee.

Under the Missionary Vice-President of the League a Missionary Committee should be formed, consisting of a convener, a secretary-treasurer, one additional member for every ten members in the League to act as canvassers, and a Missionary Literature member. The convener of the Missionary Committee should call the committee together at least once a month, to plan for a regular missionary meeting (monthly, if possible) and receive reports from every member of the committee.

The Secretary-Treasurer of the Missionary Department of the League, should make and keep a copy of the roll of membership of the League, and keep carefully written minutes of committee and regular missionary meetings. He should also receive and keep account of all the money paid into the Missionary Department of the League, which should be paid over monthly to the Treasurer of the League, who will hand it to the pastor to be forwarded through the Chairman of the District to the Mission Rooms. The Secretary-Treasurer should also prepare a written report of the work of the Missionary Department for the business meeting of the League.

The whole membership of the society should be divided among the members of the Missionary Committee who act as canvassers. This is done after prayer, asking God's help that the names may be wisely assigned. It has been found best to call the roll and allow the committee members to volunteer to take names to canvass, as the Secretary reads them.

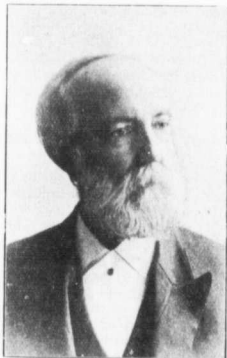
Each Canvassing Committee member should make a carefully written list of the names he has chosen, memorize them, and pray for them daily, and should personally present to each the pledge-form, explaining kindly and prayerfully the “Pray Study-Give” plan for a Young People's Forward Movement for Missions, realizing that it is being done for the Master who said, “Go ye,” and for our Christless brethren who cry, “Come over and help us.”

The Missionary Literature member should solicit subscriptions for missionary and connexional periodicals, and in every way possible supply the League with missionary information and literature.

As helps we would recommend a little book called, “Pray, Study, Give,” price, 15 cents; explaining the “pray-study-give” plan (or the Young People's Forward Movement for Missions as advocated by the Students' Missionary Campaign). Also: Pledge Book, 5 cents; Collectors' Books, 5 cents; envelopes, 10 cents per hundred, 80 cents per thousand; and the *Cycle of Prayer*, 3 cents each, or 30 cents per dozen.

Prominent League Workers.

I. REV. W. H. WITHROW, D.D.



We purpose publishing a portrait and sketch each month of some prominent worker in League circles. It is appropriate that the first place should be given to Rev. Dr. Withrow, who more than any other one man is responsible for the existence of the Epworth League in Canada. He first brought the new organization to the attention of the Sunday School Board of our Church in 1889, and prompt action was taken, resulting in the society being launched with great enthusiasm. Since that time the Doctor has shown the keenest interest in the

growth and development of the League, which he has helped in no small degree by the able advocacy of the cause in his papers.

From the time that THE CANADIAN EPWORTH ERA was first mentioned until now his attitude towards it has been most friendly. If he had been of a suspicious disposition he might have been disposed to look upon this paper as a rival journal, calculated to interfere with the circulation of the Young People's papers under his charge. Dr. Withrow has, however, manifested the most generous and kindly feeling toward the new League journal, believing that it has a mission to fulfil, and that there is a constituency open to it that will not conflict with established publications. Since General Conference he has published in *Outward* a number of paragraphs calling attention to our new venture, and commending it to the members of the Leagues everywhere.

Dr. Withrow is the author of several books, which have enjoyed a large sale in England and the United States, as well as Canada. His book on “The Catacombs of Rome,” is regarded as a standard work. His latest work is the charming volume, “The Makers of Methodism,” in this year's Reading Course, which thousands of young people are reading with great delight on both sides of the line.

The *Methodist Magazine*, *Outward*, *Pleasant Hours*, and other papers under his direction, have reached a high standard of excellence, and are greatly esteemed for their bright, instructive articles.

He accomplishes about as much as two ordinary men by systematizing his work, and by keeping “always at it.”

Practical Plans.

Good Literature Committee.—The League at Calgary, N.W.T., has organized a Good Literature Committee, with a view to supplying the lumber and mining camps in the Rocky Mountains with books, magazines, papers, etc. They also desire to reach the many houses that are scattered over the prairies which are almost destitute of good religious reading. Any of our Young People's Societies that can help in this good work are requested to send the literature which they may have to spare, addressed to "The Epworth League, Calgary, N.W.T."

Convention Papers.—At the last meeting of the Brockville District Convention several excellent papers were read, and a desire was expressed that as far as possible the various societies might have the benefit of them. The energetic secretary, Miss Lillian Coates, of Brockville, has had two copies made of each of the papers, and these have been circulated among the Leagues of the District, some of them being read at a regular meeting. This is an excellent way of extending the influence of the Convention.

Attendance Record.—The Secretary of the Berkeley Street League, Toronto, has a unique method of looking after the attendance of the members. A small board with about a hundred nails is hung at the door. Attached to every nail is a numbered button. As the members enter the room each one removes the button which has his or her number, and drops it into a small box which is placed immediately underneath. By glancing at the numbers still left upon the board the Secretary can tell who are absent from the service. The plan works admirably.

Lecture Course.—Northfield League, on the Kelvin Circuit, has undertaken a University Extension Lecture Course, under the direction of the pastor, Rev. S. A. Laidman. The following is the programme:

- Nov. 25. "The Ice Age in Canada." By Prof. Coleman, Ph.D.
- Dec. 16. "Alfred the Great." By Prof. Reynar, LL.D.
- Jan. 20. "Wonders of Science." By Prof. Burwash, D.Sc.
- Feb. 17. "Woman." By Prof. Badgeley, LL.D.
- Mar. 17. "Recovery of a Lost Language." By Prof. Burwash, LL.D.
- Apr. 14. "Books and Reading." By Prof. Wallace, D.D.
- May 12. Story of the English Bible." By Prof. McLaughlin, B.D.

Why cannot more of our Leagues undertake something of this kind? Such a course of lectures can scarcely fail to be instructive and inspiring. It is vastly better than many of the so-called literary entertainments. Try it.

Try It.—The *Epworth Herald* tells of a League chapter the members of which

secured permission of the proprietor of a hotel to put a Bible in each room of his house. On the fly leaf of every Bible was printed the name of the League. On the doors of the hotel they posted a neat card announcing the time and place of their meetings. This plan. Nothing is easier. It means only a few dollars and a little time dedicated to a good work. Once a broken-hearted man stopped at a hotel in a strange city, and when he retired to his room sat by a table and rested his face in his hands. On the table lay a little black bound copy of the New Testament. His eyes fell on the little volume. Taking it up, he read at random; but what he read comforted him, and he wrote his testimony on a fly leaf, signed his name, and went his way. Another guest, later, read the testimony on the fly leaf and by it was led to read the Book. He added his testimony and his name, and went his way, and so came a third, and reading the testimonies, read also the Book, and so a fourth, and likewise a fifth, and each was blessed in the reading. The unknown hand that placed the little New Testament on the table of the hostelry wrought a good work and blessed many. "The entrance of thy word giveth light." Put a Bible in the hotel.

How to Prepare for a Bible Reading.—Choose a subject about which people ask questions—heart questions.

Put down on a slip of paper all the questions you ever heard asked or ever asked yourself about the subject chosen.

Resolve that you will look to the Book and to the Book alone for an answer to each question. Carry out your resolution. Set down the references thus obtained under their respective heads and study them until you are in possession of them.

Make a separate list of these references on narrow slips of paper—using a slip for each reference—to be handed around in the congregation.

If after you have attended to these details your heart is not at white heat, throw the references out of the window and begin again.—*Bible Reader.*

To Break Up Cliques.—A successful and somewhat unique method was employed in a social recently, which added much to the profit of the evening. The occasion was a visit from the E.L. of C.E. of St. Paul's to the Society of Yonge Street Methodist Church, Toronto. After the opening prayer and scripture reading, the chairman, with a few well-chosen words of welcome, announced that printed badges of different colors, each bearing the name of a department, would be given out to the members of both Leagues. In lieu of the customary programme the audience were asked to form in groups to discuss the special work of the committee on which they acted. By a new law of affinity, cliques were rendered impossible, the common attraction being a pretty paper badge showing the bearer's department of work. New ideas were thus advanced and reciprocated, and when refreshments were served by the hospitable entertainers and the com-

pany dispersed, the feeling of all was that the evening had been well spent.—Thos. G. ROGERS.

The Prayer Meeting.—The members of the Prayer Meeting Committee, besides providing a topic and leader for the meeting, should hold themselves as a reserve force, ready to throw their weight where most needed in the service. Not always at its close, oftener at the very start, reinforcing a weak leader by supplementing his words, and sending the meeting on with increasing momentum. They should be ready to fill a gap before it yawns; bringing out the important point that seems in danger of being overlooked, backing up the leader by observing and emphasizing his suggestions; fastening and deepening by well chosen words the impression for good which has been produced. Let this Committee see that the meetings are alive, interesting and edifying. Vary them as much as possible. Let them be full of song. There are many avenues leading to the highway of the Great King, and to the child of faith song is a most favored approach. It is the natural expression of our very being, and accepted as a common path by the heavy laden as well as the joyful ones of earth.—Miss B. BOWEN, Lindsay, Ont.

Literary Work.—Mr E. T. Slemmon, Literary Vice-President of the Bowmanville District, is trying to stimulate the Leagues of his District to do better literary work. He has addressed a circular letter to all the Societies in the District, calling their attention to Mr. Stead's penny edition of the poets. He specially recommends the study of Longfellow, and suggests the following poems to be memorized: (1) The Ladder of St. Augustine; (2) The Day is Done; (3) The Psalm of Life; (4) The Slave's Dream; (5) The Quadroon Girl; (6) Excelsior; (7) Robert Burns; (8) Footsteps of Angels; (9) The Village Blacksmith; (10) Resignation. Committing to memory such choice poems will do much toward developing a poetic taste. Mr. Slemmon also suggests memorizing portions of Scripture descriptive of the principal incidents in the life of Christ.

Brought to Trial.—The Burlington, Ont., Epworth League recently held a mock trial when the conveners of the different committees were indicted on the charge of being negligent in the performance of the duties of their offices. The case was conducted after the manner of a crown case at an ordinary assize court. The presiding judge was Mr. E. H. Cleaver, and Dr. McLachlan took the part of crown prosecutor, while Rev. Mr. Elliott defended the accused. After the taking of evidence and the examination of a number of witnesses, the counsel addressed the jury in the interests of their respective cases and the judge delivered his charge. The jury retired to consider the evidence adduced and returned with a verdict of guilty against three out of seven conveners. The judge passed his sentence upon the guilty ones, which was that in future they must perform their duties more thoroughly and faithfully. He then discharged the jury and formally closed the court.

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. C. CREWS, - - Editor.
REV. WM. BRIGGS, D.D., Publisher.

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ALL ORDERS for Tracts, Cards, Hodge 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. C. CREWS, Wesley Buildings, Toronto.

Editorial.

A Few Introductory Words.

It is customary to introduce a new paper by the declaration that it appears in answer to a long felt want. We can scarcely say this in regard to the CANADIAN EPWORTH ERA as the League has only been in existence a few years. Since its organization, however, the need of an organ devoted definitely to its work, has been realized more and more. The arrangement of the past quadrennium whereby two pages of the *Christian Guardian* have been devoted to young people's work has not been altogether satisfactory. Many of the *Guardian* readers felt that too much space was given to the League, and the Leaguers themselves thought the allowance too limited. At the last session of the General Conference it was decided to authorize the publication of a League monthly under the direction of the General Secretary. It was felt, under the circumstances, that this would best promote League interests, and at the same time afford the editor of the *Guardian* greater liberty in the management of that paper.

We are bound to say, just here, that the authorities of our church have always dealt with the Epworth League in the most generous spirit, and there has ever been a willingness to do anything that would promote our young people's work.

It is scarcely necessary to declare that this paper is not in any sense a rival of our present publications, and we sincerely trust that neither the *Guardian* nor *Omnivert* will suffer the loss of a single subscription on account of the appearance of this new aspirant for Methodist favor. We are satisfied that there is a constituency for this paper without interfering to the slightest extent with that of our existing periodicals. The subscription price is so small that no financial burden will be incurred by anyone in adding the ERA to the list of papers already taken. We

wish it understood also, that we do not appear as a competitor of *The Epworth Herald*, *Christian Endeavor World* or similar journals. Such papers are necessary to obtain an idea of what is being done in young people's work all round the world, but in addition, a local organ devoted mainly to local interests is an absolute necessity to the best progress.

Loyalty to our own denomination is a fundamental principle of both Epworth League and Christian Endeavor. To be intelligently loyal we must know what our denomination is doing, and how can we know unless we read our denominational paper? Having this fact in view, a large part of our space each month will be devoted to various phases of the work in which we are more directly interested.

We ask for the hearty co-operation of our people, young and old, in seeking to make the paper a success; but, of course, we look particularly to the young folks for whose special benefit the venture is undertaken. A circulation of 5,000 is absolutely necessary to pay the expenses of publication. This ought to be easily reached inside of six months by united and enthusiastic effort. Now let us hear from every League from Victoria to Newfoundland.

The Monthly Journal.

When it was proposed to make this paper a monthly, it was thought by many that it should have been started either as a bi-monthly or a weekly. We are satisfied, however, that once a month is often enough for a publication of this kind. In many respects it has advantages over a more frequent issue. It is worthy of remark that the organ of the Young Men's Christian Association, known as *Men*, the *Critic*, the *Economist*, and the *Ledger* of New York, have recently given up their weekly edition and are now publishing monthly. In each case the editors announce the new departure as "a step forward." It has been hinted, in some quarters, that this paper would issue a monthly edition as an experiment, and, in a very short time, a weekly edition might be expected. Of course it is impossible to tell what the future may develop, but at the present there is no intention whatever to make *THE ERA* anything but a first-class monthly.

The New Year.

It seems to be quite the fashion, in these times, to sneer at New Year's resolves and to make light of "turning over a new leaf." It is apparently taken for granted that all such determinations are spasmodic and do not last. Doubtless many of them are of little value, but they are not all worthless. Many a soul has received an impulse heavenward at the solemn season of the year, when the bells of time are tolling out the old and ringing in the new, that has started them on the Christian journey, never to turn back. The coming of a new year will, of course, bring to no one a new nature. Difficulties during 1899 will be as great as they have been in 1898; temptations

will be as fierce; obstacles will be as mountainous; nevertheless there is something inspiring in the thought that a new door of opportunity is opening up before us. There is something impressive in passing one of life's mileposts, which should be utilized by pastors, League presidents, and all other Christian workers. Let us seek to persuade our associate members, and other unconverted young people, to declare themselves as active followers of Christ, and to do it before they step over the threshold of a new year. Let us determine that the coming year shall be the best of our lives—a year marked by holier living, deeper consecration, more intense enthusiasm, and greater usefulness than any that have past.

"Always At It."

"The Forward Evangelistic Movement" is a good thing, and wherever it has been wisely and energetically worked has proved a great blessing, but if it be regarded as a substitute for further aggressive effort during the remainder of the year, it will be a curse to us. The movement is intended to act as a stimulant to earnest evangelistic effort that will never cease. Every live League should be working for the salvation of the young people around them all the time, and each of the departments of our society should be brought to bear upon this purpose.

A Toronto pastor in a recent address said that any League that had not been the means of saving one soul during a year ought to die and be buried, and over its grave he would write this epitaph: "Died from laziness." We wonder what would be the result of a strict application of this penalty to our young people's societies! League officers and members, before closing the year, take stock and see if you have anything tangible to show for your twelve months' work. If forced to chalk up the result on the blackboard in ciphers, determine that it shall be the last time that you will ever have to face such a humiliating retrospect.

Walking for Exercise.

During the Street Railway strike in London almost every other citizen carried in his hat a card bearing the words, "We Walk to Protect Labor." It was an admirable thing to do under the circumstances. No doubt the public sympathy thus manifested was duly appreciated by the employees of the company, and probably no one was injured by the compulsory exercise. Now that the strike is over the necessity for pedestrian practice no longer exists, but it would doubtless be a good thing for many people if they would continue the use of the placard, changing it to read, "We walk for the good of our health." There can be no question that we ride altogether too much in street cars, and walk far too little. There are many people who are dyspeptic, depressed in spirits, and hypochondriacally inclined who would be new creatures if they would only get out into the fresh

air, and take vigorous exercise for a few hours each day. Those engaged in sedentary pursuits especially should avoid the street cars almost as much as if they were infected with yellow fever, except, of course, for long distances. Let us walk more.

A Poor Illustration.

Is it not fully time that the old illustration about the Young People's Society being the link between the Sunday School and the Church, be laid aside? In the first place it has been terribly overworked and has lost its freshness. In the second place it is a lie, and that is a substantial reason for suppressing it. The impression made by the simile is that the Church, the League, and the Sunday School are three separate institutions, connected together by some kind of an invisible bond, the League standing in the middle, holding out its hands on the one side to the Sunday School, and on the other to the Church. Nothing could be further from the truth. The Sunday School and the League are both parts of the Church, and should always be so regarded. Anything likely to weaken this conception of the Church as an inclusive organization should be carefully avoided.

They are Satisfied.

Since the General Conference, several Epworth League gatherings have passed resolutions expressing appreciation of the action of the Conference in reference to the amusement question. It is evident that as far as our League members are concerned there is no special longing after these prohibited amusements. It seemed to be taken for granted by some of the speakers, when the subject was discussed, that the five-barred gate of the discipline was the only thing that kept our young people from breaking into the field of hurtful indulgences. This is not at all true. They refrain from these things from principle, and because they have found a higher source of satisfaction in Christian work, and yet they are perfectly willing that the prohibition should remain in the discipline for they do not, by any means, find it a galling yoke.

A Good Example.

Rev. C. J. Larsen, Superintendent of the Alaska Mission of the Methodist Episcopal Church, writes an interesting letter to the *North Western Christian Advocate* in which he says:

"When I first reached Skagway the church here had organized a union church under the leadership of a Canadian Presbyterian minister. I preached a few times, but felt that it would bring prejudice against our church if I should remain and organize a Methodist church at that time. The Methodist people there were of the same opinion. I left for Dyea, where no religious services were held of any kind."

Good for Mr. Larsen! He did a wise thing in leaving a place which was already provided with religious services, and going to one which had been entirely

neglected. Let his example be followed. We know an Ontario village of two hundred people in which five preachers reside, and where services of six different denominations are held every Sunday. It is a sight to make the devil laugh.

The Prayer-Meeting Topics.

We are pleased to announce that, commencing with the first of January, 1899, all Young Peoples' Societies will use the same Prayer Meeting Topics. Hereafter there will be no unseemly discussions as to whether the topic list of the Epworth League or Christian Endeavor will be used, which will be a blessing to many of our societies. We rejoice in this happy arrangement, which we trust may be permanent. Like the International Sunday School Lessons it is an object lesson in Christian unity, and will certainly tend to draw the different young peoples' associations more closely together.

Our young people will be glad to know that the expositions for this paper will be conducted by Rev. T. J. Parr, M.A., who has done the work so satisfactorily for the *Guardian* during the past three years.

The first subscriber to this paper was a man of sixty-five who gave in his name at the close of a meeting in a country village where the paper had been mentioned. He stated that he was not a member of the League, but was greatly interested in it, and desired to know what the young people were doing. We trust that this good brother's example will be followed by many of our older people.

We shall not publish an Epworth League Calendar this year as we did last year. We call attention, however, to an Epworth League Calendar of unique design, which is advertised on another page. Instead of tearing off the leaves of this calendar they are turned back, and thus with their memoranda act as a permanent record.

"WHAT do they do when they install a minister?" asked a small boy of his father. "Do they put him in a stall and feed him?" "No," said his father, "they harness him to a church and expect him to draw it alone." We commend this to the *Guardian* critics who have been pouring hot shot into the preachers, and scoring them for the slow progress of the church. May not a considerable share of the blame rest upon the lay element that does so little to help the pastor? The writers in the *Guardian* express the opinion that the sheep are not well fed. Possibly in some places the pasture is a little short, but a prominent writer in a leading paper says that most Christians are over-fed, and underworked, and we are inclined to think that this is nearer to the truth.

A CORRESPONDENT writes that, in his opinion, this paper should be first Christian and then Methodist. Quite right! We have no desire to unduly exalt Methodism, and this journal was started for no such purpose. We do not wish,

either, to draw apart in any way from the young people of other churches, or to weaken the bonds of interdenominational fellowship in the slightest. Our Church has launched this paper for the sole purpose of promoting our own work and making it more efficient. We have our missionary enterprises, our evangelistic movements, and our reading course, which are distinctive features of the Epworth League, and all these must be carried on inside the denomination. To unite our young people for aggressive effort in these schemes of Christian activity an organ of our own is an absolute necessity.

VARIETY is a valuable element in a Young People's Society. Sameness generally means tameness. It is well, however, to be careful not to carry the idea of novelty too far. Some very unsuitable programmes have been introduced through a desire to have something new. We need to be particularly cautious in the meetings of the Social department not to have anything that will be out of harmony with the character and standing of a Christian society.

Two cents a week may seem a rather small contribution to missions, but it should be remembered, when the penny is laid down, that thousands of other young people are giving a similar sum, and the aggregate amounts to something considerable. If every member of the League in Canada could be induced to contribute two cents per week, the sum of \$80,000 would be laid upon the altar of the church, sufficient to sustain one hundred missionaries. It can, and ought to be done.

At a recent convention, the delegates were relating the good results that had come from the Young Peoples Society, when a young lady created some amusement by saying that the Society in her village had been the means of almost entirely suppressing the gossip with which the neighborhood had been cursed. We suppose that this was accomplished by an application of the law of substitution. Many people indulge in gossip simply because they have nothing else to talk about. There are many places that sadly need some such corrective influence as a live and aggressive Young People's Society.

THE President of one of our Leagues in the Simcoe District on being asked about the membership of his Society, at a convention, reported that they had eighty members. He discovered afterwards that he had given the membership of the Sunday School, instead of the League which only numbered forty. At the first meeting of the League he reported the mistake he had made, and then added: "Now there is only one way to make this right, and that is to bring up the League membership to eighty as quickly as possible." They all went to work with a will, and within six months that Society had four score names upon its roll. Many of our Societies could easily double their membership if they would put forth a little effort.

THERE is no part of public worship which is generally performed in such a careless and slipshod way as taking the collection. Usually the collectors struggle up to the front and start out entirely independent of each other and return in the same way. Frequently the plates are scooped in and out of the pews in such a hasty manner that the worshipper has to be very alert to get his contribution in. The plate should be passed slowly, and deliberately presented to each person in such a way as to make the impression that something more than a bow is expected. Many a poor collection is due to poor collecting.

The *Nashville Advocate* has the following good words about the place of the League in the Church:

"Bringing the leaguers into direct co-operation with the church will contribute vastly to the spirit of genuine ecclesiastical loyalty. A thousand disintegrating forces are at work. The tendencies of the times are towards a rank individualism. There is grave danger that even the church, instead of moving in solid battalions, will be split up into independent bands. It is an imperative duty to close the ranks. Let the young and the old march side by side, and make their joint contribution to the conquest of the world."

"I suppose that John Atkins is one of your best weavers," remarked a clergyman who was being shown through a great mill by the foreman. "Not much he isn't," responded the foreman. "The trouble with John is that he stands around talking about his religion when he ought to be attending to his loom. He is a good enough fellow, and has the makings of a fine weaver in him, but he hasn't learned yet that while he is in his weaving factory religion ought to come out of his fingers, not out of his mouth." There are times when it is a sacred duty to speak, but let it be remembered that there are many other ways of letting our light shine. By faithful performance of everyday routine tasks we may glorify God.

"Don't you think, Annie, that it would be a good thing for us to take up the Epworth League Reading Course this winter instead of having so many parties?" remarked a young lady to a friend on the way home from a convention. We trust that this wise suggestion has been acted upon. In many places the winter season is one continued round of social festivities, and when it is all over there is absolutely nothing to show for the expenditure of time and money. There is certainly a more excellent way.

ROBERT J. BURDETTE gives the following good advice to young men: "My boy, you won't always be twenty years young. Save some of your youth and a great deal of your strength for your old age. Don't use it all up now, when you don't need half of it. And save it from your recreations, not your work. Save it by going to bed at ten, rather than half-past twelve. Too much sleep is injurious, but twenty-four hours' sleep will harm you less than six hours' wakefulness."

BISHOP NIXIE, in his address before the Nashville Epworth Leagues, said he once accepted the theory that a man's best work was done after he had reached forty years of age; that so much of life was preparation. He had, however, long ago discarded that theory; it builds too much porch to the house. He now holds that life may be at its best at thirty or even younger, and that it may go on to the oldest age with vigor and activity. This theory gives room for the building of "an house" worthy its Maker—God.

A MISSOURI paper has the following to say about cigarettes: "A cigarette is a roll of paper, tobacco and drugs, with a small fire at one end and a large fool at the other. Some of its chief enjoyments are condensed nightmare, cancer of the lips and stomach, spinal meningitis, softening of the brain, funeral procession and a family shrouded in gloom. There are plenty of subjects left, however, who are willing to undergo the same trial of such a trivial nature for the sake of cheap manhood."

Canadian Personalities.

WE are indebted to our genial friend, Rev. J. E. LANCELEY, for valuable suggestions in designing the front page of this paper. Besides being an original and able preacher, Mr. Lanceley has rare artistic taste.

MR. F. W. JACOBIE, ex-President of the Guelph District League, called at this office last week to leave his subscription for the CANADIAN EPWORTH ERA. He is now engaged in teaching at Pickering College.

REV. J. L. BATTY, the new President of the Nova Scotia Conference League, is a live man who is prepared for almost any amount of work. When he makes up his mind that a thing should be done it is about the same as if he were actually accomplished.

MR. T. G. ROGERS, who was President of the St. Paul's Epworth League in this city last year, and who now has charge of the Junior League, has supplied the Blackboard Sketches for Harbut & Doherty's Illustrative Notes on the Sunday School lessons for 1899. Mr. Rogers has a special gift with the crayon and pencil.

REV. DR. SCHELL, in a private letter, writes thus of Mr. N. W. Rowell: "We had the greatest pleasure in Bro. Rowell's visit to Boston. He made a very strong address, chaste, beautiful and eloquent, at the meeting of the Boston Social Union, made up of Sunday School teachers and officers."

The *Christian Endeavor World*, in a recent issue, says: "The Methodists of Canada are to be congratulated on the recent appointment of Rev. E. R. Young, B.A., to the Assistant Editorship of the *Christian Guardian*. Mr. Young's work in religious journalism in the *Christian Endeavor World*, and in other papers like the *Independent*, has been conspicuously bright, and while his Church at Lambton Mills will lose a valued pastor, the *Guardian* readers will gain a talented and helpful writer."

In the death of Rev. W. J. BARKWELL, M.A., the young people of the city have lost a true friend. He was always interested in their work and ready to help in every way. Mr. Barkwell was an illustration of pluck and courage in overcoming physical difficulties. Although he must have suffered terribly during the past few years he was never absent from his pulpit, and almost always wore a smiling face.

Prominent People.

GEN. MERRITT, the new Governor-General of the Philippines, is said to be a member of the Methodist Episcopal Church.

REV. HUGH PRICE HUGHES, President of the British Wesleyan Conference, says that every one under sixty should learn to ride the bicycle.

"I am tired of people asking me, 'What is the secret of your success?'" exclaimed Mr. Moody, recently. "There is no secret of success to the man who works."

LOED DUFFERIN, who is now over seventy years old, has lately set about the acquisition of a knowledge of the Persian language, thereby rivaling his Queen, who, at nearly the same age, began to study Hindostanee.

WHILE in London Bishop Thoburn found in one of our Methodist churches that he was accorded only nineteen minutes for a missionary sermon. The shortness of the time was a mark of the use in full of the English prayer-book service.

JOHN RUSKIN's condition is improving. If he cannot walk, he is moved from place to place on a reclining chair. To some literary friend he made recently this characteristic remark: "I'm afraid the public takes more interest in my books than I now do myself."

REV. WILBUR F. CRAFTS says: "The triumphant campaign of Gen. Kitchener up the Nile with a total abstinence army that suffered little from disease in the tropics, and nothing from mismanagement, is a wholesome contrast to the American 'canteen-poisoned, sickly army.'"

MRS. BEAMWELL BOOTH, of London, prepared a sketch of the religious character of Frances Willard, which the *Union Signal* pronounced the best it had seen. Here are a couple of sentences: "Frances Willard was of the family of the sterns. I loved her for her large heart, her high conception of human responsibility, her intemperance and her union with the spirit of righteousness."

"LI HUNG CHANG is by far the richest man in the world, but he is unhappy with all his wealth," says the *Christian Commonwealth*. "Much of it has been acquired by dishonorable means. He is now aged and sour. His private life is not one to be envied, and though he probably expects his disgrace to be only temporary, his position is not one to be envied. Among the millionaires of the world, only a few are reckoned by those who know them to be really happy."

MR. ANDREW CARNEGIE tells the following good story on himself: "In one of his visits to Florida he attended a negro church. When the contribution plate came around Mr. Carnegie dropped a five-dollar bill upon it. After the contents had been counted, the clergyman arose and announced: 'Brethren and sisters, the collection this evening seems to figure up \$6.44; and if the five-dollar bill contributed by the gentleman from the north is genuine, the repairs on the sanctuary will begin immediately.'"

If any one thought that, with the election of a new editor, Dr. Steel would drop out of the literary world, he was sadly mistaken. Before leaving the tripod he had conceived the idea of a supplementary monthly, in which travel and literature might have a fuller and fitter setting. Now that he has been set free he incarnates that idea in *The Rambler*—a pulpit where he can preach; a platform from which he can lecture; an easel on which he can hang his sketches of travel; an "easy-chair" where he can tell his tales to those who will listen; a drill by which he can sow good seed in the furrows of life. He publishes it in Nashville. The December number contains Dr. Steele's great lecture on "The Pioneers of Methodism."

Across the Line.

The *Epworth Herald* has reached a weekly circulation of 115,000.

More than 200,000 copies of "Songs for Young People," the music book used at the International Convention in Toronto have been sold.

The League of the Methodist Episcopal Church now numbers 19,000 regular chapters, with more than 6,500 Juniors. The total membership is 1,750,000.

The Reading Course of the Methodist Episcopal Church, this year, is like our own, larger and better than ever. Dr. Withrow's "Makers of Methodism" is in both courses.

REV. DR. E. A. SCHELL has visited every State and territory in the Union, save Alaska, in the interests of the Epworth League.

The Methodist Episcopal Church of the United States proposes to raise a fund of \$20,000,000, half of which is to be devoted to strengthening their educational institutions.

During the war period Epworth Leagues in communities adjacent to the military camps performed the greatest service in conducting special religious meetings among the soldiers, and in distributing delicacies to the sick in the hospitals.

The Metropolitan Federation of Epworth Leagues of New York city recently held a week's consecration meetings, something after the plan of our Forward Evangelistic Movement. The series proved a great blessing.

From Over the Water.

The Wesleyan Methodists of England are booming the Twentieth Century Fund, and much enthusiasm prevails. It is proposed to erect a great Central Hall for connexional purposes, to cost a million dollars.

METHODISM in London is giving the scheme a fine start. The West London mission guaranteed to raise 5,000 guineas, while the South London and East London Missions have responded nobly with 1,000 guineas each. Several other missions guaranteed considerable sums.

An incident in the president's speech at a recent meeting which went to the hearts of the people was the reading of a letter which he had received from a Great Northern Railway stoker, who promised one guinea in the name of his mother, through whose godly influence he had found the Saviour, and who also promised in the next two years to try and raise two more guineas—one for his father and one for himself.

The *Methodist Times*, in referring to the Twentieth Century Fund, says: "If there were any followers of doubting Thomas in the three London districts who foretold failure for the unprecedented scheme which Mr. Perks proposed ten months ago they must have disappeared after the marvellous succession of meetings in Wesley's Chapel as completely as the Dervish hories melted away before the fire of the Anglo-Egyptian troops at Omdurman."

The following is a statement of the number of official members connected with the British Wesleyan Church: Local preachers, 19,288; class leaders, 28,474; stewards, trustees and choirmasters, 89,600; Sunday School, Band of Hope, and Guild officers and teachers, 145,000.

The conventions for the deepening of spiritual life, now being held throughout the British Conference, are proving very successful. They have been attended by great multitudes. The largest throngs have been at the meetings for Sunday School

Teachers, Wesley Guild officers, and Band of Hope workers. At Manchester, at the St. James Hall was crowded with an audience of 8,000, the majority of whom were young men. In speaking of this meeting Rev. Hugh Price Hughes says: "It was a marvellous revelation of the immense strength of the Lancashire Sunday Schools, and of the glorious provision which our church makes for enlisting the young of both sexes."

REV. SIMPSON JOHNSON, at one of the recent District Conventions, spoke on "What Methodism is Doing for Its Young People." He said that the Wesley Guild was a fine training ground for service, and it lifted the social and recreative life of our young people to a higher level. The gathering listened with great interest as Mr. Johnson told how the Guild was being made useful to the sick, the aged, the poor, the heathen; and applauded most vigorously when he pleaded that everywhere the trustees should place adequate and suitable rooms at the disposal of the Wesley Guild.

Literary Lines.

DR. GEORGE MACDONALD scarcely expects to write any more stories, and he has declined an offer to prepare his reminiscences.

BUCHANAN'S "Pilgrim's Progress" has been lately translated into the Uganda language by a German. The precious piece of literature may now be read in eighty-two languages.

IAN MACLAREN will make a short lecturing tour on the Pacific coast next spring, and will again appear under the auspices of Major Pond. He was unable to go to California during his former visit.

To Mrs. Ruyard Kipling are due thanks for the resonant warning, "Recessional," says *Literature*. Her husband was dissatisfied with the draft, and threw it into the waste paper basket. She rescued it therefrom, and the world is thus the richer by one of its most haunting poems.

SIR WALTER SCOTT had a head servant named Tom, who felt a proprietary interest in his master's literary work. One day the following dialogue took place between him and the gardener: "This will be a glorious day for our trees, Tom?" "You may say that, sheriff," quoth Tom, "and I think it will be a good spring for our buiks, too." Tom always talked of "the buiks"—Sir Walter's novels and poems, as if they had been a regular product of the soil, like the oats and other crops.

In reviewing a book for boys, the *Louisville Courier-Journal* gives a very good picture of a class of books of which far too many are being published. It says: "The hero suffers the impossible calamities that generally befall such heroes, displays all the impossible virtues generally characteristic of such heroes, and in due time and approved fashion comes into the great fortune of which the inevitable villain has defrauded him. The book is filled with tramps, robbers, detectives, lawyers and outlaws galore, and in the few years preceding the attainment of his fortune the lad lived at a pace calculated to turn even a boy's hair white."

Christian Endeavor Notes.

THE *Autumn Prison Press* tells of a good meeting of the prison Christian Endeavor Society in the Iowa Penitentiary. The membership is eighty-one.

Two pounds ten shillings by the sale of arrowroot was raised for Bibles for the New Hebrides, by the Missionary Committee of the St. Paul's Presbyterian Wangaumi Christian Endeavor Society, New Zealand.

There was more than four hundred Christian Endeavor Societies, the number having much more than doubled within the twelve-month.

A "BETTON HOLE" committee is one of the means the Woodston Wesleyan Christian Endeavor Society, New Zealand, uses to recruit its ranks.

Eighty-four comfort-bags were forwarded to a Floating Christian Endeavorer, chief master-of-arms of the United States steamship *Chicago*, soon to go into commission.

A "GLASSWORKERS' Christian Endeavor Society," organized in one of the largest glass-houses of Bridgeton, N.J., in 1895, is doing splendid work, and is still holding Monday noonday meetings.

The first Christian Endeavor Society in Manila has been organized, with Mr. Henry G. Matthews, of the First Presbyterian Church, of San Francisco, as president. Mr. Matthews is in the United States army.

Two hundred and fifty delegates were welcomed to the Christian Endeavor Convention at Stellenbosch, South Africa. Rev. Andrew Murray gave a series of the matchless addresses which have made him a world-leader in the recent movement for deepening the spiritual life.

A SOCIETY of District of Columbia Endeavorers held a meeting in the trenches before Santiago, with the music of the whistling Mauser bullets as an accompaniment to their hymns. Some of these Endeavorers went out of that meeting to join the white-robed throng above.

Our New Treasurer.

The new General Treasurer of the Epworth League, Dr. W. Earl Willmott, was born in Milton, Halton Co., June 8th, 1865, and is a son of Dr. J. B. Willmott. He has lived in Toronto for 23 years, graduated from the Dental College in 1888, and from the Dental Department of the University of Toronto in 1889. For so young a man he has occupied many official positions in the church. When the Epworth League was organized in the Metropolitan Church he was appointed vice-president, and in the following year was elected treasurer. He has been a member of the Quarterly Board of this church since 1890, was treasurer of



the Board of Stewards for five years, and during the remainder of the time has been one of the Society Representatives. He has been Assistant Superintendent, and is now Treasurer of the Sunday School.

At the great International Convention in Toronto in 1897 the doctor rendered invaluable service as secretary of the Executive Committee. He is greatly interested in the Epworth League, and is always ready to do anything to promote its success.

We are fortunate in securing such a man to handle the funds of the League. We feel satisfied that our societies in the future, as in the past, will stand by the treasurer and keep the treasury replenished.

Dr. Willmott's address is 41 Shuter street, Toronto.

From the Field.

A Trio of Leagues.

Few churches have the Young People's work so thoroughly organized as Euclid Avenue Methodist Church, Toronto. It has three societies in good working order—an Epworth League, an Intermediate League, and a Junior League, with a total membership of about four hundred.

The Senior Department has 125 members, with a number of active committees. The sum of \$333 was raised last year for missions, and \$18 was distributed among the poor. In the Literary Department good work has been done. It has included Literature, History, Art, Sociology, Ethical Science and Biography. The secretary of the Literary Committee says: "In all our work we have tried to present a lofty standard of life and



REV. ELLIOTT S. ROWE,
PASTOR.

sick, and have done many more good things. We hope to do better in future."

This League has raised \$30 for missions, \$20 of which has been given to the Woman's Missionary Society.

Mr. T. H. Lockhart, Superintendent of the Juniors, is an enthusiastic and successful worker.

Desiring to know something of the relations existing between the pastor and the young people, we have asked the pastor, Rev. E. S. Rowe, to write a few words. He has kindly responded in the following note:

"In reply to your enquiry regarding the work of the Epworth Leagues of the Euclid Avenue Church I would say that the Leagues are thoroughly loyal to all Church interests, assisting in every undertaking in which their co-operation is solicited. It would be difficult to enumerate all the varied services they perform, but I might mention the following as illustrations of their usefulness. Each League contributes weekly towards the current Church expenses, and annually to the Educational, Missionary and Superannuation Funds. The Missionary Committee of the Senior League furnishes collectors for missionary money, and the Prayer-meeting Committee, when asked to do so, conducts the after meetings on Sunday



H. B. ANDREWS,
SUPT. OF SUNDAY SCHOOL.



T. H. LOCKHART,
SUPT. JUNIOR LEAGUE.



GEORGE BAILEY,
PRESIDENT JUNIOR LEAGUE.



ALLAN ROSS,
SECRETARY JUNIOR LEAGUE.



W. R. MCGILL,
PRESIDENT SENIOR LEAGUE.



PERCY LEE,
SECRETARY SENIOR LEAGUE.



W. CHAPMAN,
PRESIDENT INTERMEDIATE LEAGUE.



F. LAUGHTON,
SECRETARY INTERMEDIATE LEAGUE.

thought, and to further the aims of the other departments in every possible way."

The Intermediate Department takes in boys and girls ranging in age from fourteen to eighteen. A unique feature of this society is a savings bank, with the former president, Mr. H. B. Andrews, as manager. Many of the members have opened accounts with this bank, and have sung amounts to their credit. The members have supplied a number of needy families with fuel and provisions, and several times have sent clothing and literature to the King Street Mission.

Master Wm. Leask, convener of the Temperance Committee, in his annual report, tells of what they are trying to do:

"This Committee exists for the purpose of fighting strong drink. We keep our own lives clean and pure from intemperance and every other vice, and try to help others to do the same. We are longing for the time when we

shall be old enough to vote, and then if Intemperance is not already in its grave, we will see that it is quickly laid there. In the meantime we are praying that those who have votes may use them in the interests of Prohibition."

The Junior Department is composed of boys and girls who are too young for the Intermediate. The Secretary, Master Allan Ross, makes the following interesting report:

"During the past year we have grown very fast, having an increase of forty-nine members. We have 213 on the roll. We have held forty-seven meetings, at which 4,560 Juniors attended, which is an average of 97 per meeting. We have now five committees in active work, one now committee having been added. The others are the Missionary, Lookout, Temperance and Be-Kind, and Sunshine Committees. We have held an entertainment called "The Junior Garden," have looked after the old and

evenings. The Intermediate League furnishes a choir for Wednesday evening prayer-meeting. The various Lookout Committees systematically assist in pastoral work, and the Leagues contribute liberally to the relief of the poor and actively engage in the distribution of it. At the present time, in addition to their ordinary work, the Leagues are engaged in raising money for the proposed enlargement of the church building.

"I may just add that I have always received the heartiest response to any proposals for work that I may have made, and so far as I am able to judge the Leagues would respond to any reasonable request for service that might be made upon them.

"Yours sincerely,
"E. S. ROWE."

Mr. Rowe is the new President of the Provincial Christian Endeavor Union. We are pleased to publish a very good picture of him in this issue.

Among the Leagues.

Goldsmith.—A Circuit Convention was held on the Goldsmith Circuit on Thanksgiving Day, in the Wheatley Church. It was a splendid success, both in point of numbers and excellence of the papers and addresses. Outside of the papers prepared by members of the local League, addresses were delivered by Revs. F. M. Holmes, W. H. Cooper, of Harrow, and John Holmes, of Blenheim, and all rendered fine service. The pastor, Rev. T. W. Blatchford, writes: "Circuit Conventions, when properly managed, are certainly exceedingly helpful."

Birr Circuit.—The fourth annual convention of Birr Circuit E. L., held in Uxton on Thanksgiving Day, was a very successful one. Excellent papers were given on: "Look Up," "Cheer Up," "Read Up," "Our Birthrights and How They Are Lost," "The Power of Influence," and the "Ideal President." Addresses were delivered by Rev. R. J. Garbutt, of Gorrie (a former pastor) on "Power for Service," and by Rev. Mr. Deacon, on "Christ and the Young People of the Church." Officers elected for the ensuing year: President, A. L. Houlgin; vice-president, W. Walker; secretary, B. Gilbank; treasurer, J. Knight.

Victoria Road.—The Leagues on this circuit are not behind the times. They show a vigor and earnestness which few acquire. On Monday evening the three Leagues—Buxley, Victoria Road and Long Point—asssembled in Victoria Road Church. The church was well filled, and a very pleasant and profitable evening was spent. The topic, "The Life of Christ," was divided into three divisions—the Babyhood, Boyhood and Manhood of Christ. To each League was assigned a subject. The three essays ably treated the subjects, and were a credit to the composers. After each paper there was an opportunity for discussion, of which many took advantage. The Junior League of Victoria Road rendered two selections, in which they did credit to themselves and to their teacher. In all, the evening was very profitable and enjoyable. Everyone felt it was well worth the pains and trouble. We hope this will not be the last gathering of this kind.

Galt.—Sunday and Monday, November 27th and 28th, were high days for the Epworth League, it being their anniversary. The Rev. E. E. Scott, of St. Paul's church, Toronto, inspired the large congregation on Sunday, preaching two very practical sermons, and enthused and delighted a fine audience on Monday evening, when he delivered his masterly lecture on "Christian Citizenship." His morning sermon was "The Law of Christ," and the evening discourse was on "The Characteristics of God's Love, and Some of the Barriers that Hinder our Acceptance of Christ." The president of this society, Mr. John Taylor, writes: "The interest manifest in our League is most encouraging. The attendance has been during the past season the best in the history of our organization. While we are by no means satisfied, we have great reason for thankfulness for the blessings of the year."

Winnipeg, Grace Church.—Mr. W. H. Parr reads the following cheering report of the Reading Circle: "The present term has opened auspiciously, the interest manifested exceeding any former years. Forty-three sets of the reading course books have been received, representing a membership of about sixty, and the bi-monthly meetings have been largely attended. We have extended the invitation as wide as the friend-

ship and influence of the membership, and in consequence many young people regularly attend as visitors. With enthusiastic and intelligent administration we hope to make the literary department a conspicuous and attractive feature of the League work, and to this end, believing that the secret of the success of any organization may be largely attributable to co-operative effort, each member a personal factor in its operation. The Circle have issued a cyclostyle programme of the prescribed reading for the 1898-99 course, which may be helpful in keeping the dates and subjects before the membership. Attractive and varied programmes were arranged by the literary and musical committees of the Circle, including papers and discussions, question drawers, debates and good musical entertainments. The standard and practical value of the course cannot be too highly commended, and from the prairie metropolis we send forth the clarion note of progress."

Smith's Falls. The secretary of the League at Smith's Falls sends the following satisfactory report of work recently done: "Our membership is considerably in advance of a year ago. Both active and associate members have increased; many who joined as associate members have since become active members, for which we thank God and take courage. As far as practicable we have kept up a correspondence with our members who have removed, and from many of them we have received helpful passages of Scripture and encouraging words, which we have frequently had read on consecration night. At the suggestion of our wide-awake president our society has placed during the past two years the *Rosa's Hora* in five of the seven barber shops in town, and inquiry reveals the fact that not only are the proprietors of these shops well pleased with the project, but their customers are delighted with this lively, spicy religious periodical. Chiefly through the instrumentality of our Lookout Committee invitations to the Sunday and week-night services have been printed and sent to the rooms of travellers who may be remaining at the several hotels over Sunday. We are endeavoring, by God's help, to make our weekly meetings deeply spiritual, to promote an earnest Christian life among our members, to increase their mutual acquaintance, and to make them more useful in the service of God."

Westmoreland Avenue, Toronto.—Mr. T. H. Keough, second vice-president of the Toronto West District League, recently visited the League at Westmoreland Avenue Church, Toronto, and writes the following interesting account of the society and its work: "The League of the Westmoreland Avenue Church, under the presidency of Mr. T. J. Sproule, is enjoying a prosperous year. Although only a small church, the League numbers a membership of nearly ninety. The meetings every Monday night are bright, helpful and, withal, spiritual. The attendance is so large that the school-room is crowded to excess. The whole neighborhood adjoining the church has been divided into districts, and is being thoroughly canvassed for additions to the Church, League and Sunday School. The League was organized along the Forward Movement plan of missions about two months ago. Already they have twenty-five members contributing on the basis of two cents a week. A pleasant feature noticed in a recent visit was the presence of a number of children and old people, indicating an interest on the part of all classes of the congregation. In all the various phases of the work the League has a valuable advisor and councillor in their pastor, Rev. R. McKee, who takes a vital interest in every meeting, and is rarely absent from one. Success to Westmoreland Avenue!"

Victoria, B.C. The Epworth League Union of Victoria, B.C., publishes a little monthly paper which is as yet without a name. The cover is adorned with a large interrogation point, which calls attention to the fact that the babe is nameless. Its readers are invited to suggest names, and a valuable book is to be given to the person who first sends the name selected by the management. The paper is a sprightly one, and has considerable interesting local church news.

METROPOLITAN LEAGUE had a very instructive and enjoyable programme not long ago. The subject was British Columbia. Papers were read on various topics, bearing on the interests of the Province. One of these papers, read by Mr. Saldin, entitled "The Government of British Columbia," was full of valuable information.

The Centennial League recently held a debate on the "Chinese Exclusion Question." The arguments in favor of exclusion being that the Chinese were immoral, law-breakers, reduced wages, kept white men out of employment, and sent the money out of the country. The arguments against exclusion were, that the Chinese were necessary to the development of the country; that they were no more immoral and lawless than Italians and others; that we had forced China to open up her ports to us, and were therefore responsible for their presence here; that the Chinese were not the cause of low wages and lack of employment, but that these evils were the results of natural opportunities being held by speculators, and that the Chinese, for the money sent out, left behind value for the same in the work they did for it, and the money was therefore theirs to do with as they liked; that the policy of exclusion was selfish and unjust, and would soon lead to excluding others who desired to come to the country. The meeting voted in favor of exclusion.

Forward Evangelistic Movement.

At Corwin thirty persons read the Gospel of John, and the meetings were interesting and helpful.

FULLY 150 members of the Acton congregation read the Gospel of John, and Young People's Day was observed. Those who attended the special services were greatly blessed and benefited.

PRESIDENT MR. C. JOLLIFFE, of Rockwood, reports that twenty-five members of the League read the Gospel of John. The meetings proved a great blessing not only to the League members, but to many others. Six professed conversion.

REV. J. FRED. KAY, pastor of Paisley street church, Guelph, reports the results of the "Forward Evangelistic Movement" as follows: "Results: Good, but quiet interest taken; better understanding of the life of Christ; many expressions as to a desire for fuller consecration. The movement is a good thing; continue it."

THE corresponding secretary of the St. Paul's League, Brampton, writes: "The Gospel of John was read by a number of our members, and Young People's Day observed. We did not see our way to have the Evangelistic services, but hope to have them in the near future. The movement has created a deeper feeling of spirituality in our League."

REV. GEO. CARPENTER, of Princeton, reports that the League Evangelistic services in that place were full of interest and profit. The topics suggested for the week evening services were found to be exceedingly helpful, particularly the one on "Positive Experience." The services resulted in six conversions. The class meetings were also greatly helped, the attendance being almost double.

THE McLEOD STREET E.L.C.E., OTTAWA, took up the Gospel of St. John during the month of October, studying a chapter per day, and found it very profitable. About thirty members pledged themselves to do this. Then on Sunday, 23rd, a sunrise prayer meeting was held, which was also well attended. It was led by the president, Mr. A. J. Martin. The meetings have been very well attended lately.

In order to make the results of the Bible study more permanent Rev. J. M. Wright, of Troy, conducted an examination on the Gospel of St. John, in which forty participated. Here are a couple of the questions: "What to you is the most precious passage found in this Gospel?" "As a personal worker, to what passages in this Gospel would you point the following persons in dealing with them: (1) The unawakened sinner, (2) The awakened sinner, (3) The moral sinner, (4) The tempted, (5) The doubter, (6) The discouraged worker, (7) The Christian who can't find anything to do?" One evening was devoted to the consideration of the answers. It was unique, full of intense interest and profit.

The three Leagues on the Queenston Circuit united in a pleasant and profitable series of services at Hazzard's Corners during the week of Evangelistic services. One person from each League spoke on the assigned topic for each evening. Every one of the fifteen persons who had agreed to take part was there according to arrangement, and the meetings grew in numbers and influence, until on Friday night all felt that it was good to be there. Excellent work was done by the speakers, and many testimonies borne as to the helpfulness of the services and the value of the League as a Christian organization. From this time forth the watchword more than ever is to be "Forward, march."

Just a Line or Two.

The largest League in Canada is at Galt. It has 279 members, with a Reading Circle of 60.

The League at Hespler has sent a bale of warm clothing, worth \$70, to needy people in the North-West. This society has 100 members.

The Melbourne Epworth League has organized a Reading Circle, with ten sets of books and about thirty members. The meetings have been interesting, and promise to be full of profit.

The Creemore League has a Sewing Circle, which meets every two weeks. The members have sent a box of clothing to the Brandon Institute, and also forwarded fruit, bedding, etc., to the value of \$18, to the Deaconess Home in Toronto.

Coming Conventions.

1899

- JAN. 26—Cannington District League Convention at Little Britain,
 FEB. 21-23—Hamilton Conference League Convention at Woodstock.
 APRIL 27-30—International Sunday School Convention at Atlanta, Ga.
 JULY 5-10—Christian Endeavor International Convention at Detroit, Mich.
 JULY 20-23—Epworth League International Convention at Indianapolis.

Convention Notes.

THE Bowmanville District inaugurated a new idea at the last convention in having a sermon by Rev. Dr. Potts at the morning session. It had two good results, the attendance which is usually slim at the forenoon meeting was greatly increased, and a spiritual key note was struck that was felt throughout the whole convention. We trust that Dr. Potts may see his way clear to render similar service at many of our district gatherings next fall.

The annual convention of the Bowmanville District is always well attended, and the social element is made very prominent. Every year the delegates are accustomed to take tea together, thus affording the opportunity of getting acquainted and conversing concerning their work. This season the young people of Bowmanville provided both dinner and tea in the lecture room of the church, and about 150 sat down to each meal. It involved considerable labor for the local Leaguers, but the hospitality was greatly appreciated by the visitors.

For the most part our District Conventions have been held during the autumn months. The season has been most unfavorable for gatherings of this kind on account of an unusual quantity of rain, resulting in bad roads, and yet the attendance has been very good, indeed, and the interest unabated. Where the conditions have been at all helpful the churches have been crowded to the doors, especially at the evening services. For carrying on our League work the District Convention is simply indispensable.

ONE reason why programmes are not better than so little time is allowed for their preparation. Perhaps two or three weeks before the date fixed for the convention the officers begin to plan the services, and everything is done hurriedly. At the close of the Simcoe District Convention at Hagersville the president elect said that they intended to commence at once to arrange for the next convention, which they proposed to make the best ever held in the district. If you want a first class programme take time in its construction.

THE chief defect in convention programmes is that they are too crowded. A much larger number of subjects is introduced than can possibly be dealt with to good advantage, and there is scarcely any opportunity for discussion and general business. It is very rarely that we attend a convention that does not get from half an hour to an hour behind time during the afternoon or evening sessions. It is a common thing, too, to announce the evening meeting to commence at 7 o'clock when everybody knows that it cannot possibly start before half past.

ONE of the greatest blessings that can happen to a convention is for one or more of the speakers to stay at home. This gap generally affords the time that is needed for the discussion of some important subject not upon the programme. Frequently the president feels it necessary to make an elaborate apology for the non-appearance of one or two of those who had promised to take part, and sometimes goes to considerable trouble in finding substitutes to take the vacant places. He should rather congratulate the delegates upon the fortunate circumstance that relieves the strain upon their patience. We have never attended a convention where there was not sufficient material with which to fill up the time, but have seen scores which were ruined by having too much.

THE General Conference decided, wisely, we think, that conference conventions should be held in future once in two years instead of annually. In view of the difficulty experienced in securing accommodation in the larger towns some such action as this seemed inevitable. As our League work is practically

done by the District organizations, an annual meeting of the Conference League is not absolutely necessary. Two of our conferences had arrangements made for their conventions before the General Conference action became known. Our Nova Scotia friends had a very fine gathering at Amherst in October, when plans for aggressive work were considered. The convention of the Hamilton Conference will be held in Woodstock February 21-23. This conference always has a splendid programme, and the year will be no exception.

To enlist the sympathy and interest of the Leaguers on the district, and ensure a good programme, an excellent plan is to get as many as possible of the young people themselves to read papers and deliver addresses. It is a great mistake to give all the work to the ministers, as is frequently done, for one of the objects of the District League is to develop the talent of our youthful workers. The ability displayed by many of the Epworth Leaguers at our district gatherings is a constant source of astonishment to us.

THE most elaborate convention programme that we have seen is the one prepared for the last meeting of the Picton District by Secretary I. E. Marsh, and printed by E. A. Morden. It is a booklet of fourteen pages, with a bright red cover. In addition to the list of subjects and speakers, it contains pictures of Dr. Carman, Rev. T. W. Joffine, president of the Bay of Quinte Conference; advertisements of the Epworth League Reading Circle, Christian Guardian, Missionary Campaigner, and a full page reference to this paper. District secretaries who want to see the latest and most enterprising thing in programmes should write to Mr. E. A. Morden, Picton, for a copy.

FOURTH INTERNATIONAL CONVENTION OF THE EPWORTH LEAGUE AT INDIANAPOLIS, JULY 20-23

MEETING OF PROGRAMME COMMITTEE.

THE Programme Committee for the next International Convention of the Epworth League met in Boston in November. Canada was represented on this committee by Mr. N. W. Rowell, who has written an interesting letter for this issue on his impressions of "The Hub."

Mr. Rowell also supplies the following particulars of the coming convention:

In addition to outlining the programme the committee was called upon to decide a number of important questions; the first, and most important, being in reference to the place where our next Convention should be held. At the Toronto Convention an invitation from Indianapolis was tendered and accepted, but since that date some difficulties had arisen between the Indianapolis people and the railways, which it was for some time feared would prevent our holding the Convention at Indianapolis. The chairman, however, was in receipt of a telegram from the chairman of the local committee at Indianapolis, stating that these difficulties had now been largely removed, and they would gladly receive and entertain the Convention. In order that there should be no misunderstanding, and as the time for the great gathering was drawing near, a small committee was appointed to go to Indianapolis and see that all arrangements were perfected, and in the event of this committee being unable to secure a guarantee that the arrangements for the Convention would be satisfactory, it was decided that the Convention should go to Denver, Col. The people from the mountains tendered to the committee a most cordial and pressing invitation for the Convention. It was decided that the Convention should open on Thursday, the 20th day of July, and close on Sunday, the 23rd of July. This seemed

somewhat late for us in Canada, but it appeared that the majority of the people in the central and eastern States take their holidays in August, and that the nearer we could come to that date the more likely would we be to secure a large attendance from that section, so on the principle of the greatest good to the greatest number, the date was fixed as above.

Thursday afternoon, as has been the custom in the past, will be devoted to addresses of welcome and responses from representatives of the three Churches. Thursday evening, at the earnest request of our American friends, is to be given up to patriotic songs. The brethren of the Church, North and South, feel that for the first time since the war, having fought together under a common flag, in a common cause and for a common country, their young people have forgotten the feuds and disagreements of the past, and are now prepared to unite as never before in a frank recognition of their unity as a people, and of the good that has resulted from those days of strife, now happily passed, fought for the Union and the Confederacy. The intention of the Church North is to ask Bishop Fowler to deliver his celebrated lecture on "Abraham Lincoln," and the Church South is to ask General Gordon, one of the ablest and most popular orators of the South, to deliver his not less famous address on "The Last Days of the Confederacy." A third meeting is provided at which the speakers will be Canadian. A great theme for a great occasion like this would be "The Future and Work of the Anglo-Saxon Race." Friday morning is given up to departmental conferences; and with a view of enabling each delegate to attend a conference in at least two departments, two sets of conferences have been arranged, one from 9 to 10, and the other from 10.30 to 12. In each gathering the work of two departments will be discussed. The subjects will be practical, dealing with the work of the departments, the methods to be employed and the training of the workers. More time than ever has been set apart for discussion after the reading of the papers.

The general theme chosen for Friday afternoon and evening is "Social Righteousness." The subjects for the afternoon will emphasize the essential importance of personal integrity and practical righteousness in all the relations of life. The Convention will place itself on record for all that is highest and noblest in human character and Christian citizenship. The evening will be devoted to the cause of temperance, and four great addresses will be delivered on the following practical themes: The Economics of the Liquor Traffic, the Saloon in Politics, Restrictive and Prohibitory Legislation, and Total Abstinence. Men of large knowledge, wide experience and profound grasp of this subject will be chosen for these addresses. Saturday morning is devoted to "Methodism." The subjects discussed will be: Methodism, Her Genius and Spirit, Missionary Enterprises, Her Educational Work, Her Effect upon the Thought and Life of the Christian Church. These and other subjects will be presented in such a form as to convey to the minds of the hearers some idea of the spirit which has moved, the work which has been accomplished by, and the task which lies before our Church.

On Saturday morning, in addition to the two meetings at which "Methodism" will be the subject, there will be a conference on Junior work, its importance, the best methods to secure its success, its progress and development.

Sunday afternoon or evening will be free for rest and recreation, it being left to the Indianapolis local committee to determine which. For either Saturday afternoon or evening the general subject will be "Educational Work" Books, their value and how to read them, our connexional literature and our schools and colleges will all be dis-

cussed by those best qualified to speak on themes so important, and special emphasis will be laid upon our reading courses.

On Sunday morning Holy Communion will be celebrated in the Methodist churches at 6.30. At eleven o'clock sermons will be preached in all the churches on the deepening of the spiritual life. Sunday afternoon two large conferences will be held at which our missionary work will come up for consideration and discussion; the meetings will be practical in their nature, and deal with the work of the missionary department of the League. Sunday evening, commencing at 8.30 o'clock, two great mass-meetings will be held, to be addressed by leaders in missionary thought on the theme of "Disciplining the Nations," to be followed by a consecration service. This will end the fourth International Epworth League Convention.

Except on the first evening, and on Friday and Saturday mornings, only two meetings of the Convention proper will be held. The halls provided are said to be considerably larger than those in Toronto, and it is thought that two meetings will be sufficient. A great gathering is expected. Thirty thousand is the minimum number of delegates mentioned, and while Toronto was great, it is expected that Indianapolis will be still greater.

District Conventions.

Guelph District.

The Annual League Convention held at Aton, November 22 and 23, was a success, although bad roads interfered with a large attendance from the country.

On the opening evening Mr. H. P. Moore spoke words of welcome, which made all the delegates feel at home.

Splendid addresses were delivered by Rev. W. H. Harvey, B.A., on "Christian Citizenship," and by Rev. Dr. Ross, on "Missions."

On the following day considerable time was given to reports from the various societies, in relation to the Forward Evangelistic Movement, and also the Missionary League Movement. Both movements have received considerable attention during the year.

Inasmuch as the District has raised \$400 for missions, it was decided to undertake the support of a missionary.

Miss Pickering read an inspiring paper on "Empowered for Service." Miss Dudgeon discussed the subject of "Soul Winning," and gave some valuable hints. "Saved to Serve," was the topic of Rev. J. F. Kay's practical talk. Mrs. R. W. Scanlon read an excellent paper on "The Monthly Missionary Meeting," and Miss Featherstone of Aton gave a very superior paper on "The Social Work of the League."

At the closing session Rev. W. B. Smith and Rev. A. C. Cross delivered addresses.

Each delegate to this Convention was supplied with a small note-book for the purpose of jotting down some of the good things said. This was presented with "the compliments of H. P. Moore." The cover was, like everything that comes from Mr. Moore's press, beautifully printed, and the book contained a sufficient number of pages to keep the delegates busily writing through the whole convention.

The following officers were elected: President, Rev. J. F. Kay, B.A., Guelph; 1st Vice-President, Mr. T. J. Edmiston, Aton; 2nd Vice-President, Miss Ella Snyder, Aton; 3rd Vice-President, Miss M. Madill, Fergus; 4th Vice-President, Mrs. E. L. Flagg, Belwood; 5th Vice-President, Mr. F. Hale, Guelph; Secretary-Treasurer, Rev. R. W. Scanlon, Ph.D., Nassagawaya.

St. Thomas District.

The Epworth League Convention of the St. Thomas District was held in the beautiful Central Methodist Church St. Thomas, on October 4th. Though the weather was not favorable, and only a few attended the Convention, there was great interest taken in the addresses and essays given, which were followed by warm discussions, especially upon the social work. The Forward Evangelistic Movement was adopted, but the month of November instead of October was decided upon. The special interest of the Convention centered in the Forward Movement for Missions, and Bro. F. C. Stephenson gave eloquent and interesting talks in the afternoon and evening.

The resolutions adopted were:

1. That we ask the General Board of Missions to appoint Dr. Bolton, of British Columbia, as our missionary.

2. That we urge for alliance. Do new Executive organize into eastern and western sections so that the district may be better worked along the lines of the Forward Evangelistic Movement, and the Forward Movement for Missions. Each section to meet once every four months, and the combined Executive at least twice a year.

3. That all Epworthians should discourage the growing of tobacco by farmers, especially Christians, in this district, knowing the immoral effect it will produce upon the youth of this western section of Ontario.

4. That the Epworth League Reading Course be heartily recommended.

5. That the use of the new Methodist Catechism be forcibly imposed upon all Epworthians and Sabbath School scholars.

The retiring President, Rev. A. H. Going, B.A., of Port Stanley, at the close of the evening session, called the Executive elect to the front, and delivered a charge to them.

The officers elected were: Hon. President, Rev. C. T. Scott, B.A., Aylmer, Ont.; President, Rev. A. O. Alexander, Ont.; 1st Vice-President, Rev. Dr. John Philip, St. Thomas, Ont.; 2nd Vice-President, Mr. John McArthur, St. Thomas; 3rd Vice-President, Miss E. Matheson, Ont.; 4th Vice-President, Miss N. Gibson, Brownsville, 5th Vice-President, Miss O. Norton, Orwell, Ont.; Secretary, Miss E. McLeslie, Aylmer, Ont.

St. Catharines District.

The Annual Convention of the St. Catharines District was held at Jordan Station, November 29 and 30. There was a large attendance, and great interest was manifested in all the sessions. The programme commenced with a devotional service conducted by Rev. C. L. Bowly, after which the active members all stood and repeated the pledge together.

After an address of welcome by the President, a paper on "Social Work" was given by Miss Kate Lindsay. "Pointers for the Lookout Committee," by Miss Dainty, was exceedingly practical and helpful. Mr. J. A. Wiley read an interesting paper on "Keeping the League out of Ruts." Mrs. F. Dayman gave some valuable counsel to Junior workers.

At the evening session Rev. Wm. Smythe gave an excellent address on "Equipment for Service," followed by a stirring address on "Our Life Mission," by Rev. W. L. Rutledge, B.A., Hamilton. On the second day, Rev. F. A. Cassidy, B.A., spoke on, "Our Work in China and Japan," "Systematic Giving" was discussed by Mrs. Geo. Gordon. The following subjects were also ably presented: "The New Birth," by Rev. H. B. Christie; "Christ as St. John saw Him," by Rev. Wray Smith; "The League before a Revival," by Miss Bay; "The League in and after a Revival," by Rev. C. W. Cosens.

The following officers were elected: President, Rev. C. L. Bowby, Jordan Station, Ont.; 1st Vice-President, J. A. Wiley, St. Catharines; 2nd Vice-Presidents, Rev. F. A. Cassidy, St. Catharines, and F. C. Fisher, Queenston; 3rd Vice-President, J. E. Paine, Jordan Station; 4th Vice-President, Miss L. Dainty, Queenston; 5th Vice-President, Mrs. Dayman, St. Catharines; Secretary, J. Elliott Wynn, Queenston; Treasurer, Miss Jessie Miller, Thorold; Conference Representative, Rev. G. W. Calvert, Thorold, Ont.

Palmerston District.

The fourth Annual Convention of the Palmerston District Epworth League was held in the Methodist Church, Palmerston, November 29 and 30. The gathering was a representative one, and the addresses were earnest, practical and inspiring.

Encouraging reports were received from the various departments. The Missionary Department of our district is deserving of special mention, having raised \$397 towards the support of two native missionaries in Japan.

At the afternoon session a number of interesting papers were given on the different departments of League work.

The Wednesday evening session opened with a song service, the church being crowded to its utmost capacity. Addresses of great depth and power, were delivered by Revs. C. R. Morrow, Alma, on "The League; its Privileges, Power, Promise and Perils;" and J. H. Robinson, Honorary President of the District, on "Forward Outlook." The Convention closed by singing, "We'll all gather Home in the Morning."

The following officers were elected for the ensuing year: Honorary President, Rev. J. H. Robinson, Palmerston; President, Mr. Clem. Bernath, Palmerston; C. E. Vice-President, Miss Thackeray, Harrison; Missionary Vice-President, Miss May Cowen, Drayton; Literary Vice-President, Mr. Geo. Awde, Drayton; Social Vice-President, Miss Stone, Alma; Junior League Vice-President, Mrs. Adams, Drayton; Secretary, Miss Ella Kearns, Palmerston; Treasurer, Miss Cora Wilson, Harrison; Conference Representative, Rev. D. H. Taylor, Stritton.

Enjoying Religion.

Enjoying religion means entering with heart and soul into all the activities of the church. It means the consecration of the whole being to the service of God. It means visiting the sick, helping the poor, welcoming the stranger, comforting the sorrowing, dealing gently with the outcast and the fallen—in short, it means to be like Him "who went about doing good."

Then let us put away whining and crying and quavering. Religion is a glorious sentiment, but it is not sentimental. It quickens. It inspires. It calls out the best and the highest of which mortals are capable. It takes us out of the horrible pit of our own littleness and selfishness, and sets our feet upon a rock of character and strength. Nor does it cease its work until it has put a new song into our mouths, "even praise unto our God."—J. WESLEY JOHNSTON, D.D., in *Christian Advocate*.

Are you looking for a suitable Christmas Present?

Where can you find anything more appropriate or better value than the
**Epworth League Reading
Course?**

SEE ADVERTISEMENT ON LAST PAGE.

The Reading Course

The Object of this Department.

We desire to make this department helpful to all our Reading Circles, and also to those who are reading the books alone, by supplying from month to month, suggestive programmes, with practical hints concerning methods of conducting Circle meetings. To make this a success we must have the co-operation of those who are actually engaged in the work. Let us know what plans you have found practicable and useful. Send copies of programmes that have been interesting and helpful to your Circle. If the reading of the books suggests difficulties which you cannot solve, send us your questions and we will try to answer them.

For Busy People.

Can busy people take up the Reading Course? is a question frequently asked. The answer is, "Yes they can, easier than not for the stimulus of the reading will brighten the daily grind." "I am too busy," is simply another way of saying "I am not sufficiently interested." The fact is, that we do find time for the things we enjoy. It is the busiest class, as a rule, that take up the Chautauqua and Epworth League Reading Courses.

Will You Help?

Our Book and Publishing House is able to publish the Epworth League Reading Course at the low figure of \$2 per set only by disposing of the entire edition. If any considerable number of the books were liable to be left on the shelves each year the price would have to be increased. Up to the present we have had good success, but our undertaking this year is much greater than anything yet attempted. Let those who have purchased the books and are pleased with them bring them to the attention of their friends. They only need to be seen to be admired, and in most cases purchased. Every one of the 2,500 sets must be sold.

A Reading Circle of Two.

In some places the organization of a Reading Circle has been attempted, but because a large number could not be interested the enterprise has been abandoned. It should be remembered that very efficient work can be done by a very small Circle. The other day we became acquainted with a Circle of two members, a young minister and his wife. They discovered that they were in the habit of spending some time after each meal in talking over little matters that were not of much importance, and determined to improve these moments by reading. Every day after dinner one of them reads aloud from Dr. Miller's "Week-day Religion," for half an hour, and in the evening they take up a chapter or two of

"Makers of Methodism." In this way they have finished both volumes by simply using fragments of time.

General Hints.

The *Chautauquan* makes the following suggestions to readers of the C. L. S. C. They are equally applicable to the Epworth League circles. No advice can be given which will hold good for all circles, but there are certain general maxims which may be well considered:

1. The aim of a circle is culture, not promiscuous talk, a good time, or "some place to go."
2. A first-class circle is made only by its members giving it the first place in their literary lives, respecting it, and allowing no other work or pleasure to interrupt its claim.
3. Membership should depend upon sincerity of purpose, willingness to bear one's part of the burden, and sympathy with the purposes of the gathering.
4. No more machinery is wise than what is necessary to accomplish the actual work.
5. Promptness in beginning in the fall, in observing the hour set for meetings, in preparing programmes, and in adjourning, is essential.
6. Interruptions of regular work by outside matters are not to be tolerated. After the regular exercises a "social" is in order, but not during their progress.
7. Having adopted a plan which meets your needs, do not be enticed from it by the reports of what some other circle is doing. Stick to the original conception. Variations may relieve, but should never displace the main idea.
8. There are drones in every hive. They do not make the honey. Patience, charity and enterprise prevent their spoiling it.

Suggestive Methods.

Mr. A. Butchart, President of the Walkerton League, writes of their Reading Circle as follows: "We have already purchased eight sets of books and expect to order four or five more. The roll call is answered by quotations from an author or poet, selected at the previous meeting. On one evening the members were asked to answer with a proverb from the first five chapters of the book of Proverbs. Half an hour is to be devoted to each of two books which we read at the same time. Twenty minutes is devoted to the oral reading of some of the finer passages in the lesson for the evening. Ten minutes is spent in calling the roll."

"At one of our meetings each member was asked to hand in two questions on the lesson for that evening, one from each book. These were mixed up, and given out to the members to be answered by them. If the member who received the question could not answer it, the person who asked it was expected to do so."

"Readers are asked to mark difficult passages for discussion, and passages of special beauty are also noted. Each member keeps a note book and jots down the main thoughts of each lesson."

"We are looking forward to a pleasant and profitable winter."

Mr. J. E. Keif, of the Toronto Junction League, informs us that they have twelve sets of the books, and expect an increase. Their plan is to incorporate the Reading Course into the regular League Programme. Those who have read the books prepare the topics for the evening, and the whole membership thus receives some benefit from the Course.

Suggested Programmes.

MAKING OF THE EMPIRE.

BY W. H. MOSS.

No. 1.

ROLL CALL—Quotations from CARMEN, LESSON—Making of the Empire. Chapters 1 and 2.

TABLE TALK—Should Canada contribute to the naval and military defence of the Empire?

PAPER—The struggle for constitutional liberty in 1837.

CHARACTER SKETCH—Wm. Lyon McKenzie and L. J. Papineau.

QUESTION DRAWER.

No. 2.

ROLL CALL—Prof. Roberts.

LESSON.

TABLE TALK—The growth of a national spirit.

PAPER—The United Empire Loyalists.

CHARACTER SKETCH—Egerton Ryerson.

QUESTION DRAWER.

No. 3.

ROLL CALL—The Khed.

LESSON.

TABLE TALK—The Anglo-American Alliance.

PAPER—The war of 1812.

CHARACTER SKETCH—Sir. Isaac Brock, the hero of Queenston Heights.

Dundas, Ont.

MAKERS OF METHODISM

BY A. C. C.

No. 1.

ROLL CALL.—Quotations from John Wesley.

LESSON.—Makers of Methodism. Chapters 1, 2 and 3.

TABLE TALK.—What evidences are there that Methodism was a Providential Movement?

PAPER.—England, in 1750 and 1898 contrasted.

CHARACTER SKETCH.—Home life of Susannah Wesley.

QUESTION DRAWER.

No. 2.

ROLL CALL.—Quotations from Charles Wesley.

LESSON.—Makers of Methodism. Chapter 4.

TABLE TALK.—The Hymnology of Methodism, and its influence.

PAPER.—City Road Chapel, and its associations.

CHARACTER SKETCH.—Personal characteristics of John Wesley.

QUESTION DRAWER.

NOTE.—We would advise all our Reading Circles to take up first, the two books, "Making of the Empire," and "Makers of Methodism." They can thus avail themselves of suggested programmes.

Around the Tea Table.

A Witty Reply.

One of the most popular men in Great Britain in private life was Father Healy, an Irish priest, who died a year or two ago. He was always poor, and lived plainly, but his wit and personal magnetism made all classes of men eager to be his host or guests. "Give me cold mutton and Healy," the Prince of Wales once said, "rather than all the feasts of Lucullus."

Many of the noted men of Europe sought, principally from curiosity, the acquaintance of the noted Irishman, and it often required all of his tact and courtesy to smooth over their differences of opinion.

It is said that shortly before Father Healy's death he met Mr. Gladstone at a dinner in London. The ex-premier, in rather an argumentative mood, insisted upon bringing up theological points of difference in spite of the rather mild efforts of the other guests to avoid them. At last he said:

"Mr. Healy, I have recently come from Rome, where I saw the offer of a plenary indulgence for fifty francs. Now what authority has your church to forgive my sins for fifty francs?"

"That is too large a subject for us to take up with the dessert," the Irishman replied, gently; "but," his eyes twinkling, "I think any church that will forgive your sins, Mr. Gladstone, for fifty francs, is letting you off very cheaply."

Mr. Gladstone joined in the shout of laughter that followed, and the dinner ended in peace.

A Shrewd Cabby.

One of the latest and most amusing tales concerning the noble band of drivers comes from a little fishing village in the North of Scotland. The chapel of this queer and sparsely populated town depended entirely for its supply on the occasional help of the clergy in neighboring towns. It so happened that upon a certain very rainy Sunday a new clergyman from the town of S— volunteered to conduct services in the little chapel, and in order to get there he engaged a vehicle which the English know as a "fly," in which, through the pouring rain, he was driven across the country to the chapel. Upon his arrival he found no one at hand, not even a sexton to toll the bell to summon the natives, so he took it upon himself to pull the rope, leaving the cabby meanwhile outside in the wet. For a long time nobody arrived, but finally one solitary individual did appear, and sat down in a pew nearest the door.

The clergyman then donned his surplice and began the service. When this was ended he observed that inasmuch as there was but one member of the congregation he thought it would be well to dispense with the sermon.

"Oh, no, sir. Please go on with the sermon."

When half way through he expressed the fear that perhaps he was tiring his listener, and was much gratified to learn

from his own lips that such was not the case.

"I should be glad to listen to you for hours, sir," he said, and so the sermon ran on to an hour in length, and finally the service was concluded.

The preacher then expressed a desire to shake hands with so flattering an auditor. And then the trick came out—a trick which the clergyman's near-sightedness had prevented him from seeing at once.

His listener was none other than the driver of the fly, who was all the time charging him at so much an hour for the use of his vehicle!—*Horpe's Round Table.*

AFTER a dinner of legal dignitaries, a barrister remarked to a judge: "I have made a comfortable fortune at the bar, and now I think of retiring and devoting the remainder of my years to the study of those things that I have neglected. What would you advise me to begin on?" "Law," promptly replied his lordship.

"My dear," said a wife who had been married three years, as she beamed across the table on her lord and master, "tell me what first attracted you to me? What pleasant characteristic did I possess which placed me above other women in your sight?" And her lord and master simply replied, "I give it up."

The publishers of one of Kipling's recent books paid him at the rate of a shilling a word. A would-be wag of Fleet Street, London, upon hearing this, wrote to Mr. Kipling to the effect that as wisdom seemed to be quoted at retail prices he would like one word, for which he enclosed a shilling. The Londoner duly received his answer. Kipling retained the shilling and politely forwarded a large sheet of paper, upon which was inscribed the single word, "Thanks."

A WELSHMAN, who was in London when extensive sewerage operations were in progress, lost his watch. He reported the matter to Scotland Yard, and the officials said they would leave no stone unturned to find the missing timekeeper. Shortly afterward Taffy again visited the metropolis and saw street after street turned up. He was told, in all thirty-six miles of road were in the same condition. He rushed down to Scotland Yard and exclaimed to the wondering inspector: "I didn't think I was giving you all that trouble. If you don't find the watch by Sunday, I wouldn't break up any more streets."

The *Scottish Reformer* is responsible for the following: "There was a deacon in a certain church into whose pew, one Sunday, a drunken man staggered and sat down. The preacher discoursed about prevalent vices. Soon he exclaimed: 'Where is the drunkard!' The drunken man thought the case personal, so, rising heavily, he exclaimed: 'Here I am.' A few minutes later the preacher reached another head of his discourse and asked: 'Where is the hypocrite!' Gently nudging his neighbor, the intoxicated man said, in an audible whisper: 'Stand up, deacon, he means you this time; stand up and take it like a man, as I did. It will do you good!' The deacon was fairly doubled up."

Devotional Service.

By Rev. T. J. PAER, M.A.

JAN. 1.—THE ANGEL PRESENCE FOR THE NEW YEAR.

Ec. 31: 29-35.

HOME READINGS.

Mat., Dec. 26, Ebenezer guided Gen. 24: 1-26, 28-31.
 Mat., Dec. 27, Israel guided Ps. 78: 12-16, 22-27.
 Wof., Dec. 28, The Man guided Matt. 2: 1-12.
 Dec. 29, Guided by the Spirit Isa. 63: 7-14.
 Fro., Dec. 30, Guided into the Wilderness Ps. 48: 9-14.
 Dec. 31, Guidance conditioned Isa. 58: 1-11.

"Waste no tears.

Upon the blotted record of lost years,
 But turn the leaf and smile, oh, smile to see
 The fair white pages that remain for thee.
 Thou hast but to resolve and so? God's whole
 Great universe shall fortify thy soul."

The New Year lies before us. How shall we make the best of it? Stepping out upon a new path, we should have worthy resolves and high expectations. The past may have been untried, but the future may be fair. Indeed, instead of one path soliciting our attention at the opening of the year there are two—the one in which divine guidance is found, and the one in which there is no light from heaven. It is certain we cannot make the year 1899 what it ought to be unless we choose the path where is found Divine illumination. Selecting the other path, we stumble in the darkness, and are sure to stumble and fall. Our topic presents to us the privilege of the Divine presence throughout the new, untried year, and throughout the future of our lives. What is needed, young people, is the indwelling of the Holy Spirit in the soul, and the application of heavenly principles to all earthly activities, and this new year and every year will be prosperous in the best meaning of the term.

1. THERE IS A DIVINE WAY. There is a Divine way for individuals. Joseph, Abraham, Daniel and David selected this path. The faithful people of God, in both Old and New Testament times were guided in the Divine way, and multitudes of Christians since have been found walking therein. Those who seek Divine guidance may hope to be led in the right way. There is also a Divine way for nations, and those nations that seek to walk in the way of national uprightness and recognition of God's supremacy will attain greatness and perpetuity. There was such a way for the Israelites.

(a) *This way was through the wilderness.* Such are the conditions of our present existence. Every way to greatness, to glory, and to divinely prepared places is through the wilderness. As the old Latin adage puts it: "Per aspera ad astra"—through trials to glory. This is the law of nature as well as grace.

(b) *This way was without with enemies.* There are always seen and unseen forces opposing the onward and upward course of those who are striving after true nobility, and the accomplishment of the Divine purposes. The march of the Israelites was opposed, and the nearer they came to the realization of their hopes, the more numerous did their foes appear. The greatest struggle often takes place just before the final victory. The valley of decision is the place of stern conflict. The fact that the powers of evil concentrate their skill and strength may be taken as a sign that we are in the right way.

(c) *This Divine way was one of many privations.* Travelers must not expect the pleasures and comforts of home. The march of the Israelites was not a summer holiday. It no doubt appeared very often to them as stern duty. They did not pursue the journey because they felt like it, but because they must. We, too, must be prepared for privations. We shall make progress in this way,

not by following our feelings, but by being loyal to Gospel principle. In the face of all obstacles we must maintain a quiet faith, and a spirit of patient and heroic endurance.

(d) *The Divine way was contrary to human wisdom.* Notice the frequent complainings of the people of Israel. The Lord's way was not pleasing to them. It so often opposed their human inclinations and selfish purposes. God's way is not our way! Ours may appear pleasant at first, but it shall be bitter at the last. But God's way is often the reverse; and yet not exactly, for sweet is graciously mingled with the bitter when it is mixed out to us. There is hunger, but there is manna. There is thirst, but there is clear water from the smitten rock. There is perplexity, but there is an angel to guide and protect.

2. THIS WAY LEADS TO DIVINELY PREPARED PLACES.—All is well that ends well, and this way is well for it brings to a prepared place. Many are willing to endure if they are certain of securing rich results. The miners and speculators in the Klondike region submit to privations and hardships with the prospect of attaining wealth. Yet, hopes are often blasted in a merely human pursuit; but if we faithfully follow divine conditions we shall come to divinely prepared places. Palestine was among the most fruitful and beautiful of all lands, the joy of all climes, the song of all countries, the goodly heritage of the host of nations. How eminently fitting that this lovely land should be selected as the representation of the reward of the long, wilderness journey. The hardships of the way ended in the peace and plenty of the Promised Land. And Epworth Leaguers, who treat the divine path faithfully and persistently, we shall reach through the trials of the way, the Canaan of the realization of our hopes. We shall be attaining knowledge of the truth, strength of character, command of circumstances, increasing usefulness in service, growing power to resist the evil, and to do the right, the promised land of a conscience void of offence toward God and man. There is the heavenly Canaan as well as the earthly Canaan. What matters, then, if the way be long, and sometimes hard, we do not walk alone, and the place to which we are travelling is so beautiful and attractive; and we cannot fail to reach it if we obey divine directions.

3. THE TRAVELLERS ON THIS WAY ARE FAVORED WITH A DIVINE GUIDE.—We cannot tell whether this angel was a created angel or the second person in the Trinity—the angel that was with the church in the wilderness. Such is the opinion of Burrows, whose suggestions we have freely used. But we learn his greatness. The divine name was in him. The divine name is indicative of the divine character. The angel was appointed by infinite wisdom, and was competent to perform all his important offices. He knows all the way, understands all its dangers and difficulties, and is able both to guide and protect. Jesus Christ, our Lord, the Angel of the new covenant, is a perfect guide; He knows the way, for He walked it himself; He is acquainted with its sorrows and hardships; He has personally inspected the course, and with a full knowledge of it all. He assures the faithful traveller of ample directions and His personal presence.

4. CONSTANCY IN THE WAY DEPENDS UPON THE FAITHFUL PURSUIT OF THE DIVINE WILL.—God promises seed-time and harvest, but we only expect harvest as the result of prepared soil and planted seed. We must observe certain conditions, if we wish to continue in the way. To begin is not enough—we must press on to the end by patient continuance in well-doing. Many of the ancient people did not enter the promised land, because they failed to recognize the will of God as their authority in all things. "Ye shall serve the Lord your God, and He shall bless thy bread and thy water."—is a law and a promise that applies to all ages. We must obey the voice of the angel.

We must observe caution, obedience, self-restraint, and the entire destruction of all that has the remotest tendency to damage the moral nature. While other paths allow, let us remain in the one divine path. While voices innumerable sound in our ears, let us not fail to listen to the supreme voice that bids us keep His commands, but by so doing this bright new year, we shall lead our aid to the tolling of the bell that shall—

"Ring in the valiant and the free,
 The larger heart, the knellier hand;
 Ring out the darkness of the land,
 Ring in the Christ that is to be."

WHAT THE BIBLE SAYS:

Ps. 48: 14; Jer. 3: 4; Ps. 25: 4-9; Ps. 32: 8; Ps. 73: 24; Ps. 112: 3; Isa. 58: 11; Lu. 1: 79; John 16: 13; John 14: 6; Lev. 18: 5; Pro. 3: 1; Isa. 1: 19; Matt. 7: 21; 1 Tim. 4: 8; Rev. 22: 14.

JAN. 8.—A PRECIOUS INVITATION.

Matt. 11: 28-30.

HOME READINGS.

CHRIST'S INVITATIONS.

Mat., Jan. 2, To the kingdom Matt. 22: 1-10.
 Tues., Jan. 2, To life Matt. 7: 13, 14; John 5: 40
 Wed., Jan. 3, To follow Him Luke 9: 18-28.
 Thu., Jan. 3, To serve Him Mark 11: 14-20.
 Fri., Jan. 6, To self-denial Mark 8: 34-38.
 Sat., To an inheritance Matt. 23: 34.

Here is an invitation for all the world. No one is excluded. Everyone may enjoy the blessings it offers except the one who deliberately and persistently refuses to respond. All classes, all sorts and conditions of men are included in the catalogue of those "that labor and are heavy laden." Some are thus affected in body, some in mind, and all in spirit, apart from the great Burden Bearer, for "all have sinned and come short of the glory of God."

The preparation needed to take advantage of this divine offer is a realization of our condition as laboring and heavy laden; a realization of Christ as the only One who can impart rest; and a willingness to avail ourselves of the rest He so freely bestows.

"All His fitness He requirith
 Is to feel our need of Him."

And what blessedness the result implies! "I will rest you." This is the literal illustration, which means more than "I will give you rest." It is not as if rest were a blessing Christ could bestow as a friend would make a present, which might be refined after the giver had gone. When Christ leaves the faithless follower His rest also leaves. Christ's rest is only possible to the believer when he possesses Christ's presence and is obeying Christ's precepts. Rest is not so much what Christ gives to us as what He is to us, and so He says, not "I will give you rest," but rather "I will rest you." It is, in one sense, the sublime rest to the soul when that soul is in harmony with the will of its Creator and Redeemer.

Do not imagine, young people, that this is the rest of inaction, neither that the thorns shall be converted into roses, nor that the trials of life shall be removed. It matters not in what circumstances men are, whether high or low—never shall the rest of Christ be found in ease and self-gratification; never, throughout eternity, will there be rest found in a life of freedom from duty; the paradise of the sluggard, where there is no exertion, the heaven of the coward where there is no difficulty to be opposed, is not the rest of Christ. The Redeemer gives rest by giving us the spirit and power to bear the burden. Now let us present an outline around which thoughts may be clustered:

1. TWO KINDS OF PERSONS INVITED.—We have already seen that these two classes include the whole of mankind. But view them in detail—they that labor and they that are heavy laden. These two expressions cover the active and passive sides of our need. The former refers to work which, by

reason of excess in amount or distastefulness in kind, has become wearisome toil. The latter points not so much to the burden of duties or tasks as to the heavy and painful experiences which we all sooner or later have to carry, the burdens of sorrow and care. Both have a deeper significance when man is viewed in His relation to God. Many, without the power of Christ, are putting forth painful and futile efforts to keep the law of God. This unsuccessful effort brings weariness of soul. Others have the burden of guilt and habit and temperance, which bows them down and makes them heavy laden in spirit. But there is hope, for we have

2. **THE TWO INVITATIONS.**—"Come unto me," and "Take my yoke upon you." The former is faith; the latter practical obedience. The former is the call to all the weary; the latter is the further call which they only who have come will obey. The whole sum of practical obedience is further set forth as "learning of Him." Learn from His precepts, learn from His example; become His disciple; go to school to Him as your teacher, not for a single lesson but for all time. "Take my yoke upon you," submit yourself to me. Throw off the yoke of pride, covetousness, sensuality, worldliness and self-indulgence. Take on that yoke which consists in devotedness to me and to duty—in a life of self-restraint, in a struggle with all that is evil, a cultivation of the true, the beautiful and the good. The yoke is not borne alone—we are yoked to Christ. We become yoke-fellow and co-laborer with Him. The invitation of Jesus is the one commandment of Christian morals, but it should never be forgotten that such invitation is only possible when His Spirit dwells in us and makes us like Him.

3. **The two rests.**—"I will give thee rest" seems more appropriate to describe the rest consequent on our first coming to Christ, which is simply and exclusively a direct bestowment. "Ye shall find rest is more fitted to describe a repose which is none the less His gift, though it is dependent upon our practical obedience, in a way in which the former is not. There is an initial rest, the rest of faith, of pardon, of a quieted conscience, of a filial communion with God; a rest involved in the very act of trust, as of a child sleeping securely on its mother's breast. But there is a further rest in bearing Christ's yoke. Obedience relieves us from the unrest of self-will. To obey an authority which we love is repose. It brings rest from the tyranny of Christian morals, languor of too much liberty, from conflicting desires. There is rest in Christlikeness. He is meek and lowly, and they who wear His yoke find in meekness a tranquility, and in lowliness a quiet, when His deep calm hushes their spirits."

WHAT THE BIBLE SAYS.

Isa. 45: 22; Isa. 55: 1-3; Matt. 22: 2-4; John 7: 37; Rev. 3: 20; Rev. 22: 17; Isa. 1: 18; Ezek. 33: 11; Ps. 81: 13, 14; Isa. 48: 18; Num. 14: 18; Joel 2: 13; Eph. 2: 4-7; John 3: 16.

WORTH REMEMBERING.

1. Christ's best lessons must be *learned*; they cannot be given.
2. Christ requires moral effort on our part. We must *come*, or it will not avail.
3. There is a rest that is the immediate gift of God, and there is a rest that is found through victory and service and experience under the guidance of the Holy Spirit.
4. Christ is the only source of rest to the soul—rest from sin, rest from guilty conscience, rest from anxiety, rest from trouble, rest in holy activity, rest in hope, rest in perfect love, and rest in hope of heaven.
5. Every man must be under *some* yoke. It is a choice between the yoke, heavy and grievous, which a life of sin imposes, or

the yoke of Christ, which is light in itself, and lightens all toil and duty earthward and heavenward.

JAN. 15. WHERE AM I GOING?

Ps. 119: 57-61.

HOME READINGS.

Mon., Jan. 9. *Fleeing from the Lord.*
 Josh. 1: 1-15; Ps. 1-4.
 Tues., Jan. 10. *Arrested in the way.*
 Job. 1: 1-22; Ps. 119: 1-12.
 Wed., Jan. 11. *Returned to the way.*
 Job. 1: 1-22; Ps. 119: 13-22.
 Thurs., Jan. 12. *Guided in the way.*
 Job. 1: 1-22; Ps. 119: 23-32.
 Fri., Jan. 13. *Light upon the way.*
 Ps. 119: 33-42.
 Sat., Jan. 14. *Direct in the way.*
 Job. 1: 1-22; Ps. 119: 43-52.

"Oh," if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man. "What then?" said a friend. "Why, then I'd pull down the old house and build a palace, have lots of prime fellows round me, keep the best wines and the finest horses and dogs in the country." "What then?" again asked his friend. "Then I'd hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously." "What then?" "Why, then I suppose in the course of nature I should leave all these pleasant things, and—well yes—the!" "And what then?" "Oh, bother your teeth! I must be off. But many years after this same friend was accosted with, "God bless you! I love my happiness to you!" "How?" "By two words spoken in season long ago, 'What then?' "Young people, "One way of determining whether or not you are going in the right direction is to persistently ask, "What then?" or in other words, "What will be the end of it all?" You have but one life; there is no second chance forever more. It is a swiftly passing life. It is irrefragable; the marks you make cannot be rubbed out. What you have done, you have done; and what you have done determines your future destiny. Hence great far-reaching results depend upon what you do with your life; depend upon which way you go. If you enter the right way, and manage your life with faith in God, the issue shall be glorious. If you enter and pursue the wrong way with a life of unbelief, the issue cannot be otherwise than gloomy in the extreme. Let us look at these two ways and examine their qualities and results:

1. **THE WAY OF THE TRANSGRESSOR.** This is a hard way and a sad way.
 (a) It is the way of practical atheism. From the beginning to the end of the way the traveller does not recognize the Supreme; he is not a power in the thoughts of any of the pilgrims; he is practically rejected—a godless life.
 (b) It is the way of practical materialism. The things that are seen and temporal are the great dominant and influential powers. None of the travellers have ears to hear or eyes to see the wonders of the spiritual universe. They live for time only.
 (c) It is the way of practical selfishness. To all the travellers self is everything—the centre and circumference of life. The highest interests of others, the claims of God himself, are all subordinate to self-gratification and aggrandisement.
 (d) It is the way of practical disobedience. God is neither honored nor obeyed. His spirit is rebuffed and his commandments broken. What a life to live!

(e) It is a way of awful results. It is a hard way—a constant "kicking against the pricks." All expect flowers on the path as they proceed, but the thorns thicken, and the road becomes rocky and rugged. Voltaire said: "I begin to fancy myself in the most deplorable condition, environed by deepest darkness on every side. I wish I had never been born." The transgressor's own *conscience*, the *moral sense* of society, the *instincts* of nature, the *whole current* of the Divine government *are against* him. He has to struggle hard to make way. The

happiness aimed at is never got. They are like the troubled sea, its waters cast out mire and dirt. The wages of sin is death.

But by the mercy of God in the arrangement of the moral universe, the travellers in this way may think upon their ways, may see the dreadful course they are pursuing, may resolve to forsake the transgressor's way, and by "repentance towards God and faith in our Lord Jesus Christ," may turn their feet unto thy testimonies. The travellers formerly found in the hard way are now seen in—

2. **THE WAY OF THE LORD.** And what a contrast between these two ways!

(a) *It is a divine path.* It is the path marked out for mankind by the Divine Being. It is the path which God intended man to tread when He created him. The path in which the sun moves onward in space, the path in which our earth enircles the sun, are the paths which God marked out for them. They are the only paths which they could take and preserve the system to which they belong. They are the only paths which are exactly adapted to the fulfilment of the end for which God created them. So, God called man into being in order that he might "walk before him and be perfect." The highway of holiness, the path of the commandments, is the orbit in which every intelligent creature of God should move if he would be in harmony with his Creator, and fulfil the high purpose of his creation.

(b) *It is a useful path.* It is a path that dispenses many blessings. The sun, by keeping the divinely-established path, is a blessing to the world. He gives light, develops the hidden life of the plant, and clothes the earth with fruitfulness. Without its heat and light our globe would be a vast wilderness of barrenness. So with the way of the Lord. It is a beneficent influence. Without god and godly people this world would be a moral wilderness. Remove the good pilgrims from it and the world would soon become uninhabitable, a hideous arena of iniquity, a place of woe!

(c) *It is a beautiful path.* How glorious is the sun as it rises in the morning, tinging the distant hills with beauty; at noon flooding the earth with splendor; at evening fringing the clouds with purple, crimson and gold. The path of the good is equally beautiful with the charms of moral loveliness. It is the way of pleasantness. It is the path of peace. It is strewn with flowers, filled with fragrance, sweet with music, and campied with light. Rejoice, O good man, thy path is paradise!

(d) *It is a progressive path.* Darkness, gray dawn, crimson streaks, daybreak, morning light, noontide splendor—these are the progressive stages of sunlight in the sky. Emblematic of the progressive experience of the good man. His path "shineth more and more." He follows on to know the Lord. He is to see "greater things than these." He is to be "changed into the same image from glory to glory." He is "to press toward the mark for the prize of the high calling of God in Christ Jesus." The soul demands this ever-widening progress. The soul's capacity for development is almost infinite. Its insatiable craving for something better constantly asserts itself. The soul's watchword is Excelsior! On, on "unto the perfect day," that sun, high, eternal noon that never dims nor loses its lustre. Perfect day! not one cloud of error in the sky, not one ungenial blast in the air. Perfect day! Knowledge free from error, love free from impurity, purpose free from selfishness, experience free from pain—forever, forever.

WHAT THE BIBLE SAYS.

Gen. 17: 1; Hosea 6: 3; John 14: 12; 2 Cor. 3: 18; Phil. 3: 14; Job. 13: 27; 1 Ps. 16: 11; Ps. 25: 24; Psa. 3: 6; Acts 1: 2; 3; Jer. 6: 16; Prov. 10: 6; Acts 10: 22; Rom. 1: 17; Jas. 2: 17.

JAN. 22.—A STUDENT'S PRAYER.

(Prayer for Colleges.)

HOME READINGS.

Mon., Jan. 16. Value of an education. Rom. 7: 1-12; Isa. 26: 4.
 Tues., Jan. 17. An Egyptian edict on. Acts 7: 20-45.
 Wed., Jan. 18. A Canadian education. Dan. 1: 17; 2: 10-17.
 Thu., Jan. 19. A Jewish education. Acts 22: 1-15.
 Fri., Jan. 20. Jesus, taught of God. John 7: 14-18; 8: 25-36.
 Sat., Jan. 21. Education and prayer. Job 1: 1-5, 8.

"Earth is crammed with heaven,
 And every common bush alive with God,
 But only who sees, takes off his shoes;
 The rest sit round it, and pluck blackberries."

If a student finds God to the joy of his soul, he will find Him in the same way that any other human soul finds God. Not through Science, nor Philosophy, nor through Classics nor Mathematics, but through the revelation of the eternal Son, by repentance toward God and faith in our Lord Jesus Christ. The pride of human learning must be set aside, the self-sufficiency of merely human knowledge must be relinquished, and the open mind toward divine truth, and the open heart toward divine light must be granted. For "the meek will He guide in judgment, and the meek will He teach His way." There is but one plan of salvation for man, bound up in that wonderful statement of Jesus Christ: "I am the way, the truth, and the life." And well might the prayer of all students be:

"Grant us that Way to know,
 That Truth to keep, that Life to live
 Whose joys eternal flow."

Let the tens of thousands of Epworth Leaguers in Canada offer their prayers that God's blessing may rest upon the educational institutions of our church and country, that sound learning, vital piety, and high character may spread their beneficent influence over our land, when to the pulpit, or the bar, the office, or the shop, the factory, or the farm, the students now and then turning toward their way to perform their life work. Forget not to pray for the great band of Public School teachers, High School masters, and University professors, and all other instructors, in whose care is placed to so large an extent the present training and future usefulness of the rising generation. May the happy consummation expressed by Tennyson be realized in our day:

"Let knowledge grow from more to more,
 But more of reverence in us dwell,
 That mind and soul according well
 May make one music as before."

The Psalm which we are to study may be called a student's psalm, remembering there are students out of college as well as in college. It consists of fourteen divisions, the first six dealing with the Book of Nature; the last eight with the Book of Revelation. Or God's revelation to man in His works, and in His Word.

1. THE BOOK OF NATURE.—We can learn much in nature about God. The glory of God is displayed in the heavens above us, in the earth beneath, and in the waters under the earth. Thoughtfully and thoughtfully considered, do they not express the wisdom, power, skill, greatness, majesty, goodness, and truth of the Infinite One? We can look through nature up to nature's God; and we can "find fountains in trees, books in the running brooks, sermons in stones, and good in everything." And Paul declares in the first chapter of Romans that those who dwell only in the light of nature are without excuse for their ungodliness and unrighteousness, because "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead." We can learn from nature something of the greatness of God, to lift our souls upward; that He is our Creator and therefore has a

right to our love and service; something, too, of His goodness, for none but a good God could have done so much for the happiness of His creatures; something of His wisdom, to show us that it is safe to trust Him. But after all we need much more. We are not quite sure, from nature, of His goodness and love; feel His natural rather than His spiritual greatness, and are filled with dread; we see no forgiveness of sins or way of restoration. As Bacon says: "The heavens indeed tell of the glory of God, but not of His will according to which the Psalmist prays to be pardoned and sanctified." "I have sought Thee, O God, in courts, fields, and gardens; I have found Thee in Thy temples." "Nature's revelations are those of a twilight landscape, all dimly seen, much unseen. But when the sun of Revelation throws its flood of light upon it, then we not only understand nature as never before, but nature itself illustrates, impresses, and confirms revelation. Nature's physical greatness helps us to realize God's moral greatness; nature's manifest wisdom is an object lesson on God's wisdom in salvation; its manifestations of love give solidity and reality to the boundless love of God in Jesus Christ. True science and true religion are not enemies, but friends. There can be no conflict between them, for what God says must agree with what God does, and each illuminates the other. They are but parts of one great temple: one the holy place, the other the Holy of Holies."

2. THE BOOK OF REVELATION.—"The law of the Lord" refers here to revealed truth, as distinguished from the truth made known by the works of creation. This law is perfect, a complete revelation of God's will, always pointing in the right direction, always helping towards heaven, without mistakes, with no wrong principles. It is the truth, that we believe it; pure, that it may lift us out of our sin; *desiring fast forever*, that we find it at all times the same unerring Guide. "What a blessing that the world of uncertainties we have something sure to rest upon! We hasten from the quicksand of human speculation to the terra firma of divine revelation. It is not difficult, says one, to see a parallel between the action of the heavens upon the earth, and the action of the law upon the human heart. The sun restores the earth. The earth gives signs of gladness; she answers the light with things green and beautiful, with songs a thousand-voiced, toned in every pitch of music and eloquence. So man affected by the law, the testimony, the statute, the commandment of the Lord, is restored, beautified, enriched, and brought to his true and very self, as God meant him to be. These are not matters that admit of discussion; believers themselves are living witnesses."

WHAT THE BIBLE SAYS.

Nm. 23: 19; Deut. 32: 4; Ps. 89: 14; Ps. 100: 5; Isa. 25: 1; Rev. 15: 3; Jos. 21: 4; Ps. 36: 5; John 1: 12; John 3: 18; John 11: 25, 26; Rom. 10: 4; Gal. 2: 16; Heb. 11: 6.

JAN. 29.—GOD'S ARMY.

Ps. 99: 1, 3.

HOME READINGS.

Mon., Jan. 23. The Lord of Hosts. Ps. 24: 1-10.
 Tues., Jan. 24. The battle in the Lord's. 1 Sam. 17: 45-51.
 Wed., Jan. 25. With us is the Lord. 2 Chron. 32: 1-8.
 Thu., Jan. 26. The soldier on service. 2 Tim. 2: 1-13.
 Fri., Jan. 27. Turned back in battle. Ps. 78: 1-11.
 Sat., Jan. 28. This is the victory. 1 John 5: 1-5.

God's people in this world are often compared to an army, and the individual believer to a soldier in conflict with opposing forces. The Word of God often gives such a representation. In our topic psalm the figure is involved in the stirring battle cry, "In the name of our Lord we will set up our banners." Paul, in latter times, uses the same

military imagery. "What a splendid thing, thought he, to go out against a foe, endure the fatigue and hardships of a long campaign, and return triumphant! And he transferred the idea into the moral world, and sitting down wrote a letter to his friend Timothy, and in the very midst of the letter he wrote the memorable words: "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

1. WHAT THEN IS IMPLIED IN BEING A SOLDIER?—And let us answer in the plain yet forcible language of Charles Garrett. It is implied there is a sovereign; that the sovereign has an army; that he has enemies, and that the soldier serves in the army against the enemies of his king. In the idea of Paul, Christ is the sovereign King; His army are the faithful followers; His enemies are all who do not accept Him as King, and a good soldier of Jesus Christ is one who serves in the army, is faithful to the King and obedient to His law.

2. A SOLDIER IS A PERSON WHO HAS ENLISTED.—He is not *born* a soldier. He was not taken *captivè*, and compelled to serve against his will. He had the power of choice. He had looked at the reasons for and the reasons against entering the army, and at last enlisted and so became a soldier. It was entirely his own doing at the call of the king. He took the oath of allegiance and began service.

So the soldier of Christ. He has enlisted in the army of Jesus Christ. He was not born a soldier. He was a stranger and a foreigner; but God remembers him in his low estate and invited him to come into His kingdom. For a long time he hesitated. Like Felix, he was almost persuaded. At last he yielded. Christ at once received him. He enrolled in His army. He took the oath of allegiance to the King of heaven and earth, and went forth pledged to fight against all the King's enemies to the end of his life. He agreed to obey the injunction implied in the words:

"Put on the Gospel armor,
 And watching unto prayer,
 Where duty calls or danger,
 Be never wanting there!"

3. A SOLDIER IS THE PROPERTY OF THE KING.—When a man enlists in the regular army he practically gives up his free agency. In the future he knows no will but the will of his sovereign. He cannot do as he pleases unless he pleases to obey orders. In all places and at all times he belongs to the King.

So with the soldier of Christ. When he joins the army of King Immanuel he becomes the property of the King. According to the Bible words, "His ye are whom ye serve." He gives up his free agency, and is now controlled by the law of his King; or rather his free agency accepts the law of the King as its law. He gives up his will and knows no will but the will of his Monarch. He unakes a complete surrender. Here thousands falter. They attempt to compromise. They are willing to offer everything but wealth, business, friends, or sinful amusements. Their hope is vain. There must be a complete capitulation. The true soldier does not hesitate. He says to his great King, and He is the only one to whom he will say it:

"Take myself, and I will be,
 Ever, only, all for thee."

4. A SOLDIER MUST ALWAYS WEAR HIS UNIFORM.—This refers to the regular service. A soldier can always be recognized as such. It is not so of any other class in the community. If a stranger should come into a crowd he could not allot each one to his occupation. But the soldier he could select at once. When a soldier is sworn in, he puts on the military dress, and this he has to wear as long as he is a soldier.

So with the soldier of Christ. He must always wear his distinguishing uniform. He

is always recognized as a member of the army of Christ. How is he recognized, do you ask? By the kind of life he lives, which is his enveloping dress. "By their fruits ye shall know them." Uniform always—not a saint to-day and a sinner to-morrow. Not a saint in Church and a sinner in the shop. Not a saint at twelve o'clock at noon and a sinner at twelve o'clock at midnight. A soldier must be a soldier everywhere or nowhere, and was to be him if he dishonors his King. What are the regiments of the soldier of Christ? These:

1. *Jesus, thy truth and righteousness.*

2. *My beauty are, my glorious dress.*

3. **A SOLDIER MUST BE PREPARED FOR TRIAL AND CONFLICT.** Soldiers are the result of war. If there were no war there would be no soldiers. The soldier glistens to do service—to fight. For this purpose he is armed and trained and drilled. All this is the means to an end, and the end is the solitary watch, the long march, the bloody field. When the bugle blast is heard, he is ready for the fray.

So with the Christian soldier. He must be thus prepared. Some seem to forget this. They are glad to baysoldiers on pay-days and at reviews, but as soon as the fiery missiles begin to fall around them, and the road gets rough and rugged, they desert. A strange treachery this! Christ tells us we cannot follow Him without sacrifice—that we shall have to strive and wrestle and fight against immoral forces, and that the enemies who are opposed to us are so powerful that we need His strength united with ours that we may finally win the day.

4. **ONLY A SOLDIER RECEIVES A SOLDIER'S REWARD.** I was much interested some time ago in examining medals possessed by one of the veterans of the British army—one from China; one from the Sultan of Turkey; one that had four bars on which were inscribed: Alma, Inkerman, Sebastopol, Balaclava. He had taken part in all those battles, one medal which he wore with particular pride in showing; it was a medal for long service and good conduct. Proud of it he was, and rightly so. He had been faithful and was rewarded. But could you imagine the case of a man being presented with these rewards who had never been a soldier and had never fought a battle? Some people seem to imagine that in some way they will obtain the reward of the Christian without enduring struggle and hardships. This cannot be. It is the soldier's victory that brings the soldier's crown. And the Christian soldier, loyal to his King and obedient to His orders, shall be rewarded. And what a reward it shall be! All earthly honors sink into insignificance, all human distinctions are as nothing compared to it! When Christ, the King of heaven and earth, amid the assembled nations shall present the rewards to his faithful soldiers after the weariness and struggle of the earthly campaign, all past toil will seem as pleasure. When their crowns shall be thus completed in heaven, and the great shout of victory shall rise from hearts redeemed, then shall be known the true import of the inspired words, "Christ is the blessed and only potentate, the King of kings and Lord of lords."

WHAT THE BIBLE SAYS.

Ps. 2: 6; Ps. 45: 6; Mic. 5: 2; Zec. 9: 9; John 1: 49; Rev. 1: 5; Rom. 14: 17; Zep. 3: 14, 15; Ps. 72: 8, 10; Isa. 9: 7; Matt. 13: 41, 43; Rev. 11: 15.

ENTIRE consecration to Christ will attest itself by loving service of men. A helpful life is the best proof of loyalty to Him who came not to be ministered unto but to minister. Few have eloquent lips, but all who can lead obedient lives, but all who need of the world is not greatness but goodness. Holy are the hands that toil to make earth like heaven.—*London Christian Advocate.*

The Book Shelf.

Martin Luther, the Hero of the Reformation. By Henry Eyster Jacobs, Professor of Syst. Meth. Theol. in the American Lutheran Seminary, Philadelphia. Published by G. P. Putnam's Sons, New York. Price, \$1.50.

This is the first volume of a new series on "The Heroes of the Reformation." In mechanical make-up it is a splendid specimen of the art of book-making, printed on very fine paper, profusely illustrated, and attractively bound.

The story of Martin Luther's life is told in a most charming style, the biography being divided into three parts treating of Luther as a monk, as a Protestant, and as a Reformer. All young people should be familiar with the leading features of the Reformation, and these can be obtained in the most interesting manner when grouped around a great personality. Apart altogether from the remarkable movement of which he was the leader, Luther is a striking figure and his life abundantly repays careful study. This is probably the best, brief and popular biography of Luther to be found in the English language.

Through the courtesy of the publishers we are able to reproduce, on our first page, the picture of the great Reformer used in this book.

The heroes to be dealt with in forthcoming volumes are Erasmus, Zwingli, Cranmer, Melancthon, Knox, Calvin and Beza. "It is planned," the publishers say, "that the narratives shall not be mere eulogies, but critical biographies; and the defects of judgment or sins of omission or commission on the part of the subjects will not be passed by or extenuated. On the other hand, they will do full justice to the nobility of character and to the distinctive contribution to human progress made by each one of these great Protestant leaders of the Reformation period."

Socialism from Genesis to Revelation. By Rev. F. M. Sprague, Lee & Shephard, Boston, publishers.

Many people suppose that socialism is identical with anarchy and atheism. The very name suggests dynamite and assassination. This is a great mistake. It is time for us to recognize the fact that a large number of the most thoughtful, intelligent and reverent people are socialists, but they have no sympathy whatever with the lawless elements who rail so loudly against capital and capitalists. Among the leaders of the movement are many preachers, teachers and writers who have no interests to serve but the truth, and some of whom are likely to suffer present loss by their advocacy of this cause. What they have to say should be listened to with respect.

This volume takes very much the same position as Edward Bellamy in his "Looking Backward." It believes that private capital with its competitive system must always result in enriching the rich and oppressing the poor, and that the real remedy for the awful gulf that separates class from class is for property to be controlled and directed by the State for the good of all the people. It is not necessary to agree with the author in every point in order to profit by the book, but the reader finds himself surprised at the number of conclusions where agreement is possible, and indeed inevitable. It is a well-written and thought-stimulating book.

The Endorser's Daily Companion for 1899. By Amos R. Weeks. Published by the United Society of Christian Endorsers, Boston, Mass. Sixty-six pages. Price, 10 cents.

This little book contains two pages of helpful hints, suggestions and illustrations for each prayer-meeting topic during the year 1899. Those who lead prayer-meetings will find it very useful in preparing for the services. It is good value for the price.

The Kingdom of God and Problems of To-day. By Rev. Amos Sutherland, D.D., Price, 25 cents.

This is a series of lectures delivered by our own Dr. Sutherland before the Biblical Department of Vanderbilt University, Nashville, Tenn. The Doctor is a specialist on missions, but his versatility is indeed wonderful. If asked to speak or write on almost any subject, and given sufficient time for preparation, he would give something that would attract attention by its superiority. In these lectures he discusses in his usual trenchant style the kingdom of God in conception and outline, its principles and polity, and then goes on to consider the problem of poverty, and to deal with labor disputes and how to end them. Dr. Sutherland is not at all in sympathy with modern socialism, and takes ground exactly opposite to that maintained by Rev. Mr. Sprague. Reading these two books will give a very good idea of the divergent views held by different writers on social questions. The Doctor is entirely ignorant of the man himself must be changed or no improvement of outward conditions will be of any avail. He believes that "employers and employed alike must accept the laws of Jesus Christ as the standard of conduct in dealing with each other. This will put an end to strife by uprooting the selfishness which is at the bottom of it all."

Sunday School Books.

In selecting books for Sunday School libraries committees find it impossible to read every volume, and must therefore be largely influenced by the publisher's name on the title page. There are some firms whose imprint is a guarantee that nothing objectionable will be found within the books which they send out. Such a house is that of Oliphant, Anderson & Ferrier, Edinburgh, Scotland, whose publications are usually of a high class. The following are some of their more recent Sunday School books:

Bible Stories Without Names. By Rev. Harry Smith, M. A. Price, 25 cents.

This is a series of Bible stories so told that the names of the principal characters shall not be mentioned. It will prove an interesting and profitable exercise to read these stories to children, and ask them to guess who they are, and what position they held. At the end of each chapter there are a number of questions to be answered. For home instruction in the Scriptures, and as a means of spending Sunday afternoons with children, it is one of the best things we have seen.

The Oldest Trade in the World. By Rev. George H. Morrison. Price, 25 cents.

A collection of addresses to boys and girls on practical topics, of more than ordinary interest and value.

Green Garry. By Marianne Kirkcaldy. Price, 75 cents.

A splendid story of school life for boys. It teaches lessons of courage, self-reliance and truthfulness, but will prove inspiring to lads everywhere.

Where Hyacinths Bloom. By Ida Jackson. Price, 75 cents.

A beautiful story for girls.

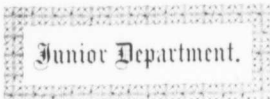
The Treasure-Cave of the Rim Mountains. By Oliphant, Anderson & Ferrier. Price, 100 cents.

A stirring tale of adventure in Australia. While quite unobjectionable from the English standpoint, it contains some expressions which make it unsuitable for circulation in our Canadian schools.

The Fine Art of Smiling and Other Papers. By Margaret MacLennan. Published by the Countess of Aberdeen. Price, 30 cents.

Practical chapters on Country Life and City Life, Thrift, Education, Friendship, Our Girls, Courtship and Marriage, etc. These papers contain some excellent advice for mothers concerning home influences.

Any of the above books can be procured at the Methodist Book Room, Toronto, Montreal or Halifax.



Junior Department.

It is the desire of the Editor to make this page helpful to Junior Superintendents and workers. All who are engaged in Junior work are invited to contribute to this Department by telling of plans which have proved successful. If you have experienced difficulties, tell about them, and others may be able to help you. We would especially like to know what our Superintendents think about Mr. Bartlett's article on "Junior Leagues in Country Places."

The Lord's Work.

RECITATION FOR SIX LITTLE CHILDREN.

- 1st. The Lord hath work for little hands,
For they may do his wise commands.
- 2nd. And he marks out for little feet
A narrow pathway, straight and sweet.
- 3rd. One little face may fill with light
A heart and house as dark as night.
- 4th. And there are words for little eyes
To make them earnest, true and wise.
- 5th. One little voice may lead above
By singing songs of Jesus' love.
- 6th. One little heart may be the place
Where God shall manifest his grace.

All Joining Hands.

Our hands, our feet, our hearts we bring,
To Christ, our Lord, the risen King.

— Selected.

Nothing to Eat.

A HOME MISSIONARY EXERCISE FOR FIVE GIRLS.

Each girl bears a card-board shield, shaped like the Junior badge, and containing one of the following words printed in large letters so that the audience can read: "They have nothing to eat." On the other side of each shield should be similarly printed a word, so that, when the shields are turned, the audience may read: "Give ye them to eat."

For Junior Leaders.

Have some of the boys prepare a list of Bible girls who helped by being in their places; and the girls, a list of Bible boys. Set others to hunting up Jesus' commands to us to help one another, and let them be recited.

Encourage some to tell about ways of helping at home; others, of ways in which they can help in the church; others, of ways of helping the poor and sick; others, of ways of helping strangers and the weaker ones at school and in play.

Grace Before Meat.

Junior superintendents will by a good foundation for future years if they teach the children some simple form of grace that may be offered before meals. In many homes the children take their turn in pronouncing grace. In other homes this beautiful custom may be introduced. Here is a form of grace which may be repeated by one person, or sung by the entire family to such a tune as Holley or Seymour:

Lord, we thank thee thou dost feed
Our returning daily need.
Bless to us this food we pray,
Be our Guest throughout the day. Amen.

Junior Leagues in Country Churches.

BY REV. S. T. BARTLETT.

A letter from a District 5th V.P. is here published. Referring to the organization and management of Junior Societies in rural districts, the writer asks, "Do you, honestly, think it practicable?" And the statement is made "I do not know one" (i.e., Junior League in rural section.) To both question and statement, I answer "I do!" Junior Leagues on purely country circuits are not only practicable but actual. On the Ivanhoe Circuit, Madoc District, where Rev. G. Nickle is pastor, there is a flourishing Junior League miles away from a village. If anyone interested will write Bro. Nickle, (enclosing a stamp for reply) I am sure he will be pleased to tell how it is done. This is only one of many such societies, and is named because it is on the writer's district and is known by him to be in a flourishing state.

The practicability of Junior League success is dependent on superintendency, membership, place of meeting, organization and equipment. Having these, a successful League is possible anywhere. None of these essentials are impossible even in a rural community.

The difficulties of conducting regular meetings in the country church are certainly greater than in town or city, or even in a small village which is usually a centre. Before the Junior League was organized the writer held a weekly meeting for girls and boys in a church five miles away from any village. He was, of course, sexton and general overseer of everything, a superintendent in fact as well as name. But the meetings were held though the church was five miles from the parsonage and nearly a mile from the public school of that section. The meeting was practically a Junior League without the name. Having a zealous adult who does not count every small effort an act of self-denial or a sacrifice, a Junior League is practicable in any section, for in every section there are children, some place of meeting (church, school-house or home) may be secured, organization may be at least in measure effected, equipment secured and the work done successfully. Meetings for the Juniors should not ordinarily be held on the Sabbath. The preaching service, Sunday School, class or prayer meeting, all or part, afford enough for the Sabbath. "But," someone says, "we have to Sunday School." "Then have one, even before you think of a Junior League," would be my answer. The League is not intended to supplant church preaching service, Sunday School, prayer or class meeting anywhere. A Methodist Church that cannot support a Sunday School cannot sustain a Junior League. I can conceive of a Sunday School without a Junior League; but not a Junior League without a Sunday School. Yet even in a well-conducted Sunday School, our girls and boys attending every Sunday the year round, only receiving twenty-six hours Bible instruction in a whole year's time—less than is given in the public schools in one short week. So the combined efforts of Sunday School and League are surely small enough. The League should give our Juniors study and work between Sundays, and prove a true and efficient aid to the Sunday School and Church services. In rural churches this is as necessary as in villages, towns and cities; indeed, there being less to engross the attention of the young, or dissipate their energies, in the country than in the town, I am persuaded, that even better work may be done in the former. The insurmountable difficulties are not those of location, roads, time, etc., but rather those of indifference and culpable negligence.

"Do you want a Junior League badly enough to pay the price for one?" is the question. Then you may have it. There are children to be nurtured and trained, there is some place possible for

meeting them, there is an hour somewhere and sometime waiting for you to improve it, some measure of organization you can surely effect, and with some small expense and considerable ingenuity and labor you can equip both yourself and your members and that is all, positively all, you need.

Faith, pluck, perseverance and prayer mean prosperity every time. So never say "Impracticable," and do say "I do know one"—your own.

MADOC, ONT.

Business Methods.

Many of our Junior Societies have proved to be fine training schools in conducting meetings in a business-like way. We have seen the business meeting of the Junior League managed in an orderly and parliamentary manner that was simply astonishing. Our Juniors who are now being taught how to make motions, amendments, etc., will by and by be the orators of the General Conference. This may not be one of the greatest benefits of the Junior League, but it is worth something.

Keeping Order.

Some Junior Superintendents find a little difficulty in keeping order. This is particularly the case when the members differ widely in age and temperament. It should be distinctly understood, at the very outset, and insisted upon, that the meetings of the Junior Society must be conducted in an orderly and reverent manner. If there are boys and girls who persistently transgress the rules, it is better to suspend them than to have the service ruined. Every possible means, however, should be used before resorting to the expedient of expelling a member. It is scarcely ever necessary. Kindness and sympathy will usually influence the most mischievous boy in the right direction. It is a good plan to give the members with whom trouble is experienced, something special to do, and make them feel that they are necessary to the Society.

Stamps for Missions.

Rev. S. T. Bartlett is interesting the Juniors in collecting cancelled postage stamps to be sold and the proceeds devoted to missions. He has recently sent out the following directions for the guidance of his helpers:

1. We want one hundred thousand stamps this winter.
 2. Any stamps in any numbers are desired.
 3. No torn or heavily cancelled stamps wanted.
 4. Have the stamps washed free from the paper if possible. Soak in cool water till stamp is free. Dry spontaneously. No blotters needed.
 5. If stamps are sorted, and tied in bunches of fifty or one hundred, so much the better. Of course put only *one* kind in a bunch, and write on back of each bunch the number in it.
 6. If you have not enough of some kinds to tie thus, send them loose of course.
 7. I am looking for the best market for the stamps, and you may trust me to make the best possible sale.
 8. All money received from sales will be sent to Rev. Dr. Sutherland, Methodist Missionary Secretary.
 9. When you have one thousand or more, mail to me in unsealed packet at "printed matter" rate, one cent for four ounces. If possible always prepay with half-cent stamps.
 10. Send this circular to some one who will be likely to assist us.
- Put your name and post-office on your packet for

S. T. BARTLETT, Madoc, Ont.

The Sunday School

Weather and the Sunday School.

A rainy day is the best test of a Sunday School, and its best opportunity.

For the scholars it is a sieve, separating the zealous workers from the careless ones.

For the general school it is an index, since if Christ is not "in the midst" of the few on rainy days, surely the many on sunny days are not worthy to gather "in his name."

For the teacher it is a revealing question: Do you teach for the excitement and praise of crowded benches, or is a single soul, with its issues of life and death, inspiration enough?

It is the superintendent's chance, because then he leaves his staff, the pick, the enthusiastic nucleus, of his school. It is a good day for "setting balls to rolling."

A rainy day brings out the mettle of a Sunday School. The hushful are impelled to greater boldness, the careless to stricter attention. Responsibilities are thrown upon unwonted shoulders. Many a Sunday School worker has been developed by rainy days.

If you investigate tactfully the absences on rainy days, you will often come upon a truer knowledge of the home life, and needs of your scholars, than any sunny observations could give.—*Amos R. Walls, in Sunday School Success.*

Home Department Fruitage.

There is a faithful visitor in a city in the Ohio River Valley. Among the families she induced to join the Home Department was one consisting of a husband, wife and her mother. They were all habitual drinkers, and seemed to be almost beyond hope. The visitor met them every Sunday afternoon to help them in the study of the lesson. She also induced them to clean up and dress more neatly. Two young men became interested in the study of the lessons with them, often manifesting surprise at the new things they found in the Bible. The visitor started a cottage prayer-meeting at their house, and their interest increased until finally they became professing Christians. In five months the three were taken into the Presbyterian church. The man has secured work at a dollar and a half per day, from which he contributes twenty-five cents a week to the support of the church.—*Convention Teacher.*

The Ought To Be's and the Must Be's of the School Session.

A HEAD WITH THREE EYES.

- It ought to be interesting.
- It ought to be devotional.
- It ought to be instructive.
- To give interest there *must* be variety.
- To secure devotion there *must* be order.
- To give instruction there *must* be forethought and forestudy.
- To afford variety many plans *must* be employed.
- To secure devotion in others the leader *must* be devotional himself.
- To give instruction continuously there *must* be deep-rooted principles recognized and applied.
- Simply because a plan is old it *ought* not to be discarded.
- The fact that a plan is new is not the best reason why it *ought* to be adopted.
- The best of the old *ought* to be retained; the best of the new *ought* to be incorporated.

—*J. R. Pepper.*

An Entertaining Sunday School.

The Sunday School of the Dundas Centre Church, London, has issued a very handsome number of *Our School*, a little paper devoted to the interests of the local Sunday School. It contains pictures of the present pastor, and also of all the old pastors, together with greetings from each. It also has good photos of the former superintendents, and a number of teachers who have taught in the school for over fifteen years, besides all the present officers. Altogether it is the most complete publication of the kind that we have seen.

The Superintendent, Mr. D. A. McDermaid, is one of the most energetic Sunday School workers we know of.

We are pleased to note that a Normal class has been organized in connection with the school which promises to be of much benefit to the teachers. The pastor, Rev.

to them. You and I are teachers of these boys and girls for seven days every week; they are watching us all the time. If we go where we ought not to go, then how quickly they will lose their confidence in us, and turn away from us, and say they do not want anything to do with us.

A MAN whose power for good in the world has been widely felt, said: "I was a wild, reckless fellow, and my family wanted me put into a popular Sunday School class so that I might be 'held.' Provisionally I fell into a little class taught by a quiet saint, whose opportunities had been exceedingly limited and whose instruction was of the simplest sort. What she said impressed me very little, but what she lived made me what I am. I cannot remember a single lesson exposition, but her reverent handling of the Bible and her way of speaking the name of Jesus, the unvarying sweetness of her temper, and the beauty of her consistent life, made me love that which she loved and reverence that which she revered."

A GIRL of thirteen in the Sunday School at Winchester, Ont., was given a copy of the new catechism of our church, and at the end of two weeks she had committed the entire book to memory, and was able to repeat the answer to every question without a mistake. This is perhaps going through the book too rapidly to secure the best results, but it is an illustration of how easily and rapidly it can be memorized by our boys and girls. By all means let the catechism be introduced into every school.

We have just received a suggestive letter from Rev. W. W. Andrews, Ph. D., Superintendent of our Sunday School, in Sackville, N. B. He is an enthusiastic advocate of "The Home Department," which he thinks should be emphasized everywhere. He says: "We have just organized one here, and it has had already a unifying effect on our congregation. 'A whole church studying the same Scripture each Sabbath' would be a good motto to pass along to every town and village from East to West.

Yes, let us have more interest manifested in this part of our work. It is adapted to all possible conditions, and can be successfully carried on in remote and scattered settlements as in towns and cities. Indeed it is specially suited to the needs of country places where services are few and where many members of the congregation live at a distance from the church. By all means push the Home Department. If you want information about it write to this office.

OWING to the number of departments claiming attention in this paper, we shall be unable to publish expositions of the Sunday School lessons. There are, however, so many excellent and cheap lesson helps that our teachers are already well supplied. We desire to have, each month, a page of suggestive hints on Sunday School work, and ask the co-operation of superintendents and teachers. What is your school doing?

The attention of Sunday School teachers and officers is directed to a little book recently published by one of our ministers, Rev. W. B. Tucker, M. A., Ph. D., on "Sunday School Outlines: A Series of Normal Studies."

It contains suggestive and helpful chapters on the Sunday School—its work, authority, relation to Church organization; the Sunday School Teacher, the Teachers' Meeting, the Teacher Before his Class, Normal Work, etc. The Normal Studies and Bible Readings are exceedingly suggestive, and the chapter on "The Home Department" contains much valuable information.

Altogether it is a book that does Mr. Tucker great credit. It should be in the hands of every Sunday School teacher. As the price is only 35 cents, it is within the reach of all. Send for it to one of our Book Rooms.



MR. D. A. McDERMAID,
Superintendent Dundas Centre
Sunday School.

Dr. Saunders has consented to direct the Bible study, and has suggested the following list of subjects: "The World of the Bible," "The Land of the Bible from a Geographical and Historical Standpoint," "History of the Bible," "How, When, Where and by Whom the Various Books Were Written," "The Canon of Scripture," "The English Version of the Scriptures," "The Inspiration and Authenticity," "The Institutions of the Bible." The lessons on teaching to be "The Teacher's Qualifications," "The Teacher's Preparation," "Principles of Instruction," the last mentioned topic to be divided under four heads, as follows: "Approach to the Scholars," "Attention," "Illustration," "Interrogation." The series to conclude with a lesson on review. We would like to see something of this kind undertaken in all our schools.

Sunday School Suggestions.

THERE is a story of a little girl who said, "Mother, does God ever scold in heaven?" The mother felt of shame, for conscience told her that there was far too much scolding in the earthly home. She answered, "I do not think God ever scolds;" and the little girl said, "I am so glad, for I do not think I could love him very much if he scolded." The scolding superintendent, or teacher, or parent is not a true representative of God.

A DOSE of castor oil will not be more nauseating to the average Sunday School class than an affected pious tone on the part of the teacher. A teacher ought to be pious, of course, but if he is not pious when he comes to the class, he ought not to assume the role for the occasion. It is sure to be a disgusting failure.—*Bible Reader.*

TEACHER, did it ever occur to you that for seven days you are a teacher, not simply a teacher for thirty minutes on Sunday. Why, so many teachers scarcely recognize their scholars on the street during the week; they do not think about them, they are not related

Our Paper.

It costs something to produce a paper like this, and it can only be sustained by securing a good subscription list. Will you help us?

As soon as this paper is received, let the President take it into the society, and tell the members what it contains. Let them know that the subscription price is only 50 cents. Then ask the Secretary to take the names of all who are willing to subscribe. A club of from five to fifty could thus be secured in every League. Try it.

ONE League President writes: "When you have your paper ready, if you can send sample copies to me I will endeavor to secure twenty to forty subscribers." May every President copy this good example!

THE largest number of subscriptions sent in, as yet, by any one League is by the Berkeley Street Society, Toronto, the members of which have subscribed for twenty-one copies.

We respectfully ask for the co-operation of the pastors in obtaining a circulation for THE CANADIAN EPWORTH ERA. If the paper were mentioned to the congregation there are many of the older people who would gladly subscribe.

THE best way to send small sums of money is by postal note. Do you know that a postal note for 50 cents can be bought for 2 cents? It is much more satisfactory than using postage stamps.

We want to receive a large list of subscribers from Eastern Conferences. Subscriptions may be sent to Rev. S. F. Huestis, Methodist Book Room, Halifax, N.S.

THE preparation of the first number of a new paper is not an easy task, as there is absolutely nothing to go by. While we make no apology for this number we hope to improve on it greatly in subsequent issues.

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