

PAGES

MISSING

THE CANADIAN

LEWIS P. WORTH FRA

*Christian
Endeavor*

Vol. 3

TORONTO
FEBRUARY, 1901

No. 2

Missionary



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Mrs. C. is one of those unfortunate ladies who are rarely out of communication with the servants' registry office. Tradesmen and others who frequently call at her house are met at the door by a perpetually-changing staff of domestics. On one occasion, when a ring was heard, for some reason or other Mrs. C. herself went down, and opening the door, found outside the milk-boy with the afternoon's dose of milk. Seeing her, he leaned against the doorway and gave vent to a prolonged whistle. Then, imagine her feelings when he addressed her thus: "What, another fresh 'un! You will not stay here long, I lay. She is a beauty, she is!"

What Was Up!

During the recent journey of the Queen from Balmoral to Windsor, the ordinary passenger traffic was very much disorganized, and express trains were suddenly "drawn up," to the no small annoyance of commercial men and others, who could truly say that with them "time was money." An express train between Perth and Aberdeen was a great sufferer in this respect, and a certain commercial traveller was quite boisterous in his denunciation of the frequent stops. At last, when he had tired his fellow-passengers with his grumbling, he flopped down the window and shouted: "Guard! I say, guard!"

"Yes, sir," answered the official addressed, approaching the compartment.

"Oh! guard, this is simply disgusting! Why all these stops? What's up, mind what's up?" said the commercial, in bantering tones.

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Dumas' Kindness.

The late Alexander Dumas was a man of kindly sympathies, but how far his kindness could go was known to but few during his lifetime. In one instance he even went so far as to alter the ending of a novel which was then appearing in serial form in its concluding magazines. Shortly before his emigration he received a note from a gentleman residing in the country. The writer begged him not to kill the story seemed to indicate, as the plot of the story, imagined that a great interest in the story, imagined that she would share the heroine's fate. Dumas re-wrote the final chapter, and predicted an unexpected cure for his heroine, although he had originally intended to close the novel with her tragic death.—Collier's Weekly.

In the British Isles there are two acres apiece for each inhabitant; in Canada there are twenty-eight acres.

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The Canadian Epworth Era.

A. C. CREWS, Editor.

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WILLIAM BRIGGS, Publisher.

Vol. III.

TORONTO, FEBRUARY, 1901.

No. 2.

THE DISCOVERER OF AMERICA.

BY THE EDITOR.

MANY of our Reading Circles which commenced their work last October will now be entering upon their reading of "Out with the Old Voyagers," which will introduce them to the brave and adventurous spirits who sailed unknown seas in search of unknown lands. Probably the story of Columbus will be found the most interesting of these thrilling sea tales, for although it has been told many times it is always attractive.

He must have been a man of great force of character and tremendous will power, as he had to meet all kinds of discouragements and rebuffs before his schemes were approved by Ferdinand and Isabella. In carrying out his project he was daunted by no obstacles. There never was a more remarkable or dramatic scene than that of Columbus standing upon the deck of his little vessel, and keeping her prow steadily onward day after day, and week after week, while terrible storms raged without, and fierce mutinies within. He himself was the only man of the crew who really had faith in the enterprise, but his faith was of the exalted type which "removes mountains" of difficulty. By conciliation, promises and threats he succeeded in holding his men to their work, and his perseverance and determination were rewarded, when on the 8th day of October, 1492, the joyful cry of "Land!" rang out, and a landing was effected upon the Island of San Salvador.

Upon his return to Spain he was received with every mark of consideration by the sovereigns, and with great rejoicings by the populace. He was admitted at all times to the royal presence, and everybody seemed anxious to lavish attention upon the man whom the King and Queen delighted to honor.

At one of the banquets which were given him, occurred the well-known incident of the egg. A shallow courtier present, impatient of the honors paid to Columbus, and jealous of him as a foreigner, abruptly asked him whether he thought that, in case he had not discovered the Indies, there would have been wanting men in Spain capable of the enterprise. To this Columbus made no direct reply, but, taking an egg, invited the company to make it stand on end. Everyone attempted it, but in vain;

whereupon he struck it upon the table, broke one end slightly, and left it standing on the broken part; illustrating, in this simple manner, that when he had once shown the way to the new world, nothing was easier than to follow it.

The joy occasioned by this great discovery was not confined to Spain, but the whole civilized world was filled with delight. Washington Irving tells us that "Everyone rejoiced in it as an event in which he was more or less interested, and which opened a new and unbounded field for enquiry and enterprise. Men of learning and science shed tears of joy, and those of ardent imaginations indulged in the most extravagant and delightful dreams."



COLUMBUS, IN CHAINS.

Perhaps there never was such a striking illustration of the fickleness of humanity or the transitory character of worldly applause as the case of Columbus. After several voyages had been made, jealousy and hatred began to manifest themselves among high officials in Spain who had great influence with Ferdinand and Isabella. False charges were made against the great discoverer, and the malice of his enemies pursued him everywhere. Even the sovereign became prejudiced against him, and an ambassador was sent out to the new world to investigate his conduct.

Columbus was finally degraded, arrested and sent to Spain. The illustration on this page represents him in chains, confined in the fortress by the orders of

his enemy Bobadilla. He was shackled like the vilest of culprits and departed from the scene of his great discoveries amidst the shouts and scoffs of a rabble crowd, who took a brutal satisfaction in heaping insults upon his head.

The officer who had charge of him on the homeward voyage kindly offered to take off his irons, but he would not allow it, saying, "By the authority of their majesties were these chains put upon me. I will wear them until they order them taken off, and I will afterward preserve them as relics and memorials of the reward of my services."

He did so, for they were always seen hanging in his room, and when he died he requested that they might be buried with him.

Upon arrival in Spain, Columbus was released by authority of Ferdinand and Isabella, who did what they could to atone for the injustice which had been shown to him. He was not, however, restored to his former position, as Ferdinand undoubtedly retained some dislike to him as a foreigner. Columbus was no longer necessary to him, and he greatly disliked to grant him the dignities and treasures which had been promised to the adventurous discoverer before he set sail from Palos.

His last days were full of care and sorrow, and he was greatly embarrassed during his old age by debt. He died on the 20th of May, 1506, being about seventy years of age. His last words were, "Into thy hands, O Lord, I commend my spirit." (1)

Living days of him: "His piety was genuine and fervent; religion mingled with the whole course of his thoughts and actions, and shone forth in his most private and unstudied writings. The Sabbath was to him a day of sacred rest, on which he would never sail from a port unless in case of extreme necessity." (2)

A splendid statue was erected to his honor at Barcelona, Spain, but this cannot blot out the record of ingratitude and persecution which stands against his enemies.

By some strange irony of fate an obscure navigator named Amerigo Vespucci gave his name to the new world, an honor that really belonged to Columbus. The name of the pioneer discoverer is, however, kept green in the "District of Columbia," in the United States, and the "Province of British Columbia," in Canada.

SOUTHERN CALIFORNIA.

BY DR. J. F. GERMAN.

I.

NATURE, that wonderful book of God, is thrown open for the inspection of all classes. The type of this volume has not become old-fashioned, the tints of its illustrations have not faded, its teachings have not become obsolete, and its thrilling interest has not diminished. Amidst the wonderful advancement of the past century, nature has kept abreast of the times. Happy is he who has the opportunity of travelling, that he may see God's works.

Because of its equable and comfortable climate, and its varied and abundant products, California has for years been eagerly sought as a resort for health and pleasure. Summer and winter do not

venience and comforts of transportation are to-day so great that travelling becomes a joy, and not a weariness.

I must not delay to speak of the many very interesting scenes in and around San Francisco—such as the Golden Gate Park, Cliff House, and Seal Rocks, Suto Park, Navy Yard, Palace Hotel, Chinatown, etc.

Through the courtesy of Mr. Jas. Horsburgh, jr., of the Southern Pacific R. R., I was furnished with an itinerary through Southern California, and with letters of introduction, which contributed very much to the pleasure and instruction of my delightful trip.

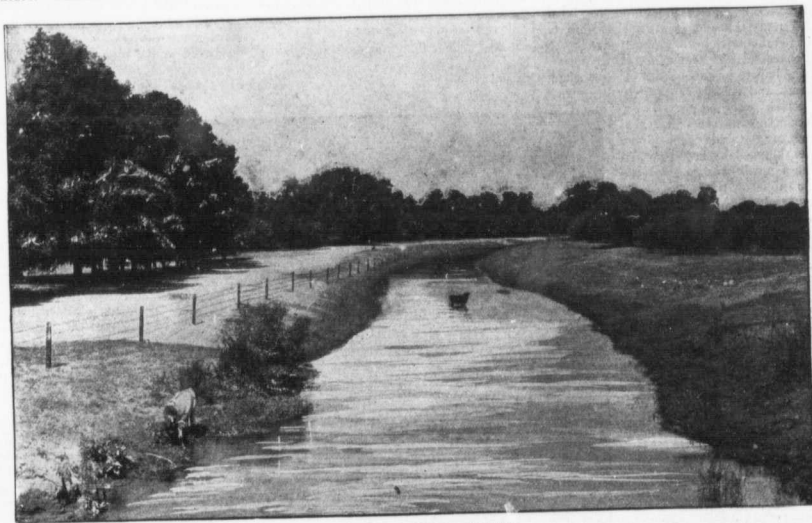
I went south, from San Francisco, through the great San Joaquin (San Waukeen) Valley, bounded on the east by the Sierra Nevada range of mountains, and on the west by the coast range. The fertile valley is seventy miles wide, and stretches 480 miles from north to south.

water is made to flow as frequently and as long as the requirements of the trees or vines may demand.

The water soaks through the loose soil and reaches the roots of trees and vines. When the lay of the land demands it, the water is stored in a reservoir and is conducted to the orchard by pipes or troughs.

SUB-IRRIGATION.

In some parts a hard pan is found at the depth of from four to ten feet below the surface, which, like a great saucer, holds the water that by various means comes into it. This water is taken up by the roots of the trees and vines, and renders surface irrigation unnecessary. Water rights are purchased with the soil, and about sixty-two cents per acre are charged annually for the supply of water. An ordinary main canal carries about 3,500 cubic feet of water per second, and



AN IRRIGATION CANAL, CALIFORNIA.

mean extremes of heat and cold, but rather a dry and wet season. During the dry season it rarely rains, and during the wet season it merely rains frequently. In the hottest days there is usually a refreshing breeze, especially towards evening, and the nights are comfortably cool.

I am to write of Southern California, and especially from a tourist's standpoint, and will not, therefore, speak at length of the great variety and abundance of its productions. If the reader asks which is the most desirable route to California, my answer is, go by the splendidly equipped and well managed Wabash R. R. to Chicago; by the Chicago and Northwestern to Omaha, by the Union Pacific via Denver to Salt Lake City; and by the Southern Pacific to San Francisco. The return journey should be made by Portland, Oregon; by boat from Tacoma to Victoria, B. C., and by the C.P.R. to Toronto. It is a long journey, but the con-

It is one of the great fruit centres of California and of the world. The temperature of this valley rarely falls below freezing point, and the fertility of the soil, when irrigated, is amazing.

IRRIGATION.

Throughout Southern California barren plains are transformed into vineyards, orchards, and farmsteads, by bringing the water from the rivers and mountains and distributing it over the soil. For this purpose strong companies are formed, who construct large main canals through which water is conducted to the district to be irrigated. As may be required, branch canals tap the main channel and convey the water to the vineyards and orchards.

Between the rows of vines or fruit trees the soil is frequently cultivated, and three or four shallow ditches are made by the plough, through which the

a flow of one cubic foot per second is ample to irrigate from one hundred and sixty to two hundred acres of land.

FRESNO.

This thriving town is located about half way between San Francisco and Los Angeles. Through the kindness of the members of the Chamber of Commerce, I was driven through the surrounding country, and visited the immense vineyards, wineries, and fruit ranches that are here to be found. Here are produced in great abundance the best quality of oranges, grapes, lemons, pears, peaches, plums, prunes, apricots, quinces, olives, melons, Smyrna figs, almonds, etc.

RAISINS.

The climate is very favorable to the production of the raisin grape, and the annual yield is immense. The Muscat and Muscatel grapes are chiefly used for

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the making of raisins. The principal seedless varieties are the Sultana, and the Thompson seedless. The vines are carefully pruned short, and trimmed low.

The fruit begins to mature in September, when it is picked with care, and placed upon trays two feet wide and three feet long. Each tray holds about twenty pounds of grapes, which will produce seven pounds of raisins. The trays are tilted so that the fruit will get the direct rays of the sun. When the grapes are about two-thirds dry they are turned by placing an empty tray over them, and reversing the trays. It requires about twelve days to convert the grapes into raisins. When the raisins come from the trays they are not all evenly dried. They are, therefore, packed in what are called "sweating boxes," each box containing about 120 lbs. These boxes are stored in the equalizing room—a dark, air-tight structure having provision for ventilation. By this process the raisins are evenly dried, and the stems made tough and pliable.

After this, the larger and more perfect clusters are packed in boxes, and are the layer raisins of commerce. The smaller and broken clusters are put through an ingenious machine which stems and grades them with wonderful rapidity. They are then packed in boxes for shipment. Another complicated machine extracts the seeds from the raisins—producing a seedless variety. Space does not permit me to speak of my visit to the Smyrna fig orchard, St. George's winery, and many other points of interest. Fresno County is an ideal location for the capitalist and home seeker.

LOS ANGELES.

The ride from Fresno to Los Angeles was through vineyards, orchards, southern foliage, and beautiful flowers. Los Angeles, the "City of the Angels," is a beautiful up-to-date city of about one hundred thousand inhabitants, the metropolis of Southern California, and the headquarters of many delightful side trips.

I can do little more than name some of the many points of interest about Los Angeles; Santa Monica, on the sea, with its comfortable hotel and splendid bathing. Redlands, with the lovely drive through the Smiley Heights, and splendid view of the valley beneath.

Riverside is a well located town of 7,000 population. The surrounding country is noted for the quality and quantity of oranges produced. Here was first produced the famous Washington navel orange. The great valley around Riverside is sheltered by the surrounding mountains, is well watered by irrigation, and furnishes some of the finest drives in California. The most delightful of these is Magnolia Avenue—a broad thoroughfare which for ten miles is lined on either side with magnolia, pepper, palm, cypress, and "calypt" trees. Down the centre

runs a double-tracked trolley line, having on either side a well made driveway. The avenue is flanked on either side by orange orchards, beautiful homes, and well kept grounds. It was a great delight to me to drive down this avenue, and return by trolley car in company with the manager of the line and his estimable wife, and as their guest.

MOUNT LOWE.

Another very pleasant side trip from Los Angeles is by electric railroad ten miles to Pasadena—a city of charming residences, and delightful climate. Here are over 200,000 inhabitants, and the town never supported a saloon. From Pasadena the ascent is made to the summit of picturesque Mount Lowe, named after Prof. T. S. C. Lowe, who projected and carried to completion the railway to the summit.

This railway is a wonderful feat of engineering skill. For several miles we pass by trolley car through delightful scenery, up quite a steep grade to Altadena. Here we take the Mount Lowe electric car for Rubio canyon, deep in the heart of the mountains. We are now more than 2,000 feet above Los Angeles. Here we are to take the incline car which stands in waiting for us. But as we look up this incline 3,000 feet long, and rising 1,300 feet—that is 62 feet elevation for every 100 feet forward—it is enough to

footed. The view from the summit is magnificent. The descent is still more thrilling than the ascent, and no tourist should miss the experience. He will never forget it.

Toronto, O. A.

"SAN FRANCISCO, 1901, HALLELUJAH."

BY REV. S. L. HAMILTON, D.D.

A PLACE, a date, an event, and a shout! The place, the date, and the event are all worthy of a shout; the shout begets enthusiasm, and enthusiasm is a prophecy of, and will help mightily to secure, success.

I suggest the above, then, as a rallying cry or motto for all Epworth Leaguers, not only in the States but in Canada as well.

The place is a great city of 350,000 people, embracing almost every kindred, tribe, and tongue on the face of the earth. No city of its size probably has a more cosmopolitan population, and no city where an International Epworth League Convention has been held thus far possesses as great interest in itself and in its surroundings as San Francisco. In saying this I do not mean to minify Cleveland, Chattanooga, Toronto, or Indianapolis.



PASADENA, CALIFORNIA.

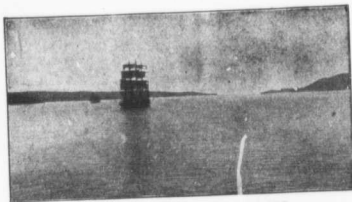
make the braves' heart weaken. Some in our party said "We cannot go up there," but the call "All aboard" was given, and slowly and steadily we began the ascent, drawn by the slender cable. After a most thrilling ride we reached Echo Mountain, 3,500 feet above the sea. From this point we continue our ascent by electric car, winding around the edges of projecting rocks, running up the mighty gorges, crossing the great circular bridge, making several wonderful loops, and through a panorama of enchanting scenery, reach "L'Alpine Tavern." After an excellent dinner, the journey of three miles to the summit is continued on the backs of ponies, well trained and sure

San Francisco is glorious by situation. Its harbor is the wonder of all who see it. It would float the commerce and navies of the world and have room to spare. Entrance to it and from it to the mightiest of all oceans, is through the famed Golden Gate, a sight of which, and of the ocean beyond, is calculated to make one's blood tingle to the finger tips, and to sight it makes a Christian think of sighting that other Golden Gate, entrance through which will bring him into the haven of eternal repose.

Nob Hill, Golden Gate Park, the Cliff House, and Seal Rocks, Chinatown, the Barbara Coast, and Tan Flats, will all be of interest to the visitor, as will the scenery

of the north, including Oakland and Berkeley, and Mt. Tamalpais, and to the south including San Jose and Mt. Hamilton, on which is located the Lick Observatory.

The date is the first year of the twentieth century. A century it is anticipated of spiritual achievement, as the nineteenth has been of material progress

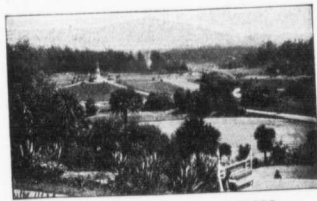


THE GOLDEN GATE, SAN FRANCISCO.

and development. It will be the only century the dawn of which any of us are likely to see or to celebrate. To attend this great Convention would be a worthy way to celebrate this great event.

And the event. The fifth International Epworth League Convention is the event alluded to, and will be a great event; great in its programme, great in the interest it arouses, and great in the attendance which it elicits. Epworth Leaguers should talk about it, pray for it, and plan to attend it, if possible. To Eastern people the trip would be an inspiration and an education, delightful in anticipation, enjoyable in realization, and pleasant in retrospect.

The trip will furnish a view of mountains and desert, and give an opportunity to see California. Ah, there is magic in the word, California! Land of sunshine and of flowers, of oranges and lemons, of



GOLDEN GATE PARK, SAN FRANCISCO.

olives and figs, of walnuts and almonds, of pomegranates and persimmons. Land of wonders, from Mt. Shasta, on the north, to San Diego, on the south. Land of Ramona and Alessandro. Land where the old padres built their missions, a few of which are still occupied, but the most of which have fallen into lonely but attractive ruins. It is a land the witchery and charm of which it is hard for this pen to describe. San Francisco as a city, California as a State, the first year of the new century as an event, and the Convention itself are all worth shouting over.

And why not shout? It smacks of old-time Methodism. It is scriptural. "Cry out and shout." Yes, shout. Let the welkin ring. Shout over present mercies, shout over successes realized. Shout over victories assured. Give God the praise.

Optimism suggests a shout. It is the language of cheer, of hope, of expectation.

From the sunny south land of California on this day of brightness and beauty, of joy and gladness—a mid-December day without a suggestion of frost or chilliness, I send greetings to all Canadian Epworth Leaguers, with an invitation to attend the Convention in July next, and with the suggestion that the rallying cry from now until that time be "San Francisco, 1901, Hallelujah!"

Further. A word as to Los Angeles and Southern California. For any one who has never been to the Pacific Coast to come to California without visiting the southern part of the State would be to miss much which differentiates California in its cli-

mate and scenery from the Eastern States, and would be like seeing "Hamlet" with Hamlet left out."

While it will be a delight and a joy to see San Francisco and the northern part of the State, that alone would not entitle any one to the distinction of having in the broadest sense seen California. No! To see California means as well to see Los Angeles, and Pasadena, Redlands, and Riverside, San Diego and Santa Barbara, Mount Lowe and Catalina. I do not, nor would I, detract one iota from the deserved fame of San Francisco and the northern part of the State, but the real earthly paradise, the Italy of America, is found in Southern California.

Dear Canadian Leaguers, let your itinerary embrace the south land of a State the present importance and future possibilities of which it is difficult to exaggerate.

Los Angeles, Cal.

MR. BOOKER T. WASHINGTON tells the following story of Hon. Frederick Douglass. At one time Mr. Douglass was travelling in the State of Pennsylvania, and was forced, on account of his color, to ride in the baggage-car, in spite of the fact that he had paid the same price for his passage that the other passengers had paid. When some

of the white passengers went into the baggage-car to console Mr. Douglass, and one of them said to him, "I am sorry, Mr. Douglass, that you have been degraded in this manner," Mr. Douglass straightened himself up on the box upon which he was sitting, and replied: "They cannot degrade Frederick Douglass. The soul that is within me no man can degrade. I am not the one that is being degraded on account of this treatment, but those who are inflicting it upon me."

The great sealing company of the world has a permit to kill one hundred thousand male seals a year on the Pribilof Islands of Alaska. The slaughter takes place between June and August.

TWENTY YEARS AFTER.

BY THE EDITOR.

TWENTY years ago, on the 2nd of February, there was organized in a Congregational church, in the city of Portland, Maine, a Young Peoples Society, destined to have a marvellous growth. The pastor, Rev. Francis E. Clark, had long felt the need of more thoroughly organizing his young people for Christian service, to better prepare them for the duties of Church membership. After much thought and prayer, he prepared a constitution, and submitted it to the young men and women of the congregation, who accepted it gladly. There was no flourish of trumpets, and no advertising in launching the society, the founder having no idea that it would ever spread beyond his own pastoral charge.



SCENE IN CALIFORNIA.

Other churches, however, soon heard of what was being done in Williston church for the young people, and in a short time the "Young People's Society of Christian Endeavor" was a recognized feature of church organization in a number of denominations. When the society began to grow rapidly, there were, of course, many who declared that it was an "ephemeral affair," which would soon run its course and die out. All the prophecies of failure have themselves failed of fulfilment, as the development has been steady, until on its 20th birthday, the society numbers 3,636,000 members. It has found a home in all the Evangelical denominations, where every department of religious activity has been quickened by its influence. The application of youthful energy, enthusiasm and enterprise to Christian work, has had a stim-



CALIFORNIA LILIES.

ulating effect upon the whole Church. There is just as much reason to believe that the Young People's Society will be a permanent feature of Christian effort

as that the Sunday-school will continue to exist.

The distinctive principles of Christian Endeavor are the Pledge and the Consecration Service, the Lookout, Prayer-Meeting, Social and other committees. In our Church we have enlarged the scope of the organization by adding the Literary Department, and giving special prom-



A CALIFORNIA HOME.

inence to the Missionary Department. The experience of the past few years has shown the wisdom of this broadening out policy.

The action of our Church in regard to the Christian Endeavor movement has been broad-minded and liberal. Recognizing the importance of having the young people's work under denominational control, it was thought wise to organize a society of our own, to be known as the Epworth League. Inasmuch, however, as a number of features of the Christian Endeavor Society were adopted, it was felt to be appropriate and right to recognize the name, so that the first and essential department of work was called "The Christian Endeavor Department," which includes the Pledge, the Consecration and Prayer Meetings, the Lookout, Evangelistic and Sunday-school committees. In addition to this the Christian Endeavor motto, "For Christ and the Church," was adopted and linked to the League motto "Look up, lift up."

Local societies were also allowed to affiliate with the Christian Endeavor organization by adopting the joint name "Epworth League of Christian Endeavor."

A large number of societies have availed themselves of this privilege, and their members enjoy and take part in the inter-denominational Conventions and Unions. In consequence of this, many young people in Canada will feel considerable interest in the celebration of Christian Endeavor's twentieth birthday at Portland, on Feb. 2nd, and will earnestly pray that the divine blessing may continue to rest upon the movement.

An organization of this kind, unwisely managed, might easily have developed dangerous tendencies, but fortunately men of good judgment, and deep piety have controlled its destinies from the very first. Dr. F. E. Clark is loved and respected everywhere, and his chief lieutenant, Mr. John Willis Baer, is exactly suited by talents and graces for the important position which he occupies.

LEGACIES OF THE NINETEENTH CENTURY.

BY REV. THEODORE L. CUYLER, D.D.

In the Nineteenth Century, about to die of old age, and being of sound mind and memory, do make and ordain this to be my last will and testament:

1. I give and bequeath to my successor, the Twentieth Century, all the steam engines and telegraphs and telephones and electrical apparatus and steam presses and reaping machines, and other useful inventions that I have made, and all my wonderful scientific discoveries, for the use and benefit of my son and heir, the aforesaid century.

2. I give and bequeath all the valuable and instructive books that I have written, to be widely scattered and carefully read; but all the corrupting, mischievous, and obscene publications and pictures, inspired by Satan, I order to be destroyed by the Society for the

Prevention of Vice.

3. I give and bequeath a free and honest ballot-box for the protection of liberty and popular rights, and the security of public order; but all those detestable contrivances known as "political ma-

ciations to whom I have given birth, and all the asylums and "homes" and hospitals and other charitable institutions that I have built for the relief of honest sufferers and the discouragement of idlers and impostors.

5. I also bequeath to the new century all the immense assortment of Krupp guns and Mauser rifles and machine-guns that have been produced in my lifetime for the rapid destruction of human lives, and all other death-dealing contrivances, and I direct that at the earliest possible day they be either sold for old iron, or turned into ploughshares and other useful instruments; this work I intrust to the Arbitration League of Civilized Nations, which I recently organized at The Hague.

6. Finally, I give and bequeath to my son and heir that priceless revelation from heaven known as the Bible, with its exhibition of divine love in the person of Jesus Christ, its wise precepts and its adaptation to all the peoples on the face of the whole globe. I exhort that it be spread and be read everywhere, so that the Twentieth Century be wiser and purer and stronger and grander than all its nineteen ancestors.

As executors of this my last will and testament I appoint all Christian churches and ministers, all conductors of a fearless and truthful press, all faithful parents, all righteous rulers, all lovers of humanity, and all who practice the Golden Rule.

Done under my hand and seal, on this thirty-first day of December, 1900.



REDLANDS, CALIFORNIA.

chines," invented and managed by bosses for the enrichment of themselves and their "heelers," I order to be burned.

4. I also bequeath to my heir, the Twentieth Century, all the missionary societies, and numerous benevolent asso-

and nine-twentieths per cent. increase, and the Disciples with three and one-fifth per cent. The larger denominations come close together, and have from two and three-twentieths to two and eleven-twentieths per cent. increase.

"The Annual Statistics of Religious Bodies in the United States," published by *The Independent* in the issue of January 3rd, show a church membership of 27,566,787 belonging to all religious bodies in the United States. In these are included 211,627 Jews, 65,000 Greek Catholics, 345,000 Mormons, 71,000 Unitarians, 48,426 Universalists, 1,000,000 Christian Scientists, 8,500 Armenians, 26,500 Independent Catholics, and 8,610,226 Roman Catholics, while 17,926,033 are given as members of what are known as Evangelical churches.

Of the Protestant bodies, the Methodists of thirteen varieties lead in numbers, with 5,846,132 members, and the Baptists, which the compiler divides into seven bodies, come next with 4,579,394 members. The Lutherans, in five divisions, have 1,665,878, and the Presbyterians of twelve shades, 1,575,698.

In percentage of growth the Lutherans lead with three and one-half per cent. gain for the ten years, the Episcopalians follow with three

CORONADO BEACH.

ONE of the great attractions of the International Convention at San Francisco next July will be the unsurpassed scenery to be enjoyed on the way to California, and on the Coast. Of course, everybody will want to see something of Southern California, and as time will be an element of some importance to the majority, it will be well to know

The Hotel del Coronado is said to be the largest resort hotel in the world. Travellers declare that there is nothing like it either in America or Europe. The grounds cover twenty acres, and contain, besides rare flowers, pine, palm and pepper trees, with many varieties of tropical plants and shrubs. The quadrangular court, a picture of which is here shown, is a tropical garden of nearly one and a half acres. Ian MacLaren, author of the

out." Tents are provided at reasonable rates and a good meal can be had for twenty-five cents.

THE TIME TO TALK.

AN important question that ought to be met is: When is the proper time to talk or whisper in church? This problem can be solved by the mathematical process of cancellation. Do not talk during the singing, as many people dearly enjoy the music. Do not talk during the prayer, for that is sacrilegious. Do not talk during the sermon, as that is the monopoly of the pastor; besides, it is an insult to him and a great annoyance to those sitting near you. Do not talk during the collection, for that is a service upon which everybody ought to concentrate his or her mind, heart and pocket-book. Do not talk during the benediction; that is an insult to God and man. By this process of elimination we discover, as the remaining terms, that the right time to talk in church is before the services begin, and after they are closed.—*J. L. Wade.*



HOTEL DEL CORONADO, NORTH EAST VIEW.

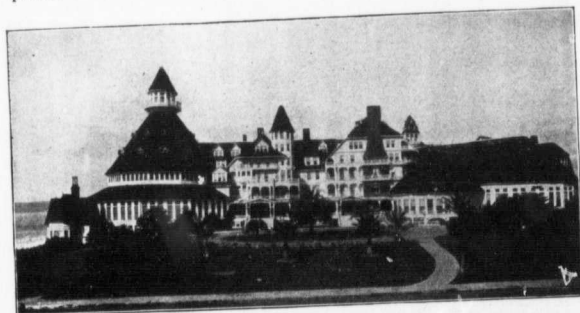
what are the main points of interest before the itinerary is made out.

Coronado Beach is one of the most delightful spots in California. It is located just across the bay from San Diego, and is within a short distance from Los Angeles. It is both a winter and a summer resort. During January, February and March it is thronged with people who have crossed the mountains to escape from the cold of the East, and in the summer visitors find it a very pleasant place to spend a few days. As there is a perpetual breeze from the sea, there is no

"Bonnie Briar Bush," writes of Coronado:

"I am struck by the richness and beauty of Coronado scenery. The people ought to be good, surrounded as they are by a nature so grand and complete. Much will be expected of them, for unto them much has been given.

"Coronado Beach possesses charms beyond famed beauty spots of the Mediterranean. What an enterprise, Hotel del Coronado represents! What a view it gives to its guests! It displays wonderful taste in the selection of site, sty e



HOTEL DEL CORONADO, EAST VIEW.

sweltering heat. As a rule, the thermometer does not go above 80, nor below 40. Attractions of all kinds are provided both summer and winter.

There is rowing, sailing and fishing, wheeling, horseback rides and carriage drives—a fine swimming tank and surf bathing, golf links and miles of sandy beach to stroll upon and watch the white combers come rolling in and breaking upon the shore.

of architecture, interior furnishings and decorations. Were I to reside in the United States, here would I desire my home, that I might enjoy the best of the blessings that California extends to her people."

Considering the luxurious accommodation provided, the rates at the Coronado Hotel are very reasonable, but those who find it necessary to exercise economy may enjoy this beautiful spot for a few days, at small expense, by "camping

CARRY YOUR SUNSHINE WITH YOU.

THE cheerful man carries with him perpetually, in his presence and personality, an influence that acts upon others as summer warmth on the fields and forests. It wakes up and calls out the best that is in them. It makes them stronger, braver, and happier. Such a man makes a little spot of this world a lighter, brighter, warmer place for other people to live in. To meet him in the morning is to get inspiration which makes all the day's tasks and struggles easier. His hearty handshake puts a thrill of new vigor into your veins. After talking with him for a few minutes, you feel an exhilaration of spirits, a quickening of energy, a renewal of zest and interest in living, and are ready for any duty of service."

"Great hearts there are among men," says Hillis, of Plymouth pulpit; "they carry a volume of manhood; their presence is sunshine; their coming changes our climate; they oil the bearings of life; their shadows always fall behind them; they make right living easy." Blessed are the happiness-makers; they represent the best forces in civilization!

—*Success.*

GET IN SOMEWHERE.

FIND your place in some Christian church as soon as possible. Do not delay; but go at once to some godly minister and tell him that you are on the Lord's side, and want to get into rank with His people. I once heard of a little child who had recently been converted. She was one day talking to her grandfather, who was questioning her about her new faith, and, no doubt, giving her some very good advice. Finally, she said: "Grandpapa, are you a Christian?" "Yes, my dear, I hope I am." "What Church do you belong to, grandpapa?" "Oh, I belong to the Church of

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Christ." "But which is that? Are you a member of the same Church that mamma and I are—the Episcopal Church?" "No, my dear, I'm not an Episcopalian." "Are you a Presbyterian, then?" "No, I am not a Presbyterian." "Are you a Baptist, then?" "No." "Are you a Methodist?" "No, dear, I do not belong to any of the churches; I just belong to Christ." After a pause, in which

TWENTIETH CENTURY GREETING.

THE following letter of greeting has been sent out to all the Leagues of the Windsor District, by the District Executive:—

Dear Fellow Leaguers.—The officers of Windsor District desire to extend greetings to you as we cross the threshold of the twentieth century.

united consecrated efforts, believing in prayer for the salvation of souls, and at all times continue faithfully in prayer, study and work for that object. And we pray that the Holy Spirit may descend on us all with mighty power.

THE IDEAL LEAGUE.

BY MISS LOTTIE CARRIE.

IF we consult a dictionary we shall find that the word "ideal" means existing only in idea, the best conceivable, perfect, etc. Then the Ideal League is one which we can only conceive of, and is not easy of our attainment. It is the model or pattern by which we should endeavor to shape our Leagues, always having a vision of it before us in our minds. The question might be raised, "What is gained by striving to reach that which we cannot hope to attain?" For answer to this we will quote Robert Browning:

"Ah, but a man's reach should exceed his grasp,
Or what is heaven for?"

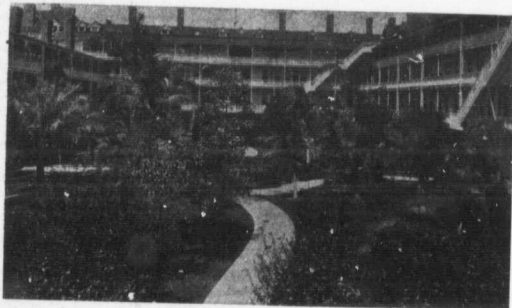
That which is within our easy reach loses its charm for us as soon as it is in our possession. We all remember how in our childhood we were most eager to reach and explore that which was new and strange to us, was beyond us in knowledge, and then how quickly we tired of it once it was ours. But if in striving for what is beyond us we are made better for it, shall we not continue to strive, though we may never be able to quite grasp it?

The League that lives out its constitution, and whose members are individually true to the pledge, will be the nearest to the Ideal Society. We can easily see the importance of high ideals in the constitution and pledge of the League. What good would be accomplished if the articles of our constitution did not require of us sacrifice or call for any service on our part, and if our pledge were easily kept? "Not failure, but low aim, is crime," were true words of the poet Lowell.

Epworth Leaguers, as Christians, have before them the highest of ideals, Christ Jesus. Christians not only imitate Christ by beholding Him spiritually, by studying His word and thinking about His life, but a deeper, inward process first takes place, a transformation which makes all the rest easy of performance.

The Epworth League is a great boon to the youth of our country, but is all being done to promote Christian life that can be done? We fear not. We are not awake to our possibilities. How much might be accomplished if each member would place himself where God could use him in this direction? We need a baptism of the Holy Spirit which would open our mouths to speak for Jesus, and cause us to reach out our hands to work for Him. If each member of the League lived out his pledge to the letter, it would entail a sacrifice on his part, but how much would be gained? It would be the Ideal League indeed, and what a wonderful power for good that League would be!

Hatley, Que.



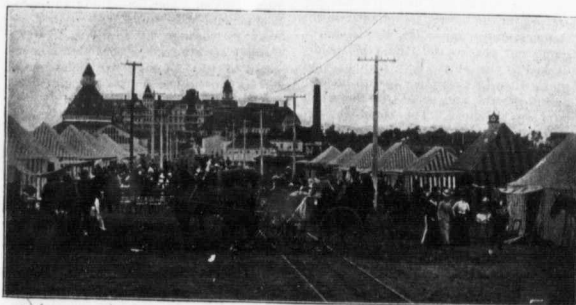
THE COURT OF HOTEL DEL CORONADO.

Covers more than one acre, filled with palms and tropical plants.

the little one was thinking it over, she turned to her grandfather and said: "Well, grandpapa, if I were you, I would try and get in somewhere." Now, I think the little Christian was right, and the old one was wrong. I know that there are many who, from various reasons, stand apart from organized relation to the Church of God. No Church is perfect. No doubt we might all find things in the churches to which we are allied that we could wish might be changed; and certainly we see things in

The century just closing has been the brightest and best the world has ever seen. Men know the spirit of the Gospel of Christ as never before, and are striving to live in that spirit. [They realize more clearly the Fatherhood of God and that implies the brotherhood of man; that Christianity is a life rather than a creed, and are seeking to live that life; and that "he that will do His will shall know of the doctrine," and are trying to know and do His will.]

Statesmen, scientists, reformers, are



A TENTED CITY, OROONADO BEACH.

other bodies which we do not approve; but at the same time I would say that it is better to be in than out. Imperfect as the outward Church is, nevertheless it is the Church of God; and among its members are to be found the true people of God, and within her organization are found the ordinances of God. I repeat the little girl's advice: "Get in somewhere."—G. F. Pentecost.

expecting great things of the new century, and more than all should Christians. "According to thy faith it shall be done unto thee." Lord give us faith.

The purpose of the League is not entertainment, but the salvation of souls, the nourishment of souls and the right direction of those souls in the Master's service.

We would urge that the leaguers of Windsor District enter the century with

BIBLE STUDY.

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

IF our young people are going to develop a vigorous Christian life and be truly useful, one thing must not be neglected, namely, the prosecution of Bible study, both privately and in their societies. We are fully persuaded that in the Christian life of to-day this duty and privilege is seriously neglected and is the cause of much weakness, both mental and moral.

Christian work itself is not a substitute for Bible study. Work and word study should go together. All must see the importance of such study when it is remembered that the seeking soul is saved through the Word; the true Christian must feed upon the Word, and there can be no healthy and symmetrical growth without it.

Nothing will so firmly establish our minds and hearts upon the sure and certain ground of truth, and prevent the restless drifting about with every wind of doctrine, like a thorough study of God's Word. The example of Christ in His typical temptations is a wise suggestion to us to become familiar with the use of the sword of the Spirit, and to furnish ourselves with the defensive and offensive weapons of truth.

Our study of God's Word will very largely color the language of our prayers and experiences. It was most refreshing in olden time, and is sometimes even now, to hear some earnest soul pour forth the prayer of the heart or speak out the testimony of the inner life in the language of the Bible.

If you wish to work for Christ you must know how to use your Bible with the utmost freedom and efficiency.

But some may ask, "How am I going to get interested in Bible study? I have no relish for it." I admire your frank statement of the case and I shall be equally frank in my diagnosis and remedy.

I fear you are too much like children who feed on confectionery before a meal, and then wonder why their appetite for wholesome food is gone. Yours is an abnormal appetite and you need a healthy tonic of truth. I would suggest that you abstain from fancy foods and sweetsmeats. Eat regularly the "sincere milk" and eat as often as you can the "strong meat" of the Word. Take time for digestion. Assimilate the truth by quiet meditation and earnest action.

One of the best ways to develop a love for the Bible is to commence to study it. Commence to feed yourself; be no longer a spoon-fed Christian.

WE SHOULD STUDY HOW TO STUDY.

Said a young man to a musician, "Tell me how to play the sonatas of Beethoven in their true spirit." The musician replied, "You ask too much of me; yet I will do what I can. What do you play now?" "Nothing," was the answer. In astonishment the musician said, "My friend, how shall I tell you how to play Beethoven when it is not your habit to play anything at all? To know how to play Beethoven, you must first know how to play." So it is with the Bible—to know how to study it we must first of all know how to study.

Everyone should read in this connection Prof. Drummond's excellent address on "How to Learn How to Learn." Scientists deem it of the utmost importance that the successful investigator know how to handle the instruments to be used as well as how to use his own powers. The condition of body, the mental poise, and the sympathetic spirit are all important factors in right Bible study.

The spirit in which we prosecute any study will give form and color to our whole work. We should reverence and love the truth and cultivate the frankest sincerity. We should be willing to do hard work to study earnestly, for mere cursory reading of the Bible will do us little good. These are two qualifications that are of greater importance than all others.

The will should be pliant to the truth. A surrendered will clarifies the spiritual vision. Obedience is the organ of spiritual knowledge, for Jesus Himself has said, "If any man willeth to do my will he shall know of the teaching." Jno. 7:17, R.V.

Most important of all, our spirits must be touched with the illuminating, quickening power of the Holy Spirit. The same spirit that inspired the Word is ready to inspire our hearts to understand it.

WHAT METHODS SHALL WE PURSUE?

I would say to each one—have a Bible of your own and do not be afraid to spend a little money on a good Bible. Remember, you will not get good from the book merely by handling it. There is no such thing as *physical absorption* of the truth.

We must have *intelligent methods* of study, for mere haphazard work will profit little. I have little faith in the desultory study of texts as an aid to the symmetrical conception of Bible truth. A plan of study is as necessary as a plan of campaign in attempting the conquest of a country. Joshua trusted to the Divine guidance, but he also displayed his generalship in the tactics he adopted in the conquest of Canaan. He was bidden to go up and possess the land. He boldly dashed to the centre first, then he went south, then he swept north with his conquering forces, and so on till the whole land was subdued. The Israelites were only to own what they conquered, and it is much the same with our study of the Bible. You will, therefore, find it to your advantage to *adopt* some wise plan and *adapt* it to your talents and opportunities. Whatever plan you adopt, work it thoroughly. Do your work so that you will know what you have done, and can tell where you left off and where to start again. Moody tells that when he was a boy he was set to hoeing potatoes, and at first he did it so poorly that he had to put a mark where he left off or he would not know where to start again. Our Bible study should not be like that.

WE SHOULD STUDY THE BIBLE CRITICALLY.

I do not mean captiously, nor in a microscopic or unsympathetic manner. It will be very helpful if you know enough of the Hebrew and Greek text to appreciate a scholarly criticism upon the meaning of words, though with the additional light of the Revised Version the English reader can get a pretty accurate idea of the meaning of the text. Try to get a clear and comprehensive knowledge of the

historical situation, and make due allowance for the local coloring of Oriental customs and temperament. Get a knowledge of all the facts before you draw any conclusions. Practice carefully the inductive method of Bible study. Consult commentaries and other authorities, but form an *independent* judgment. Think for yourself. Keep your wits about you when you read God's Word. Often an ordinary man with a sympathetic mind and a spirit-illumined soul can get at the throbbing heart of a passage and discover its hidden meaning better than some commentators who waste too much time over the shadings of meanings in words, tenses, and cases, and thus analyze the words to death. Practice *independent research* and do not be frightened at the thought of such an intellectual venture. Personal prospecting will reveal some rich mines of truth.

This critical method should be pursued, whether it be in the study of a single passage or of a large section of the Bible.

If a *single passage* is being studied, be sure and get the accurate setting of the text, for the regulation printed on some railroad tickets is applicable to all verses of Scripture—"Not good if detached." Look for parallel passages. Search for all the light shed from the Word on the central thought of the passage, and then carefully draw your conclusions as to what it teaches. The programme for verse study therefore is *word meanings, context qualifications, parallel passages, careful conclusions*.

The critical method is especially applicable to the study of the *Books of the Bible*. Preliminary to this we should have in our minds a well defined outline of Bible history, divided into its great periods.

Our Bible is a library of books arranged on the shelves of time, but now packed together in a canonized, compact form. The first thing to do in commencing the study of a *book* is to read it through at a sitting. Dean Stanley always read a book three times—once to study through five times—once for its story, once for its thought, once for its style, etc.

It is well to commence the study of a book by constructing a brief introduction, which should be composed of the five P's—*person* to whom, *people* to whom, *purpose* for which, *period* when, and *place* where written. Then make out the contents of the book and master an intelligent table of contents classified in proper sections. More detailed verse-study can be carried on after the method already described in order to perfect and verify our impressions as to the teachings of the book.

STUDY THE BIBLE CONSECUTIVELY.

How few of us ever read any of the books of the Bible consecutively. This is especially important in the study of the Gospels and Epistles. No one can get a connected idea of Christ's life and teachings or the proper view point of the writer unless he reads each of the Gospels through at a sitting. The *Epistles* are, as we all know, letters to the churches addressed or to the individuals named. Who would think of reading a lengthy letter from a pastor or

loving friend containing valuable information and important counsels in fragmentary snatches with intervals of forgetfulness! How difficult it would be to get the connections and to fully understand the main purpose of the letter if we adopted so foolish a course! Read the Epistles through at a sitting and see what new meanings will flash forth from the apostolic writings. The same is true of the books of the Old Testament. Many of them are locked treasure houses because so few of us have found the key with which to unlock them—that is the central idea or truth taught in each. Find it out and mark it down above the title of the book in your Bible. For instance, Genesis is the book of beginnings or of man's failure; Exodus is the book of *Redemption*; Leviticus is the book of sacrifices and priesthood; Numbers is the book of wilderness-wandering, etc.

STUDY THE BIBLE FREQUENTLY.

Do not read it only in the morning when you are half-awake, and at night when you are fagged and dozing, as a sort of salve to your conscience. Have your regular times for study, but besides this you can snatch many leisure moments—moments that are sometimes worse than wasted. The action of the Ethiopian eunuch, whom Philip found to be so willing a listener, is both a vigorous rebuke and a noble example to many more highly favored ones. Though travelling with a large retinue and a man of high position, he was not above reading the Word of God in his chariot in a most absorbed manner. Few of us have ever been seen reading our Bibles when travelling in a general passenger car or the more private Pullman car. When I exhort all to study the Bible frequently I fancy I hear someone retort, "I have no time for such study." Did you ever say that about eating or sleeping? You should treat Bible study as a necessity to your spiritual life and find time for it. The actual fact is, God has given you plenty of time for this and you have employed it otherwise. The newspaper, the novel and other things have too often crowded out the Bible.

God has a right to claim your best, your *freest hours* for Bible study; these will most likely be the early hours of the day. Like the gathered manna in the wilderness which had to be collected before the dew was off, Bible truth gleaned in the morning hours seems to be the most impressive and to be most easily worked into the life. Take half an hour before breakfast each day and your knowledge of the Bible will be greatly increased and your life will be immensely expanded and deepened. Never read your Bible in a hurry or you will miss much of its teaching and inspiration.

STUDY THE BIBLE TOPICALLY.

Many people prosecute their study of the Bible, if such it can be called, in a most desultory manner. They scarcely ever try to get a connected idea of the harmonized teaching of the Bible on any particular subject. The Bible will have new attractiveness if you study it topic-

ally. Take some important topic, and by means of a Scripture index or concordance use it as an intellectual magnet to gather out from all parts of the Scriptures all that is taught on that particular subject. Try it with such subjects as Love, Joy, Peace, Assurance, Promises and Prophecies, Justification, Sanctification, the Types and Shadows of Christ, etc. It is interesting to follow up some word studies, such as "The Blessed," "Believe," "Precious," "In Christ," "The Fear of the Lord," etc. The study of topics might be made more interesting by suiting them to the times and seasons, for instance, the Resurrection at Easter, etc.

STUDY THE BIBLE BIOGRAPHICALLY.

What wonderful life stories are found in the Bible, and what great truths can be learned from these object lessons of human lives! We should all study the four lives of Christ to get the historical perspective of the authors and to see the ever increasing beauty of His character. Pick out from the Gospels, Acts and Epistles the lives of Peter, John, Paul, and see what light the life will throw on the writings, for each of them incarnated at least some of the truth of which he wrote. Study the lives of the Old Testament worthies—Abraham, the friend of God and the father of the faithful; Isaac and Jacob, important links in the patriarchal succession; Joseph, a personal prophecy of the coming Saviour; Moses, prepared by eighty years of Egyptian and desert training for his forty years of mighty service; David, the noble monarch and sweet singer of Jewish and universal psalms. Let all your character studies be thorough. Get a rounded conception of the person whose life you study. Remember the Bible describes people as they were, with their defects as well as their excellencies. What pigmies we sometimes seem beside a Daniel, an Isaiah or a Paul, and yet what grander privileges we have!

STUDY THE BIBLE EXPERIMENTALLY.

The Bible is mainly a revelation of God's nature and will, which latter includes His purposes and plans concerning us. This revelation is made for practical purposes—to mould our character and guide our conduct. It is intended, not merely for the head, but mainly for the heart and life. Let us not make the foolish mistake of the Jewish rabbis and scribes who possessed a correct theoretical knowledge of the Word of God, but knew little of it practically as a guide to conduct. All the results of our Bible study should be incarnated in our lives. We should digest and thoroughly assimilate its truths into our whole moral being. Sometimes we chart to use the Bible as a pilot uses a chart and compass. By its aid we can reckon our moral latitude and longitude, mark well the safe channels and dangerous currents, avoid the rocks and shoals of sin, and steer a steady, straight course over the ocean of life into the safe harbor of heaven. We sometimes need to use the Bible as a book describing symptoms and giving remedies. If a person of well-balanced mind read carefully a medical work, when he came to a description of his disease he would say,

"That is my disease, now let me find out what is the cure and I will apply it at once." In some such way let us all read the Bible. Such experimental reading is not only powerful in its influence upon our lives, but it also clarifies our vision of truth, for God has assured us that *doing* is a condition of *knowing*.

STUDY THE BIBLE DEVOTIONALLY.

You will miss much of the meat of God's Word if you neglect this method of study. You should often sit down with hungry soul at the bountiful spread table of the Word and feed upon its nourishing truths. Do what Jeremiah did—eat the Word, see Jer. 15:16. I verily believe there are more under-fed, starved souls than under-fed bodies in the world, and the trouble is that the latter are most often starved by force of circumstances, while the former are starved through neglect. Masticate and digest the Word and it will soon make your life grow strong and useful. If you often study the Bible in the devotional spirit, you will be astonished how full it is of spiritual truths, how it is saturated with Christ, and how much nourishing food it contains!

STUDY THE BIBLE AS A WORKER.

It is the sword of the Spirit, and is the most effective weapon to wound the King's enemies. It is a wonderful chest of tools for the Christian workman, and unfurnished and unskilled workmen ought to be as great an anomaly in the kingdom of God as in the working world of to-day. No true help can be given to unconverted sinners or seeking souls, unless we know how to apply specific passages from God's Word to suit their personal conditions. In this connection let us recommend the reading of Mr. Torrey's book on "How to Bring Men to Jesus."

STUDY THE BIBLE SO AS TO MEMORIZE IT.

A college student recently told me that in a few months' time he had learned and located more than 700 verses of Scripture. What a benefit this treasury of truth will be to him in future years. It is a capital plan to memorize motto texts for each day. If you have any trouble remembering important texts, write them out and put them in some place where you will often see them, say in the frame of your looking-glass. The writing and frequent reading will indelibly impress them upon your memory.

MAKE PERMANENT RECORDS.

Note-books should be freely used. The envelope plan of collecting matter, using one for each book of Scripture, can be worked to advantage. *Bible marking* and making marginal notes are the best methods of preserving the results of your study, but they should be done with great care and neatness. To any one who wishes to learn the best methods of Bible marking, I would recommend Mrs. Menzies' books on "Bible Marking," and Moody's "Notes from my Bible."

If these practical suggestions are carried out wonderful results will follow, and a new race of Christians will grow up to bless men and honor God with a type of Christianity that will be sturdier, more intelligent and more thoroughly practical.

Orillia, Ont.

Evangelistic.

ALLIES IN THE REVIVAL.

The young people are an available resource. Within your reach are those who will become, if they are depended upon, your most faithful allies in the work of revival. Give them something to do. Assign to each a special duty, and hold the young people responsible for their share. There is scarcely one in the Church who may not in some way be made effective in increasing the interest and bringing conviction to the people.—*Rev. F. A. Hardin.*

THE SPIRIT OF THE FATHERS.

We cannot go back to the social conditions of our fathers, to the scattered settlements, "the rifle, the axe and the saddle-bags," but we may have their evangelistic spirit, their love for souls, their godly forgetfulness of self. We may be true to the lofty ideals of the ministry in our discipline, and to the sweetness and power of personal holiness; we can think more of the essence of our ministry, less of its accidents. We have examined ourselves. Now let us stir up the gift of God within us and have greater success.—*Bishop Goodsell.*

REVIVAL MEETINGS.

We live in the dispensation of the Holy Spirit. We need not pray for His coming to our world. He is in the world to convict of sin, and of righteousness, and of judgment. In special efforts to secure the salvation of souls that Christ has redeemed—and He has redeemed all souls—we can always depend upon the divine help without which all human effort must be vain. The career of every great evangelist is an illustration of this fact. The history of our own church has afforded countless glorious demonstrations of it. Whenever a thoroughly zealous pastor has the active co-operation of a consecrated and believing church, the work of God in the salvation of the unconverted will go forward.

We earnestly believe in special revival efforts and in the holding of well-planned revival campaigns. Human nature is so constituted that it cannot do its best on a dead level.—*Northern Christian Advocate.*

LOOK AFTER THE CHILDREN.

When I was pastor of the P— charge the parsonage was in a little town of perhaps 500 people. At times there was a tendency to feel blue over the narrowness of my field of labor. I was deeply impressed with the thought that I ought to do all in my power for the children and young people of your time—all who desired to improve their people in reading and other means which I might suggest. I found myself surrounded by

some twenty or twenty-five young people. We met one night a week in a little room in our church. I did the best I could for them. As time passed on, I saw that I was gaining their confidence and they were making improvement in the studies I had suggested.

When I began the revival meeting these young people came to the services, and nearly all of them yielded their young lives to God and were saved. Of course, they came into the Church.

Now, after years have come and gone, I go back in search of them, and I am made happy in the fact that nearly all of those twenty or twenty-five young people are living, faithful members of the Church.

Two of them have entered the ministry of the Methodist Episcopal Church. One of the two is pastor of a church which has a membership of 1,500, and, best of all, God is using him in bringing hundreds of souls to Christ. The other is a faithful preacher, and is successful in leading men to Christ for salvation.

Brethren of the pulpit, it will pay you to work with the children. Don't be afraid or ashamed to have them come to the altar of prayer. When they come, give them a warm welcome. When they join the Church, have the Church shake hands with them. Put them in the Junior and Epworth League.

You, yourself, watch over them. They will soon be men and women, and they can and should be saved to the Church. In your revivals give the children a chance to be saved.—*Rev. Robert Stephens.*

ALL THINGS ARE READY.

But let us, above all things, remember the readiness of all the forces in the spiritual world to act at our bidding, under the divine economy. Don't let us try to "get up a revival." Don't try to "bring God down to us," or to "persuade" God to do something for us. We will not ask Him to cause the sun to shine, the waters to flow, the winds to blow, the seeds to grow. His work is always going on. He is always ready. His forces are unwearied in their activity. His love is quenchless, boundless, omnipotent. It is for us to accept. The sun is shining. Open your window! The tide is moving. Push your boat out into the current! The winds are blowing. Hoist your sails and grasp the rudder! The soil and the seed are ready. Plow and plant! The forces are pressing in upon you. Surrender to the divine movements! Let yourself swing into the divine plan. Let God have His way with you. Let no one say that the figures here employed reduce the divine operations to the basis of nature and of natural forces; and that they overlook the fact of the Divine Personality and of His relations and activities as a Person dealing with persons. Let us then rather remember that God Himself is active in nature. It is God who is steady and uniform and to be depended upon, and not nature apart from God. What we call "laws" are God's "ways"—our Father's ways; for He is unchangeable, always active, always gracious. Because of His immutability, we may be sure of

what He will do when once He has revealed His purpose and plan. We trust not to a blind force, but to our all-seeing, all-loving, unchanging Father. His arms are now outstretched. Let the prodigal come home!—*Bishop Vincent.*

THE ERA OF REVIVAL.

It can safely be said that as never before in this generation the hearts of the people are turning with longing and expectation to heaven for a revival of religion. There are evidences that there are "upper rooms" of waiting upon God in inopportune prayer for fitness to receive an unusual blessing and for fitness to spread the good tidings of the blessing to others. Are we not in the era of a great revival of religion? Is it not time now to step out into our opportunity? Leaving behind us, as a milestone already passed, the articles and the sermons arraigning the churches for hardness and indifference, let us now set the standards in battle array out in the open, far ahead of the slumbering tents, and let the trumpets of the Lord sound through the entire camp of Israel the notes of advance, and let us advance on our knees. There is a danger right here. The Church may now waste its time in reprimanding itself, in telling itself why it ought to have a revival, in doing a little scolding and in taking a pessimistic view generally. Don't. In a word, don't. The Church is now beyond that point. The host is already awake. The hour has now come to sound the sharp, clear, confident notes of advance. The sword of the Lord and Gideon is out of its scabbard; the sound of the going is already in the tops of the trees; miracles of grace are already transpiring. Set the churches in battle array in the battle line. Raise the hymn "To your knees, Oh Israel!" The era of the revival is at hand.—*Central Christian Advocate.*

PREPARATIONS.

If I were a pastor about to enter a revival campaign, I should send a little note through the mails, or, if possible, extend a personal invitation to the young people of my League—president, vice-presidents, and those members of the League who seem to be the most consecrated to God, and are leading a life of prayer and Christian activity—inviting them to my home. I would have my wife prepare a supper (if I had a wife, and if I hadn't I would provide some suitable place for refreshments) for the young people. Then after the repast I should spend a half-hour or an hour in earnest, personal conversation with these leaders in my League. I would show them the importance of the revival. I would impress upon them the importance of their service in reaching the unconverted young men and women in the congregation. I would send them away ready for revival work, feeling that a great revival is possible, everyone anxious for the conversion of friends and associates. Then I should ask them to give up all their social engagements, and cancel for that time all social obligations, and give themselves with all their leisure time to the work of soul-winning.—*Rev. J. F. Berry.*

The Quiet Hour.

LORD KEEP ME.

Keep Thou the door of my lips—
From harsh and irritating word
May they be freed,
And only gentle, loving speech
From them proceed.

Keep Thou the door of my eyes,
And suffer not that they
On vanity should dwell,
Or aught that's passion to the mind
And stains as well.

Keep Thou the door of my heart,
And make the fount of life
And feeling pure and fair—
Oh, let not passions dark and gross
Gain entrance there.

—*Episcopal Recorder.*

FULL SURRENDER.

Your past life has been a spiritual failure—a dead loss—simply because you have wickedly postponed and lingered and quenched the Spirit instead of taking a single decided courageous step. "Follow Me!" Are you ready for that? Don't wait for a "revival," or an inquiry meeting, or anything else. The meeting you need is a meeting with your long-neglected Saviour on your knees, and a surrender of your heart to Him. What He bids you do, do it. A decisive honest start with Jesus Christ will give you such a "Happy New Year" as you have never known before. Try it.—*Theodore L. Cuyler, D.D.*

THE ALL-SEEING EYE.

Through the whole new year before us we are going to be under the eye of God. The eyes of the Lord thy God are upon thee from the beginning of the year even unto the end of the year. Such a thought is a warning from sin, a power in labor, and a comfort in sorrow. The presence of an earthly friend will put out of our mind a temptation, or give us strength to overcome it; and, more than that, in the presence of that friend, there is the joy of companionship, and the confidences and the whole atmosphere of love. So is the presence of God: it is both a glory and a covering.—*S. S. Times.*

ADEQUATE STRENGTH.

To those who "wait upon the Lord" there is always given strength adequate to the trials of the day, and there ought to be no anxiety as to the trials of the morrow. They have not already in hand the grace that may be needed for future duties and dangers, but they know it to be in better keeping than their own, and certain to be furnished precisely when required. Oh, the peace which a true Christian might possess if he would take God at His word and trust Him to make good his promises! It is hard to say what could then ruffle him, or what, at least, could permanently disturb. Day

by day his duties might be more arduous, his temptations stronger, his trials more severe. But he would ascertain that the imparted strength grew at the same rate, so that he was always equal to the duties, victorious over the temptations, and sustained under the trials. Faith ought so to people all the future with the presence, the guardianship, the love, and the faithfulness of God, that the soul in her journeyings and searchings should find no cause for anxiety and no ground for fear.—*Helpful Thoughts.*

ONE SIDE OR THE OTHER.

Harlan Page was right, as one morning he entered a Sunday-school, with pencil and tablet in hand, taking the names of the officers, teachers, and members, when he asked of the librarian leaning against the case: "Are you a friend of the Lord Jesus Christ?" To this the young man replied, "I am afraid I must answer you, No, not yet." So the saintly man quietly wrote his name down, saying, "Well, then, I suppose I shall have to put you among those who, as yet, are enemies of the Lord Jesus." That was his parting word. Surely there was no escape from it. Our Saviour Himself announced plainly once, "He that is not with me is against me."—*C. S. Robinson, D.D.*

DARED TO WEAR HIS UNIFORM.

When Admiral Nelson was asked by his friend Hardy to put on a cloak to hide his stars which made him a mark for the French sharpshooters, who were huddled in the rigging of the man-of-war, he answered, "No; in honor I got them, in honor I will wear them, in honor I will die with them, if need be." And the sun glittered on those stars, and Nelson became a mark for the foe.

Duty to Christ is the way to glory. Let your uniform be seen. Do not fling on the cloak of compromise, and in a sneaking way hide the uniform that you wear as a child of God. Let your thin uniform be seen before men, before angels, before devils. "Put on Christ," says Paul. Let Him be your uniform, your livery, your loadstar that will lead you home.—*Exchange.*

CAN GOD TRUST ME?

Great emphasis is laid on the importance of trusting God. This is well. It cannot be too much emphasized. It always affords to the Christian a stronghold and hiding-place. The Psalmist exhorts thus: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." For a Christian to trust in the Lord is comparatively easy; in fact, it is a joy, a great privilege, consolation. At the same time he should ask himself the question: "Can God trust me? Am I so rooted and grounded in the faith that I will be true to Him, to His requirements, to His truth, to His cause, under all circumstances? Can He trust me to give as liberally as I ought to give to help on His cause in the world? Can He trust me to

honor Him in all my business transactions? Can He trust me to reflect His image in my life before the world, before my wife, in the presence of my children? Can He trust me to do the part of the good Samaritan toward my unfortunate neighbors? Can He trust me to bear patiently the burdens of life, rejoicing that my name is written in heaven? Can He trust me to pray for those who despisefully use me and persecute me?" An honest testing of one's self frequently in this way will greatly stimulate the growth of grace in the soul.—*Religious Telescope.*

THEY PICKED IT UP.

There are two kinds of people. Some that live on the past and some that live on the future. You never saw a person living on the past all the time, and always talking about the past, that did not have a good many wrinkles on his brow. Instead of casting all their care on Him that careth for them, they are all the time thinking about their troubles. They go to a meeting, and when it is over, they say, "Wasn't it splendid? I enjoyed it so much; I forgot all my cares and troubles." They laid their bundle down under the seat, but the moment the benediction was over, they picked it up again.—*D. L. Moody.*

YOUR OWN CROSS THE BEST.

There is a poem called "The Chained Cross." It represents a weary one who thought that her cross was surely heavier than those of others whom she saw about her, and wished that she might choose another instead of her own. She slept, and in her dream she was led to a place where many crosses lay, crosses of divers shapes and sizes. There was a little one most beautiful to behold, set in jewels and gold. "Ah, this I can wear with comfort," she said. So she took it up, but her weak form shook beneath it. The jewels and the gold were beautiful, but they were far too heavy for her. Next she saw a lovely cross with fair flowers entwined around its sculptured form. Surely that was the one for her. She lifted it, but beneath the flowers were piercing thorns which tore her flesh. At last, as she went on, she came to a plain cross, without jewels, without carving, with only a few words of love inscribed upon it. This she took up and it proved the best of all, the easiest to be borne. And as she looked upon it, bathed in the radiance that fell from heaven, she recognized her own old cross. She had found it again and it was the best of all and lightest for her.

God knows best what cross we need to bear. We do not know how heavy other people's crosses are. We envy someone who is rich; his is a golden cross set with jewels. But we do not know how heavy it is. Here is another whose life seems very lovely. She bears a cross twined with flowers. But we do not know what sharp thorns are hidden beneath the flowers. If we could try all the other crosses that we think lighter than ours, we should at last find that not one of them suited us so well as our own.—*J. R. Miller.*

Hints for Workers.

WHAT HAVE YOU?

If you have a happy voice,
Sing, that others may rejoice ;
Till it soothes the mourner's woe,
Breathing pathos in each word.
Frozen fountains may be stirred ;
Slumbering souls may wake again
At some long-forgotten strain.

If you have a precious thought,
That to you has gladness brought,
Shrine it not within your breast ;
Write it and make others blest !
Oft some written thought will reach—
Hearts grown loth of human speech—
Hearts by faithless promise grieved,
Hearts by lying lips deceived.

If you have a loving word,
Speak it where it can be heard.
Souls are languishing to-day
For the words that you might say.
Earthly burdens sorely press,
Loving words can make them less,
And no soul can suffer loss
Thus who lifts a brother's cross.

—Union Signal.

Action.—We make a sad mistake when we think that Christianity is simply a condition of peace, purity and happiness. It may be and should be all of this, but it is infinitely more ; it is a new life, a life of nobler aspirations, of loftier aims and intenser action than is ever found in the lower spheres of science, commerce or trade. Christianity is action intensified—and intensified a thousand times. The most important word to be found to-day in the vocabularies of men—and especially of Christian men—and the most important word upon which we must base our ultimate and final success is the word, "Work." Labor is a law as universal as the air we breathe. From the particle of dust at your feet to man—the last and noblest example of God's handiwork—each and all bear the impress of this law.
—T. D. Southworth.

From House to House.—Even the Apostle Paul did his great work, not in the great congregations, but from house to house. Professor McGiffert says of Paul's work in Macedonia, where his work was so rich in fruit and in satisfaction : "In no other part of Paul's missionary field do we get a clearer glimpse of the way in which he was accustomed to bring Christianity to the knowledge of the Gentiles and to gather disciples from among them. He evidently did not go about through the cities of the province with a flourish of trumpets, summoning all the inhabitants to repentance and proclaiming from the house-tops the kingdom of God ; but he sought to win converts by direct personal contact, forming acquaintances as opportunity offered, very likely first of all among those of his own trade, laboring with them for his daily bread, and telling them his message one by one, until he had succeeded in gathering about himself a little circle which be-

came the nucleus of a church. It was through this quiet, hand-to-hand work that he doubtless accomplished most, and not through public preaching, whether in the synagogues or elsewhere."

"Take Hold and Lift."—There was very sound theology on its practical side in the negro laborer's reply. A large steamer was taking on its cargo, and this man was laboring very earnestly at his appointed work. But another man was idling in the shade, and his comrade called out to him, "Sam, do you expect to go to heaven?" "Yes," was the reply of the idler. "Then take a hold and lift." The Christian is to be rich in good works, not in order to be saved, but because he is saved. His salvation is to be the inspiration of his work. There are too many Christians after the pattern of Artemus Ward's patriotism. He was willing to sacrifice all his wife's relations to save the Union. There is among many men and women in our churches a spirit of self-indulgence pitifully in contrast with the whole conduct of their Master, and the entire spirit of the religion which they profess. They desire to receive the benefit of the Church, but they do not cast in their lot with the trials, labors, and self-sacrifices of the people of God. They come to the church when not otherwise engaged. They delight in the soothing, consoling, uplifting, and impressing things which flow forth so constantly from the Church. They remind me of the Pole who was willing to die for his country, but who would not live in it. We have men

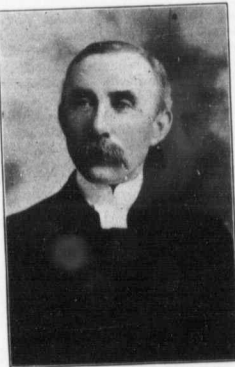
and women who, if it became necessary, would lay down their lives for their religious convictions, but they will not live them. They are intelligent persons, and they know that somebody must take this whole business to heart. They rejoice when they hear of anybody who does ; but that which means work, that which means putting one's neck to the yoke of the Lord, they absolutely decline.—
Preacher and Pulpit.

Quiet Usefulness.—An empty wagon makes more noise than one that carries a heavy fruitage of good. The most quiet lives are often the most useful. Dr. John Hall once said : "The maelstrom attracts more notice than the quiet fountain ; a comet draws more attention than the steady star ; but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us."

GRAND opportunities come only now and then. A workman may "show off" for an hour, but it is not so easy to stick steadily at work all day long. Besides, it is the constancy in trifles which in the long run tells. Repeated blows of a little hammer may be more effective than the single downfall of the ponderous sledge. The clock strikes at intervals ; the ticking is momentary. We hear the one ; we do not notice the other. Yet the hour stroke comes not if the ticking fails. Life is made up of the constant quietly passing moments, not of the sudden strikes.—*Gerrard F. B. Hallock.*

Prominent League Workers.

REV. W. G. H. McALISTER, B.A.



THE subject of our sketch this month is an illustration of the fact that preachers' are usually turn out well, notwithstanding the common slanderous impression to the contrary. Mr. McAlister is a son of Rev. James McAlister, one of the pioneer preachers of Ontario, who is now superannuated. He was born in Halton county.

After passing through the public schools it was his rare good fortune to prepare his matriculation under the famous Dr. Tassie and staff, from 1875 to 1878, leaving with first place in modern languages, mathematics, English, and first in general proficiency. He entered Victoria University in 1878, read the Science and Arts Courses, graduating in Arts with honors in 1882.

Mr. McAlister was ordained at the Chatham Conference in 1885, having completed his theological studies in the usual way. Conference honors which have come to him are Chairman of District, Examiner, Financial Secretary, etc.

He has always been interested in the Epworth League, and his face is a familiar one at League Conventions. He has filled various positions, from private member to District President.

At present he is pastor of the Methodist church, Watford, in his fourth year. His policy is to give special attention to the young people of his congregation, and for some time has been devoting a portion of time at the Sunday morning service to a short sermon to the boys and girls, which has resulted in increasing the attendance of children at the church service, and developing considerable interest among the older people. As a preacher Mr. McAlister is practical, instructive and scholarly.

His wife, Mrs. Lottie McAlister, is the author of "Chipped Wings," a book which has obtained a wide and deserved circulation.

Practical Plans.

A Training Class.—*The Watchword* says that every church should have a training class to drill the young people in personal work. "The pastor or some other competent person should have charge of the training. The training topics may be substituted for the regular devotional meeting topic, or the training class may meet at some other time. The training should be accompanied by prayer and by personal work."

Individual Effort.—No plan, but a person. That is what the weak society needs. There must be at least one energetic, patient, persistent, tactful, undiscourageable, wholly consecrated person. Let him keep up, unceasingly, the effort to develop activity. Action gives strength. Let him give life to one committee. That will inspire others. A persistent effort will obtain and get ready a missionary library. That means strength. Or, let him take all the members he can and go out and sing for the sick, the afflicted, the criminal in the jail, the hospital, the orphans' home. If one preacher can enlist and invigorate a whole church, can't one person do as much for a society? Who will go? Who will say, "Here am I, send me!"—*Rev. Chas. A. Freer in Christian Endeavor World.*

Cheap Flowers.—At a recent anniversary service in Montreal the church was beautifully decorated with palms, roses, chrysanthemums, etc. Several mem-

A prompt meeting will make a popular meeting. Do not let the members of the cabinet monopolize the time. Make it rather a members' meeting. Be brief. The business of the business meeting should not ordinarily consume more than half an hour. Most young people are busy. They have social and church engagements not a few. If they understood that business will be dispatched, and that they need not give up a whole evening of their valuable time, you will have little difficulty in sustaining a vigorous monthly meeting.—*Epworth Herald.*

Hints on How to Lead a Meeting.—Come filled to the brim with your subject. Let your words be on fire. Be tremendously in earnest. Be on time in opening and closing. Be perfectly natural. See that the air, light and seats are in good condition. Keep out of the old ruts. Speak so all can hear. Don't take others' time. Have something to say as leader. Say it. Don't let persons speak or pray too long. Don't sing funeral hymns at a praise service. Have plenty of Scripture, and give its meaning. Don't mind critics. Don't wear squeaky shoes. Adapt yourself to circumstances. Be guided by the Holy Spirit. Keep to the theme, and make others do so. Always give the best you have. Put soul power into the service. Never lose your grip. Select both hymns and Scripture beforehand. Keep your voice right to the size of the room. Sit out where the people can see you. Don't let cranks take part. Be master of the situation, by the grace of God. Strike for results when the iron is hot. Use your own Bible and get others to use theirs. Don't let organist or pianist give a concert, with preludes, interludes, etc. Urge brevity and brightness. Help the weak and timid ones to take part. Have great variety in all services. Make the stranger welcome. If your plans don't work, try others. Don't imagine you are the meeting; you are only leader under God. Pray much before you come, while there, and after.—*Central Christian Advocate.*

A Word Never Used.—*The Christian Endeavor World* tells of a rather striking method to prevent active members from simply answering "Present," when their names are read at roll call. "The Holland Memorial Presbyterian Society, of Philadelphia, has the rare distinction that not a single one of its nearly 150 members has used the much-abused word 'Present,' at a consecration service during the past five years. The new president, at his first consecration service, announced that all were pledged to take some active part, that the answering to the roll-call by the word, 'Present,' was not living up to the spirit of the pledge, and that he hoped such a questionable method of consecration would be altogether discontinued in the future. He then began calling the roll. For a little while all went well, but soon some one said, 'Present.' Without looking up from the list of names, and without exhibiting the least sign of displeasure, the president simply paused for what seemed to be an age, but what was in reality not more than half a minute,

before calling the next name. The silence was appalling, and the thoughts of every one were centred upon the member who had had the temerity to use the word. This incident repeated itself three times during the evening. At the following monthly meeting it occurred but once, and since that time every member who could be present has taken a helpfully active part."

Installation of Officers.—Some of our workers have been wondering if we make quite enough of the setting to work of new officers after the annual election. Very often these officers take charge of their departments without the slightest instruction concerning what they are expected to do. Would not a short installation service, conducted by the pastor, be very helpful? A short address might be given concerning the importance of the positions to which they have been called, and the kind of enthusiasm they should exhibit, with words of encouragement and help. The officers should then promise to do their best by God's help to fulfil their duties; and the members of the Society asked to help and encourage all they can. Prayer should follow. We would be glad to know what pastors and leaguers think of this.

A Reminder Where it Counts.—The constitution requires the Lookout Committee to account for all absences from consecration meetings. A Chicago Christian Endeavor Society seeks to minimize such absences, and so the Saturday's mail before each consecration meeting brings to each absentee from the previous consecration meeting the following card from the Lookout Committee, reminding him of the coming meeting. Thus the work of the Lookout Committee becomes, not an afterthought, but a forethought, for the meeting.

Y. P. S. C. E.

UNION PARK CONGREGATIONAL CHURCH.

DEAR FRIEND,—The strength of our society lies in the voluntary covenant which we have each assumed in these words of our pledge:

"As an active member, I promise that each week, unless hindered for a reason which I can conscientiously give my Master, Jesus Christ, I will attend the prayer meeting, and take some part, aside from singing, in the service."

And of our constitution, which reads:

"It is expected that if any one is obliged to be absent from the consecration meeting he will send the reason for such absence by some one who attends."

In the kindest spirit of brotherly love, we send you this card to remind you that we did not hear your voice at our last consecration meeting. We regret your absence, and trust you will be with us at each succeeding meeting.

Our next consecration meeting will occur and we hope you will be present or send some thought to be read in response to your name at the roll-call.

YOURS IN CHRISTIAN ENDEAVOR,

THE LOOKOUT COMMITTEE.

Please read Deut. 23: 21 before laying aside this card.

The Canadian . . .

Epworth Era

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

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Editorial.

Well Managed.

The Canadian Methodist Church is the first of the Methodist denominations which have undertaken to raise a Twentieth Century Thank-offering to complete the enterprise. The million dollars have now been secured, and the probability is that the limit will be passed. This does not mean that our people are any wealthier, or more generous than those of other churches, but it is simply the result of the superior business management which has characterized the enterprise so splendidly directed by Rev. Dr. Potts. The Church owes a debt of gratitude to the Secretary of Education for the magnificent work which he has done to forward this great movement.

The Giddy Throng.

The New Year was ushered in, in Toronto, by the big bell of the City Hall striking twelve, and afterward tolling twenty times. Probably five thousand people stood in front of the magnificent structure and listened to the booming strokes of "Big Ben." It was remarkable how little the throng seemed to be impressed with the solemnity of the occasion. The crowd was like a typical holiday multitude. The people laughed, joked, gossiped, and the young men and boys blasphemed exactly as if nothing out of the ordinary was happening. It would have been a most appropriate way to have closed the old year, and the passing century, if that mass of men and women could have been induced to join their voices in singing "Praise God from whom all blessings flow," but the light and giddy crowd had no such thought.

One of the greatest hindrances to personal Christian work is the flippancy of so many young people. It is difficult to induce them to give even a moment's

serious thought to concerns of the greatest importance. In our intercourse with them it should be our aim to influence them by our characters, in which should be seen such a combination of sobriety and cheerfulness as will have a quiet but unconscious effect upon their lives. We need to study and pray in regard to the best way of reaching the careless and thoughtless souls by whom we are surrounded every day.

Methodism Leads.

It is really remarkable to what an extent Methodism sets the pace for the other denominations. For many years the revival service was looked upon as a distinctively Methodist institution, and it was opposed and ridiculed by those of other communions. Now nearly all the churches conduct revival services under one name or another. The "Watch-Night" has had a similar history. It is not long since when "the people called Methodists" were the only ones who saw the old year depart, and the new one night, with religious exercises, but on the night of December 31st last, there were similar services in Presbyterian, Episcopalian, Congregational and Baptist churches all over the world. The Twentieth Century Thanksgiving Fund originated with Methodism, and half a dozen denominations at once adopted it. The fact that our Church thus leads in spiritual movements and church enterprises should not develop denominational pride, but rather gratitude to God, that he has so honored us. We should be careful where we lead when our footsteps are so likely to be followed.

They All Went.

A party of tourists, whose chance had made acquainted with one another on a several days' trip down the St. Lawrence last summer, were detained over Sunday by force of circumstances in a small town in the Lower Provinces. There were in the party two Presbyterians, one Episcopalian, a Roman Catholic gentleman and his wife, and a Methodist. In the morning three of the number attended the church of their religious preference, while the others hired a rig and went together for a drive. In the evening it was a subject for discussion after tea, how the time was to be spent. Should they go anywhere? And if so, where? One of the Presbyterians and the Methodist at once announced, in the same breath, their intention of going together to the same Presbyterian church; the other Presbyterian said he thought perhaps he might as well go with them. As this would have broken the congenial party in two the Episcopalian went over to the side of the church-going trio, and then the two Romanists decided to do the same. Little thought the preacher of the evening (whose discourse, by the way, well repaid their efforts to be present) of the widely divergent religious denominations represented in that little party of strangers, as, one by one, they filed into a pew, or of the firm stand taken by two of them, which had resulted in the united act of

all. Such is the power of influence. Would that it were always as successfully exercised on the side of right!

Accepting the Inevitable.

A Toronto gentleman told us, the other day, of his little grand-daughter about four years of age, who was playing with the cat and amusing herself by pulling its tail. Her mother warned her, if this was continued, the cat would be taken from her. The warning was unheeded, and the threatened punishment was meted out by removing the pussy to another room. Instead of crying as was expected, the little miss simply straightened herself up and remarked, "Oh, well, I guess I have had enough cat anyhow." This youngster was a philosopher. It would be well for us all if we could accept the inevitable with as good a grace. Repining over what cannot be is a poor occupation.

A Contributing Agency.

We understand that a gentleman made the remark, not long ago, that he "had never known a conversion in an Epworth League." That might be said truthfully without being a very serious charge against the League. The Young People's Society very often contributes largely to the revival, and indirectly is the means of bringing many unconverted persons to Christ. At our conventions it is a common thing to hear pastors say that the members of the Epworth League were the most active workers in the evangelistic campaign. As a matter of fact, however, we know many Leagues which have had conversions in their regular meetings. No doubt more would be seen if we expected and worked for them more earnestly.

The Forward Movement.

"Speak unto the children of Israel that they go forward."

There are several "Forward Movements" in Methodism, but the one in which Epworth Leaguers are especially interested in just now is the "Forward Movement in Bible Study and Evangelistic Work," which is to be inaugurated on the first day of February.

ITS HISTORY.

This movement originated five years ago, in the Hamilton Conference. Special attention was given for two years to the study of the Acts of the Apostles as a preparation for evangelistic work. The success which followed the plan in this Conference was such as to induce the General Epworth League Board to endorse and recommend it for adoption by all our Leagues. For the third year the gospel of St. John was selected for study, and this was followed by readings in the Psalms. From reports presented at conventions and elsewhere the movement has been a source of blessing to our young people, and a great stimulus to aggressive Christian work.

THE OBJECT.

The object is to deepen the spiritual life of young and old by the simultaneous and prayerful reading of the scriptures, and thus prepare them for evangelistic effort. During this Conference year especially, when our Church has been summoned to an extraordinary campaign for souls, it is important that every means should be used to arouse the energies of the whole Church. The Epworth League should be in the very fore-front of the battle. It was organized "to save souls," and if it lags behind in an enterprise of this kind it will be unworthy of its name and of its glorious record.

BIBLE STUDY.

The first feature of the movement is a month of reading and study of God's word, starting this year on the first of February. The portions selected are the Epistles to the Romans, Ephesians and Colossians, a chapter to be read each day. In commencing each epistle, it will be a good plan to read it through at once to obtain a general idea of its meaning, and then take up the study of individual chapters day by day. The hints and suggestions on Bible Study by Rev. R. N. Burns, published in another column of this issue, will be found very helpful. It would be a good plan to have this article read in the League at the first meeting in the month of February. To those who desire to obtain the best results from this Bible study, we would recommend "The Epistles of Paul the Apostle," by Rev. G. C. Findlay, B.A., which will greatly help to an intelligent appreciation of these remarkable writings. Rev. Dr. Griffith, of the Montreal Conference, in writing of this book, says: "For aid in the study of St. Paul's Epistles, I have found nothing so helpful as the work of Rev. G. C. Findlay. His description of the condition and needs of the churches, his discrimination in the style, tone and contents of the Epistles and his vivid pictures of the Apostle at his work combine to make the

work most remarkable and helpful." The regular price of this book is 90 cents, but special arrangements have been made by which it will be sent to Epworth Leaguers for 75 cents, post-paid, by our Book Room. We trust that many of our young people will purchase it. It will help to create interest in the Bible study to have some portion of these Epistles taken up at the weekly services of the League, and also at the regular prayer-meeting during the month of February.

YOUNG PEOPLE'S SUNDAY.

The first Sunday in March has been set apart for the inauguration of the Evangelistic features of the enterprise. This is intended to be a day of prayer, of praise, of testimony, and of soulful effort to bring the unsaved to Christ. A sunrise prayer-meeting should commence the exercises of the day, to be followed by practical and stirring sermons to young people, with a mass-meeting in the afternoon, and closing with a live evangelistic service. In many places it could be made a Decision or Consecration Day with good results. Plan for this day, pray about it, and prepare for it. Commence to announce it four weeks ahead and develop the spirit of expectation among the people.

THE EVANGELISTIC SERVICES.

It is intended to follow this special day with at least one week of earnest Evangelistic Services, under the auspices of the League. The campaign will be in charge of pastors and League officers, and should be carried on as far as possible by local talent. One of its objects is to develop and train our own workers. Let all be urged to take some part in the meetings by song, testimony, prayer or exhortation. To get the best results from these services much personal work should be done by the active members of the League. They should see their unconverted friends and ask them to attend. They should cast away all fear of man, and honestly and candidly speak to the unsaved of their acquaintance, seeking to win them to Christ. Very special efforts should be made, during this week, to lead the associate members to give themselves to God.

An occasion of this kind is a precious opportunity too valuable to be lost. Let us seek to get out of it every possible good for the League and the Church. We trust that the week of special services will be generally observed. Even in places where a revival took place last fall, it will be a blessing to have a few extra evenings for work of this kind. The harvest truly is plentiful. Multitudes of unconverted people are all around our churches. It will be a shame if we allow this year to close without an unusual effort to reach them with the Gospel.

LEADERSHIP.

It should be distinctly understood that while this movement is under the auspices of the League, the pastor of the church is the recognized leader. About the only objection to the scheme that we have heard is that it tends to take the evangelistic work out of the hands of the pastor. We fail to see how this can be, when the whole movement is under the direction of an organization of which the

pastor is the chief officer. How can a society do anything in antagonism to its general-in-chief? The Superintendent of the Circuit is at the head of the League, as he is of all other departments of the Church, and nothing should be undertaken without his counsel and co-operation. In most cases the pastors will be only too glad of the opportunity of leading their young people in a campaign of this kind. In those exceptional instances where the pastor is not in sympathy with the movement, it had better not be taken up at all. The action of the General Board in this matter is simply a recommendation to Leagues and pastors, but the benefits are so great that it is believed that there will be practical unanimity in taking hold of this work.

UNITY OF ACTION.

It should be made perfectly plain that both old and young are expected to join in the Bible study and evangelistic services. If success is to be achieved there must be unity of effort. It is sometimes complained that there is a tendency for lines of division to be created between the young people and the old, in the Church. This is a favorable opportunity to strike a blow at this tendency if it exists in any localities. Let the senior members of all our congregations join with the leaguers in reading the scriptures together and then unite with them joyously and energetically in the services.

Much will depend upon the announcements that are made. Let pastors and League Presidents take a little time to make all the particulars perfectly plain. In many places handbills could be used to good advantage.

REPORT RESULTS.

Corresponding secretaries should not fail to report results to the EPWORTH ERA, *Guardian*, etc. To know that souls are being saved in any one place always stimulates to effort in other localities. There are some reports of revivals in our Church, but there ought to be hundreds more. Now let us take hold of the "Forward Movement in Bible Study and Evangelistic Work" with unanimity, earnestness and enthusiasm, and it will be a glorious success.

There must be a kink somewhere in the minds of the excellent people who have argued so vehemently in favor of the theory that we have been in the twentieth century for the past year. It is a cause for gratitude that the controversy is over for another hundred years, when very likely it will be revived and the same childish arguments advanced.

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On the train the other day a gentleman made the statement that there were 600,000 families in this country that do not take a religious paper of any kind. We have no method of verifying this estimate, but very likely it is quite correct. There are probably 100,000 Methodist families in Canada who are not subscribers to any Christian journal. There is room for improvement "along this line," as the convention speaker would put it.

Prominent People.

MR. IRA D. SANKEY proposes to open a school for the training of soloists to become evangelistic singers.

REV. WM. ARTHUR, the famous Wesleyan divine, is still very ill in the South of France, and his life has been despaired of.

MRS. MARY A. LIVERMORE passed her eightieth year mark last month. The W.C.T.U. of Melrose, Mass., gave a reception in her honor.

THE YOUNG Canadian soldier, Mulloy, who lost his sight while serving in South Africa, will study for the ministry in the Baptist Church. He left College to enlist, and though seriously handicapped by the loss of sight, he is taking up his work cheerfully and with determination. He will, doubtless, succeed.

JUST as this number was about finished and ready for the press, the news arrived that the Queen had passed away. There is nothing to regret in her death, for she had filled out the full measure of her days, and left behind her the most glorious in the annals of British history. Fuller reference must be reserved until next month. It will take some little time to become accustomed to the title, "King Edward VII."

"MINISTER CONSER told me," writes Bishop Moore, from China, "that in the siege at Peking, the only man who utterly broke down, and helplessly despaired, was the French minister, an avowed and boastful atheist." What else but despair was left to an atheist at a time like that? Faith in a supernatural power alone could sustain under such circumstances. This faith is more than a theory of theologians. It is a working principle for every-day life.

A NEW story of Francis Parkman, the historian, shows that he had a keen sense of justice. A friend met him walking one day along the street, leading two street boys. He had a firm grip on their coat collars. "What in the world are you doing, Parkman?" asked his friend. "I found that Johnny here had eaten all of the apple instead of dividing with his little brother. I am going to buy another for the younger boy, and make Johnny watch him while he eats it."

BISHOP WILLIAM X. NINDE died at his home in Detroit, on January 2nd. He was for several years President of the Epworth League of the M. E. Church, and responded to the address of welcome at the Toronto International Convention of 1897, on behalf of his Church. The *Michigan Christian Advocate* pays this tribute to him: "He worked hard to the very last, responding as readily to calls from the poorest sections of the State and from out-of-the-way country and to dedicate churches, preach and deliver addresses as he did to the many sum-dames of eminent and useful service. The good that he did will live long after him in fragrant memories and hallowed influences. The evil had no manifestation either in his character or conduct. A white soul has taken its place near the shining throne."

MR. WINSTON SPENCER CHURCHILL's lecture at Central Music Hall, Chicago, Jan. 10, on "The Boer war as I saw it," was most interrupted with applause. The first picture shown to illustrate the lecture was, as Mr. Churchill expressed it, of "a typical Boer soldier," General Joubert. A man in the gallery hurrahed for the Boers and the war was taken up by a large part of the audience, but the cheers were intermingled with yells. Hearing the hisses, Mr. Churchill said: "Don't hiss. There is one of the heroes of history. The men in the gallery are right." An amusing description was given of the armament of the Boer army: "For a

pastoral people, devoting their lives to religious contemplation," says Mr. Churchill, "the Boers have the most modern and improved guns in the world and all the armies in Europe are now busy copying the military equipment of a people that never meant to have anybody." The audience was sympathetic when the lecturer described his escape from the State Model School at Pretoria, where the British prisoners were much like the fined. He confessed it was much like the adventures of the hero of a thrilling melodrama. When he returned to Pretoria it was to see the Union Jack hoisted above the state-house. "And, Britisher that I am," said Mr. Churchill, "I would not wish to see that flag stay there unless it meant in fact the Boers were to be recognized as South Africa free government, justice and common law." The lecture was intermingled with praise for the Boers as a people, and the speaker closed with the hope that the end of the present conflict would be the binding together of the two races "on whose friendly co-operation the future of South Africa depends."

THE *Midland Christian Advocate* says of the Canadian evangelists, who have recently been laboring in Minneapolis: "There has been nothing accidental about the success of Crossley and Hunter, the evangelists, for nearly twenty years. Marked success in such a work means marked fitness for the work." Crossley's sermons, often running into song, are addressed to the sense of religious need of ordinary people and not above their heads. It is doubtful if more brilliant efforts would get as many converts. They are both vivacious and by their solemnity do not tire the people with their sermons. In the after meeting Hunter is persistent, but not wearisome. After oft-repeated appeals, without response, on evenings when the tide seems adverse, still his voice rings out in hopeful challenge and defeat is turned into victory. If Gabriel should sound the last trump Hunter would still want another chance at sinners.

The Nineteenth Century.

EDWARD EVERETT HALE says it has been "a century of analysis and revelation which has reduced the size of the world and the width of the ocean; a century of federation and brotherly love, which has bound men closer and closer together."

SURELY no other century, not all the Christian centuries combined, ever witnessed the opening of so many doors that the work of the Lord might be undertaken, that the Word of the Lord might far and wide be proclaimed in the ears of the perishing.—*Rev. D. L. Leonard, D. D.*

THE nineteenth century has been pre-eminently distinguished by its zeal and success in the circulation of the scriptures. Whatsoever other moral, religious, or philanthropic work may have been done rests primarily on this basis. If the age has been fruitful in any extraordinary degree in reforms, evangelistic enterprises and humanitarian labors, it has found the source and fountain of these in the Bible, which has been published, translated into hundreds of dialects and tongues, and scattered through the world at a rate which throws all preceding work of the kind into the shade.—*Dr. Jesse Boneman Young.*

TAKE FROM us the work of the nineteenth century in mechanism, and civilization would be brought to a stand. We should lose the locomotive, the steamship, the bicycle, the reaper, the mowing-machine and reaper, the harvester, the sewing-machine and knitting-machine, the cylinder printing-press and the typewriter, the cotton-gin and cotton and woolen mills, the elevator and the steam-drill, photography and lithography, the electro-magnet, the galvanic battery, the dynamo, electric lights and motors, electric railways, telegraphs, telephones, and wire-

less telegraphy, friction matches, coal-oil, Roentgen rays, the phonograph, the kineoscope, ether, chloroform, cocaine, the canning industry and cold storage, Bessemer steel, driven barbed-wire fences, the circular saw, India rubber, nitro-glycerine, antiseptic surgery, steeled houses and bridges. This does not complete the list of nineteenth-century products, but it is extensive enough to make clear that, by the side of it, there is little that is comparable with it.—*Prof. A. E. Dolbear.*

THE nineteenth century was beyond all question the greatest century in the world's history. The travel of all the most preceding ages has given all to a splendor of achievement that is simply marvellous. Even yet it is impossible sometimes not to ask one's self this question, "Do I wake, or am I dreaming?" Wide-awake we are, of course, because no dreamer could ever, even by so much as a hundredth part, have dreamed what is possible which already has come to pass. It has been a great century of revolution, in which fact has exceeded fiction, and romance has been more sober than history.—*Rev. J. F. Chaffee, D. D.*

The Twentieth Century.

ONE may feel reasonably certain that the recorder at the end of the twentieth century will have a goodly list of additions to science and the arts of life to present as its achievements. The nineteenth has set all coming centuries an example, and laid foundations that will not be overturned.—*Prof. A. E. Dolbear.*

I PREDICT that the coming century will be noted for greater economy in Christian work. Consolidation has become one of the significant facts of commercial enterprise. There is in this, if nothing else, a means of doing greater economy. We must learn to do the business as the business man does. He eliminates every unnecessary expense.—*Justice Brewer.*

THE mightiest of all the past centuries is gone, but the mightiest of all the future centuries may be opening. We can know what is before the world within the next one hundred years! Invention and discovery have characterized the nineteenth century, but perhaps advancing truth and moral progress will more particularly characterize the twentieth.—*Dr. J. H. Feltz.*

DURING the twentieth century trains will run two miles a minute, normally; express trains 150 miles an hour. To go from New York to San Francisco will take a day and a night by fast express. Cars will, like houses, be artificially cooled. Along the railroads there will be no smoke, no cinders, because coal will neither be carried nor burned. There will be no stops for water.—*Epworth Herald.*

THE twentieth century church member, if a man, will be as punctual at revival service or at prayer meeting as at his business engagements, and, if a woman, she will be as devoted to the cause of Christ as to her domestic or social duties, and when Christianities shall promote religion from the fourth or fifth place to the first place in their lives it will rise 100 per cent. in the estimation of the world, and nothing shall withstand the progress of the Gospel.—*Rev. E. R. Dille.*

THE first quarter of the coming century will probably see as great wonders as the last twenty-five years of the nineteenth century have seen. Inventions which add to the comfort of the so-called luxuries of today many of the necessities of tomorrow, in the possession of all, will be more numerous, for inventive opportunities are as boundless as the imagination of man, and past inventions are often but the tools placed in our hands for attacking unsolved problems.—*Hon. Chas. H. Dwell.*

Every servant of Christ who has witnessed the dawn of the twentieth century should, on bended knee and with new consecration of heart and life, praise the Lord for that inestimable privilege. It is to be a century of culminating triumphs for the kingdom of God on earth. While the forces of evil are everywhere active, and in many respects more powerful and defiant than in any preceding century, the forces for good were never so well organized and aggressive, and never in the history of the world was their success so assuredly manifest. — *Bishop Hartell.*

Christian Endeavor Notes.

THE associate members who have become active in England, Scotland and Ireland during the past three years would fill St. Paul's Cathedral seven times.

THE Metropolitan Tabernacle, London, Eng., will hold 3,000 people. The Christian Endeavorers who have become members of the churches during the last three years in Great Britain would fill ten such buildings.

“SPEAKERS should watch the clock; the audience watches the speakers,” are two witty suggestions found on the programme of the British Columbia Christian Endeavor Convention.

THE next International Christian Endeavor Convention of 1901 will be held in Cincinnati, O., provided satisfactory railroad rates and local arrangements are made.

THE first Christian Endeavor Society outside of the United States was founded in Foochow, China, in March, 1885. Now, in the Province of Fukien alone, of which Foochow is a part, there are over fifty societies, with a membership of nearly 2,300.

ONE interesting feature of Christian Endeavor's twentieth birthday celebration, Portland, Maine, will be the placing of a handsome bronze tablet on Williston church to mark Endeavor's birthplace. Societies in all parts of the world have contributed small amounts for the tablet.

FOUR HUNDRED Christian Endeavor pins were ordered by the Prison Committee of the Kentucky Union as Christmas gifts for the prison Endeavorers. Extensive preparations were made to give the convicts in all the Kentucky prisons a share of the Christmas cheer. The Endeavorers throughout the State contributed to this end.

IN response to a question as to whether the Christian Endeavor Society was gaining or losing, Rev. C. M. Sheldon said: “Gaining, being modified for the better by taking up practical work rather than centering its time and enthusiasm on the prayer-meeting. This is to be the salvation of the Christian Endeavor, and as for the criticisms upon it, I have never found a minister who gave time and strength to Christian Endeavor who did not owe a good deal to it.”

THE Memorial Tablet, to be unveiled in Williston Church, Portland, on Sunday, February 4th, contains the following inscription: “In connection with this church, Rev. Francis Clark, at that time its pastor, established on February 2nd, 1881, the first society of Christian Endeavor. From this spot the society has spread with marvellous rapidity under the providence of God, and now blesses the Church in every land. Christian Endeavorers of America, Europe, Africa, Asia and Australasia, on the twentieth anniversary of the founding of the society, February 2nd, 1901, have joined to erect this tablet, in honor of Christian Endeavor, and in loyalty to their motto, ‘For Christ and the Church.’”

Methodist Chat.

THERE are eight Methodist State Governments in the United States.

THE Methodists of New Haven, Conn., have paid the debts on all their churches.

BISHOP CRANSTON gives the Methodists of the North-West the practical advice to “off with the brakes, on with the steam.” It is quite suitable for this side of the line, too.

DR. MARCUS DODS, the famous Edinburgh theological professor, discussing in the London *Bookman* Snell's late “Life of John Wesley,” says: “That Wesley no man more obviously merits the title of ‘epoch-maker.’”

METHODISM can ill afford to lose a man like Rev. Dr. Cadman, of New York, who has accepted a call to the Central Congregational Church, of Brooklyn. The only comfort in the transfer is that considerable Methodist fire and devotion will be infused into Congregationalism.

SOME time ago the Wesleyan Methodists commenced a series of permanent missions in large centres, by means of which it was hoped to solve the problem: “How to get non-churchgoers to the house of God.” So unqualified success there has proved to be as this new departure was intended to be. In London; one in Birmingham; in Leeds, an old central chapel, which was practically empty, is now regularly crowded with an audience of two thousand persons; and in Manchester, it is estimated that more than six thousand people are reached every Sunday evening through the mission. The services hardly differ at all from the ordinary pattern, save that they are much brighter, and there is nothing stereotyped about their form. Hymn sheets are provided instead of hymn books, and direct conversions are aimed at.

Tributes to the Queen.

HER reign was the most illustrious in the annals of the world, while her womanly character won the reverence of mankind. — *Senator Jonathan P. Dolliver, of Iowa.*

THERE have been many greater monarchs than Victoria, but there never has been one more richly endowed with the qualities that win a people's affection. — *N. Y. Journal.*

I BELIEVE that no throne since the throne of David and the throne of Hezekiah and the throne of Esther has been in such constant touch with the throne of heaven as the throne of Victoria. — *Dr. Talmage.*

HER MAJESTY to the end was a womanly woman. She had all the strength of Elizabeth, without her vices. She had Mary's purity of conduct, and disposition more gentle. — *Archbishop O'Brien.*

THE noblest of women, the best beloved and most honored of sovereigns, the tenderest and most loving of wives and mothers, she leaves a memory to be revered and an example to be followed. — *Sir Augustus Hemming, Governor of Jamaica.*

HER monument is already built. More costly than chrysolite, exceedingly magnificent, it has sprung up in a night, more enduring than granite or bronze. Sacred to her memory forever, high and low, rich and poor, one with another of the subjects of Victoria have built her monument in their hearts. — *London Chronicle.*

VICTORIA was the most beautiful queen England has had in her long line of queens. Her people looked upon her as the mother of the nation. Nothing finer can be said of the Queen than was said by Tennyson when he dedicated his poem to his royal mistress at the time he was appointed Poet Laureate. — *Thomas Bailey Aldrich.*

NO OTHER death could have excited so general a sorrow. There are persons in every nation other than Great Britain whose death would more profoundly move the people of that nation, but Queen Victoria's death will bring real sadness to the hearts of more men and women than any other. — *Ex-President Benj. Harrison.*

We will leave her greatness to the unerring judgment of time, and treasure her goodness as a precious recollection of our own. The future will analyze her policy as a ruler, and compare her critically with Elizabeth. By her subjects of to-day her memory will be cherished more nearly as that of a gentle lady who loved them. And so, good-by, dear Queen. — *Daily Express, London.*

BELLS are tolling throughout an empire which reaches from the rising of the sun to the going down thereof, and they who listen feel a sense of personal bereavement. The people who were glad to owe allegiance to Her Majesty are mourning; but they do not mourn alone, for the whole civilized world offers its heartfelt sympathy to a royal family who have lost a mother, and to a nation which has lost a Queen. — *New York Herald.*

QUEEN VICTORIA, as a woman, has been always self-sacrificing and conservative, always working for the welfare of her people and treating them as her children rather than as her subjects. As a wife she was extremely devoted, never leaving anything undone toward helping her husband. As a mother she was very watchful and loving to her children, and it was always her aim to teach them that it was their duty to live an honest and upright life, and whether at home or abroad always saw that they lived up to her teachings. Not only his children, but her grandchildren, were always instructed to call her mother and grandmother, and at such times as she had them about her they were always well known to have respected her wishes. — *Mrs. Mary A. Livermore.*

Deaconess Work.

THE deaconesses of the New York Home have made 27,444 calls during the past year.

LUTHERAN deaconesses in America have four hospitals, in which last year they cared for 1,385 patients.

OHIO Methodism has a great deaconess hospital, one of the largest deaconess homes of the Church, a prosperous old folks home, and now it is moving for a deaconess orphanage.

THE free kindergartens under the direction of the deaconesses of Cincinnati are flourishing. The kindergartens being carried on in the home is said to be the most beautifully housed of any in the city.

THE Toronto Deaconess Home has a special worker in Fred Victor Mission, known as the children's deaconess, and another a trained nurse, who devotes her whole time to the care of the sick in connection with the mission.

A NURSE deaconess sometimes makes her home temporarily with the family in which she ministers. Not only does she nurse the sick, but she darns stockings, washes clothes, rocks cradles and cots. She merges her identity in the well-being of those she comes to love and those who love her. She knits the family to the Church, the pastor and to God. Her continued visits, even after prosperity returns, strengthen the bond and complete her work. What can measure the strength of these influences, the value of this lift of a whole family toward God and heaven?

Missionary.

Africa.

BY REV. J. W. SAUNBY, B.A.

This wonderful continent, with its area of 11,000,000 square miles, and its population estimated at 200,000,000, is destined to be a diadem in the crown of Him "unto whom every knee shall bow." The day of Africa's redemption is already dawning. The changes that have occurred during the past one hundred years indicate at least something of the grand purpose God has for her and her suffering people.

From 1792 to 1852 she was little known. Africa was going through her period of ignorance and preparation. But 1798 saw the heralds of the Cross entering Cape Colony. Within ten years the frontier is passed, and by 1818 the work is pushed over into Madagascar. Moffat came as the forerunner of Livingstone and Livingston brought Livingstone, 1871—a wonderful succession of apostles carrying Truth and Life. The period from 1852 to 1871 is one of discovery. The great lakes and the Nile, Lake Tchad and the Central Soudan, with all its needy races, are brought to the knowledge of the world. Meanwhile the evangelical churches were sending out their missionaries, and from 1814 to 1876 twelve or more societies were working in South Africa alone. The year 1868 saw 49,213 communicants. From 1877 to the present the work of Africa's evangelization has been expanding, and, although the work yet to be done amid its teeming millions seems stupendous, the God of Eternal Truth is carrying on His work until Africa's naked barbarity gives place to the white robe of righteousness. Livingstone's death at Ulala electrified the Christian Church. Stanley crosses the country, descends the great Congo River and opens up the interior of the "Dark Continent" to the gaze of the world. Christian societies are further stimulated in behalf of Africa for "the terrible sufferings of innocent victims of a slavery unsurpassed in horror even by the ravages of cannibals in the South Seas, or in its own impenetrable forests, have aroused the intense sympathy of Christian people and inspired them to marvellous devotion and sacrifice." By the year 1898 the Protestant communicants in Africa number 250,000—equal to the numbers of Christians in the world at the end of the first century.

The present problems, whose solution means "light to Dark Africa," are many and difficult. Geographically, it stands the second greatest continent, with the widest climates dearest to white men, especially in the western regions. Its races are many, for here can be traced the wanderings of Shem and Ham and Japheth. Its languages are numerous. Dr. Crust gives the number of languages as 438, with 153 dialects. Grammars, have to be reduced to writing. Grammars, dictionaries and translations of the Bible have to be made, for if these people have to hear the wonderful message of God to mankind they must hear it in their own tongue.

Even now there are in use twelve Aestimates Bibles, thirty-one completed New Testaments and ninety-eight versions. The many races of this "once lost and hopeless continent" must be brought into the fold of Christ. We must see the end of the sight of Christian Jews evangelizing the Hebrews, former Moslems evangelizing the Islamites, former heathen preaching the "glorious gospel of the blessed Lord" to the benighted pagan.

So promising is the outlook and so strong

is faith in the divine promise, that it has been said "in twenty-five years Galland, Somatra, Sahara and Soudan will be mastered, and will be not Christianized but—evangelized." The late successes of the Anglo-Egyptian army is indicative of one way in which the work will be done, but there must be greater response on the part of the Christian Church to Ethiopia, stretching out her hands, before the work of "evangelization" can be accomplished. Northern Africa, with a population of not less than 25,000,000 Mohammedans and only two hundred missionaries; the great Sahara Desert with its two and a half-million people and no mission; West Africa and the Soudan with about six hundred missionaries scattered about the coast region, but from the Niger sources across the continent to the River Niger, a vast region with 80,000,000 people and no missionary, present a somewhat extensive field to be evangelized by the Christian Church in this generation.

The gigantic evils of slavery and the drink traffic must be abolished if Africa is to be saved. There are at least fifty millions of slaves in Africa at present. Under the Arab slave trader "never less than fifteen caravans, which bring out ten thousand captives alive to tell the tale, cross the desert every year." It is estimated that five hundred thousand deaths are annually caused by the ferocious traffic. It is said that forty thousand victims fall in the pathway of these caravans, and "you cannot lose your way, the way is lined with human skulls." Under such ravages with human skulls. Under such ravages and plots of cultivated lands, now forest wastes remain, and only one-third of a former population." Well might Professor Henry Drummond call the traffic "the heart disease of Africa." While the hands of Ethiopia's children are waiting for the bread and water of Life "professedly Christian nations are flooding the land with more than 10,000,000 gallons of soul-destroying liquor every year."

Under the lash of such a curse, no wonder that a Zulu church put in its by-laws that "No man shall be permitted to remain in the church who drinks the white man's grog." Under such gigantic evils truly "Africa is bleeding out her life-blood at every pore." But "God is not dead." The twentieth century will be a great crisis in the evangelization of Africa. By this it is not meant that all Africa will be Christian. Europe has had the influence of nineteen centuries, and Europe is not Christian, but the next hundred years will determine the pathway of Africa for future generations. Now the clarion call of this modern Macedonia is for the Christian Church to give her ablest children, her greatest wealth, to extend the work of missions which is the work of God.

Thirty centuries ago God led his people out of Africa by a pillar of fire and a pillar of cloud—to-day the last command of the Prince of Peace directs His people into this "great beyond" by the way of the Cross. Although Christians are closed to Christianity to-day in Africa—Abyssinia and the Moslem millions, yet "every African door thirty years hence will be open. If the Church provide the means, it will be feasible to announce Christianity in the Islamic fastnesses of Sahara and Soudan; in the mountain monasteries of Abyssinia; and Africa's native Churches will swell and strengthen the Church militant as the Congo freshens and feeds the Atlantic."

Medicine Hat, N.W.T.

A Chinaman, bound recently, with a sword held to his throat, when asked, "Are you a believer in Jesus Christ?" firmly replied, "Yes, I am a Christian." He escaped death, and when asked afterwards how he could testify so boldly, answered that he had just been reading about Peter's denial.

Mount Elgin Industrial Institute.

BY CHARLES W. BISHOP.

The incoming of the twentieth century marks the beginning of the second half century of the existence of this institution. The passing of the old century leads us to review the fifty years of its history, to gather some of the results of its influence upon the many Indian youth who have passed through its training.

A general result, which may rightly be claimed for the work of the institution, can be seen in a look at the reserves to-day. The homes of many have undergone a slow transformation, until a few approach closely the appointments and conveniences of their white neighbors, and many present a less marked suggestion of white civilization. In dress, too, the change has been marked. While many of the older men are content with the shaggy and ragged clothes, the youth are showing a decided tendency towards the neatness and style of the white youth; and while many of the older women wear on all occasions the shawl and the handkerchief, the younger ones are developing a taste for modern fancies in dress-making and millinery. The teaching of the English language to the children in the years past is gradually removing the necessity of interpreters in their churches, and the spread of commercial knowledge is making it easier to have business dealings with them.

But the most marked results are shown in individual cases, many of which have been followed with interest by those under whose influence they came in the years past. Three ex-pupils of the institute are now missionaries among their own people. One is an ordained minister of the Methodist Church, recently working among his people at Walpole Island, the Rev. Wm. Eneas. Another, the Rev. John Oke, has been for some years stationed at Caughnawaga.

A third, Rev. David Menomene, is laboring among his people on Manitoulin Island. There are also some who are doing good work as local preachers in their own churches. Several have taken positions in Indian schools, and become teachers of English to their own youth. Schools on six reserves have been occupied by ex-pupils. One ambitious young man went on for a course in medicine, and was completing his third year with honors, when he became the victim of a cruel murder, and his promising life was ended. Two young men are doing well as clerks in town stores, and one ex-pupil, who is a conductor on the Michigan Central Railway, was recently met by the principal of the school.

Many of the girls who have had special training here in cooking and housework have taken positions as domestic servants in good homes.

The aim of the institution is to get situations for these young men and women out of the reserve, for it is found that on the whole they do much better among white people than among their own.

With all that there is to encourage in the work among these people, it has yet to be said that they have not made the progress in the reform of domestic life, and the raising of the moral standard, that might have been expected in the last half century.

The growth of the institution itself would be an interesting subject, which, however, time and space will not permit us to enlarge upon.

Muncy, January 4th, 1901.

WHAT are churches for but to make missionaries? What is education for but to train men? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, end throwing Jesus Christ in the hearts of men? —Joshua Strong.

The programme from start to finish is interesting and practical, and should attract multitudes of leaguers to Norwich.

Every League within the bounds of the Hamilton Conference is requested to send at least one delegate. Standard certificates are to be secured at starting point, which will ensure the ticket for the return journey at one-third of regular fare. The names of delegates should be sent to Miss S. G. Kinsey, Norwich, Secretary of Billetting Committee, not later than February 15th.

A Request to Leaguers.

An historical evening is occasionally held by many Leagues for the purpose of gathering information regarding the early beginnings of our Church in their several localities. Those who have not tried such an exercise might find it exceedingly interesting and instructive. A paper might be prepared by some one person on such reminiscences or several might contribute such brief facts and incidents as they could gather by reading and conversation with the older people. If every League would kindly make an early effort in this direction and send a copy of the papers to the undersigned as a contribution to the proposed "History of Canadian Methodism," it would be a very great kindness. Brief, interesting articles, clearly written, and sent within the next two or three months are what we want. We aim at a concise, readable history, such as our young people can and will read.

J. E. SANDERSON.

Toronto, 4 Emerson Ave.

Philanthropic Juniors.

Miss Sadie M. Whitworth, Junior Superintendent for the Ontario Provincial Christian Endeavor Union, sends the following item to the *Christian Endeavor World*. It received the prize for being the best news item received during the week:

"On Christmas a dozen of the most wide-awake Juniors in Ontario gave up one of their precious hours to do a kind act in His name. They prevailed on a kind gentleman to drive them out to the home of an old couple who, through the infirmities of age, are practically shut in. Here a bright programme, consisting of Christmas carols, recitations, etc., was rendered. The stately old house rang with Christmas melody. Tears of gratitude rolled down the wrinkled cheeks of the old people as, depositing a basket of Christmas cheer on the table, the Juniors departed. Once a month these Juniors visit the home of some shut-in or aged person, and hold a short, bright service of song, Bible-reading and prayer, leaving behind a token of their visit in the shape of flowers or fruit."

Missionary Conference.

The annual missionary conference, under the auspices of the Victoria College Missionary Society, was held on January 18th, 19th and 20th, and was an occasion of unusual interest. The students were fortunate in having with them a number of returned missionaries, who gave very instructive addresses. Among them were Revs. John McDougall, G. E. Hartwell, W. J. Stone, H. H. Coates, S. D. Gaudin. Successful missionary services were held in several churches on Sunday. While the Epworth Leagues are giving so much attention to raising funds for missionary enterprise it is gratifying to know that the colleges are preparing the workers. An enthusiastic missionary spirit is being developed at Victoria, and at our other educational institutions.

Stands at the Head.

The Dresden Epworth League has published its programme of services for the first six months of 1901 in the form of a calendar, which is to be hung upon the wall. The programme gives special prominence to Bible study and missionary topics, although other departments are not neglected.

This League stands at the head of the district in giving to the "Forward Missionary Movement" and to the General Missionary Society.

Keeping Up an Insurance.

The Sympathy and Relief Committee of the Epworth League of the Metropolitan Church, Toronto, are doing good work by their hospital visiting and looking after the sick members by calling upon them, with bouquets, fruit and reading matter, also this important committee is keeping up an insurance policy for a poor man who is unable to meet the payments himself. In a short time he will have a handsome sum of money coming to him when the required number of payments on premiums are paid.

Distributed Baskets.

The corresponding secretary of the Pembroke League writes:

"Some of our League members thought we ought to let it be known how we are progressing in our work. We organized a reading circle this fall, and have quite a large number of members, who enjoy the reading very much. Christmas eve the convener of the Missionary Committee, with some of the members, met in the basement of the church and prepared a number of baskets which were distributed to the needy ones that evening. Our pastor, Rev. W. G. Henderson, with the other ministers of the town, are commencing a series of union meetings, which we trust will be a stimulus to those who are Christ's, and also in the converting of those who are yet without the fold."

Personal.

REV. W. F. WILSON, of Hamilton, is one of the speakers at the Christian Endeavor demonstration at Portland, during the first week in February.

REV. W. J. STONE, of Nitenat, B.C., spent two weeks in January visiting the Leagues of the Brockville District. He reports good attendance at the meetings, and much missionary interest.

MR. W. H. PARR, of Winnipeg, is doing very valuable work as an officer of the Winnipeg Sunday-school Association. Ten Home Departments have recently been organized in the city through his efforts.

The Corresponding Secretary of Gower Street Epworth League, St. John's, Newfoundland, sends us the following New Year's greeting: "May this be the brightest and best era, the EPWORTH ERA has yet known." Thanks!

REV. S. W. FALLIS, of York, sent the members of his congregation a Christmas and New Year's greeting in the form of a very artistic card printed by himself on the mimeograph. To the preacher who knows how to use it, the copying machine is a valuable aid in church work.

The League at Maple Grove, South Darlington Circuit, presented Mr. Fred Foley, President of the League, with a beautiful volume of Tennyson, accompanied by an appreciative address on the occasion of his leaving for Toronto. Mr. Foley has been a faithful and efficient worker in local and district circles.

A JUNIOR leaguer in the country, who does not wish her name to be mentioned, sent the sum of \$2.00 to the General Secretary a day or two before Christmas to be used in making some poor city children happy. Fifteen beautiful picture books were purchased with the money and given to boys and girls who were greatly delighted with them.

Just a Line or Two.

PORT SIMPSON, B.C., increases its subscription list to the ERA from six to eighteen. Well done!

A NEW Epworth League of Christian Endeavor has been organized at Chapman Valley, on the Magnetawan Mission.

The League at Wingham holds the banner for having sent in the largest number of subscribers to the EPWORTH ERA for 1901. Their list totals forty-six. There are some live workers in Wingham.

REV. S. T. BARTLETT, of Napanee, recently conducted a review of the Sunday-school lessons, illustrated by stereoscopic views, and though the night was cold there was not standing room in the spacious basement.

AN Epworth League rally at Caledon East during the second week in January was very largely attended by leaguers from that village and the surrounding circuits. The pastor reports that the gathering was a wonderful inspiration.

The Young Men's Brotherhood of Douglas Church, Montreal, distributed 300 pounds of fowl among the needy at Christmas time. One of the members recently sent six children's coats to hospital in the name of the Brotherhood.

The Chinese League recently formed in the Metropolitan Church is doing well. Several of the officers met a few days ago for the purpose of translating the pledge into the Chinese language. The members are taking a great interest in the new society.

The Norwich District Convention was held at Springfield January 10th and 11th. The report sent by the secretary arrived too late for publication. The Convention was pervaded with a spirit of earnestness and consecration. The sum of \$312 was raised for missions during the past year.

In a private letter, Rev. F. E. Clark, D.D., says: "I am glad to tell you that, so far as I can see, the outlook of our work is most hopeful. The conventions this year have been larger, more powerful, and deeper in their spiritual interest than ever before, and good news comes from almost all foreign lands."

THERE has been a revival in Simcoe, and the evidences of it may be seen in the subscription lists of the ERA and *Guardian*. A revival which does not increase the circulation of our religious papers is not of much account. Someone has truthfully remarked that "evangelization without edification very soon ends in evaporation."

A READING Circle has been organized in connection with Agnes Street Epworth League, Toronto. It had its origin in a young men's Sunday-school class, but all Epworth Leaguers were urged to join the Circle. There is a membership of eighteen, and thirteen sets of books have been ordered. The few meetings held have been of great interest.

The St. Mary's Epworth League held a reception on New Year's Day, when many availed themselves of proffered hospitality. Everyone who chose to come was made welcome by the committee. The room was quite prettily decorated, and tables were provided with illustrated books and pictures of various kinds. Excellent cake and coffee was served to all who wished it.

On the Road, A Week in the Country.

Corresponding secretaries have sent scarcely any League news to this office during the past month, so that the editor is short of "field notes." To help him out of this difficulty, he has asked the General Secretary to write some account of his wanderings to and fro in the interests of Leagues and Sunday-schools. The latter has consented to give some notes of a week's trip to the country during January. He left home on the morning of the 7th ult., the first stopping place being

AT TYRONE,

a village about seven miles from Bowmanville, where a Circuit League rally had been arranged. It was a great success. How could it be anything else? Here is a circuit of six appointments and five Epworth Leagues, and each one of them all alive. The pastors, Revs. J. S. McMullen and J. F. Chapman, are young men who believe in the Epworth League, and work with the young people in the most cordial way. The result is that the leaguers will do anything for them.

At the afternoon meeting there was an excellent attendance, and the programme was unusually good. It was remarkable for the fine papers and addresses presented by active members of the different Leagues on the circuit. How the writer wished that some of the croakers, who say that the League is doing no good, could have been there to see and hear! The very fact that the young people are sufficiently interested in the Church and its work to attend in such large numbers on a week-day afternoon is an encouraging sign.

At the evening service it was a straight contest for an audience with a free variety concert in the hall across the road, but the League won by two to one, as the church was well filled.

The church building here has been recently refitted, and now presents a very attractive appearance. Almost everybody is a Methodist in this locality. In the whole township of Darlington there are only two churches which are not Methodist. Nearly all the people come from Devonshire or Cornwall, and the visitor to almost any of the hospitable homes may safely count on having "Devonshire cream" placed before him, and it is a dish fit for a king.

The next morning a start is made for Brockville. A drive of nine miles brings the Grand Trunk station into view, and the splendid express train for the east is aboard. Brockville is reached about three o'clock, and a transfer is made to the Brockville & Westport Railway, which is as primitive an affair as can be found in Canada. The passenger car is a veritable Noah's ark, which pitches, rolls and rocks like a ship at sea. It jogs along at the sober rate of fifteen miles an hour, so that there is a fine opportunity to allow patience to "have her perfect work." At last we reach

DELTA,

where the merry jingle of sleigh bells are heard as soon as the train is left. The pastor here is Rev. Daniel Earl, who is an exceedingly energetic worker. He is a terror to gamblers, whiskey sellers and evil-doers of all kinds, but is greatly appreciated "for his work's sake" by his own people. He is president of the Brockville District League, and is pushing the work vigorously. He has the idea that in accepting a position of this kind he is expected to do something. There is probably no district in our whole Church that is being worked more efficiently by the League Executive than Brockville.

The Sunday school service on the Delta Circuit was at Chanter, where a very successful revival has been held. Quite a number of young people have been converted, and

many of them are interesting themselves in the League. There is a Woman's Missionary Auxiliary here, which is doing splendid work. Although small in numbers, it has, together with the branch at Delta, raised \$100 for missions during the past year.

Miss Chamberlain has charge of a flourishing Mission Band, which interests the little folks immensely.

The afternoon and evening services at Delta were well attended, and at the close of the evening sermon an after-meeting was held, for which almost the entire congregation remained.

In order to reach

ROCKFELD

a drive of twenty miles was necessary, over as winding a road as one would find in Ontario in a month's travel, but the sleighing was good and the weather mild, so that the trip was thoroughly enjoyed. What the stopping here was in the home of Mr. John Franklin, whose family is one of unusual intelligence, and where good reading is greatly appreciated.

The church at Rockfield is not large, but it was crowded at the evening meeting by an active young people, and at audience principally of young people, and the close an Epworth League was started. The pastor, Rev. W. J. Conoly, B.A., and his wife were both present. Mr. Conoly is in active sympathy with the League, and believes that there is work for it to do at Rockfield.

GLEN BUELL,

sixteen miles distant, was the next place on the programme, where an afternoon meeting had been arranged. We had an audience of about thirty, and addresses were delivered relating to Sunday-schools and Epworth League work, by Rev. Mr. Earl and the writer.

The chief feature of interest in this church is the memorial tablet which has been placed in a prominent place, inscribed with the name of Rev. W. J. Hall, M.D., a medical missionary to Korea, who died a few years ago in that far-off mission field while seeking to help and succor others. His father and mother have lived in this neighborhood for years, and the young missionary was known and loved by everybody in the community. The people delight to tell of his unselfishness, his courage, his devotion to God and his fellow-men. It devotes to God and such a noble worker should be taken away in the very prime of life, and before his work seemed to be much more than commenced. Such a career ought to be a stimulus to well-doing for all the young men and women of this, the home of his boyhood.

ALGONQUIN

was eleven miles farther on, where we had a well-attended meeting in the evening. An interesting feature of the programme here was the reports presented by the different Leagues and Sunday-schools on the circuit.

Two Leagues, which had only been organized a few months, reported very satisfactory results. The pastor, Rev. H. W. Burnett, growth, and the pastor, Rev. H. W. Burnett, said that both societies were in a very fine spiritual condition. The success of these Leagues is doubtless had something to do in circulating the Algonquin young people to organize. For some time a literary club has been in existence among the young men, but it was deemed wiser to have a full-fledged Epworth League with its four departments. At

FRANKVILLE

the attendance was not quite so large, but the people seemed very much interested. The church presented quite a gay appearance, as the Christmas decorations had been left up. These were quite unique in character, consisting of a large Ferris wheel, the baskets of which had been utilized for presents to the children, and a number of

flags and streamers. There are some energetic workers here who are much interested in the Sunday-school and Epworth League. The trip, ended in one day less than a week, during which 573 miles were travelled, 110 being by horse and cutter; ten addresses were delivered to an aggregate of 1,125 persons, and forty subscriptions to the Epworth Era received. A. C. C.

The Book Shelf.

Men with Masts. FROM LIFE, BY Mrs. A. G. Savory, with illustration by Principal Cayen, D.D. Toronto: William Briggs.

The story of a dog, written very much in the same style as "Black Beauty." It is told in a vicious way and contains many valuable lessons for young people in regard to their treatment of the dumb animals. Boys and girls everywhere should be taught to show kindness to every living creature. This is more important than any knowledge of arithmetic or grammar. This book should have a place in every Sunday-school library.

The Story of the Nineteenth Century. By Elbridge S. Brooks. Illustrated. The Lothrop Publishing Co., Boston.

This book has been written by a very popular author of young people's literature, and is intended to present the leading events of the century which has just closed. Progress is its key-note—progress in government, in literature, in law, in science, in art, in progress especially in human affairs, and in the elevation and freedom of man. The book is divided into seven periods, each grouped under some great name, as the age of Napoleon, the age of Kosuth, the age of Lincoln, the age of Edison. It is a very valuable work.

The Making of a Christian. Studies in the art of Holy Living by Rev. John Maclean, Ph.D. Toronto: William Briggs. Price, 75 cents.

Many good things have been said of this book, and deservedly, too. It is exactly the sort of reading matter that ought to be widely circulated among our young people. For the "Quiet Hour" nothing could be better.

Messengers of the Churches. First Series. By Rev. J. Sanderson, M.A. Toronto: William Briggs. Price, 50c.

Mr. Sanderson has rendered valuable service to young people by placing in their hands, in concise form, the lives of seven pioneers missionaries: Thomas Coke, Wm. Carey, Gideon Ouseley, Henry Martyn, William Case, Robert Morrison, John Williams. To present the facts contained in this book involves a large amount of work, which the author has done for the special benefit of those who want the information and yet have a limited amount of time at their disposal.

The Evangelization of the World in this Generation. By John R. Mott. Published by the Student Volunteer Movement, New York. Price, \$1.00.

All who believe in the missionary obligation of the Church, will find this a most inspiring volume. There is not a pessimistic line in it. The author presents in a vivid manner the resources of the Church, clears away misconceptions, and removes prejudice, and emphasizes the obligation which rests upon all Christians to spread the knowledge of the Gospel everywhere. It is undoubtedly the best missionary book that has been published for a long time, and ought to find a place in every missionary library.

An Exposition of Old Testament Sacrifices. By Rev. H. P. McKeen, B.A. Toronto: William Briggs. Price, \$1.25.

This volume contains much valuable information concerning the sacrifices of the Old Testament, and their relation to the sacrifice of Christ. There are chapters on the Tabernacle, the Meal Offering, the Peace Offering, the Sin Offering, the Passover, etc. It is pretty solid reading for young people, but of a character that will do them good.

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Messiah's Good Advent. A Study in Eschatology. By Calvin Goodspeed, D.D. Toronto: William Briggs. Price, \$1.00.

Opinions differ concerning the second coming of Christ, and the Christian world is divided between pre-millennialists, and post-millennialists. Dr. Goodspeed presents what is generally regarded as the Methodist view of this question in a very strong way. There is need for such a volume as this, as very little has been written on the post-millennial view of the second advent.

The Epworth League Year Book, for 1901. Prepared by Rev. J. V. Bell, D.D., General Secretary of the Epworth League of the Methodist Episcopal Church.

An immense amount of information, useful to Epworth Leaguers, is embodied in this little volume. There is first a sketch of the origin and history of the League in the United States and Canada, with lists of officers in the three branches of Methodism, together with portraits of presidents and secretaries. Considerable space is given to practical hints on the various departments of work, and the list of prayer-meeting topics for 1901, is printed in full. Almost everything that one could wish to know about the Epworth League may here be found, and all for ten cents. It may be obtained at the Methodist Book Room, Toronto.

Wesley Guild Manual. A handbook of Guild methods, compiled by Rev. W. B. Fitzgerald. Price, 25 cents.

This book of 140 pages is full of valuable suggestions on young people's work, with special reference to the Wesley Guild of England. It is very much upon the same plan as our Epworth League Manual. Those who desire to know what young Methodists in England are doing will find it very interesting.

Reflected Rays. A record of the proceedings of the Third-4th Provincial Sabbath-school Convention, held in Brockville, Ont., 23-25, 1900. Price, 15 cents. To be obtained at 25 Manning Avenue, Toronto.

The next best thing to attending a Convention is to obtain a copy of the report. This book contains a detailed account of the last Ontario Provincial S.S. Convention, including all the addresses delivered by Prof. H. M. Hamill, Miss Harlow, Dr. Grant, Rev. W. H. Hincks, Mr. William Johnson, and others. It contains much valuable information for Sunday-school workers.

Epworth League Bible Studies. By Prof. Thos. Nicholson and Rev. W. E. McLennan. Prepared for the Epworth League of the M. E. Church, under the direction of the Department of Spiritual Work. Price, 15 cents.

This is a book of sixty pages, in paper cover, containing expositions of the Epworth League topics for the first six months of the present year. It will be found suggestive and helpful in preparing for the devotional meetings of the League.

Temperance.

REV. THOMAS SPURGEON, who is continuing the Pastor's College founded by his father, said, at its recent anniversary, that every student was an active member of the Temperance Society.

DR. JOSEPH PARKER says things in a stirring way: "I could make a garden of Eden in the East End of London in three months if I had my own way. I should do nothing but burn down all the breweries and shut up all the public houses."

The bill for the abolition of the canteen in the army passed its final stage on January 24th. The section relating to it now stands: "The sale of or dealing in beer, wine or any intoxicating liquors by any person in or upon any exchange, or canteen, or army transport, or upon any premises used for military purposes by the United States, is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect."

Our Letter Box.

A CORRESPONDENT, in sending some subscriptions to the ERA, says, "If I had \$25 to spare and wished to spend the same to the best advantage in the interest of our League, I would invest in fifty yearly subscriptions to the ERA."

A CANADIAN lady, now residing in New York State, in renewing her subscription for 1901, says: "I consider the ERA one of the choicest, most spicy, and helpful religious papers I have ever read. I am greatly interested in the success of our Church and League in Canada, the land of my birth, and early life's experience." Canadians who have left us for the neighboring republic, always retain a kindly feeling for the home of their youth.

A PROMINENT Sunday-school worker of wide experience writes: "I find where our schools are taking our Methodist Sunday-school periodicals, there is a noticeable patriotic feeling which does not exist in places where papers from the United States are read." There can be no doubt that this is the case, but in the opinion of some Sunday-school officers it evidently does not count for much. There are superintendents who would distribute almost anything among the scholars if it could be obtained cheap.

A MEMBER of one of our Reading Circles asks the meaning of the expression, "The Freedom of the City," as used frequently in "Famous English Statesmen," when it is said that certain celebrated men had the freedom of the city granted to them. It simply implies that all the rights and privileges of a freeman of the city are granted to one, not a resident, as a mark of distinction for eminent public services. When any difficulty is met in the course of our reading, the proper thing is to ask for information. Many people remain ignorant because they are ashamed to reveal their ignorance. It is a false pride that is very costly. We shall be very glad to have members of Reading Circles correspond with this office concerning any point upon which they desire more light.

ONE of our most appreciative readers thinks that "there is something radically wrong with the Epworth League," and expresses the opinion that Rev. G. S. Clendinnen "must have been dreaming" when he wrote the optimistic article which appeared in the last number of the ERA. Of course, Bro. Clendinnen was dreaming. This was exactly what we asked him to do. All that his article on "The Twentieth Century League" was intended to do was to emphasize the fact that the League has come to stay, and to refer to some phases of work which need to be specially developed. In our opinion there was nothing at all extravagant in the sketch. There is good ground for believing that the Epworth League will be alive and flourishing one hundred years from now.

REV. JOHN G. ARMSTRONG, pastor of Emmanuel M. E. Church, Chicago, Ill., is a good friend of this paper, and frequently writes an appreciative word or two. A few days ago he sent two new subscribers, in addition to renewing his own, and added the following note: "Your paper deserves well, and because of its actual helpfulness should be taken by every Epworth Leaguer who is looking for a broadening of his or her range of knowledge. I am intensely fascinated with THE CANADIAN EPWORTH ERA, and though I cannot do much toward increasing your subscription list for want of time, yet when I can do so I like to show my appreciation by substantial methods." Good for Mr. Armstrong! He takes a delightful way of showing his fascination, which we would like to see imitated by many of our readers.

REV. R. B. STRANGWAYS sends the following communication on an important subject: "In our International Sunday School Lessons there is an effort to secure systematic, consecutive study of the Bible. In our League Bible-study we are rather behind than in advance of the Sunday-school. Should we not in our Leagues have a little wider and more comprehensive view of Scripture? Is our topical method resulting in careful, systematic study of the Bible as a progressive revelation? It can scarcely be so said. Why should we not then substitute for the topics a wider and larger system? Say a study of the teaching of Jesus for the summer months and certain Epistles of Paul for the winter months? Or let a quarter be devoted to the history and main doctrines of the Pentateuch and the stage of advancement reached at that period in the progress of revelation. A quarter might be profitably given to the study of the Psalms, setting forth their occasion, their place in theology and worship. And so all the Bible might be studied in suitable sections, seeking in all a general wide exposition rather than a minute verse by verse study. The greatest need of our Leagues is a more general knowledge, which is a pre-requisite to the more intricate study of texts. To some extent the system pursued in the Expositors' Bible would meet the requirement. Our leaguers are competent for this method if suitable helps are furnished. How may helps be secured? In two ways. By the ERA and by a cheap little volume prepared specially and made a part of the Reading Course. Every leaguer could get help from the ERA. Those who would give more careful study would find advanced help in the volume. Would such a change in our topic system be a benefit?"

Important Notice.

At a meeting of the Executive of the Twentieth Century Thanksgiving Fund, a resolution was passed ordering that the books be definitely closed on the 28th of February.

The pastors and officials of all the churches will kindly take notice of this, and make their complete returns before that date, with a view to an early meeting of the General Board of the Fund and its final distribution.

A. CARMAN, Chairman.

JOHN POTTS, General Sec'y-Treas.

Toronto, January 22nd, 1901.

MR. ROBLIN, premier, announces his intention of introducing at the next session of the Manitoba Legislature an Act which would make the attendance at school of children between the ages of six and fourteen compulsory.

The statistics of gifts, of over \$1,000 each, made up this week by a Chicago paper, shows that the total in public donations and bequests in the United States for 1900 was \$62,461,304, as against \$79,749,956 for the previous year. Of this sum educational institutions received \$34,932,644; charities, \$13,621,722; churches, \$8,800,605; museums and art galleries, \$2,145,333, and libraries, \$2,961,000.

In one window of the Toronto Telegram office there may be seen a printing press, which, from an historical as well as a typographical point of view, is a curiosity. It is a very old style hand press, and was used to print the Upper Canada Gazette in York (Toronto) 100 years ago. The framework is all of wood, and on one side hangs a clumsy hand roller, much the same as those used on the proof presses of to-day. The capacity was 120 impressions per hour, in curious contrast to the 48,000 per hour of the immense Hoe press, "Goldwin Smith," which stands in the same room, and is now used to print the Telegram.

Debatonal Service.

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

FEBRUARY 17—"CONFESSING CHRIST."

Mat. 10: 32-39.

HOME READINGS.

Mon., Feb. 11. Confession commanded. Rom. 10: 4-11
 Tues., Feb. 12. Its need. Prov. 3: 6; Luke 22: 3, 9
 Wed., Feb. 13. How it begins. 1 John 4: 10-15
 Thu., Feb. 14. The influence of testimony. Acts 19: 10-20
 Fri., Feb. 15. Good grounds. Phil. 2: 2-11
 Sat., Feb. 16. The rock of the Church. Mat. 16: 13-18

In the last December number of THE CANADIAN EPWORTH ERA will be found an exposition of the same topic, based on the same passage of Scripture, as the one selected for study for the present week. We refer the Epworth Leaguers to the suggestions given in that article which, no doubt, will be found helpful in the study of the important Christian theme, "Confessing Christ."

In addition, however, we present hereafter a treatment of the subject by Prof. Nicholson, which will prove a source of interest and profit.

REAL DISCIPLESHIP.

Many persons think of the Christian life as a mere legal relation of the soul to God. The disciple believes certain doctrines, trusts in the death of Jesus, and Calvary's sacrifice stands between him and an offended Deity. Jesus paid it all, all the debt he owes; and thus the believer is saved from an awful perdition and made a sure heir of glorious heaven. His faith is a coin which purchases him eternal blessedness. Very different was Jesus' own notion of the Christian confession. He warned his followers that real discipleship involved a life of sacrifice and service; that it might involve them in persecution and trial; that it might separate dearest friends, even to the point of making foes of the inmates of one's own household; that it surely involved a self-denial in which wishes, tastes, and appetites must often be restrained; that it was a life in which the devotee asked not, "What is the pleasantest and easiest thing to do!" but, "What is the right, the Godlike thing to do?" He taught that it was a life in which character must be gained at the loss even of temporal profit, worldly ease, or preferment, and that this character must be used for the good of the race; that a man must give up his lower desires and ambitions and lose his life in great purposes, high aims, and noble endeavours, independent of the temporal gain or loss, if he would really save it.

CONFESSING CHRIST—ITS NATURE.

1. *Salvation.*—The Gospel of Christ is the Gospel of a personal saviour from sin. Jesus stands out as a powerful Saviour of sinful men and women. In his presence the publican and the depraved felt their hearts dissolved with the unutterable rapture of forgiveness. He suffered and died for sinners, and ever since his cross has been the sign of rescue for humanity. Looking into Christ crucified we receive an assurance of sins forgiven, a sense of profound and sacred quietude through the whole soul which the apostle calls, "Peace with God through our Lord Jesus Christ."

2. *Gratitude.*—With this comes also a sense of gratitude for the immeasurable service and a consciousness of power to triumph over the dangers, temptations, snares, and sins of life.

3. *Divine Union.*—There comes, too, a consciousness of a divine union with Christ, which the apostle expressed by saying: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the

life which I now live in the flesh I live by the faith of the Son of God" (Gal. ii, 20). This is that belief of the heart unto righteousness mentioned by Paul in Rom. x, 10.

4. *Deep Significance.*—All this involves more than to timidly say, "The Lord is my shepherd," or "Jesus loves me, or 'I believe in Jesus.'" It is to accept Jesus; to cordially, heartily, and passionately allow his spirit his words, and his programme of life to be the genius, the motive, and the policy of our consecrated lives. It is by God's help to do right, because by his cleansing and his indwelling power we are right. Get this experience, and then tell it to others, "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

CONFESSING CHRIST—ITS PRACTICE.

How to confess Christ is an essential question.

1. We must know Christ by faith and experience.

2. We must study him in the record of his life until his character is more real and vivid to us than that of brother or friend.

3. We must imagine him with ardent soul until his figure glows before our inward sight and his words sound in our ears as a living voice.

4. We must love with his love, and sorrow with his grief, rejoice with his joy and offer ourselves with his sacrifice so intensely that we can say with Paul, we are crucified by his cross and risen in his resurrection.

5. We must track the power of his life in the lives of our fellow men, following and realizing his triumphs in souls redeemed, until we know something of the rapture that thrilled Luther, Knox, Wesley, Livingstone, and others of God's noblemen.

6. We must kindle our hearts in communion with him by meditation, by prayer, and by service. No day must pass in which we do not do something for Jesus' sake, and in which we must go where he would have us go. We must do what he would have us do. This is more than mere lip confession, and yet it is not more than the real confession Jesus requires and teaches.

SECRET OF HAPPINESS.

Did you ever notice that the Beatitudes are all "Blessed are" and not "Blessed are the meek," "Blessed are the merciful," etc.? The Man of Galilee teaches that we attain earthly happiness, in prosperity and in adversity, in sickness and in health, in solitude and in society, by taking his yoke upon us, doing the will of God, and thus finding rest unto our souls. This is no message of despair, nor melancholy and dejection; it is a message of joy and gladness of preaching; but he ever bids us remember that the path to happiness on earth is the path which leads us first to usefulness, broad-mindedness, purity, righteousness, virtue, courage, and fidelity. Such a life does not end here. It moves on into another world, into a better age, a more perfect state of being, which mocks the folly of the man who enlarged his barns but neglected to fill his empty soul. This "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv, 8).

SOME SIDE-LIGHTS.

1. Do I seek rather than shun opportunities for speaking about Christ?

2. Do I wait for others to discover my allegiance to Christ, or do I proclaim it?

3. Am I confessing Christ as fully and heartily as I want him to confess me?

4. "People will laugh at us." Better the ridicule of all the world than the displeasure of God.

5. "We shall not have as many friends." But their friends we do have will be worth having.

6. "We shall have to give up ever so much that we like." And we shall gain a whole eternity of blessedness.

7. "With the smooth confession is made unto salvation." Would we be satisfied if Christ received us in silence?

8. Calling one's self a Christian is like putting a trade mark upon a machine. Whatever the machine does, from that time, advertises the maker.

9. Deeds as well as words must confess Christ. The trade mark is a poor advertisement if the machine does poor work.

10. Looks also must confess Christ. A long face does not go a long way towards recommending Christianity.—*Wells.*

POINTS FOR THE PRESIDENT.

"Confessing Christ"—there's not enough of it. In our own souls, in our homes, at school, in business, in pleasure, everywhere and at all times, do we confess Christ? Press this great duty upon the consciences of the young people. Of course, there is no real confession of Christ without conversion to Christ. The gospel order is, conversion—confession. Make that plain also. Appoint half-a-dozen members of the League a week in advance, each to bring in an answer to the question: "How have I endeavored to confess Christ since the beginning of the New Year?" Have the answers written. Hold a testimony meeting, giving all an opportunity to confess Christ by word of mouth.

FEBRUARY 24—"CHRIST THE SOURCE OF STRENGTH."

PHIL. 4: 1-13.

HOME READINGS.

Mon., Feb. 18. The first grace. Mat. 18: 1-5
 Tues., Feb. 19. Trusting God only. 2 Cor. 3: 1-6
 Wed., Feb. 20. The assurance of trust. Ps. 115: 3-9
 Thurs., Feb. 21. Its grace. Ps. 28: 2-9
 Fri., Feb. 22. Confidence and power. Ps. 62: 1-12
 Sat., Feb. 23. In the secret place. Ps. 91: 1-7

"Stand fast in the Lord" is counsel that is much needed. Many seem to begin the Christian life, but not to continue. Others do continue but do not live up to their duties and privileges. Christian steadfastness is demanded by Christ and by the age in which we live. In our topic chapter the inspired writer urges Christians to imitate those through good report and evil report, and in the midst of opposition and suffering, had bravely maintained their loyalty to Christ: "So stand fast"—"by sincere and earnest devotion to God, as they were; be faithful and unflinching, as they were; triumph over the world, the flesh, and the devil, as they did." "Behold we count them worthy who endure;" and the same distinction of character is attainable by patient continuance in well-doing. The idea of a steadfast character is embodied in the Lord, who was a supreme example of unflinching obedience and love. The source of strength for steadfastness is also found in Christ, for without him we can do nothing. Follow him; be united to him by faith; derive strength from his spirit; stand fast in him.

BY WAY OF ILLUSTRATION.

Riding up to a regiment that was hard pressed at Waterloo, the Duke of Wellington cried to the men: "Stand fast, ninety-five! What will they say in England?" History records how successfully the appeal was obeyed. Stand fast, O Christians! What will they say in the heavenly city to which you belong and for whose interests you are fighting? William of Orange said he learned a word while crossing the English Channel which he would never forget. When in a great storm, the captain was all night crying out to the man at the helm, "Stand steadily! Stand steadily!" So, young Christians, steady yourselves in the great principles of your faith—"Stand fast in the Lord."

STEADFASTNESS MEANS MUCH.

1. *Joy.*—The Apostle tells how steadfastness results in Christian joy, "Rejoice in the Lord."

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(c) It is joy in the Lord. The joy of the Christian is not only in his achievements, not only in himself as a child of God, not only in his own experiences, but its root is in the Lord. The more we realize Christ as a living and loving personal reality, the more truly can we rejoice in him.

(d) It is constant joy. "Always." Christian joy is not a capricious sentiment, a brief rapture, but a steady, uniform, continued satisfaction. When we think of the change divine grace is wrought in us, of the ample provisions of the gospel, of the bright prospects before us, and of the infinite ability of our Lord to accomplish all he has promised us, our joy might well be constant.

(e) It is joy recommended from experience. Paul recommended what he himself enjoyed. If he, in the midst of disappointment, imprisonment, and suffering, rejoiced, so may we. The friends of Haller congratulated him on the honor of having received a visit in his last hours from the Emperor Joseph II.; but the dying man simply answered, "Rejoice that your names are written in heaven."

2. *Moderation*.—Steadfastness will include moderation or forbearance. This means Christian equity—a desire to see justice prevail and, on our own part, to act justly. We should guide ourselves at all times by the broad principles of equity in the sight of God. Human laws, however justly conceived, may sometimes, if rigidly enforced, act unjustly and cruelly. We should not always urge our own legal rights to the uttermost, but be willing to repair a wrong, and rectify the injustice of law. This forbearance should be practised "unto all men." If we are always rejoicing in the Lord we cannot cherish hard feelings toward any one. The Christian spirit is the highest equity.

3. *Even-mindedness*.—Steadfastness leads to calmness of mind. "In nothing be anxious" is the revised version. It is not forethought that is here condemned, but anxious, distracting care. The future is not ours, why be anxious about it? The past is gone, and regrets about it are unavailing.

"Act, act in living present,
Heart within, and God's overhead."

The future is provided for; for God, the great Provider, is ahead of every step his people take. We put ourselves on the rock when we ought to cast our care on God, not in part, not occasionally, but in all things and at all times. The ancient custom of torturing a criminal was by tying him to the wheels of two chariots, which were then driven in opposite directions, illustrates how anxious care may be allowed to distract the mind. Trust in God, do the right, and keep your mind free from care.

4. *Peace*.—Steadfastness gives peace. A vessel held steady by the anchor in a turbulent sea, gives a measure of peace to all on board. And the human soul held steady by the truth of God has peace. The enemies of peace are:

(a) Melancholy. The cure for this is joy in the Lord (v. 4).

(b) Self-will and unjust demands. The cure for this is moderation, forbearance, equity (v. 5).

(c) Care and anxiety. The cure for this is trust, prayer, and confidence in God (v. 6). The final result is peace. It passes understanding. It is deep, satisfying, and immeasurable. It grants the fortress of the soul in peace though the shafts of anxious care and worldly strife are constantly hurled against it.

5. *Morality*.—Steadfastness produces a moral life. The ethics of the gospel characterizes the conduct of the Christian man. "Whatever things are honest, just, pure, lovely, of good report . . . think on these things." Genuine virtue has its root in genuine religion. A modern school of ethics which professes to teach the possibility of morality apart from spiritual Christianity, is a return to the exploded theories of pagan moralists. The morality which is lovely and

of good report finds its ground-work in the human soul, is inspired by the spirit of Jesus Christ, and is developed by the teachings of the gospel. The charm of the Christian character is not the cultivation of one virtue that overshadows all the rest, but the harmonious blending of all the virtues in the unity of the Christian life. High moral principles should be translated into practical life. It is one thing to ponder, admire and applaud morality; it is another thing to practise it. The theory of music may be soon understood, but the mastery of any one instrument, such as the piano or violin demands incessant and patient practice. It means detail work and steady perseverance. So it is with every virtue of Christian ethics. It is the practice of morality as taught by Christ that declares to the world a gospel that it cannot fail to understand.

HISTORIC SIDE-LIGHT.

Lord Bolingbroke, an avowed infidel, declared: "No religion ever appeared in the world whose tendency was so much directed to promote the peace and happiness of mankind as the Christian religion." The gospel of Christ is one continued lesson of the strictest morality, of justice, benevolence, and universal charity. Supposing Christianity to be a human invention, it is the most amiable and successful invention that was ever imposed on mankind for their good.

POINTS FOR THE PRESIDENT.

The subject of this topic is steadfastness in Christ. How we need it! and how much it means! To make the topic interesting and impressive, appoint six persons in advance to prepare three-minute papers on (1) *steadfastness—its meaning and importance*. This is to be followed by five other papers on what grows out of steadfastness: (a) *Joy*, (b) *Moderation*, (c) *Even-mindedness*, (d) *Peace*, (e) *Morality*. Material for this will be found in the foregoing exposition. When three papers have been read, sing an appropriate hymn, and read in union I Cor. 13. Then proceed with the concluding three papers. Conclude with a blackboard exercise as follows:

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| CHRIST
THE
SOURCE
OF | } | 1. SALVATION. |
| | | 2. STEADFASTNESS. |
| | | Leading to |
| | | 1. JOY. |
| | | 2. MODERATION. |
| | | 3. EVEN-MINDEDNESS. |
| | | 4. PEACE. |
| | | 5. MORALITY. |

MARCH 3.—"RELIGIOUS BARRER-NESS."

Luke 13: 6-9.

HOME READINGS.

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| Mon., Feb. 25. | First wrong steps. | Mat. 21: 33-39 |
| Tues., Feb. 26. | Forgotten the pledge. | 1 Sam. 12: 6-15 |
| Wed., Feb. 27. | Selfishness. | Rom. 12: 1-5 |
| Thurs., Feb. 28. | Hypocrisy and sincerity. | Jer. 2: 19-17 |
| Fri., Mar. 1. | At a distance from Christ. | Luke 22: 54-62 |
| Sat., Mar. 2. | Quenching the Spirit. | 1 Thess. 5: 15-23 |

There was a common thing of the owner of a vineyard to plant a fig-tree in it. It would attain its maturity in three years. If it did not then bear fruit it would be removed, not only because it was useless, but also because it took up the ground which might be more profitably occupied by something else. The parable sets forth both the long-suffering and the severity of God. It is the principle of his government to give every man the fairest kind of a chance, but to "remove his candlestick out of its place" if he does not embrace the opportunity. His visitation upon sin, however long-delayed in order to give opportunity for repentance, is sure. The fig-tree represented the Jewish nation, but the principles which underlie it are for all time, and may be profitably applied to individuals in our own day.

SPECIAL FAVORS.

The tree spoken of in the parable had enjoyed special advantages. It was planted in good soil, and was attended to by one who both knew how to apply, and was diligent in applying, help to the growth and fruitfulness. It was not a tree growing wild among the rocks, or on the road-side, which one would naturally expect to have no fruit. It had all advantages, yet it bore no fruit. The spiritual meaning of all this is quite plain. From those who are outside the influences of religion little is to be expected. But those who are placed in the most favorable conditions, who have been taught the truth as it is in Jesus from our earliest years, who have enjoyed all the helps and privileges the Church can give, to whom God's Word is so familiar that we are in danger of losing reverence for it, much is expected.

FRUIT, NOT LEAVES.

There was no fruit on this fig-tree. Yet it was not dead. Its chief indication of life was its leaves. Instead of being a fruit-bearing tree, it had become a tree of the ornamental kind, and the change should never have been made. It was not planted for ornament, but to yield fruit; if it did not yield fruit, it had no claim to its place in the vineyard. In this tree we have a picture of the mere profession of religion, as contrasted with genuine, vital religion. The person whom the fig-tree represents is in the Church, he has all the advantages of that position, he has the external form, and uses the language of the Christian. But one important thing is wanting—he yields no fruit. No one is any the better for his profession. He exercises no good influence. He is never known to do a generous, kindly, Christ-like action, or to assist in any good cause, except perhaps occasionally in a half-hearted, listless way. And this is the great test of the value of the Christian life—good deeds. The goodness of Christ requires is something that *imports itself*, and not something that merely pleases the eye. It yields fruit in good deeds which serves to feed and nourish the spiritual life of others and to bless the world.

PATIENT, BUT DISAPPOINTED.

The owner is disappointed and impoverished by the fruitlessness of the tree. His fruit would have value for him as an article of food and merchandise, and he deeply regrets its failure to yield. In the same way, we belong to God, our life has been given by him, the place we occupy is that which he permits, and it is adapted to the great purpose of our yielding the fruits of righteousness and holiness. Some may be more favorably situated than others, but they have it in their power to yield some acceptable fruit. See how patient and persevering the owner was—"Behold, these three years I come, seeking fruit on this fig-tree." More than three annual visits are implied. The fig-tree bears three times in the year—in the early spring, in summer, and in autumn. So we may think of the owner of this fig-tree as coming time after time during these three years to see if there were any signs of fruit. But there were none. Our Master also is patient. If he were not, what would become of us? He comes to us every season—that is, whenever new circumstances occur in our lives, whenever a situation that others have brought to bear upon us. He draws near to see if at last we are beginning to yield fruit. When, after protracted patience on his part, and prolonged indifference on our part, and there is no prospect of fruit, his sentence is simple and clear—"Cut it down; why cumberest thou the ground?" The tree is useless. It has been planted there to bear fruit; it does not bear it, and there is no reason for any longer preserving it. It is taking up space which might be occupied by a fruitful tree; it is not only doing no good, but it is hindering good from being done. This truth

is a *very solemn one*. God is patient, but there is such a thing as exhausting even his patience, and as making further long-suffering useless and even ridiculous. He waits long, but a time may come when he will be forced to leave to their fate those who are resolutely set upon disappointing him.

A HOME THRUST.

See, Epworth Leaguers, how the teaching of the narrative places our society? Here was a tree of which much was expected. But it produced no fruit, no practical results from the care bestowed upon it. It was a sad disappointment. Now, as one has said, institutions are to be preserved not because they are old, but because they are *useful*; they are old, but because they are *useful*; and rites and ceremonies are valuable not because they have a great history, but because they sense the cause of God and man. They have no claim any longer than they accomplish this. They are doomed when they cease to fulfill their mission. If your Epworth League would survive, if it would receive the support of the community, it must do a real service of the community. It will not live because it is sanctioned by the Church, or because its charter is signed by a General Conference official. It must be a genuinely inspiring force in your community. It must make life secure; it must make young people stronger to meet the dangers, temptations, and snares of youth; it must breathe a higher moral atmosphere into your community; it must be better than a police force in the prevention of wrong and outrage, oppression and deceit; it must promote spirituality, social culture of the best and purest type, mental activity of the first order, and genuine, unaffected gentleness and womanly manners. It must exert itself to establish the principles of the kingdom of God throughout the sphere of its influence. It must be a *live* ever-bringing light and power, moral and spiritual, to those who may be reached by its labors.

THE DOOM OF USELESS THINGS.

Remember the *justice* as well as the mercy of God. One is as real as the other, and as certain. As Professor Nicholson pointedly puts this truth of the narrative: "The barren fig-tree was dug up by the roots; the tree which bore nothing but leaves was withered at his word. No silly sentimentalism with him. He may be a great man, like King Saul; but let him be disobedient, disloyal, unfaithful to oath and covenant, he withers away; let him be a man without manhood, a mocker of truth, a hypocrite. Jesus proceeds to call him a whited sepulchre and to consign him to outer darkness; let him be like the goats in Matt. 25, without charity, without brotherly kindness, without the instincts of true manhood, and Jesus desitates and punishment. Barrenness, uselessness, is doom. The beauty of a past experience will not compensate for sterility in the present; we cannot live on a great reputation or a noble spiritual ancestry, any more than the Jews could be accepted because they cried, 'We have a husband to our Father.' The Church's life depends on its present members. Brother, if everyone lives no better and does no more than you do, what shall the harvest be? Will the fig-tree in your vineyard be withered away?"

PERTINENT PARAGRAPHS.

1. The idle man is the devil's cushion.—*Hall*.
2. Time is short, your obligations are infinite.—*Mosullivan*.
3. Happiness is not the end of duty; it is a constituent of it.—*Giles*.
4. Accuse not nature, she hath done her part; do thou but thine.—*Milton*.
5. You never will be saved by works; but let us tell you most solemnly that you never will be saved *without* works.—*Crozier*.
6. A good many people are complaining

all the time about themselves and crying out, "My leanness! My leanness!" when they ought rather to say, "My laziness! My laziness!"—*Moody*.

POINTS FOR THE PRESIDENT.

Clip out the following and put them in your hat—but better in your heart; or put them in your purse—but better in your practice. They come from an experienced workman:

PRESIDENTS THAT PUSH THINGS.

Push the committees. Do not do their work for them, but see that they do it for the society.

Push the executive committee meeting. Make it three things; brisk, definite, determined.

Push the society business meetings. Have a plan for them. Have a purpose in them. Seek for progress through them.

Push the prayer meetings. Be the leader's right-hand man. Every president has a right to be an assistant prayer-meeting leader.

Push by praise. The president should be a self-appointed committee on appreciation.

Push by instruction. Show the committee chairman what to do.

Push by information. Post yourself on the best methods. Get the best and latest books. One of these new helps is "The Officers' Hand-Book," published by the United Society.

Push by personal leadership. Throw virile force into whatever you do. Speak as if you meant it. Act as if your life depended upon it.

Push by prayer. It is God's work, and only he can enable you to do it.

MARCH 10—"A CASTAWAY"

1 Cor. 9: 21-27.

HOME READINGS.

Mon., Mar. 4. Going from home. Luke 15: 11-18
 Tues., Mar. 5. Knowing, but not doing. Luke 14: 46-48
 Wed., Mar. 6. Blind to example. Matt. 12: 38-42
 Thu., Mar. 7. Adrift. Prov. 27: 18; Jer. 17: 5, 6
 Fri., Mar. 8. The losing life. Luke 12: 16-21
 Sat., Mar. 9. Our own refuge. Ps. 94: 17-25

TEMPERANCE MEETING.

The word temperate and temperance have, of late years, acquired a special meaning. They are generally understood to mean abstinence from intoxicating liquors. And in view of the terrible effects of alcoholic stimulants, it would seem quite natural and proper that, whenever the word temperance is mentioned, we should think of opposition to the saloon, and the drinking customs of the day. We cannot oppose these things, fraught with so much evil, too strongly and persistently.

PAULINE TEMPERANCE.

In the mind of Paul, temperance stood for much more than teetotalism. To him temperance meant the legitimate use of whatever is good in itself and in its effects. He suggested to Timothy, who was not in good health, that he take a little wine for his infirmities; just as a physician in these days might prescribe liquor for his patient. But to quote that advice given, under special circumstances, and for medicinal purposes, and when there was no such thing in the world as the organized saloon, as an endorsement of any use of alcohol as a beverage, is absurd and wrong. Were Paul living to-day, we would likely find him in the forefront of the battle against the baneful liquor traffic.

IDEAL CHARACTER.

Pauline temperance is required to attain ideal character. We are in the world with a great moral purpose in view, to develop that manhood which is illustrated in Jesus Christ. This requires effort, struggle and

unceasing toil. Temperance in all things is one of the absolute conditions in the making of character. Mark this important principle. We must put the object of a temperate life upon this high plane, otherwise the aim of temperance will be too low, will sink toward mere utility, apart from any moral and moral training is to make the body and mind fit instruments for serving Christ. Christ claims all of man—body and soul, both are to be kept in best possible order for him, and for his use.

The Bible teaches that we master self by the power of the renewed soul. The forces of body and mind can be controlled by the spirit of man renewed after the image of him that created him—and only so. "Dead in trespasses and in sins," self-mastery is impossible. "Alive unto righteousness," is the commencement of self-control.

STRIVING FOR THE MASTERY.

Paul represents all Christians as striving for the mastery. Any Christian who fails thus to strive is living below the gospel ideal and requirement. The apostle uses his illustration from the Grecian games, in which no one entered who had not been in training for the purpose of learning how to use all his powers to the best advantage to his advantage in all things. See the driver of the ancient chariot, or the modern four-in-hand! Notice the strong bit; still more, his firm, skilled hand. He guides where he wills. That perfect control is temperance; it is mastery. Man drives the team of his bodily appetites—mettlesome horses they, powerful, sometimes turbulent in their strength, to quell them utterly is no victory; they must be controlled. These appetites and powers have their place, and no more. They act at the man's will, or remain quiet, at his will. This is mastery. The horses must not be allowed to run away with the chariot, nor gain the control over the man. That would mean the defeat. The Christian must have himself perfectly in hand; there must be nothing that he cannot say "No" to, if necessary.

The body wants to be mastered. Give it a buffet—that is Paul's idea—and keep it under. "Keep the body and mind are partners the soul on top." Body and mind are partners in the business of life. Neither is a sleeping partner. But mark! they are not equal partners. The body has some stake in the concern, but must not have the management. Remember—you, you must be master.

TEMPERANCE IN ALL THINGS.

How to acquire temperance in all things is a great question. In other words, how shall we set about to obtain the mastery?

(1). *One of the means is to acquire a supreme object in view*—an object worthy the magnificent powers of man, and commensurate with the destiny of the soul.

Paul said, "This one thing I do—I press toward the mark for the prize of the high calling of God in Christ Jesus." That was Paul's object; his supreme aim. He desired to know God, and to serve God as his all-absorbing purpose in life. And he did not desire a vain thing. He desired the real of all things; he desired that which the spirit of you and me and of every man on this earth is desiring, and which we must have or end life discontented and miserable.

Do we believe, that godness, the building up of a true Christ-like character, and all of carries along with it, are the supreme things for which, if need be, a man would sacrifice all else that he has? If we believe this—and we are right, no doubt, in believing it—let us, by the help of God, order our lives and conduct, as if we did believe it.

(2). *Another means is to keep the prize in view*. The racer puts forth continuous,

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eager, straining effort, and concentration of thought upon the one thing—the crown.

There is no turning aside to examine the beautiful sculptures and altars by the side of the course, no stopping to exchange greetings with the friends among the spectators. The racer's progress is possessed by one idea, "the prize," "the crown." He sees nothing but that. Everything is made to bend to that. Everything that will not help progress is discounted or dismissed. All must help to win the goal and the judge's award. So our life is to be walk-over—the course, no lounging parade towards the goal, but racing with all the eagerness of competition where the racers are companions but not competitors. The Christian man knows his ideal, and makes that the serious ruling business of his life—the ideal of being found in Christ with all the depth of its meaning; the ideal of awaking up in his likeness, and of being satisfied with it.

STRONG DRINK.

Few forms of self-indulgence, says one, are more widespread or more baneful than intemperance in the use of intoxicating liquors. The figures which represent the extent of the evil are appalling. Think of the thousands of young men whose prospects have been blighted and whose lives have been made utter failures; think of the hundreds of desolate homes and the scores of starving and neglected children; think of the broken-hearted mothers and wives who weep in silence and in shame over those who were once their idols and the hope of their lives; think of the defalcations, the ruined business houses, the lost fortunes, and the suicides; think of the jails and almshouses, the asylums and the prisons which are filled, all through the influence of strong drink, and then ask yourself, why was the bondage of the black man more powerful in rousing a nation against slavery? Why was the awful conditions of prisoners in England before the days of John Howard more appalling? Why do we not arise in our might and drive this terrible appetite from our own lives, and scourge the infernal traffic from our land?

A CASTAWAY!

Paul realized that even he might become a castaway. The word refers, says Nicholson, to the double scrutiny to which the contestant in the game was subjected. The first decided whether he was worthy to enter; the second, whether he had so run as to be entitled to the evergreen chaplet. The writer has the latter more particularly in mind. Who shall tell the degradation and misery of one who has offered a mercy to others which he has at last transgressed? Have you ever known a powerful preacher who fell by sensuality, intemperance or crime, until he became a castaway? Have you ever known a man who once stood high in the Church, who was loved for his usefulness, revered for his wisdom, trusted for his righteousness, and admired for his piety, but who became a castaway, the slave of his passions, the tempter of youth, the hater of religion? There are such, and there is nothing which more forcefully reminds one of the words of the Saviour: "Beware, lest after all your present attainments you become a castaway."

SIDE-LIGHTS.

1. "Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."
2. "Real glory springs from the conquest of ourselves,
And without that the conqueror is naught
But the veriest slave."
3. "He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city."

4. "Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

5. "The bravest trophy ever man obtained
Is that which o'er himself himself hath gained."

6. Strength of character consists of two things: power of will, and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them.

7. Self-control is at the root of all the virtues. Let a man yield to his impulses and promises, and from that moment he gives up his moral freedom.

8. Young people of Methodist, be alert, be thoughtful, be active, be prayerful. Take to yourselves the whole armor of God. Summon every ally into this holy war. Remember Mansoul never fell save by the treachery of the townsmen within her walls. Heaven's King is on our side. Above the clash of battle he cries to us: "Fight, I'll help thee; conquer, I'll crown thee."

POINTS FOR THE PRESIDENT.

Arrange for a paper to be read on the Isthmian games, which illustrates the topic so precisely. Have another on "Self-Mastery," and still another on "The Castaway"—all brief and pointed.

THEY NEED GUIDANCE.

There is nothing in which our young people so much need guidance as in the selection of their reading. A Board of Counsel, who shall advise for them, is a great help. There is such a confusing multiplicity of books of all sorts that they are bewildered. New publications in a constant stream push out those approved by time. Young people are apt to read only that which is the talk of the hour. Too generally it is some work of fiction of only passing interest and worth, if even that. Biographies, histories, books of travel, and scientific exposition—works of entrancing interest, educational as well as entertaining—are rarely opened, the latest sensational story having the right of way. Christian young people must find some worthier occupation for their time and brains.—*Western Christian Advocate.*

HOW TO READ.

Try to carry something from every book you read. If a book is worth reading, it is worth remembering. One cannot remember everything; and to each person the things worth remembering will differ according to his tastes and the amount of insight he brings with him. But every one may carry away something, and may thus feel that the book leaves him to some degree richer than it found him; that it has helped him to add to his stock-in-trade, so to speak, of facts or of ideas. If it has not done this, why should one have spent so much eyesight upon it? Why not have given the time to bicycling or baseball, or have lain down upon the grass and watched white clouds drift across the sky?

How to remember the contents of a good book, or at least the best part of them, is a difficult problem, and one which becomes more difficult the older one grows, for the memory is less retentive in middle life than in youth, and the pressure of daily work in a profession or business tends to close the free play of intellectual movement in spheres distinct from that work. The most obvious plan is to make notes of the things that strike you most. This involves time and trouble, yet the time and trouble are not lost, for the mere effort of selecting the salient ideas, or of putting into a concise form the salient ideas, helps to impress them on the mind, so that they have more chance of being remembered, even should the notes be lost.

If the book belongs to you, it is not a bad device to use the blank sheet or two which one often finds inside the covers for making brief notes, adding references to the pages; or if there are no blank sheets paste in two or three and use them for this purpose. I have a friend, one of the most learned in Europe, who copies out on slips of paper of a uniform size the best things he finds in the books he peruses, and arranges them in cardboard boxes also of a uniform size, which form a part of his library, and are a sort of distilled quintessence of his vast reading. Others find it better to use notebooks for the same purpose.—*The Youth's Companion.*

OFFENSIVE AND DEFENSIVE.

The novel method adopted by an English bicyclist in Africa, Mr. A. B. Lloyd, to escape from a lion, is thus narrated:

One fine morning Mr. Lloyd started on his wheel for a village a few miles from the mission station. He took the main road to Uganda, which was a good thoroughfare about five feet wide. After climbing a long hill he came to the descent on the other side, a long, gentle slope, where he knew the road was smooth.

Up went his feet to the coasters, and away he flew down the hill, going faster every minute. Near the bottom of the hill was a turn. On approaching this, he again put his feet to the pedals.

As he rounded the curve a terrible sight burst upon him. In the middle of the narrow path lay a full-grown lion, its head down upon its paws, facing up the hill.

Mr. Lloyd could not stop, or if he did stop, it would be in the very jaws of the king of the forest. To the left was a wall of rock twenty feet high, and to the right a steep embankment with the river a hundred feet below. Escape seemed impossible.

Suddenly he remembered that the wild men he had met were always afraid of his bicycle. Perhaps a wild beast might be affected in the same way. Therefore he did the only thing he could do. Releasing his check on the wheel, ringing his bell, and shouting with all the power of his lungs, he forced the bicycle at its best speed directly toward the couchant lion.

The beast raised its head. Then, seeing this unearthly creature, with so strange a voice, rushing fearlessly upon it, it gave a blood-curdling yell, and sprang to one side just as the rider flew past.

NO WONDER.

The explanation given below of the cause of a singer's distressing cough is so simple that it might readily have occurred to anyone. But then, the man that thought of it was from Ireland.

"And how is Mishur Brown?" he inquired of one of the singer's friends, all was hoping he'd be giving a concert in the town hall whilst he was here, so Mrs. Casey and me could be favored to hear some more of his foine songs."

"He has a bad cough just now," said the friend.

"Oh, now, that's too bad," said Mr. Casey, with feeling, "but it is no wonder, all the same. The bad sthrone voice he has, passing on his loongs, would be apt to give him a cough now and then, its likly."

An Ohio farmer went to the city to buy his wife a Christmas present. When he returned to his home he tossed a bundle into his wife's lap, saying, "There is your Christmas gift, dear; it is some cotton to make me night shirts out of." Of course, she was glad to know her husband had such good sense and exquisite taste.



Junior Department.

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

The Boy Who Means to Be a Man.

Only a little boy, my friends,

But I'll do the best I can;
For by and by, in the coming years,
I mean to be a man.

Not something that wears a coat and hat,
Kid gloves, and curling hair,
Whose only ambition seems to be
To dress with the neatest care.

Not something that carries between his lips
A cigar or pipe of clay,
And keeps the article in full blast
A dozen times a day.

Not something that digs and delves so hard,
But is poor on poverty itself,
While a goodly part of his hard-earned cash
Goes into the drink-seller's till.

But a man—an honest, whole-souled man—
Brave-hearted, kind and true;
Who is always found in the foremost ranks
Whenever there's work to do.

Now, boys, be wise. Join hands with me,
There is work enough for us all;
And by and by in the strife we shall fill
The places of those who fall.

And let us resolve in childhood's years
To be faithful in all things, and then
We may each fill an honored station in life,
If we should live to be men.

—Our Young Folk.

Weekly Topics.

FEBRUARY 10TH.—Lessons from Bible Fathers.

A month ago "Bible Mothers" was the topic. A month hence "Bible Children" is to be the subject of study. "Mothers," "Fathers" and "Children" suggest the central thought of *Home*. The ideal relation of parents to children and *vice versa* is a very important study. The Bible alone can fully analyze and describe it. Bible biography is true to fact. All Bible "Fathers" were not necessarily in the highest sense true fathers. Some of them were guilty of favoritism, others of unwholesome indulgence, and many reaped in bitterness the result of foolish laxity of a healthy discipline. As in the family the mother is the ideal embodiment of love, the father represents authority. The wise exercise of authority pre-supposes self-discipline. The earthly father, who is himself under the control of the Heavenly Father, will seek, like Abram of old, to "Command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Authority in the father suggests submission on the part of the child. Ephesians 6:4 and Col. 3:21 give us the New Testament idea of paternal duty, and if fathers lived accordingly, the observance of the fifth Commandment by the children would often be made easier. Here, then, are the two chief thoughts—*authority and submission*; but the former is to be the reflection of the kind and gentle law of love as centred in God the Great Father, and the latter is to be that of the loyal and willing obedience of the Divine Son who said, "I do always those things that please Him." So the whole family is

bound together in ties of affection and the union is that of mutual sympathy and helpfulness rather than of formal legal despotism and slavish fear.

HINTS.

If possible, get a father to conduct this topic in your League.

Give the boys the right of way this time. Offer such questions a week ahead as these few samples:

1. How did Abraham prove his supreme love to God?
2. In the story of Gen. 22 (9th verse) how did Isaac prove his obedience and bravery? 3. Jacob once "played a trick" on his father (Gen. 27). In what way, twenty years after, did he suffer great fear on account of it? (Gen. 32).
4. Who was Jacob's favorite son, and how did the father's favoritism result in great trouble to all the family? (Gen. 37).
5. What indulgent father had great sorrow as the result of his lack of proper parental discipline? (1 Sam. 3: 13, etc.).
6. What father freely gave up his sons to follow the Lord? (Matt. 4: 21, 22).
7. Name a "fast youth" who brought great sorrow to his father? (1 Sam. 18).

Advise every boy in your League to read carefully Proverbs 4 during the week, and let it be the scripture lesson read in meeting in connection with this topic. Your meeting should influence every boy to be a good son.

FEBRUARY 17TH.—Why should we avoid evil companions? "Pa. 1: 1-6; 1 Cor. 15: 33.

If, last week, you read carefully Prov. 4, you will have noted verses 14-16. They make an excellent starting point for to-day's study on "Keeping from bad company." An old Spanish proverb says, "Live with wolves and you will soon learn to howl." Some would change it to read, "Live with wolves and you will soon teach them to talk." But it does not work that way. Bad company will make the boys who frequent it, bad too. Lesson for boys: "Keep from distance." Avoid it, pass by it, turn from it, and pass away. Another lesson: "Don't experiment." I know a boy who thought he would see what gunpowder and a match would do if united. He lit the match and the powder flashed up and badly burned the boy. Bad company will burn; but not unless you go with it. Another lesson: "Prevention is better than cure." A bad man may be pardoned and cleansed, but the Grace of God cannot give back his lost life. If a boy grows up to be a bad man, his soul may be saved at last but his life cannot be recalled. (A boy led by bad companions stole a ride on a train on Sunday. He lost his footing, slipped under the car, lost his arm, foot, and nearly his life. He lived to be a good man, but he never had his lost arm restored.) *Sin destroys.* Again, if you go in bad company you will take *others* with you. So you will do them harm as well as yourself, and be making the world worse instead of better. (Two boys go astray, one led by the other. Both grow up in sin; but by and by the leader is reformed; but the one he led astray is in penitentiary convicted of manslaughter.) Though reformed himself, the leader of years ago cannot rid himself of the awful responsibility of having started the murderer on his wrong career.

A boy who goes in bad company is bound to ruin reputation and character, body and soul, time and eternity, for himself and his companions, unless *once* by God's help he manages to *keep away*. "At once," because bad habits, like snowballs, grow larger the more they are turned over, because going astray is like sliding down hill—easy to start, but hard to stop—and wreckage is sure at the bottom of the descent. "I would if I could," said a man of his gambling, "but I can't stop now." And he died a gambler.)

HINTS.

Make this meeting thoroughly conversational. Draw the Juniors out along such lines of testimony as such questions as these suggest:

1. What are some proofs of "bad company?" e.g.: Sabbath breaking, indolence at school, disobedience to parents and teachers, coarse language, slang, etc., use of tobacco, especially cigarette smoking, lying, "petty" stealing, truancy, swearing, etc.
2. What does "bad company" lead to? e.g.: Immorality, lawlessness, loss of self-respect, character, good name, and often to prison and death.
3. What is the best cure for "bad company?" For the "bad" only one, God's grace; for others the resolve, with God's help, "I will not go with them."

FEBRUARY 24TH.—"Pledge Meeting."

(The Pledge service or some adaptation of it, as given in "The Junior League Handbook," published by Book Room, Toronto, will make this a very impressive and helpful meeting. Try it.)

MARCH 3RD.—"Bringing others to Jesus."

John 1: 40-45.

Why? (1) Because Jesus needs them, and (2) Because the "bad" Jesus needs. Whom? All we can influence, but especially (1) Our own loved ones at home, and (2) Our playmates and friends.

How? (1) By personal invitation; (2) By showing that our own lives are better and happier by serving Him; (3) By our prayers; (4) By missionary gifts, that others whom we send may preach Christ to all the world.

Why? (1) Because Jesus is a daily blessing, and every day spent without him is a lost day.

NOTE.—This is pre-eminently a missionary topic. We are all to do missionary work for Jesus.

MARCH 10TH.—Lessons from Bible Children.

e.g.: (1) Christ Himself a child, and so glorified childhood. Jno. 1: 14, (2) He wants the children for their own sakes. Matt. 19: 13-15. (3) He can use both boys and girls, e.g., John 6, 9, Samuel, Naaman's "little maid," Josiah, Samuel, Timothy, Daniel, etc. (4) His teaching concerning greatness—"a little child in the midst."

Bible-children teach us. (Find examples): (1) To love God early in life. (2) To study his Word in youth. (3) To be courageous in doing right. (4) To be steadfast in resisting all wrong. (5) To serve him among our companions. (6) To worship in his sanctuary. (7) To be faithful to him in our homes. (8) To devote willingly whatever we have to his use. (9) To grow up in prayer, in the graces of the Holy Spirit, etc. (Set your Juniors to work to find illustrations.)

Notes From the Leagues.

From correspondence with various sections, it appears that the New Year has started well with our Junior work and workers. Numbers of Leagues report excellent meetings. From the number received within a fortnight we give the following in full, and say, "Well done! Fred Victor Mission!"

The Junior Epworth League of Fred Victor Mission, Toronto, held its first meeting of the new year on Sunday, January 6th.

The meeting began at 10:45 a.m., with a song service of ten minutes, conducted by J. Leslie Rook, after which the League was opened by prayer by Rev. J. J. Tommie Elliott, Marion Dickson, and vice-president, Eugene Steele, the Lord's prayer being repeated in concert by all present. This was followed by singing, during which the weekly offering was taken. The primary department, about

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finity in number, then went upstairs to the "Kitchen-Garden" room for their lesson with two of the deaconesses, who have charge of this part of the League work.

The topic "Starting Right" (2 Chron. 34: 3), was then taken up with those remaining by Mr. A. F. McKenzie, who, together with Mr. G. A. C. Phillips, are the joint superintendents of the League. Nearly all responded to the appeal of Mr. McKenzie to begin the new year by pledging ourselves to Jesus to live for him.

When the primary class had returned several certificates were given to members who had attended ten or twenty-five successive Sundays, and a special token of a small testament was given to the following, who attended every Sunday last year: Rene Sylvester, Eugene Steele, Eliza Steele, Katie Drummer, Jessie Drummer, John Drummer, Muriel McKenzie, Miss Goddard, Adelaide Goddard, Florence Goddard, Violett Goddard and Alex. Harvey.

Our committees are well organized and are doing good work. A weekly cottage prayer meeting is conducted by the members of the Cabinet and Prayer Meeting Committee.

We think we are entitled to the honor of being the largest Junior Epworth League in Canada, having a membership of 286, over 200 of whom were present last Sunday.

We wish all the Juniors of Canada a happy and prosperous year.

RENE SYLVESTER, Pres.
JAMES ROBERTSON, Sec'y.

OKAVILLE starts the new year with a good example to others, viz., two of the Seniors assisting in the programme, and a fine Sunday morning meeting centring on the new year resolves.

HENSALL League enjoyed a good object-lesson talk from "a gentleman with a tiny ladder"—name not reported. The wise use of objects in meeting is exceedingly helpful. Do it again, Mr. Gentleman.

NORTH PARKDALE sends a good report through Miss Edna Woodcock. The Era Topic Outline for January was given by Mrs. Fitzpatrick. Spirited singing, brief prayers, and the distribution of missionary pennies for use as talents all helped to make a good meeting.

WINGHAM, with newly-elected officers, a good membership, graded divisions for systematic Bible study and vice superintendence, is bound to progress.

ZION TABERNACLE, HAMILTON, has new members coming in. Good! Meets on Sunday at 10 a. m. Blackboard freely used. Era outlines followed with interest.

CEDAR SPRINGS is not a large League, but is trying to do faithful work. Perseverance will overcome even the difficulties met with in our rural districts.

NAPANEE West held a splendid Mothers' meeting. About 150 were in attendance. Six brief but good papers from as many members on Bible Mothers were given, a very instructive talk on "When I Was a Girl" was much enjoyed and the pastor summed up the lessons of the meeting with

MEMORY.

OBEDY.

TRUTHFUL.

HAPPY.

EASY.

REVERENCE.

He said that "Memory" of "Mother" stays with one all through life. He advised the Juniors to "Obey" mother, always be "Truthful" to her, seek to make her "Happy," give her as "Easy" a time as possible at home, and always "Reverence" her name and memory. It was an exceptionally good meeting.

EXCELLENT solutions of the Bible History Alphabet are coming in by almost every day's mail. Before you read this the contest will be closed and the prizes awarded.

Three Little Servants.

I have a little servant

With a single eye,

She always does my bidding,

Very faithfully;

But she eats me no meat,

And she drinks me no drink,

A very clever servant, as you well may think.

Another little servant,

On my finger sits,

She, the one-eyed little servant,

Very neatly fits.

But she eats me no meat,

And she drinks me no drink,

A very clever servant, as you well may think.

Now, one more little servant,

Through the single eye,

Does both the others' bidding,

Very faithfully;

But she eats me no meat,

And she drinks me no drink,

A very clever servant, as you well may think.

A needle and a thimble,

And a spool of thread,

Without the fingers nimble,

And the knowing head,

They would not make out

If they tried a day,

To sew a square of patchwork, as you well may say. —*Troy Budget.*

Backward and Forward.

(Fill the blanks with words which are spelled the same each way.)

How pleasant, when the sun is high at the hour of —, or when the western sky grows brighter and —, before the shades of — begin to gather, to jump into a light — and ride along some smooth, — road, where every sight that meets the eye — is fresh and fair, and the — of young birds in their nests or the — of a distant horn is heard. Here goes some little child with her — tied under her chin; there with a — with a rosary at her side, on her way to perform some — of charity, and there a public official or patriotic citizen on his way to vote or perform some other — duty toward his country.

John's References.

John was fifteen years old when he applied for a place in the office of a well-known lawyer who had advertised for a boy; but he had no references. "I am afraid I will stand a poor chance," he thought, "but I'll try." The lawyer glanced him over from head to foot.

"A good face," he thought, "and pleasant ways." Then he noted the new suit, — but other boys had appeared in new clothes, — saw he well-brushed hair and clean-looking skin. Very well, but there had been others here quite as clearly; another glance showed the finger-nails free from soil.

"Ah! that looks like thoughtfulness," thought the lawyer.

Then he asked a few direct, rapid questions, which John answered as directly.

"Prompt," was the lawyer's thought; he can speak up when necessary. Let me see your writing," he added aloud.

John took the pen and wrote his name. "Very well; easy to read and no flourishes. Now, what references have you?"

The dreaded question at last. John's face fell. He began to feel some hope of success, but this dashed it.

"I have not any," he said slowly; "I'm almost a stranger in the city."

"Can't take a boy without reference," was the rejoinder, and as he spoke a sudden thought sent a flush to John's cheek.

"I have no references," he said, with hesitation, "but here is a letter from mother I just received."

The lawyer took it. It was a short letter:

My Dear John,—I want to remind you that whenever you get work you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon; but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go! You have been a good son to me. Be as good in business, and I am sure God will bless your efforts.

"H'm!" said the lawyer, reading it over a second time. "That is pretty good advice, John—excellent advice! I rather think I'll try you, even without references."

John has been with him six years, and last spring was admitted to the bar.

"Do you intend to take the young man into partnership?" asked a friend, lately.

"Yes, I do; I couldn't get along without John."

And John always says the best reference he ever had was a mother's good advice and honest praise. —*Wellspring.*

How He Paid His Debt.

William Scott, the Vermont boy whose life Lincoln saved after he had been condemned to be shot for sleeping at his post, said of his interview with the President: "He stood up, and he says to me, 'My boy, stand up here and look me in the face.' I did as he bade me. 'My boy,' he said, 'you are not going to be shot to-morrow. I am going to trust you and send you back to your regiment. I have come up here from Washington, where I have a great deal to do, and what I want to know is how you are going to pay my bill forever. So that I see how, but I was sure I would find some way

—if I lived. Then Mr. Lincoln put his hands on his shoulders and looked into my face as if he were sorry, and said, 'My boy, my bill is a very large one. There is only one man in all the world who can pay it, and his name is William Scott. If from this day William Scott does his duty, so that I were there when he comes to die, he could look me in the face as he does now, and say, I have kept my promise and I have done my duty as a soldier, then my debt will be paid. Will you make that promise and try to keep it?' I said I would make the promise, and, with God's help, I would keep it. He went away out of my sight forever. I know I shall never see him again, but may God forget me if ever I forget his kind words or my promise!" Mr. Chittenden, who had a personal share in bringing the case of Scott to Lincoln's attention, and who watched his subsequent career, says he became "the general favorite of all his comrades, the most popular man in his regiment, and modest, unassuming and unsuspicious by his success." He died risking his life in the rescue of wounded men, "being shot all to pieces." —*Christian Endeavor World.*

A Remedy for Various Things.

The following advertisement appeared in a London paper, and in answer to an inquiry by Mrs. McPherson, a truthful but hardly satisfactory reply was received:

"To the public: A gentleman who took care of drinking, smoking, talking too loud, going out at night, going to the races and gambling, and who also gained twenty pounds of flesh in three years, and was completely restored to health, will sell the secret to any respectable person for half a crown. If not cured, money returned. Address in confidence, etc."

Mrs. McPherson sent for the remedy, and received the following reply:

"I was cured of all the bad habits mentioned by a three years' enforced residence in Her Majesty's prisons."

Honest Polly.

A matron was one day teaching a little colored girl on her plantation how to spell, says the *Memphis Scimitar*. She used a pictorial primer, in which each word was accompanied by an illustration.

Polly glibly spelled "o-x, ox," and "b-o-x, box," and the teacher thought she was making "right rapid progress," perhaps even too rapid.

So she put her hand over the picture, and then asked: "Polly, what does o-x spell?"

"Ox," answered Polly, nimbly.

"How do you know that it spells ox?"

Polly was as honest as the day.

"Seed his tail!" she responded.

Turn About.

The French have a saying, "He who receives a good turn should never forget it; he who does one should never remember it." The case of a New York newsboy and a physician, told by the *New York Herald*, illustrates this wise saying:

A physician who recently moved uptown took an evening paper from a small newsboy, and dived into his pocket for the change.

"That's all right, doctor," remarked the little fellow; "I'll not take no money. Don't you remember Jimmie, that you cured last winter with the fever?"

Then the physician recognized in the tall and sturdy boy a little lad whom he had pulled through a fever, without any payment.

"But that's all right, Jimmie," he said; "and you must certainly let me pay you for the paper."

"No," said the boy, "I'll not. Where are you living up here, doctor? I want to come and see you."

He hadn't yet turned up to see the doctor, but every morning and evening he slips a paper under the door; and, to have a proper understanding in the beginning, with the first paper he scribbled a little notice: "Please, doctor, accept these papers all from Jimmie."

Tested His Strength.

Charley M— was home from college spending his summer vacation. The M—'s were people fairly well-to-do, and Charley was passing the forenoon very comfortably on the cool and shady verandah.

Down by the barnyard fence, in a neglected place, a crop of strong, healthy weeds had sprung up and flourished under the summer sun. Left unmolested in the rush of work on the farm, they were fast becoming a blot on the otherwise orderly premises, and that morning Charley's father—the "old man"—had sallied forth, and was now making a vigorous assault upon the patch.

Suddenly he left off his work and came up into the yard. Taking a broomstick which happened to be leaning against the verandah, he laid it on the grass, then turned to Charley and said:

"Get down here and see if you can pull me over that stick."

He held in his hand a small chain, in each end of which was inserted a stout stick to serve as a handle. Then the tug began, and developed into quite a spirited contest. But at last Charley succeeded in dragging the old man across the line.

"There, that'll do," he said, dropping his end of the chain. "I guess you've got strength enough to pull them weeds down there by the barn."

"I never said a word," said Charley, telling the story afterward, "but before now there weren't any weeds left standing."

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