

THE CANADIAN

# APWORTH ERA

*Christian Endeavor*

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TORONTO  
DECEMBER, 1902

No. 12

*Missionary*



THE CHORISTERS.

*Social*



*Literary*

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## To Each His Work.

The soap-maker and the banker, beguiled into attending a Wagner concert, were talking together. The Christian Register gives the conversation.

"Every man," said the banker, "wants to do something outside of his own work."  
"Yes," answered the soap-maker. "I manufacture good soap, and yet I've always wanted to be a banker."

"You wouldn't be a good one. I am a successful banker, but I always wanted to write a book. And now here's this man Wagner tries his hand at music. Just listen to the stuff. And yet we all know he builds good parlor cars."

## Glory Everywhere.

A Methodist minister was much annoyed by one of his hearers frequently shouting out during the preaching, "Glory!" "Praise the Lord!" and the like. Though often reproved, the happy member persisted in expressing himself.

One day the minister invited him to tea, and, to take his mind from thoughts of praise, handed him a scientific book, full of dry facts and figures, to pass the time before tea.

Presently the minister was startled by a sudden outburst of "Glory!" "Allelujah!" and "Praise the Lord!"

"What is the matter, man?" asked the minister.

"Why, this book says the sea is five miles deep!"

"Well, what of that?"

"Why, the Bible says my sins have been cast into the depths of the sea, and if it is that deep I need not be afraid of their ever coming up again. Glory!"

The minister gave up hopes of reforming him.

## Humors of Punctuation.

The following shows the value of punctuation marks:

Thomas Merrill's property is for sale. It consists of a cottage containing seven rooms and an acre of land.

Edward Jones has opened a shoe shop in Front Street. Mr. Jones guarantees that anyone can have a fit in his store.

The firm of Smith & Thorndyke is once more carrying on business at the old stand. The concern now wants a man to sell on commission.

Mrs. Walter Darrell would like to hear of a good nurse for her child about thirty years of age, and with good references.

John Bangs who will sail for South Africa on Saturday would like to find a purchaser for his valuable building. The animal is no trouble as it will eat anything and is very fond of children.

A touching incident was noted at a railway station yesterday when an aged couple bade each other good-bye. The old lady kissed her husband fervently several times on the cheek and he kissed her back.

Dr. Franklin White has returned from a trip to Switzerland. Speaking of the robust health of its peasantry, the doctor says: "The strength of the Swiss woman is remarkable. It is nothing unusual for her to wash and iron and milk several cows in one day."

## Help for the Blind.

The city of New York, out of its public treasury, supports one beautiful charity. It annually pays \$50 in gold to every blind person who has resided in the city for two years, who will apply for it in person at the proper time and place. Six hundred men and women received this aid last year, and it has been paid regularly for forty years.

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# The Canadian Epworth Era.

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. IV.

TORONTO, DECEMBER, 1902.

No. 12.

## CHRISTMAS BELLS.

I heard the bells on Christmas day  
Their old familiar carols play,  
And wild and sweet  
The words repeat  
Of peace on earth, good will to men!

And thought how, as the day had come,  
The bellies of all Christendom  
Had rolled along  
The unbroken song  
Of peace on earth, good will to men!

Till ringing, singing on its way,  
The world revolved from night to day,  
A voice, a chime,  
A chant sublime,  
Of peace on earth, good will to men!

But in despair I bowed my head—  
“There is no peace on earth,” I said;  
“For hate is strong,  
And mocks the song  
Of peace on earth, good will to men.”

Then pealed the bells more loud and deep,  
“God is not dead, nor doth He sleep!  
The wrong shall fail,  
The right prevail,  
With peace on earth, good will to men!”  
—Henry W. Longfellow.

**Repudiated.**—The American Medical Temperance Association, its members being experienced physicians and teachers of the medical art, has unanimously passed a resolution “utterly repudiating” the theories regarding alcohol held by Professor Atwater, regarding them as “erroneous and a source of danger.”

**Improvement Begins With Us.**—Mr. Moody was once asked, “How can we make our prayer meetings more interesting?” His answer was: “Well, be more interesting yourself, that is one way.” There was good sense in that answer. Let the brother who has a dull mid-week service try it. A baptism of the Holy Spirit will be a good beginning.

**A Safeguard Against Evil.**—A superintendent of a seamen’s mission is reported as saying that a certain young sailor, who had signed a temperance pledge and wore the white ribbon, was compelled later to enter a hospital. The physician at first prescribed brandy, but noticing the white ribbon, he changed the prescription, remarking, “I can give you something that will take the place of it; I never mean to do anything that will rouse a dormant appetite if I can help it.” Oftentimes badges of right kinds of organizations serve as a sure safeguard against evils and temptations. General Booth is quoted as saying on one occasion to a company of the Salvation

Army: “You’ll often be laughed at after you put on this uniform, but you’ll not so often be tempted. All the devils run from a soldier that shows his colors.”

**Work, Not Words.**—A Presbyterian church in Dayton, Ohio, has a Men’s League, whose watchword is, “Work, not words,” and their pledge is: “I will do anything reasonable when asked.” This is an excellent principle to adopt. Very often the members of a religious organization decline to fall into line with the suggestions of the leader because not in harmony with their own ideas. A much better plan is to secure an energetic and common sense captain, and then obey his orders so long as his requests are reasonable.

**Killing the Elephant.**—The *Church Economist* tells how the Y.M.C.A. of Holyoke, Mass., got rid of a troublesome debt. Over their building they floated a flag bearing the picture of a huge white elephant. It naturally excited curiosity, which turned into a laugh when pledge cards were circulated, at the top of which were copies of the same picture, under it being the words: “Our White Elephant; ten years old. Value, \$54,000. His ‘Keep’ costs over \$2,000 a year. Let us get rid of him!” Forty-six thousand dollars of the total have been quickly secured by this device, which would doubtless be equally efficacious in dealing with a church debt. Anything that makes an easy thing of a debt is effective, and to make people laugh is generally to induce them to “whack up.”

**Reality vs. Sham.**—A recent despatch from London tells a story with a moral. When the executors of a doctor’s estate came to examine his books, they found a record of cash repeatedly paid, for no accountable purpose, to a person of whom nothing was known. Investigation revealed the fact that the man, just deceased, had never been a properly qualified doctor; that he had not passed his examinations or earned his diploma; but that he had hired another man to personate him, pass the examinations, and take out the diploma in his name. The scheme proved successful, but what a fearful price the sham practitioner had to pay. For years the sharer of his guilty secret had exacted tribute as the price of silence. For years the pseudo physician was haunted with the fear that some fatal circumstance would reveal the fraud. And then, after all, the truth came out, and left his memory blackened and his family disgraced. For solid comfort, give us reality. Pretence is never worth while. As a wise woman has said, “Let us hide

nothing, and we shall not be afraid of being found out. Let us put on nothing, and we shall never erige. Let us assume nothing, and we shall not be mortified. Let us do and say nothing untrue, and we shall not fear to have the deepest springs of our lives sought out, or our most secret motives analyzed. Nothing gives such upright dignity of men as the consciousness, “I am what I pretend to be. About me there is no make-believe.”

**Present the Bright Side.**—A correspondent of the *Christian Work* sends in a pathetic appeal for that journal to speak a word to the ministers about the depressing and injurious influence of gloomy sermons. “There are so many sad things,” he says, “happening all about us, so many real cares and troubles in every life, that to continually dwell on the mournful side in sermon time is only adding care to the depressed. I would add care to the depressed. I would add care to the depressed. I would not needlessly criticize any minister, but I have so often felt my own temperate lowered, and seen the same fellow on others, resulting from a sermon full of sad incidents and emphasis laid chiefly on the misfortunes of life, that I have concluded that some preachers think such sermons helpful. Would you not say the things that lift out of gloom, and encouragement tending to practical activity, really make the effective sermons? Otherwise, the young people are driven from the church, and even the old attendants are depressed and disheartened; and they can scarcely tell why.”

**Quite Right.**—A manual of a Christian Science church, under “Qualifications of Officers,” says: “Only those persons shall be eligible to office in the church and Sunday-school who have proven themselves to be strict adherents to the doctrines and principles taught in our text-book, ‘Science and Health, with Key to the Scriptures,’ by Mary Baker G. Eddy, and other writings by the same author, who are regular subscribers for the *Christian Science Journal* and *Sentinel*, and own the current *Quarterly* and the *Church Manual* containing the latest by-laws of the Mother Church.” The *Central Christian Advocate* in commenting on this says: “Of course all that means uniformity, aggressiveness, enthusiasm, because the office bearers in the Church and Sunday-school are in touch with the constant streams of instruction and enthusiasm. Is there no hint for us here? Would it not be the very best thing for the churches if all our office-bearers read regularly the organs of the Church? They would have information. And where the fire is, there will the fire burn.”

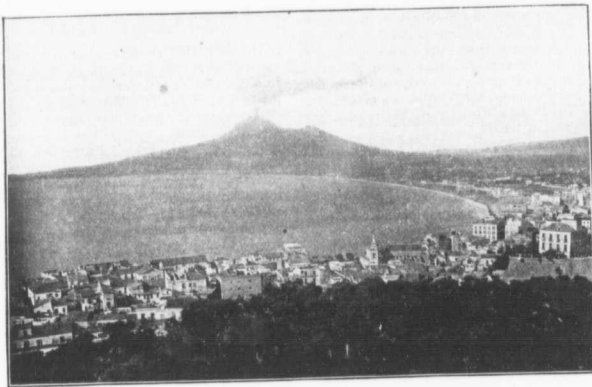
Now is the time to renew your subscription to this paper. Do not neglect it.

## ITALY AND POMPEII.

BY REV. J. H. RIDDELL, B.A., B.D.

ITALY is the land of sunny days, bright blue skies and beautiful landscapes; a delightful place to spend a holiday, if a visit can be made at the right season of the year. Even in the wrong season there are many compensations for the suffering incident to the severity of the heat. In June and July, the guide books say one ought not to plan a tour of Italy. But at this season all the plains and slopes are clothed in richest verdure. Fruit of endless variety are slowly maturing on countless hill-sides. Italy has its attractions for all classes of visitors. The artist is inspired by the lovely scenery, and the product of the

often discouraged in their efforts at the development of the resources they have. The old families still exist and hold much of the lands. The laboring classes seem to be very poor, ill-paid and badly kept. Government officials abound. Their uniform presents a very tidy and attractive appearance. Everywhere they are characterized by the greatest civility and attentiveness. The government deserves great credit for the assistance it gives to the investigations of scientists. All the rich treasures of art and antiquity obtained and preserved by the government, at enormous expense, are placed at the disposal of the *bona fide* scientist or student. American, German and English schools established there to prosecute the various branches of research have the heartiest moral support from the nation.



BAY OF NAPLES, ITALY, WITH VESUVIUS IN THE DISTANCE.

greatest geniuses of the world. The antiquary finds abundant material for collection and research. The ordinary tourist is reminded at every turn of the vigor of a dead nation and the greatness of life and thought.

It would take too long to even mention all the things one may and ought to see in a visit to Italy. Regarding the people and nation generally, there comes a deep impression of the vivacity and genius of the ordinary Italian. He is everywhere courteous, and prides himself on his gentility. Intellectually, he is the peer of any other European, but does not measure up to the others in industry and perseverance. He is proud of his country and his history. On the 20th of September, 1870, the Italians entered Rome, overturned the civil power of the Pope and established a united Italy under a constitutional monarch, Victor-Immanuel I. The name of this noble king was worthily honored everywhere in Italy. Since that important date this oppressed nation has advanced in education and industries by leaps and bounds. The country generally is poor in resources. Its great heritage is a fertile soil and a climate well adapted for fruit of various kinds. The people are so heavily taxed to maintain all the paraphernalia of a government which can take its place with the other European courts, that they are

The people felt proud to stand as a connecting link between the civilization of a bygone age and the political and mental development of the present.

No one should leave Italy without spending several days in old Pompeii. Little justice can be done to those wonderful ruins in the hurried review of a few hours. Few cities are so full of interest to the general traveller. It would seem as if old Vesuvius wished to preserve an object lesson for future ages, and consequently one day late in the autumn of 79 A.D. buried the throbbing city beneath successive layers of ashes and scoria. There mother earth kept it safely hidden from the thought of men for nearly seventeen centuries. In fact it is only within the last forty years that anything systematic has been done in the way of excavating the ruins. The thanks of the civilized world are due to the Italian Government, and especially to Fiorelli, for the energy they have displayed, not only in unearthing the ruins but in preserving them after they were brought to the light of day.

About one-third of the city has been dug up. This includes the business portion of the city. The excavation of the remaining two-thirds, which was largely residential, would serve no purpose in the interests of science and life. Enough has already been recovered to supply all

the necessary data and point all needful lessons.

The ruins as they stand give a vivid picture of Roman life, especially under the influence of great wealth and foreign elements. The situation of the city on the Bay of Naples, from the mouth of the Sarnus to its walls, was occupied by the commercial adventurer from all shores in the hot pursuit of wealth, while the delightful view of the luxuriant valley, and the refreshing breezes from the gulf sure to catch the sloping sides of the mountain, made it a charming spot in which to spend the declining years of life. Now we see how these varied people lived and worked, how they worshipped their gods and filled the restless hours of their recreation. With a little reflection the visitor can reconstruct their temples, courts, markets, theatres, shops, homes, and sanitary system.

At the far east end of the city, with the large unexcavated portion lying between it and the unearthed ruins, are the splendid remains of the old amphitheatre. Bulwer Lytton tells us that a great crowd were assembled here on that fated day in August to witness the gladiatorial contests, when the threatening mountain hurled its storm of ashes. In reply to this there is evidence to show that, owing to certain local quarrels of a serious nature, the bloody struggles were prohibited by royal edict for ten years before this time. That no bodies were found here when the excavation was made would not indicate that thousands were waiting in breathless expectancy the last scene in that dreadful day's contest.

Out of a population of between thirty and forty thousand, only the small number of two thousand lost their lives. Compared with the tens of thousands who perished at St. Pierre, Martinique, this present year, this is small indeed. But the circumstances attending the overthrow of the two cities easily accounts for the difference. St. Pierre was entirely destroyed by the mass of matter which rolled down over it. Pompeii at first received a shower of ashes 3 feet deep. From this yielding material the people could and did easily escape. Two thousand, however, driven by their lust for their buried treasure, rushed back to secure their valuables and were overtaken and entombed by a shower of hot, burning stones called scoria. Many of these bodies were excellently preserved in the dry ashes. The visitor can see at the present day, in a little museum near the main entrance, a number of these bodies. The excavators, by means of plaster of Paris, so preserved the remains in form that one can see on the faces the very death agonies through which the persons passed, and also the attitude of body they were in when death overtook them.

From the remains of the houses the visitor can easily tell the purpose and age of the structure. The first indication of period in which the building was erected is the material used. The first kind of stone used was the limestone so plentiful in Italy, little or no mortar being employed. The develop-

ment advances until the age of brick is ushered in. In this two stages are manifest. The large thin brick, with much sand in the clay used, and a very narrow layer of mortar, belongs to the earliest stage of the bricks. A much thicker, purer brick with a thick layer of mortar belongs to imperial times. The other indication is found in the decorations on the walls inside. The earliest form of this consists of large rectangular shapes, plaques painted on the stucco in three colors. These colors are varied to suit the taste of the builder and are in perfect keeping with the blue skies and warm climate. The development advances through three stages until it reaches a point where, by the aid of the artist's brush, the architect removes the impression that walls exist, and makes the occupant of the room imagine that he is gazing on lovely gardens and scenes of Arcadian beauty.

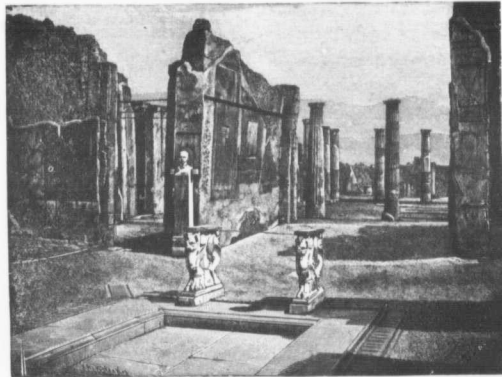
In addition to these, other paintings adorn the walls. These frequently indicate the use to which houses and rooms were put. The scenes, when not taken from the daily life of the people, are derived from Grecian mythology. Many of these paintings manifest considerable artistic genius, but are often so sensual and erotic as to appeal to the very lowest passions of the human heart. We owe a great debt to the moral influence of Christianity even in the sphere where this is not experimentally acknowledged, for having created such a sense as makes these exhibitions an impossibility.

Nowhere else in the world are there such fine remains of a Roman home. The one on the Palatine Hill at Rome is the nearest approach. Here one catches a glimpse of the domestic life of that remarkable people, in so far at least as the home is an expression of that life. The Italian Government has gone to the trouble and expense of fitting up a portion of one of these homes just as it is

phase of life by the Roman public. The baths of Caracalla, at Rome, accommodated six thousand persons at one time. Here it was where the city's population assembled in their leisure hours to bathe, lounge, discuss the questions of the day and gain the public ear. In Pompeii one

HOW TO GO TO CHURCH.

A SHORT time ago, an article was published in these columns calling attention to a list of "Rules for Worship," said to have been prepared by Mr. Gladstone, and posted up inside of



POMPEII, ITALY.

sees in a fine state of preservation the methods used for heating the water for the two kinds of warm baths. Each bath was fitted with a *frigidarium* or cold bath, a *lepidarium* or warm bath, and a *caldarium* or hot bath.

Here kindly nature holds up her book of a life long passed away. She shows in addition to the above the shops of the merchant, the vats of the tanner, the ovens of the baker, the pestles of the miller, and the richly decorated resting place of the ashes of the distinguished dead. No Dickens lived there to portray

Hawarden Church. The request was made that if any of our readers could supply this list the ERA would be glad to publish it. One of our subscribers has kindly sent it, and we have pleasure in now reprinting it:

ON YOUR WAY TO CHURCH.

On your way to the Lord's house be thoughtful, be silent, or say but little, and that little, good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

IN CHURCH.

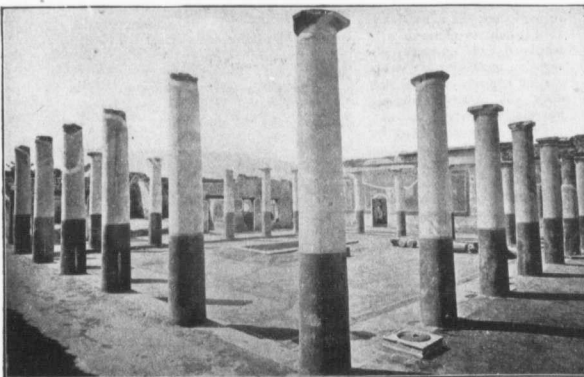
Kneel down very humbly and pray. Spend the time that remains in prayer; remember the awful presence into which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service; do not miss one word. This needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will strengthen you if you persevere.

AFTER CHURCH.

Remain kneeling and pray. Be intent; speak to no one till you are outside. The church is God's house even when prayer is over. Be quiet and thoughtful as you go through the churchyard.

ON YOUR WAY HOME.

Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been and what you have done. Resolve and strive to lead a better life.



THE FORUM, POMPEII.

supposed to have existed in the days of the city's pride. The evident intention here, as everywhere in the old Roman life, was to produce an impression of grandeur and luxury. Here excellent remains of the Roman bath are to be seen. Great attention was given to this

its life in fascinating romances, but fate kindly decreed that a life so instructive and so complex should not perish. And so lifeless, limitless, Pompeii lives and sends new throbs of life through the nations of the Old and New World.

Winnipeg, Man.

### WHAT SHALL A YOUNG MAN DO WITH HIS EVENINGS?

BY REV. W. M'MULLEN, B.A.

**T**HE young man's *days* are usually occupied. He works, and he must work. His *evenings* are his own, to waste or to use. The recoil from the business of the day carries him naturally to



ITALIAN WOMAN IN NATIVE COSTUME.

ward amusement, and in the absence of a definite purpose, may rob him of the gain the evening hour should bring. And yet, in the spending of those hours may lie success or failure, strength or weakness, commanding intellectuality or despised mediocrity, full-orbed manhood or eternal childhood. What shall he do with his evenings?

1. He must have recreation. The body needs exercise, the lungs demand fresh air, the brain cries out for varied activity. Neglect of the body is a crime which nature never forgives. Fools dig their own graves. Keep your body strong. Rowing, swimming, running, football, baseball, etc., are all useful in their place. Use them; but remember, they are not all of life. A man may be, at the same time, an athlete and a ninny. Recreation, in its right place, will help you; let it be master, and it will spoil you.

Let music have some place in your life. If possible learn to sing, and also to play some instrument. Music's charm is subtle, but sweet, and of marvellous power.

2. There should be time for the social duties. There is a definite gain in social intercourse. Deprive a young man of his male companions, and you spoil him. Deprive him of female society and you spoil himself. Don't be afraid of social gathering, for, if you learn nothing else, you may at least learn to forget your hands

and feet, and to conduct yourself as a gentleman should. But society, like recreation, has its place, and must stay there. Even in love-making, if it should come, you must remember your life-work. Never forget your future.

3. There must be time for reading. Not of the light kind, but of the kind that men call solid, and *shun*. You may not shun it, for in it lies your hope. Mental development is the reward of mental wrestling. Intellectual muscle cannot be bought or begged; it must be won. You will find in the few *greatest* books (and they are but few) the thoughts that thrilled men long ago, and that thrill them equally to-day; the ideas, that are now mightier than empires, brighter than gold, more lasting than time. Make these your own. Do not seek *many* books so much as *great* and *good* ones. Time is the great avenger of ill-done work. As a rule, the works that live are those that ought to live. Time buries her rubbish. Read slowly. Do not count pages, but ideas. Strike always at the heart of the book; and do not forget to review your work. In youth one's work is largely foundation work, and cannot be hurried, and must not be slighted.

4. The life work should be kept in view. Don't waste time in shooting at nothing. Get ready for something. Read about your work. Talk about it with wise men. Get the broadest possible view of it. Don't be afraid to spend money on books, or teachers, or tools, for every dollar will bear fruit. Even what you throw away will teach you something you had to learn.

Aim high. Too much ambition may wreck a man, but too little will strand him.

There is something in you; be sure of that. You yourself must bring it out; be surer still of that.

5. Don't neglect the House of God. The hour of prayer in mid-week is a necessity. It will help to preserve your manhood from unworthy absorption in the earthly struggle for supremacy. Religion does not destroy ambition, but she tempers it.

Don't serve the Lord by accident, but place the prayer-meeting in the plan of your life.

Some will object that these things mean isolation. They do, the isolation of soaring eagle or of lofty mountain peak. Height always means isolation.

You say you have no help but abundant hindrance. So it has always been. Your help must be found in your God, and in your own indomitable will.

God has a place for you in this world, but you cannot be pitchedforked into it by a wealthy father or by powerful relations. Your own hand must grip, and grip hard, the rungs of the ladder by which you climb upward. It is hard work, but hard work makes strong men. The men whom

nature crowns are the men of granite and steel, the Titans who, weary or unwearyed, still bear earth's burden.

Florence, Ont.

### VULGARITY.

BY REV. J. R. PATTERSON.

**I**T is not a matter of base ancestry; a man may be the "son of a hundred kings" and commit vulgarity. It is not a matter of low social standing; a person may move in the best society and commit vulgarity. It is not a matter of uncouth manners; a person may have the polished grace of a Chesterfield and commit vulgarity. It is not a matter of ignorance; a person may be a walking encyclopedia and commit vulgarity. It is not a matter of poverty; a person may own the diamonds of Kimberly and commit vulgarity. Vulgarity is a base quality of soul, which for the moment, the day or the life dominates one's conduct. It shows itself in a thousand forms. We select just four for illustration. Not infrequently it takes the form of brutal disregard of the feelings and rights of others.

Arthur H. Smith, in his book on Chinese characteristics, comments on the unkind frankness of the Chinaman. "Great elder brother with the peckmarks," says an attendant in a dispensary to a patient, "from what village do you come?" Such a spirit shown in a heathen is charitably ascribed to the influence of his education and environment. But a similar spirit shown in a Christian country properly stamps the man who shows it as a vulgar fellow.



THE GRAND CANAL, VENICE.

Yet such a spirit is daily shown in the conduct of both men and women. The boy who mocks his stuttering playmate, the simpering city girl who giggles at the solecism in manners committed by her

country cousin, the clever young student who coins smart but cutting epigrams at the expense of his slow witted friend, the village loafer who spits tobacco juice on the sidewalk and makes comments as the ladies pass; the steamboat nuisance, who, without shame or apology, puffs his tobacco smoke into faces of his fellow passengers; the would-be blase youth who stares at modest people in the concert or lecture hall; the foppish exquisite who lifts his hat to the lady whom he meets on the street crossing, and, at the same time, crowds her into the mud; the robust athlete who, with face buried in his paper, sits in the street car while the panting, asthmatic old gentleman in front of him clings feebly to the overhead rope—all these have, for the moment at least, committed the sin of vulgarity.

An earmark of the vulgar is a passion for effect seen in ostentatious display. In his delightful little sketch, "The Country Church," Washington Irving contrasts the department of "the unpretending great and the arrogant little." The nobleman's family came to church on foot and through the fields, mingling freely with the people, well but quietly dressed, and betrayed no consciousness of their rank. The family of the newly-rich drove to worship in two carriages with outriders and footmen, horses urged and checked until they were fretted to a foam; clothes of the most fetching character, demeanor an attempt at frigid dignity mingled with strutting pomposity. It is an observation old as human frailty that wealth without refinement "plays such fantastic tricks before high heaven as would make angels weep." But while the vulgarity of ostentation is chiefly noticeable among those who have money enough to expose themselves, it is found among all classes of society. The rich girl who covers her fingers with diamonds and pearls, the poor girl who tricks herself out in cheap jewellery, the summer girl who wears her jewels while bathing on the beach, the dude in his loud dress, the minister who prints his long list of honorary titles on his envelopes and cards, the newly-fledged graduate who interrupts his old father to patronizingly set him right in his science or history; all these meet on a common ground when we properly class them as vulgar.

A sure badge of vulgarity is its gross materialism. The most vulgar man mentioned in Scripture is the rich fool who congratulated his soul on having "much goods laid up for many years." His ideal was enough property to enable him to take his ease, to eat, drink and be merry. The heaven of the truly vulgar is a bread and butter paradise. The kingdom of the vulgar has for its aristocracy, not philanthropists, scholars or poets, but multi-millionaires. Its favorite motto is, "In gold we trust," and its working principle, "A man's life consisteth in the abundance of the things which he possesseth." Not that all vulgar mammon worshippers have the brutal cynicism of Tennyson's Northern

Farmer. They may not, like him, go so far as to say, "The poor in a loomp is bad." They may not tell their son to marry for money, but they surely counsel him "to go where money is." And if the son should, like the old farmer's boy, fall in love with the poor parson's daughter, mammon worshippers, male and female, will agree with the verdict of Tennyson's old couple, "We boath on us think tha an ass." To value property rather than person, to set wealth above manhood, to prize a man for what he has rather than for what he is, to think more

SHAMGAR, OR OX-GOAD RELIGION.

BY REV. JOHN MORRISON.

THE period of the judges is a remarkable record of human character. Strong men and noble women march, and counter-march, across the battlefield of life, made sacred by the visitations of God. Each one has left his or her imprint shadow upon the sensitized plate in the Divine camera manipulated by hands human, and in the fiercely concentrated light of that day,



FLORENCE, ITALY.

of a neighbor's bank account than of his character; these are infallible signs of vulgarity.

The fourth sign by which a vulgar man may be known is his overbearing manner in dealing with inferiors or subordinates. It is a sad reflection on the average British officer when one is singled out by his men as "a perfect gentleman" because he closed the door behind him on leaving their barracks. In South Africa, Lord Roberts scrupulously acknowledged the salute of every private whom he met; some lieutenants failed to return the salute of their own men. The Commander-in-chief showed the spirit of a refined gentleman; the subalterns in question show the spirit of the vulgar boor. An English workman relates how graciously our King and Queen greeted him in the public park, and how, on the same day his employer, meeting him on the street, was careful to look the other way. Such is the "courtesy of kings," compared with the arrogance of upstarts. The foreman who, "dressed in a little brief authority," bullies the petty tyrant in the school, the safely-seated government official who displays "the insolence of office," the mistress who despises her domestic servant; these, and all who are like them, must be described as vulgar.

Grand Valley, Ont.

their photograph has been printed, and from the rolling centuries, stands sharply outlined. Those of Deborah, and Barak, of Gideon, and Samson, were time exposures, in which we have a kinesioscopic view covering much time in each life; that of Shamgar is an instantaneous photograph, but so sharply outlined is he in that flash he shall stand as a model, a pattern to all generations, as one who used his chance and commonplace weapon without counting and won a great victory. The man was always born, and is now, cursed, as those who say, "I had no chance, or my tools were no good." The poor ploughman says, "I have a poor plough." The poor carpenter, "I have a dull saw." The poor penman, "I have a poor pen." Such chronic grumblers can never hope to engrave their names high on the entablature of God's temple of fame.

What chance, without weapons of war, had David the shepherd lad, on the Bethlehem hills; or Samson surrounded by Philistines; or the priests before Jericho's walls? but once to each the door swung open. David, on a commissariat trip to the army, meets the giant and, sling in hand, lays him low. Samson clutches the jaw-bone of an ass and with it slays one thousand men. The priests blow their trumpets and Jericho's walls are ruins.

Shamgar did not hide behind the deso-

lation and fear of his country and countrymen, the villages destroyed, the fields deserted, the highways untravell'd—the Iroquois of three thousand three hundred years ago. He is industrious and goes forth to plough the weed-grown fields; he is brave, for there is not a spear or shield among the forty thousand of Israel, he has only an ox-goad; he has the valuable quality of initiative, for when the Philistines burst upon his sight with paralyzing war-whoop, he does not wait for instructions from the military leader, but seizes his chance, and with his ox-goad in hand rushes upon the enemy, and slays six hundred of them.

Epworth Leaguers, what is the lesson you may learn from this? It is to use what you have, just where you are. God said to Moses, "What is that in thine hand?" and he said, "A rod." Enough, and with that he confounded the Pharaohic Court. "What is that on your plough?" said God to Shamgar. "An ox-goad." Enough, the Philistines fall before it. As God plus an ox-goad meant victory, so learn that God plus whatever place or weapon He has given you is quite enough; victory will perch upon the banner of the Lord held high and carried into battle by you. Boldly face your enemy, who is likewise the enemy of God; accept instantly your chance, delays are dangerous, and use cheerfully the weapon God gives you.

Springfield, Elgin Co., Ont.

#### WHAT TO EAT.

BY A. D. WATSON, M. D.

**T**ELL me what you are and I will tell you what you eat.

I will tell you also whether you rise early or late, feel cheerful or gloomy, live indoors or in the open air, drink whiskey or water, smoke tobacco or smoke nothing, for all these things go to make you what you are.

Nevertheless and always, your food is quite important and you should know what to eat.

A whole volume would be needed to discuss foods in particular, therefore we shall here describe foods only by classes and lay down principles which will guide the reader in choosing a suitable diet. There are two great classes of foods which, though they are not the only classes, are of enough importance to be considered first. They are the nitrogen foods and the carbon foods. The nitrogen foods are chiefly tissue builders, the carbon foods are makers of energy. Our food should consist of a combination of one-fourth of the former and three-fourths of the latter with sufficient water, for these are approximately the proportions of these classes of elements as they constitute the human body.

There are exceptions to the rule, but generally it is true that the animal foods are nitrogenous, while the vegetable foods are carboniferous. Nevertheless, some foods derived from the vegetable kingdom, such as nuts, peas, beans, etc., are rich in nitrogen, while animal fats, such as lard, suet, butter, etc., are rich in carbon and contain no nitrogen whatever.

Let us remember, then, that most of

the vegetable foods are makers of energy, while the animal foods are generally tissue builders. This seems very simple, yet the many conflicting statements one hears are calculated to leave the hearer facing due south by north on the advisability of eating certain foods. For instance, one with open ear may hear such conversations as the following: Why do you eat animal foods? Do you not know that fruits, cereals and nuts are the proper food of man?

Why so? the human teeth are fitted for eating flesh and human digestive organs for assimilating it. Surely we were intended to eat it.

Not at all. The gorilla has even sharper teeth than man, but this does not prevent him from living on a vegetable diet, and as for his teeth, they are intended for cracking nuts, and ours are no doubt intended for a similar use. Besides, the lion, which eats flesh exclusively, is a savage brute, whereas the herbivora are docile and mild in disposition, and this is no doubt largely due to the food they eat.

Oh, you are jumping at conclusions. The carnivora are savage because they are generally very hungry when they come upon their prey and have to fight for it and kill it, whereas the vegetable eaters get their food readily and without much effort.

And will it not make a butcher savage to follow his occupation, which is so much like that of a beast of prey? Can anything be more cruel and immoral than to take the life that one cannot give, even of a beast?

Other creatures suffer far more in death than the pain inflicted in ordinary slaughter of animals whose flesh is used for food. Besides, how is it possible for one to maintain a good degree of strength without eating flesh?

The horse and the ox manage to do it, and why not we?

That is true, but these animals can extract far more nitrogenous support from their vegetable diet than we possibly can.

We can extract quite sufficient for all good uses. Charles Darwin tells us, in his "Voyage of the Beagle," how the laborers in the mines of South America sustained almost incredible hardships and did most toilsome work with a diet consisting exclusively of beans, and I know from experience that this can be done.

Well, those who care to live on beans may do so, but I intend to eat all I can relish of good beef and mutton, and I expect to live as long as those who live on beans.

The chief danger involved in the flesh diet is that of taking too much meat; that of an exclusively vegetable diet is the tendency to forget to take enough of those foods which contain nitrogen. The important rule is to balance the two in proper proportions and get a good variety from day to day.

But besides these two classes of foods, there are drinks to be considered. Tea is so rich in tannic acid as to tan the mucous membrane of the stomach and impair its digestive power; besides, it has a deleterious effect on the nervous system. Coffee is largely free from the

former of these faults and though not free entirely from the latter, it is a safer drink than tea. Milk, cocoa, chocolate, etc., are all excellent beverages. Alcohol should not be taken in any form, its dangers are numerous; but as this is not a temperance lecture, I will say only that he who drinks alcohol in any form as a beverage is ignorant, or else he is either a slave or a fool.

Water is the great solvent as well as the vehicle which carries fuel to the tissues of the body. Probably most people do not drink enough fluid. Many benefits will be derived by such persons by increasing largely the amount of water taken every day into the system.

This paper is now long enough, but we may give some further health talk next month.

Toronto, Ont.

#### GOD IN HISTORY.

BY REV. S. A. STEEL, D. D.

**T**HE day is not distant when the descendants of the heroic but misguided Boers will see that it was best for their cause to fail." I made a statement like this some time ago, and a friend remarked, "Then you believe that might makes right." No; but I do believe in an over-ruling Providence that controls the issues of history. I think we may say, with Cousin, that the final "judgments of history are the judgments of God." He maketh the wrath of man to praise Him, and the remainder of wrath he restrains. Without interfering with the freedom of man, He controls the current of human conduct and directs the destiny of the race. I sometimes doubt whether the independence of the United States was in itself the best thing to happen; for in some things I think the English form of government is better than the American. But to my mind the chief significance of the war of the American Revolution was not that it established the independence of the United States, but in the far deeper fact that it asserted the principles of political liberty at a supreme crisis in history, and made democracy the future basis of civilization. Washington fought for the rights of man, and the peasantry of Europe not less than the patriots of America reaped the results of his great victory. No event can be understood until it is studied in the light of all its relations. A hundred years must pass sometimes before we can get its true perspective.

Lumberton, Miss.

#### THE MORAL EFFECT OF BEAUTY.

**T**HIS personal talk of the editor of *Home and Flower* is upon the moral effect of beauty, the talk being based on the familiar Scripture text, "As a man thinketh in his heart, so is he."

We think about what we see and hear and what otherwise affects our senses. And we become more or less what we think. Psychological investigators are telling us that children, if taken at the very beginning of life, may have their



character moulded by hypnotic influence. These wise men purpose making a child think he has certain qualities or is doing certain things. The result will be, they declare, that he will become and will do what his thoughts have prescribed for him, that he will even be influenced in his physical appearance. There is historic support for this. The Greeks, who were the handsomest people of history, were accustomed to surround the expectant mother with their wonderful statues and paintings, so that the young life might be moulded to beauty in its first throbbings.

Walking through the streets of the little Bavarian village of Oberammergau, two years ago, several days before the first performance of the great Passion Play, I saw, in the window of a modest art store, photographs of the German peasant Meyer, who for thirty years has personified the Saviour of the world. Photographs taken when he first assumed the role of Christ on the stage show him the typical Bavarian peasant that he was—with all the crudeness, coarseness, untamed humanity in the rough, which characterizes the peasant. A likeness of him in 1900, when he ceased to play and

**THE PASTOR AND THE JUNIOR LEAGUE.**

**W**HO are these happy-looking boys and girls, and why are they grouped thus?

They are the members of the Junior Epworth League of Chapleau, Ont., who meet every week with their pastor, Rev. W. A. Potter, B.A. They number fifty-two when they are all out in full force, and every one of them takes a great interest in the society.

Not long ago we had a talk with Bro. Potter about this work.

"Do you give the Junior League your personal attention?" was the first question.

"Yes," was the reply, "I meet the boys and girls every Thursday, after four o'clock."

"Do you think it pays a pastor to do work of this kind himself?"

"Yes, by all means. I believe that it is largely through the Junior League that I have such a hold upon the homes of the people."

"How do you conduct the meetings?"  
"We usually take up a portion of

passed away, and now there is no difficulty whatever."

This conversation with Brother Potter leads to the question: Why do not more of our ministers do work of this kind? When a pastor is asked why he has no Junior League, the usual reply is that no suitable superintendent can be secured. In such cases the preacher could do no better than to undertake it himself, if he has any aptitude whatever for such work. As a matter of fact, nearly all of the pastor's time is taken up with the old folks, feeding, instructing and comforting the adult portion of the congregation. It would pay to give the sheep less attention and look after the lambs a little more carefully.

The pastor of one of the largest churches in Canada spends every Saturday afternoon with the children of his congregation, and considers it the best employed half day of the week.

**THE BOY'S MISTAKE.**

**A** BOY applied to a city merchant for a situation. Incidentally he mentioned that he attended St. Luke's Sunday-school.

"St. Luke?" said the merchant.  
"Does he carry on the Sunday-school?"

"Why, no," answered the boy, with evident disgust at such deplorable ignorance; "the saints are all dead."

The boy's mistake was a common and not unnatural one. In a literal sense, it is true. One must be dead before he can have a place in the formal and official calendar of saints. But not all the saints have been canonized; nor are they all dead. There are saints of whom the world has never heard, and in whose honor no church is ever likely to be named—men and women who are bearing heavy burdens and wearing unseen the crown of thorns. No halo surrounds their brow, no poet sings their praise, and no artist glorifies them in marble or upon canvas.

There is the mother broken in health and spirits, with a family of little ones to care for, and having a dissolute and worthless husband. God alone knows how hard she toils and how much she suffers. There is that poor, patient, bed-ridden sufferer, year after year bearing her burden of pain, and growing sweeter and stronger all the while.

Far out on the frontier is the home missionary, on meagre fare and with threadbare coat, preaching the Gospel in rough mining camps and small settlements, while the faithful wife at home mends and patches, pinches and saves, that there may be fire upon the hearth and food upon the table.

Our idea of sainthood is different from that of former days. The old-time saint was mostly intent upon saving his own soul. He fled to the desert, dwelt in a cave, and dozed and dreamed the hours away, and the more dirty and wretched his personal appearance the greater de-



JUNIOR LEAGUE AT CHAPLEAU, ONT.

stepped aside for another, seems scarcely that of the same man—it is such a noble, spiritual, almost ideal face. How this change? Representing the acts and the life of the Christ, speaking the words and trying to think the thoughts which animated the Divine Being, all unconsciously he had grown like the Being he represented. These acts and thoughts, repeated every day, worked their way into the very tissue and fibre of the rough nature and moulded it to higher, more spiritual lines. In trying to act, and talk, and think like the Christ, he actually became, not only more like his great pattern in character, but in very facial appearance. "As a man thinketh in his heart, so is he."

Scripture for study, as a rule the Sunday-school lesson."

"Do the members attempt any church work?"

"O yes, they supply the church with flowers, and last year they raised \$20 for missions, which was more than the whole congregation contributed the year before."

"How was it done?"

"The Juniors gave their own pennies, and did no general collecting."

"Is the interest kept up?"

"Wonderfully well, and the average attendance is excellent."

"Do you find any trouble in keeping order?"

"At first there was, but that has

gree of sainthood was he supposed to have attained.

The modern saint is one who serves and gives his life and thought for others. Many such may be found. Every paper records some heroic act of rescue, some noble deed of benevolence. There is the Red Cross nurse upon the field of battle, the Sister of Charity moving about in the quiet ward, the engineer who gives his life that the passengers may be saved.

No, the saints are not all dead.—*Rev. Jesse S. Gilbert, in "New York Christian Advocate."*

#### ABSTINENCE THE SAFE POLICY.

**D**OCTOR H. CLAY TRUMBULL, in the *Sunday School Times*, gives the following interesting illustrations of the fact that total abstinence is the best policy.

Some years ago the Editor, then a Philadelphian, was at luncheon given in the Rittenhouse Club by Dr. William Pepper, Provost of the University of Pennsylvania, after the exercises of Commencement Day. As Provost Pepper was moving from one small table to another where his guests of the day were seated, he sat by the Editor's side for a while, and he said familiarly, among other things:

"I notice that you do not drink any wine to-day. Do you never drink wine?"

"No, I never do," was the reply.

"Do you refrain from preference, or from conscientious motives?"

"Partly from both causes. I need to be always in good physical condition, in order to enable me to do my best work at all times. To secure this I refrain from everything in the line of narcotics or brain stimulants. I avoid all that which would deaden my nerves or excite my brain, and which might lead me to think for a time that I am not as weak or as tired as I am. I want to know what is my true possession of capital. I am careful not to borrow to-morrow's income for to-day's expenditure. I want to go to bed at night with no brain balance over-drawn."

Dr. Pepper, who was eminent as a physician, as well as an exceptionally hard worker with his brain and nerves, said heartily, as he brought down his hand on the Editor's knee:

"I must say that that is sound reasoning, from a physician's point of view."

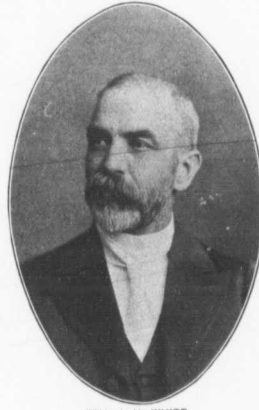
Thus as a matter of personal preference, within the sphere of Christian liberty, and in accordance with the best judgment of eminent medical authority, not swayed by extreme total abstinence practice or preference, the Editor is, and for more than threescore years has been, a rigid total abstainer, and this course he recommends to others.

Not only in view of his personal preference and best judgment, but as a matter in which example may be influential beyond our thought, he has deemed total abstinence the only safe course. An instance illustrating this, that occurred thirty three years ago, impressed itself forcibly on his mind.

Being in San Francisco in 1872 he heard much said about the California wines, and he was repeatedly urged to

try them. An old friend, whose guest he was, was particularly desirous that he should test their superiority, mentioning a favorite brand in particular, as he was aware of the fact that in younger days the Editor was an apothecary, and had some knowledge of the difference in wines. A few days after their conversation on this matter, they were together invited to a dinner at a neighbor's. Then came a new trial.

Two valued servants, who had for years lived in the Editor's family in Hartford, were now in the family where he had been invited to dinner. At the dinner were several kinds of wine, but as they were proffered to him he declined. The hostess for the evening urged that he should try their choicest California wines, naming especially their favorite brand of his old friend. The bottle was already open, and the others were drinking from it. Why should he not try it, he was asked, enough to express his opinion on it? But he declined. His hostess urged him yield, until he thought she was



REV. J. H. WHITE,

Missionary Superintendent for British Columbia.

pressing the matter unduly, and he was therefore the firmer, and the dinner was ended.

The next day he met the elder of the two servants, whom he respected and valued for her worth. To his surprise she said, as to the dinner of the evening before:

"When we were preparing for the dinner, my mistress was considering what wines we were to have. I said, 'Mr. Trumbull never drinks wine.' She said, 'He'll drink wine at our dinner to-night,—you see if he doesn't.' I said, 'If Mr. Trumbull tastes your wine, you can take off a month's wages of mine.' I just knew you wouldn't touch wine."

And the Editor thanked the Lord that he had not lost his good name with her as a total abstainer who could be depended on. He then realized anew that we are always in the balance before our fellows, always being watched to see what we do; and that for our own sakes, and for the sake of others, total abstinence is our only safe rule.

#### KID-GLOVE AND COAL-OIL MEN.

**M**R. FRANK THOMSON, President of the Pennsylvania Railroad, who died a few months ago, was known as one of the foremost of living railway managers. There was no part of the business with which he was not familiar.

A wealthy man once brought his son to him, saying: "My son has gone through college. Can you make a place for him where he will succeed?"

Mr. Thomson was silent a moment, and then said, "That depends on whether he wants to take a kid-glove course or a coal-oil course."

"What do you mean?"

"If he takes a kid-glove course, he goes in as a clerk, to perform a certain amount daily of writing, for which he will be paid a salary. In the other course he goes into the shops and learns the whole business, from the lowest drudgery up."

Mr. Thomson himself, when a boy, chose the "coal-oil course." He worked four years in the car shops at Altoona, barely earning his living, but learning the mechanical details of the business.

Thomas A. Scott, the famous railway manager, was a friend of the young man, but gave him no help, leaving him to work his own way. At the end of the four years he sent for him and gave him a responsible position on the Pennsylvania Railway.

The civil war broke out that year. Colonel Scott was appointed Assistant Secretary of War, the Government believing that his experience in the railway work would have taught him how to handle in transportation great bodies of troops. A problem of peculiar difficulty of this kind arose. "I know of but one man who can manage this business," said Colonel Scott to the Cabinet. "He is not here."

"Send for him, then," said Mr. Stanton.

The next evening Frank Thomson, then only twenty years of age, appeared.

"Do you mean to tell me," cried Mr. Stanton, somewhat sneeringly, "that we have waited twenty-four hours for this red-headed stripling?"

"He will do the work," replied Scott, quietly. And he did it.

Mr. Thomson was probably peculiarly qualified by nature for his especial business; but there is a strong prejudice among American boys against work which involves manual labor, and a preference for clerical duties as being more refined.

It is a fatal mistake. Great prizes now await the thoroughly equipped, practical man in work which lies outside of mere book learning, and the boy is wise who grapples with this work with his bare hands and tries to win them.—*Youth's Companion.*

I BELIEVE in total abstinence. Because those people who use liquor in moderation would be absolutely as well without it, and because those people who use liquors to excess would be immeasurably better off without it, I believe the ideal condition would be the absolute prevention of the use of alcoholic beverages.—*Hon. John Monley.*

## "Speak unto the People that they go forward."

THE above motto, printed in large letters, was stretched across the organ at the Metropolitan Church on Monday evening, November 17th, when the great mass meeting was held to inaugurate the "Emergency Fund" of \$50,000 for missions.

The feeling seems to prevail, throughout Canadian Methodism, that any great financial movement in the Church must receive a good start in the Queen City of Ontario, before much can be done at other points. The first question asked by the people in the country invariably is: "What has Toronto done?" There can be no doubt that the success of the "Twentieth Century Fund" was largely

tentends for the West and North, and calling for a special fund of \$50,000. He expressed the opinion that the Conference was, in singleness of aim, unity of purpose, and aggressive enterprise, the most remarkable gathering ever held in Canadian Methodism.

Rev. Dr. Sutherland explained what was meant by the "Emergency Fund." It was simply intended to meet an emergency in our work caused by the large influx of population into our North-West. He thought that the energy of the Church ought to be very largely concentrated upon our home missionary work during the next quadrennium.

Mr. N. W. Rowell, K.C., spoke elo-

foundations of empire as the faithful preachers who are establishing missions in these western plains.

The closing address was given by Hon. Clifford Sifton, Minister of the Interior, who spoke in glowing terms of the growing importance of the West. He said that a few years ago the North-West was regarded as a country of great promise and of poor performance, but times have changed, and everybody admitted that we had a glorious heritage west of the great lakes. He thought it was a very sober and conservative estimate that by the year 1905, there would be no less than 750,000 people in Manitoba and the North-West Territories.



THE GENERAL BOARD OF MISSIONS, METHODIST CHURCH.

TOP ROW, FROM THE LEFT.—Dr. F. C. Stephenson, Mr. John Mann, Rev. W. H. Evans, Rev. J. J. Rae, Mr. W. H. Lambly, Rev. Dr. Woodsworth, Rev. T. Albert Moore.  
MIDDLE ROW, FROM THE LEFT.—Rev. James Allen, Mr. M. C. Fogart, Rev. Dr. Young, Rev. Dr. Whittington, Rev. Dr. Benson, Rev. W. T. Dunn, Judge Chesley, Rev. Dr. Gaetz, Rev. Dr. Byckman, Rev. T. C. Buchanan, Mr. James Shannon.  
LOWER ROW, FROM THE LEFT.—Rev. V. Hinata, Rev. Dr. Briggs, Rev. Dr. Williams, Rev. Dr. Sutherland, Rev. Dr. Carman, Rev. Dr. Henderson, Rev. Dr. Huestis, Rev. A. J. Russell, B.D., Mr. Andrew Venning, Rev. Dr. Scott.

brought about by the splendid contributions of Toronto Methodists.

The wealthy men of our Church in this city have many calls upon their generosity, but always seem ready to respond when a worthy cause is laid before them. In the present enterprise the laymen have been among the leaders.

The evening appointed for the mass meeting was very unfavorable, which interfered materially with the attendance, but there was a fair congregation, and the results were highly satisfactory.

Mr. Chester Massey, who is always interested in everything relating to the progress of Christ's kingdom, occupied the chair, and showed eminent good sense by making his remarks very brief, giving the time to the speakers.

Rev. Dr. Carman told what the General Conference did in committing the Church to a forward movement by appointing four new Missionary Superin-

terted on the wonderful extent of our territory in the West. He rather surprised his hearers when he told them that west of what is known as the well-settled part of Ontario there was land enough to carve out thirty-seven provinces as large as old Ontario, before reaching the Pacific Coast, and between Vancouver and the Yukon there were thirty-seven more, without considering the frigid zones to the far north. Of course all of it was not good for agriculture, but most of the country was good for something, farming, fishing, or mining. After telling of the multitudes that are flocking into Canadian territory in the West, of various nationalities, he asked the pertinent question: "What shall be the religious and moral character of the people who are coming to us?" In answering this a serious responsibility rests upon the Church. He thought that no men anywhere are doing so much to lay the

The State was spending a large amount of money in opening up and developing the resources of this country, believing that it would pay, from the standpoint of dollars and cents. "Cannot the Church follow as wise and progressive a policy as the State?" was the question that the speaker urged upon his audience.

The contribution envelopes were passed and collected, and when the totals were made up it was found that the handsome sum of \$11,800 had been contributed toward the special fund.

The management and disbursement of this fund will be in the hands of the General Missionary Board, which is composed of wise and representative ministers and laymen of the Church.

We have pleasure in presenting, on this page, an excellent picture of the General Board, which was taken during the meeting at Brandon, immediately after the General Conference.

## Anecdotal.

### Johnnie's Letter.

Dear Santa Claus : When you come to our house

Please bring me a trumpet an' drum,  
A hobby-horse, jumpin' jack, base ball an'  
bat,

A sled, an' a top that will hum.

An', Santa, our fireplace is all stopped up  
(With a furnace we don't need that),  
But ring the door-bell, an' I'll let you in,  
An' show where the stockin's is at!

### Christmas Cheer.

Henry (seated in the sitting-room at the old homestead Christmas morning)—  
"Well, this is what I call genuine Christmas cheer, Uncle Eben."

Uncle Eben—"Ain't it, though! The boys got it into the house last night 'bout my knowin' it, too."

Henry—"Got what into the house?"  
Uncle Eben—"That cheer you're settin' in."

### Christmas for the Birds.

Christmas is celebrated in Sweden to an extent unknown here, and the celebration is not over till January 13th, or "twentieth day Yule." A very pretty feature of the festivities is thus described by Mr. Thomas in his "Sweden and the Swedes":

"One wintry afternoon at Jul-tide I had been skating on a pretty lake, three miles from Gothenburg. On my way home I noticed that at every farmer's house there was erected in the middle of the door-yard a pole, to the top of which was bound a large, full sheaf of grain.

"Why is this?" I asked my comrade.  
"Oh, that's for the birds—the little wild birds. They must have a merry Christmas, too, you know."

"Yes, so it is: not a peasant in Sweden will it down with his children to a Christmas dinner indoors till he has first raised aloft a Christmas dinner for the little birds that live in the cold and snow without."

### A Frank and Truthful Note.

Numerous stories are related of which the late Secretary of the Department of Agriculture, the Hon. J. Sterling Morton, is the chief figure. This is how he steered between Scylla and Charybdis one day:

"Nothing annoyed him more than the importunities of spoilsmen seeking government berths for their friends and dependents. He never lacked candor in dealing with such cases. One of his earliest changes in the field service of his department involved the removal of an agent who had been appointed just before

the close of Secretary Rusk's term. The man had not been long enough in office to do a single stroke of work, and when he received notice of his dismissal he went to Mr. Morton to ask what was the matter.

"Nothing is the matter," answered the secretary.

"You have no fault to find with my work?"

"None whatever; I didn't know that you had done any."

"And there are no charges against my integrity?"

"Not a complaint of any sort, so far as I am aware."

"Would you mind saying as much in writing, Mr. Secretary?" suggested the poor fellow, timidly. "It will be hard for me to explain my dismissal when I apply for a situation in any private business."

"I have no objection, I am sure," answered Mr. Morton. And calling in a stenographer he dictated and signed a note substantially in these terms:

"To whom it may concern: This is to certify that I know nothing to the discredit of Mr. A— B—, who, as far as I am informed, is honest, intelligent, and industrious. The only reason why he was dropped from the rolls of the Department of Agriculture was that his place was wanted by C— D—, a Democratic senator from the State of X—, whose ceaseless importunities have at last exhausted my patience."

### A Strict Social Doorkeeper.

The thoughts of a Chinaman are concealed by a countenance so blandly innocent that it is usually a question as to whether his mistakes spring from stupidity or cunning. One has doubts concerning a servant of whom *Life* tells:

When the Andersons went to California, they rented a small furnished house and engaged a Chinese man-of-all-work. The house was well situated and tastefully furnished, and Wing Lee proved to be a good cook, clean and respectful.

As soon as the Andersons were settled, the neighbors began to call, and it was then that the fact was discovered that Wing was absolutely devoid of any ideas as to the ushering in or out of guests. So one morning the ladies determined to instruct him. Providing him with a tray, Miss Anderson went out, rang the bell, was shown into the parlor, and waited while the calm Chinaman carried her card to Mrs. Anderson.

This was repeated several times, until the ladies were quite satisfied that Wing was perfect in his role.

That evening, at half-past eight, the bell rang. Wing scuffled majestically to the door, while mother and daughter hung breathlessly over the banisters to watch the result of their teaching.

They heard a gentleman's voice ask if the ladies were at home. They saw Wing present his tray and receive a card with an air which made them mentally pat each other on the back, and then they saw him draw a card from his sleeve.

"Mine!" gasped Miss Anderson. "The one we used for the lesson!"

Wing compared the two carefully and, returning the one which the caller had just handed him, he remarked, blandly: "Tiecke no good. No can come," and calmly shut the door in the face of the astonished guest.

### Cheerful Bill of Fare.

The bill of fare of a Christmas dinner at a French restaurant during the siege of Paris in 1870 was as follows:

Soup from horse meat.

Mince of cat.

Shoulder of dog, with potato sauce.

Jugged cat with mushrooms.

Roast donkey and potatoes.

Rats, peas, and celery.

Mice on toast.

Plum pudding.

### What She Wanted.

The need of a lead pencil caused a lady who rode in a Cambridge car the other day no small embarrassment.

She sat running over her shopping-list, when suddenly she thought of something to add to it. She looked in her pocket-book, and ransacked all its divisions, card case and all, but no pencil did she find. Modestly she hesitated about asking her neighbors, but with a quick resolve she finally leaned toward a gentleman seated by her, and, holding up her list, said loud enough for those in adjacent seats to hear: "Excuse me, sir, may I borrow your necktie a moment?"

The gentleman's astonishment was expressed in his silent facial contortions, until the lady reddened deeply.

"My necktie, madam?" he replied, with arched eyebrows.

"Didn't I say 'pencil'?" she asked. And then everybody, grinning behind newspaper, knew what the lady added to her list.

### They Understood.

This story goes well with some of those which are told of Father Taylor's seamen's meetings in Boston:

Lately a speaker, who had spent many years on the sea, was holding a mission service among sailors at Portsmouth, England. The people seemed extremely diffident, in spite of appeals to them to come forward and fill up the front seats. At last he rose, and, putting his hand to his mouth, shouted: "Friends, steer forward! There's too much weight aft to sail well."

The nautical audience understood, and moved toward the platform to enjoy a hearty meeting.

There is a good deal of truth and philosophy in the following:

Murphy: "Oi tell yez, Flaherty, th' saloon is th' poor mon's cloob. Troth, Oi don't see how he could git on widout it."

Flaherty: "He couldn't. Iv there wor no saloons, there 'd be no poor min'."

## The Quiet Hour.

### The Simple Desire.

O Master, let me walk with Thee  
In lowly paths of service free!  
Tell me Thy secret, help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear, winning word of love:  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

Teach me Thy patience, still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and  
strong,  
In trust that triumphs over wrong.

In hope that sends a shining ray  
Far down the future's broadening way,  
In peace, that only Thou canst give,  
With Thee, O Master, let me live.

—Washington Gladden.

### A Well-Balanced Mind.

In the assay offices of the United States Government very delicate and accurate balances are required. It is no easy task to construct such a balance. For a long time the balances used were sufficiently sensitive, but lacking in decision. They responded instantly to the slightest pressure, but wavered for a long time before settling down to a final result. Valuable time was lost waiting for the decision. At last an invention was hit upon which answers the purpose admirably. The scales now used are both sensitive and decisive. They respond instantly to the slightest pressure and settle quickly upon the final result. This is a good illustration of a well-balanced mind. A mind which responds instantly to the slightest touch of truth, and decides quickly and holds fast its final conclusion, is well balanced. No one should allow himself to fall into habits of vacillation. Such a habit is ruinous. Be true, be firm. Let every man be fully persuaded in his own mind.—*Zion's Herald.*

### Our Own Mistakes.

One of the experiences that is probably common to most of us is to look back over a period of five or ten years and wonder how we could have been so foolish as to do things and say things on certain occasions which we do keenly remember. To-day as we recall the circumstances we bitterly reproach ourselves that we could have been so fatuous and short-sighted. But probably back upon those periods with much the same feeling. We are going to continue to do foolish things to the end of the chapter. By divine grace one may largely overcome sinful tendencies, but there seems to be no help for unwise and poor judgment and inability to adjust one's self to cir-

cumstances but the bitter discipline of experience. There is one ray of light, however, upon this course of reflection, and that is the fact that we recognize our mistakes in the past is the best sort of reason for believing that we are improving. We have got our eyes opened to some things; and though we shall probably make mistakes in the future just as in the past, they will not be the same ones. And then, too, we should not blame ourselves too severely for these errors. In the nature of the case there were things when we made these mistakes that we could not know as we do now. The man who is standing on the mountain top and sees the path winding up should be charitable to the man down in the valley who is losing his way in the thickets. We need to cultivate charity for our own mistakes.—*Selected.*

### Keen Appreciation.

He gave a high value to everything which was done in love. I have never heard of anyone who appreciated every favor, however small, so much as He. You give a cup of water to a man in His name and it will appear to your credit in the day of judgment. His memory of love holds every loving thing we do. "Inasmuch" has become the chain by which reluctance is drawn into Christly service.

The whole life of Christ was healthful, simple—natural. I confess that I like the word. He was thorough, yet we do not call Him an extremist, or think Him radical and visionary. He believed in life and enjoyed it. He was not an ascetic in any degree. He did not seclude himself from men, but walked among them and sat at their tables. His herald in the wilderness had a life of austerity. This well became Him. But Christ began His miracles at a wedding and saved the marriage feast. His works took a common form. He fed men with bread; He saved the fisher's boat; He gave the palsied man strength to carry home the bed he lay upon. They called Him the "friend of publicans and sinners," and the name pleased Him. He always liked the truth. His parables interpreted common things; sparrows, grass and flowers, leaves and seed, money and pearls. He gave a new value to all that men handled. There is no great teacher who approaches Him in this use of common things, in the hallowing of the ways of men, in the ennobling of our daily life.—*Alexander McKenzie, D.D.*

### The Real Secret.

"Tell me not of your doubts and discouragements," said Goethe; "I have plenty of my own. But talk to me of your hope and faith." The tone of complaint is one which we are all too ready to accept, and which is not only injurious to ourselves, but hurtful to all who come in contact with us. In speaking of a young woman who had filled several good positions, but with no degree of success, an elder woman said: "She could have kept either position and earned a good income if she had not been so dissatisfied. She was continually finding

fault, and never felt that she was appreciated."

It may be safely said that this attitude of mind is one that almost predetermined failure in any line of work. Patience under adverse circumstances will often bring about favorable results, while complaint only accentuates and fixes the cause of complaint. Avoid mention of the disagreeable things that may come into your life. If you cannot be patient, you can at least be silent. The secret of success lies not so much in knowing what to say as in what to avoid saying.—*Boston Traveller.*

### The Father of Lights.

Every bad thing and every demoralizing thing is from below, and cometh up from the heart of self-will; where there is all restlessness and inconstancy; but "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

What the sun in the heaven is to the earth, that the Father is to us. Was there ever an act of unenlightened worship more dignified and exalted than his who, from his silent hilltop, watched the flashing east, and bowed before the great day-bringing life-giving sun! How fine, how true, the apostle's comparison! What light that brightens a human face or lightens a page or a pathway but springs from the sun? The blaze of the pine-knot, the shining lamp, the glowing of coals or their reduction and refinement in jets of light—all are only the release of imprisoned sunshine. The gentle beauty of the rainbow, the blue of sky and sea, the endless joy of the flowers, the witchery of spring, the luxury of summer, the wealth of autumn, the flashing splendor of a snowy field—all bless the sun for their being.

Now past the figure of speech, we have reached the glorious matter of fact, that God is the true Father of lights; the Author of every good and perfect gift.—*Melville D. Babcock, D.D.*

### To-Morrow.

"To-morrow, didst thou say?" asked Cotton. "Go too, I will not hear of it." 'Tis a sharper who stakes his penury against my plenty—who takes my ready cash and pays naught but wishes, hopes and promises—the currency of idiots. To-morrow! it is a period to be found nowhere in the hoary registers of time, unless, perchance, in the fool's calendar. Wisdom disclaims the word, nor holds society with those who own it. 'Tis fancy's child, and folly is its father, wrought of such stuff as dreams are, and baseless as the fantastic vision of the evening."

BRECHER used to say "that the Christian life is not like a canal, though some seem to think it is. It is not sluggish. It has no locks to lift souls up and lower them down at the proper places. It is a rapidly flowing river. To get along, we must use all our powers, and use them at their utmost."

## Hints for Workers.

**Each has his Own Opportunity.**—The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, farfetched ones for ourselves. If each drop of rain would choose where it should fall, God's showers would not fall as they do now.—*Charles Kingsley.*

**Crippled Religion.**—Sometimes a man's religion is crippled; it is well-developed at the mouth, but lame in the hands and feet. It is vigorous in profession, but feeble in execution. On the plane of everyday life, among ordinary men and women, where all religion must meet its final test, it fails to carry out its high pledges of holy and helpful living. Now if the Bible is unequivocal on any one point it is on this one that faith without works is dead; that religion cannot be expressed by mere creeds, and that the final proof of one's faith in Christ's name is the duplication of Christ's life among men.—*Forward.*

**Workers Together with God.**—Every Christian admits the importance of personal work. He recognizes it as enjoined time after time in the Scriptures; for he finds it clearly implied in the teachings of Jesus Christ, emphasized by His direct commands, illustrated most strikingly by His example, and practiced by His apostles and the early Christians. He sees that all other agencies—even those directly evangelistic—are insufficient to lead men into the Christian life unless supplemented by this. The experience and testimony of successful pastors, evangelists, and Christian workers everywhere teach him that it is the most effective method. Moreover, it was probably the means of his own conversion.—*John R. Mott.*

**Appreciating Others.**—I have known some people who were not very wise or eloquent or rich, who could not do any great, astonishing things for the Lord, yet their influence was as "ointment poured forth," because they had appreciative natures, that rejoiced in a good deed when they saw it, and they were always looking for that sort of thing. And so every new convert and every weak soul making an honest effort to do right found in them a sympathy and appreciation that was like a summer shower pouring its refreshing streams about the roots of a dry and thirsty plant. We are likely to fall into the error of thinking that our life is without influence, or that we can afford to be indifferent in regard to others, and that whether we influence them for good or not is a small matter; but when once we consider, we are shown the falsity of such a position. When we consider our neighbors and the people about us, and see their needs and how easily they are swept by every wind of influence from the outside; when we

note how easy it is to hurt people or to help them; how contagious are good deeds as well as bad—we see that it is a matter of greatest importance, not for ourselves only, but for our brethren, that we should live the very best possible lives that God's grace may help us to live.—*Rev. Louis Albert Banks.*

**Stand the Racket.**—Pluck, grit, fortitude, are indispensable requisites to victory in Christian warfare as truly as in national struggles. In "A Prisoner Among the Filipinos," Lieut. Commander Gillmore tells the thrilling story of a young soldier's heroism. He says: "There was blood on men, ears, swords, guns." Having only a revolver himself, he grasped a rifle dropped by one who had just been killed. It had been hit on the lock and the clip was crushed in. Seeing this, Venville, one of the apprentice boys on the boat, undertook to fix it. They were still under fire, with missiles flying about them. While doing his best to repair the gun, a bullet went through the flesh of his neck. Without relaxing his effort on the rifle young Venville said: "Lieut. Gillmore, I am shot." A second ball ploughed through his breast and came out at his armpit. Still sticking to his task he remarked calmly: "I am hit again, Commander." Pulling away at the jammed clip, another bullet cut a shallow furrow along the left side of his head. Wiping the blood from his face with his coat-sleeve, he quietly observed: "Mr. Gillmore, they have hit me again." Soon a fierce ball crashed into his ankle, inflicting a most painful wound. At this a slight quiver was noticeable in the boy's voice

as he said: "Lieut. Gillmore, I am hit once more, but I have fixed the gun, sir." Only seventeen years old was this American lad, and never under fire before. We need moral heroes among our young people as brave as Venville. Some one says: "A man who will live earnestly must stand the racket."—*Zion's Herald.*

**Laziness and Love.**—"Oh, yes, I loved her dearly," a young girl said of a former schoolmate, "but somehow we drifted apart. She wrote to me, and I never answered her letter, and I suppose she felt badly about it." "But could you not explain why you did not answer it?" suggested her friend. "Well, no," was the reply. "It was simply a little indolence on my part." "Humph!" ejaculated the other. "You allowed your friend to become estranged from you because you were too lazy to write to her. You never loved her—laziness and love do not grow on the same bush? Who shall say that this is not true? We may profess to love those who are nearest to us, but if we are not willing to exert ourselves for their happiness and comfort, the affection is of a very cheap sort, indeed. Love for Christ is not compatible with the desire to shirk service for His sake.—*The Lookout.*

I FIND the doing of the will of God leaves me no time for disputing about His plans.—*George Macdonald.*

THE will of God will be done; but oh, the unspeakable loss for us if we have missed our opportunity of doing it!—*Brooke Foss Westcott.*

## Prominent League Workers.

MR. HAROLD PLEWMAN.



MR. HAROLD PLEWMAN has been brought into prominence in League work by his connection with the Parliament Street Epworth

League, Toronto, of which he has been president for over two years. The great strides taken by that society during his presidency are a tribute to his devotion and enterprise.

All Mr. Plewman's energies, and they are considerable, have been concentrated on the advancement of Christ's work in the little church at the corner of Oak Street. He has been a valuable helper there for several years. In addition to his work in the League, and his membership on the Quarterly Board, he has been assistant leader of a Sunday morning class for boys and young men, and has had charge of a Bible class of young ladies.

His recent removal to Montreal is a great loss to the Parliament Street League.

Mr. Plewman believes that nothing will "go" without enthusiasm, and small as he is in body, he has more than most men of the spirit that will not be denied.

Mr. Plewman was born in Bristol, England, some twenty-three years ago. He has been in this country for over fourteen years.

## Practical Plans.

### The League and the General Prayer-Meeting.

BY REV. JAMES HUSSER, B.D., Ph.D.

The prayer-meeting and the Epworth League are not rivals for the same place in our church work. It is not necessary that the one should decrease in order that the other should increase, or that the one should decline that the other may advance. It is not a case of the "survival of the fittest," as each has its own important place, its field of usefulness, and definite purpose and object.

The prayer-meeting is an old institution commencing with the apostles themselves, and ever since has occupied an important place in the Christian Church. There can be no true, live church without it, and by some one has been designated the thermometer, indicative of the church's spiritual life. It is called "a social means of grace," and its main object is to cultivate the spirit of worship among Christians. While Bible study must continue to be a prominent feature in our prayer-meetings, its study must tend, not simply to intellectual advancement, but especially toward cultivating the spirit of devout worship of God. And in selecting Bible topics this feature should be kept in view.

The Epworth League too has its important place in our church machinery; the needs of the times have provided it a place; and while its object is not precisely the same as that of the prayer-meeting, yet the "prayer-meeting," as part of the most important department of our League work, occupies the most prominent place. The prayer-meeting and the League are therefore twin-sisters whose main object is to cultivate the Christian graces and develop Christian character. Now the question arises, How can these become mutually helpful?

How should the League assist the general prayer-meeting?

First of all, by properly valuing it as a means of grace. If the League looks upon it as of little importance, it will never be of much help to it.

Secondly, by attending the meetings as regularly as possible. Sometimes young people get the notion that the League alone is for them and the prayer-meeting for the old folks, and that it is a matter of little concern whether they attend or not. This is no doubt a serious mistake. If we are to keep "our body under," as St. Paul says; if we are to keep our "soul on top"; if our spiritual natures are to become more spiritual we cannot be indifferent to the claims of the weekly prayer-meeting.

Then, not only attend, but throw your heart and energies into it. Don't be there as a visitor or as a spectator, nor simply as a silent member, but feel the same obligation to take some part as you

do in the League services. Come filled with the spirit of devotion, and your presence will not only be an inspiration to the whole meeting but you will go away with your "cup running over" with blessings.

By your short, pointed, earnest prayers you can help the prayer-meeting. This would help to break up the long stereotyped praying we sometimes hear. I remember when I was a boy and before I became a Christian, listening to a prayer of this type; and I became so accustomed to the set of words, that on one occasion I went to sleep. I awoke in alarm as I did not know how long I had slept. But to my joy the same brother was still praying, or saying his prayers, and as soon as I was sufficiently awake to catch his words I knew just how near through he was. If I had known I might have indulged my desire to slumber a little longer, as it was more refreshing to me just then than the long, dry, stereotyped prayer. Of course I would not insinuate that all our prayer-meeting prayers are of this class, or that many of them are. Nor do I think that all prayers should be short; yet short prayers have their place. If our young people would throw themselves devoutly into the prayer-meetings, their presence, bright, happy, smiling faces, sociability, and their short, earnest, pithy prayers would greatly improve these meetings. I think the pastor, who generally leads these meetings, could largely increase the attendance of our young people by selecting a line of Bible topics that would touch their lives and thought.

Our second question is, "How should the Prayer-meeting assist the League?"

If, as I have suggested, our young people throw themselves into the prayer-meeting, invest in it their presence, their smiling faces and earnest, pointed prayers, they themselves will be greatly benefited spiritually; they will grow larger, sweeter, purer, better; and consequently as a result, in their League meetings a reflex of the prayer-meeting will be felt. There will be more earnest piety, deeper devotion, completer consecration and the religious atmosphere of the meetings will become more intensely religious. For we cannot become more spiritually-minded, more devout, more given up to Christ, and not improve and raise the spiritual tone of our meetings. "No man liveth unto himself" is as true in this relation as in any other.

The prayer-meeting should assist the League too by the *older members attending* its services. While the prayer-meeting is undoubtedly improved by the presence of the young with their impulsiveness, enthusiasm, etc., so the presence of our older members will greatly improve our League services as well as encourage the younger members.

We are mutually helped by coming in touch with one another. Let our mid-week prayer-meeting and our Epworth League put their arms around each other, let them touch each other, and as the result of that touch, both will become better, purer, more spiritually helpful. Let the older sister make these affectionate advances, and I am sure the younger sister will fully appreciate them.

These two means of grace are a means to an end, and that end is better and purer living, and greater efficiency in the Master's service. But remember it is not the length or breadth of our prayers, nor the amount of feeling we display, nor the number of tears we shed that indicate the real strength of our Christian lives. Some years ago when passing through one of the great Midland cities of England during the night, the whole city seemed ablaze with the glare from the great chimney tops of the iron foundries. But there was no power in that glow. It was an indication of power, but not power itself. Passing down into the foundry at the base of these chimneys is seen the blast furnace. Watch the flow of molten metal as it flows on in streams of liquid fire; there is power! So it is not merely the halo that may surround us in our meetings that indicate power; but the life, the holy influence, the consecration that becometh the Gospel of God, the consecrated heart, head and pocket, our conduct in the marts of trade, in the shop, on the street, in the home, lives that speak for Christ and induce others to come to Christ that is power!

May these two "means of grace" so mutually aid each other that our souls may become all aflame with love to God and for our fellows, that we may be a power for God wherever we may be.

Holmsville, Ont.

**On Taking Part.**—A recent number of the *Interior* contained the following hints of interest to all young people's societies: Four foolish things. It is foolish: (1) To neglect looking at the subject until the hour of meeting. Politicians never win votes nor business men make bargains in that way. A river pilot generally knows what is before him, and you ought to do the same. (2) To put off saying what you have in mind. Give it while it is fresh. Let it out while it glows. (3) To keep your mental distance and criticise the efforts of others. Remember your own weakness. (4) To feel that every slip you make will be noticed. In the first place, it may never be thought of as you think of it; and, in the second place, most people are kindly disposed toward a trial of strength. Five wise things. It is wise: (1) To be constantly in the spirit of prayer. Cornelius was "a devout man, one who prayed to God always." The talk with God all the week will make it easy to speak for him in public. (2) To prepare thoughtfully on the subject in hand. Whatever may come on short notice, it is reasonable to suppose that larger acquaintance with the subject will bring out more and better thoughts. Both head and heart must be interested. (3) To venture something. No one knows what he will do until he has attempted it. You can do no worse than fail, and there is the possibility of doing something. Speculators take great risks; why not take risks for God? (4) To pray for help for the effort about to be made. (5) To feel that God can bless the humblest effort. Be full of His truth; rise with full confidence in Him; speak as if God had commissioned you, and leave results with Him.

The Canadian . . . .

## Epworth Era

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### Editorial.

#### This is Important.

Please examine the address label on your EPWORTH ERA. If it reads "Jan. '03," it means that your subscription expires with this issue, and now is the time to renew. Kindly send forward your subscription promptly, or better still, ask your friends to join you in forming a club. For every five subscriptions, new or old, a free copy will be sent.

#### The Drain of Sympathy.

"Sympathy heals many wounds, and costs the healer nothing." The remark is only half true; for genuine sympathy costs the giver much, of course. It is easy to repeat the conventional phrases of condolence, but to experience and express real fellow-feeling is given to comparatively few. To feel our brother's care, we must put ourselves in his place. This involves a distinct, and often difficult, effort. At best our sympathy is very imperfect. Men are so different in temperament and situation, that a man who can always speak the healing word, or maintain the soothing silence, must have insight keen as that of Shakespeare and a heart as tender as that of John. Only after years of studying men, sharing burdens, and enduring keen personal suffering, can a man become proficient in the divine art of consolation. Indeed, there is but one perfect sympathizer, Jesus the High Priest of our profession, to whom "all things are naked and open," and who, having suffered, being tempted, is touched with the feeling of our infirmities.

Further, sympathy is, in itself, a form of suffering. There is a story of a Belgian mother who felt the suffering of her wounded child so keenly that a mark like a scar appeared on her person. It is written of St. Francis, of Assisi, that he beheld a vision of his crucified Lord, and

awoke to find the marks of Christ's wounds on his own hands and feet and side. Whatever may be thought of these stories, they illustrate the undoubted truth that he who deeply sympathizes makes another's sorrow in some degree his own. Said one pastor to another: "I never return from visiting in the hospital without feeling nervously exhausted." How could it be otherwise; since when He gave his heart's love to heal a patient's sorrow, "virtue must have gone out of him."

#### A Substitute for the Saloon.

An important work is being carried on at North Bay by the Methodist Church. For two or three years past it has conducted a Young Men's Association, for the special benefit of young men without homes. North Bay is a railroad town and there are many young fellows who know no home comfort save that which is afforded by a boarding-house. Where they shall spend their evenings is a serious question. The saloon is, of course, open to them, but the Church is determined that it shall not have a monopoly of entertaining "the boys."

Three very pleasant rooms have been secured on the main street of the town and fitted up in home-like fashion. A reading table contains the best papers and magazines, and there are games such as ping pong, crokinole, checkers, etc. The place is open every evening, and is well patronized. The members help defray expenses by contributing one dollar each. The privileges are open to any one who behaves himself, but drinking, smoking, card-playing, or profanity are not allowed on the premises. On Sunday evening, after preaching, a song-service is held in the rooms, with a very large attendance.

The enterprise has been so successful that its methods have been imitated. The Roman Catholics tried something similar which failed, and one of the saloon keepers, too, opened up a reading and game room in connection with his bar. His liquid refreshment, however, made the frequenters altogether too hilarious, and one night they smashed everything right and left, and the enterprise was abandoned.

Something of the kind conducted under the auspices of the Church is a great boon, and where there is no young men's association must be regarded as almost a necessity.

#### Detroit, 1903.

During the month of November, the General Secretaries of the three Methodist Churches participating in the International Epworth League Convention, met in Detroit for the purpose of preparing a programme for the next gathering, which will be held in Detroit, July 16 to 19, 1903. The enterprise was launched by a great mass meeting in the Central M. E. Church, which was crowded by enthusiastic young people from the various churches, and from the Windsor and Walkerville Leagues, across the river.

Remarkable unanimity prevailed in regard to the programme, which is in-

tended to be a spiritual stimulus to the young hosts of Methodism. The key-note of all the addresses may be expressed in one sentence: "The Epworth League, waiting, witnessing, and working." The idea that the Committee desired to emphasize is the importance of a Pentecostal baptism upon the individual heart and life, manifesting itself in testimony and service. Great prominence is to be given to evangelization, having reference both to the fields near at hand and far away. Surely such a programme will be an inspiration to the Church!

We in Canada are very fortunate indeed in having the Convention so close to our doors. We shall be able to enjoy all the privileges of the gathering at small cost, and our Detroit friends will bear the responsibility, and do the work. Doubtless the attendance from Ontario will be very large.

#### The Living Bread.

The soldiers of the best armies to-day are well fed. Battles are won in the kitchen. So, in Christ's army, those who fight well must feed well. We feed on Christ and the strength of Christ enters into us. This makes spiritual giants. The van of the army is not recruited from the hospitals. Chronic invalidism is nothing to be proud of. Poor food and impure water are responsible for much. No Christian can hope to thrive on garbage or sawdust. If he drinks from polluted streams, he will soon be out of the ranks. The *reading* of many Christians is the secret of their weakness. The *friendship* of others is the source of their maladies. Christ and His word are health and strength to the Christian soldier.

#### Missionary Advance.

The most striking feature of Methodism at present in the United States and Canada is a decided advance in missionary activity and missionary liberality. The recent Missionary Convention in Cleveland is said to have been one of the most wonderful gatherings in the history of the Church, culminating in an unprecedented offering of three hundred thousand dollars to extend the kingdom of Christ. Bishop Warne, of India, has raised the cry of "A dollar a member for missions," and wishes this to be made the standard next to be measured up to. This seems a perfectly reasonable request, but if it is realized, it will mean the doubling of present income, as the average givings of members of the Methodist Episcopal Church amount to only about fifty cents each. In our Church the sum is 80 cents per member. These figures show that there is some ground for the oft repeated statement that "we have only been playing at missions." There is hope, however, in the awakened interest in missionary work, largely owing to the pressing needs of the hour.

The \$50,000 necessary to complete the "Emergency Fund" to carry on the work in the north and west, should be raised quickly and enthusiastically, so as not in any way to interfere with the



regular income of our Missionary Society. Sharp and decisive action is needed to get this matter out of the way before Christmas. For the great Methodist Church the undertaking is a trifling one, and should not be allowed to drag on for months. The Epworth Leaguers will do their share, of course.

### To-Day.

To-morrow is the paradise of cowards, the plea of all the idle and the vicious. To-morrow is the grave of lofty thought and high-born purpose. To-morrow is the young man's sepulchre. The world's work is done to-day. The loiterer, the hesitating, the undecided, will never overtake swift-winged opportunity. Only swift and resolute hands can clutch time's fardel, only determined souls can bid the fleet-footed hours pause and unload their treasures. Indecision is decision. Time itself decides against the man who hesitates. Fortune and fame, success and salvation, are the prizes of earnestness and decision.

Let the young throw away the crutch of faith in to-morrow. Heaven and earth care nothing about what we are going to be, but they are intensely interested in what we are. What we are going to do amounts to nothing, what we are doing means heaven or hell. In time's great battle the waverer and dreamer are negligible quantities, but the man of decision is a force that must be reckoned with.

### A Lesson from Insurance.

It was said, at Northfield, by one who ought to know, that, on an average, a period of about fourteen months is occupied by an agent in obtaining an insurance risk. That is, over a year elapses between the time when the man to be insured is first approached and the day on which the policy is written. During that period the agent, with consummate address, is carrying on a campaign of education and persuasion in the mind of the man whom he purposes to insure. A live agent has always a large number of such campaigns in different stages of progress, with the result that every little while a risk is secured. What a lesson in method, tact and persistence the agent offers to the Christian who aims to save souls.

REPORTS from the districts indicate that the fall conventions have been well attended, and full of inspiration.

WHATSOEVER may be the result of the Referendum on December 4th, the work of temperance education and agitation must go on.

"EAST AND WEST" is the name of a sprightly eight-page paper, about the same size as *Onward*, which is published by the Presbyterian Church, and edited by Rev. R. Douglas Fraser, M.A. Our sister Church is showing great enterprise in dealing with the question of papers and lesson helps for its Sunday-schools. We wish the new journal great success.

PLEASE do not forget to send one of your new Topic Cards to the General Secretary, Wesley Buildings, Toronto.

WITH this number, the EPWORTH ERA closes the fourth year of its existence, and it proposes to "Go on forever." Next year we are planning a large number of interesting features, and want your subscription.

THE Epworth League seems to be "looking up," in the right sense, just now. New societies are being organized, old ones are being resurrected, and new life infused into the whole movement. Undoubtedly we are now upon the upward grade.

Last month we published the picture of Rev. William McDonald, author of "The Young People's Wesley." It was labelled, "Elisha Gray." The only excuse for the blunder is the fact that the editor was five hundred miles away when the paper went to press, and did not see the final proof sheets.

WHAT does your League propose to do for Christmas? Now is the time to lay plans and make preparations. In view of the expensiveness of fuel this winter we submit that the most satisfactory way of helping the poor will be to warm their hearts by warming their bodies. The most appropriate "Christmas box" to many people would be to have the wood-box filled, or the coal bin replenished.

HERE is some good counsel from the *St. Louis Christian Advocate*: "Take your pastor into your confidence about all of your League work. Even if he is a little old fogey and hesitates to undertake anything out of the ordinary, ask him about it, put him forward as much as possible, and maybe you will be able if you go at it right, to awaken a new enthusiasm in his heart for young people and their work."

How our grandfathers would have stared to see the vacant grounds of a church turned into a recreation park for the young people! Now it is quite a common thing for the church windows to be covered with wire netting because there is a tennis court outside for the enjoyment of the boys and girls who have no other opportunity of participating in the game. What better use could be made of church grounds, anyway?

At the great Missionary Convention in Cleveland a vain attempt was made to suppress applause, with the idea that the spiritual tone of the gathering would be deepened if the addresses were listened to in silence. It was no use, the delegates insisted upon expressing their feelings, and Bishop McCabe reminded the presiding officer that there was scriptural warrant for applause, as the Bible says, "O clap your hands all ye people." There is no reason in the world why a hearty round of hand clapping occasionally should hurt the devotional spirit of the services.

THIRTEEN Young People's societies in the Hamilton Conference made returns to the first Vice-President, showing 627 members. Of these 137 were young men, and 485 young ladies. Can any one explain why the Epworth Leagues and Christian Endeavor societies fail in reaching the young men? The proportion of men in attendance at League meetings is probably as great as at any of the church services, but we ought not to be satisfied with this.

JUSTICE MACLAREN is not exactly a young man, but he has always taken a great interest in the welfare of the young, having occupied a prominent place on the Executive of the Provincial Sunday School Association for several years, and also being associated quite intimately with the work of the Epworth League. He was a member of the Executive Committee of the International Epworth League Convention at Toronto, in 1897, and was on the programme of the Cleveland, Toronto, and Indianapolis Conventions. The ERA congratulates him upon the distinguished honor which has been conferred upon him.

OF a good man who died while the century was young, a friend records that he always began his Christmas day by reading the second chapter of St. Luke's Gospel and Milton's noble ode, "On the Morning of Christ's Nativity." This was to be reminded of how Christmas came. So much attention, in these times, is given to making presents, arranging for family gatherings and festivals at Christmas that the real significance of the anniversary is apt to be overlooked. It is essentially a religious holiday, and should be observed with the spirit of Christian gratitude and holy joy. Attendance at the house of God should form part of the Christmas day programme.

REV. JOHN McDUGGALL tells a story of seeing a buffalo lying in the grass on a bit of rising ground. As he was about to fire at him, an Indian who accompanied him said, "Why that buffalo is wounded and cannot rise; you can despatch him without wasting a shot." Acting on this advice, he stole up to the prostrate monarch of the prairie, knife in hand. To his surprise the buffalo got up and began to chase him in lively fashion. The missionary made the best time possible down the hill and outside the danger line. After the animal had been shot, as Mr. McDougall approached the scene of the adventure, he was struck with the foot-prints he had made in running away from the buffalo. He was astonished that they were so far apart. Exerting himself to the utmost, he found that it was utterly impossible for him to equal the strides he had made a short time before, when the enraged bison was after him. The moral is that our best work is always done when we are impelled by a strong incentive. To undertake something definite and difficult which, if not performed, will be constantly following us up, is a splendid method of bringing out the best that is in us.

### Methodist Chat.

A bust of Bishop Simpson was unveiled a short time ago in City Road Chapel, London, Eng.

A presiding elder of the Methodist Episcopal Church writes from Manila that the Philippines furnish one of the most fertile fields now worked by Methodism.

Buffalo is to have a Methodist old people's home. It is raising \$10,000 for the purpose, and as soon as that is secured a second \$10,000 is ready as a single lump and a pledge of \$75,000 for future use.

The General Conference of the Methodist Episcopal Church is rather an expensive luxury. The city which entertains it is required to raise a fund of \$50,000, and there are several places ready to do it.

Bishop McCabe states that the Swiss Methodists number 8,591 members, and that they take 7,000 copies of their church paper. If Canadian Methodists supported their connexional literature in this fashion Dr. Briggs would have to get some new presses.

In one of the Sunday-schools of the United States a lad was asked the question: "Who was the founder of the Methodist Church?" "Bishop Thoburn," was the reply. Certain it is that the good Bishop has a large measure of the spirit of the founder of Methodism.

Bishop McCabe says that the outlook for Methodism in Germany is simply magnificent. He saw a lovefeast in Stuttgart attract a company of two thousand people. The Book Concern in Zurich, also, is more than self-supporting, and is making the money to pay off its debt.

The Western Christian Advocate, in commenting on the action of our General Conference on the "Woman Question," expresses surprise that in so conservative a body, so large a vote was cast in favor of the admission of women to the courts of the Church. It predicts that the measure will be carried by many years.

Rev. S. W. Fallis, of Woodstock, in the course of a sermon to workmen, quoted the extract from the General Conference report on sociological questions, which was printed in the October Era. He said that it read like an article from a labor paper, and was a sufficient reply to those who said that the Church was not interested in labor problems.

The Wesleyan Church in England has suffered a great loss in the death of Rev. Hugh Price Hughes. More than any other man, he was regarded as the representative preacher of British Methodism and as the leader of the West London Mission was always prominently before the public. Just at this juncture, when the Church is planning such large things for the extension of mission work in the world's metropolis, his place will be hard to fill. He was a man of unbounded energy, almost startling originality, and enterprising aggressiveness.

### Literary Lines.

"The Photo Era" is the name of a very fine journal of photography, published in Boston. It is full of valuable suggestions for amateur photographers, and every issue contains a number of beautiful pictures.

Ralph Connor's much heralded novel, "Glengarry School Days," which fittingly supplements "The Man from Glengarry," is announced by its publishers, the Revell Company. The story promises to become as popular as any of his former books, the combined sale of which is nearly three quarters of a million copies.

Frank Leslie's Popular Monthly is one of the best of the cheap magazines. It is decidedly "popular" in its make up, but free from the sensational and objectionable features that disgrace many of the magazines of to-day. The illustrations are excellent.

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### Pertinent Paragraphs.

Never fear to bring the sublimest motives to the smallest duty, and the most infinite comfort to the smallest trouble.—Phillips Brooks.

Referring to the liberal giving of some Christians, Rev. Dr. W. R. Gooden says: "The Lord is getting very little rent from some of his tenants."

The Christmas note is peace and good will. Whatever of discords, resentments, wrongs, or estrangements, the year has held for us, the blessed Christmas-tide should end them all.

The highway of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats, it is only going hand in hand with Him.—Mark Guy Pearse.

Do not worry, eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, steer clear of blueness, exercise, go slow, and go easy. Maybe there are other things that your special case requires to make you happy, but, my friend, these I reckon will give you a good lift.—Abraham Lincoln.

Oh, if there is any hand that you have pushed aside this past year, reach out and clasp it now. If any dear tie has been loosened, knit it up again on this gladdest, holiest of anniversaries. If there is wound or alienation anywhere, let it be healed, and all bitterness and pride buried deep under the Christmas holiday.—Forward.

O happy time of all the year,  
Though nature's face be chill and drear,  
The birth-time of the dear Christ-Child  
Makes warm and bright the dreary wild!  
And pain of earthly woe shall cease,  
And the heart the Christ of peace  
Shall fall, as gleams from out the Star  
Make bright the place where shadows  
are.

—Emily Bugbee Johnson.

Cheerfulness is just as natural to the heart of a man in strong health as color to his cheeks, and wherever there is habitual gloom, there must be either bad air, unwholesome food, improperly severe labor, or erring habits of life.—John Ruskin.

The greatest enemy I ever had in the world has come to me shoeless, coatless, breadless, ask me to give him another chance. That man gave me the greatest chance I ever had in the world, to forgive all that in Christ's name. He knew not that whilst I was giving him a loaf he was feeding me with festival.—Dr. Joseph Parker.

We are not wise men, as were they who of old from the East followed the star and presented rich offerings to the Saviour. All we have to give Him, some of us may think, is frankness, the sweet-bitter tribute of repentant faith. But He will gladly receive whatever comes from sincere hearts, and will plant the flower of peace in our troubled lives, will put songs on our lips, will give contentment and courage and glad exhilaration.—James Taylor Dickinson, D.D.

### Interesting Facts.

It takes three minutes to stop an ocean steamer of the first class going at full speed, and during that time she travels half a mile.

Four years ago Dawson was a place unmarked on any map—a few tents, with gold-seekers, alone forming the place. Now it is a city with an assessment of \$12,000,000, electric lighting, telephones, public halls, and handsome residences.

Rev. Dr. Clark reports a wide expansion of the United Society of Christian Endeavor on the continent of Europe. He says, moreover, that London leads the world in number of members, having 700 societies. In Great Britain there are 10,000 societies, with a membership of half a million.

A young graduate of Yale University has succeeded in producing photographs in brilliant colors. He has shown plates, copied from water colors, of a group of bright fishes. The photographs show the tints of green, blue, pink, purple, yellow and orange. At present the process is guarded with much secrecy, as it has not yet been patented.

There are about six thousand newsboys in Chicago. Nearly five thousand of them are Italians, and the odd thousand are about evenly divided between Hebrews and "all others." Some great-hearted men are planning to open a downtown boys' club, where these street merchants can find the best entertainment of the sort that will not hurt.

New York, following the example of Chicago, will have a children's court. Hereafter all children under 16 years of age charged with crime will be brought to the children's court for trial instead of being taken to the various police courts as at present. This court is designed to give child trial free from the contamination of police and criminal associations.

The population of Greater New York, as given by the recent census, is 3,437,202, of which number 2,167,122 were native-born inhabitants, and 1,270,080 foreign-born. The population of foreign birth has increased 339,000 in ten years, and that of native birth nearly twice as much. The Germans are now the largest element of the foreign-born population. The Irish are diminishing, rather than increasing. The largest rate of increase has been among the Russians, Italians, Poles, Hungarians, Bohemians, Swedes, and Norwegians.

## Our Letter Box.

A few days ago the mail brought us a copy of the Zion's Herald, a little journal published by Zion's Teachers' Home in I. It is the best local paper that we have seen.

We have received quite a number of Local League Programmes, but want more. Just as soon as space can be secured, we shall give our readers the advantage of any unique or original features that they contain.

Here is a letter which makes the Editor's heart rejoice. It comes from a young League president: "I enjoy Reading The Epworth Era very much, and as a practical illustration of appreciation, send you herewith a list of eleven new subscribers."

By all means let us have more of such "practical illustrations." They are very refreshing.

A note from Rev. S. T. Bartlett, Napawan, states that he has a large number of good lantern slides, which he is prepared to rent upon very easy terms. They will illustrate "Rome, the Eternal City," "The Land of the Rose, Shamrock, and Thistle," "London and Windsor," and others. Those who are interested in entertainments of this class will do well to write to Mr. Bartlett.

"I find it very difficult to get the 'active members' to be active," writes a League president. "Most of them plead inability, etc." We are afraid that this is a chronic difficulty in some Leagues. What is needed more than anything else is to impress the members that they are really capable of doing something, and that neglect of duty is one of the most serious sins in the catalogue.

A pastor informs us that his text on a recent Sunday was, "Let the redeemed of the Lord say so." He then proceeds to "say" all manner of good things about this paper which our modesty will not allow us to repeat. This text is capable of wide application. If you fellow-workers are doing anything creditable do not forget to "say so," and thus encourage them to do still better.

Mrs. Jennie Barltrop, of this city, writes, calling attention to the article in last month's Era referring to the account of Sam Small. The inference from the account was that Small was speaking on behalf of the temperance cause when he made such a pitiable exhibition of himself. Mrs. Barltrop says that undoubtedly he was engaged in championing the whiskey interests. This makes the case all the worse.

The Editor was favored, during the past month, with the announcement circular of the eightieth anniversary of the Bridge Street Sunday-school, Belleville, which contains a statement of the school's aim in capital letters as follows: "Every member of the congregation enrolled in some department of the school."

The speciality of this school is the attention that is given to developing the Senior Department, which is almost as large as the Junior and Intermediate departments combined. The superintendent believes that "nothing less than connection with the Sunday-school from the

cradle to the grave is the divine plan." We wish that more of our schools would talk in this method of working, and quit talking of the school as if it belonged exclusively to "the children."

A postal card from Rev. E. S. Bishop, of Meadowdale, informs us that the League there has resumed the Reading Circle, with over twenty members, and twelve sets of the books, "which give general satisfaction." He adds: "Last year's success made the young people eager to organize again, and the training received has been a great neip for this year's work."

It is nearly always so. An experience of the Reading Circle usually makes the young folks anxious for more.

A young lady president, in sending some new subscriptions for this paper, writes: "I have been taking The Epworth Era for four years, and would not think of doing without it. To me it is not only a great spiritual help, but an education, as there is so much interesting information in it. I have been particularly interested in the Editor's account of his trip to Manitoba, and his experiences among the Indians of the north. Rev. T. J. Parr's splendid handling of the topic is great help to me. I am glad he always adds, 'Hints to the President,' for I always need them, and frequently adopt them."

Two District Convention Programmes lie upon the Editor's table, both providing for afternoon and evening sessions.

Programme No. 1 has three topics for the afternoon, one of which occupied thirty minutes and the other two fifteen minutes each, followed by discussions of fifteen and twenty-five minutes respectively. Result: A few subjects were carefully considered, and the session closed in good time, the delegates feeling that something has been learned from the programme.

Programme No. 2 had eighteen numbers for the same time. Each paper was allowed ten minutes, with one minute and a quarter for discussion. Result: It was impossible to do anything more than merely skim over the topics, and very little practical benefit was received. The president was under constant pressure to keep up to "schedule time," and was always about half an hour behind. Everybody was tired out when the prolonged session closed.

We never see readers to form their own opinions as to which is "the more excellent way."

The following letter has been received by Mr. Benj. G. Welch, of Eagle's Mere, Pa.:

"I have taken the liberty to send you enclosed a leaflet that our Evangelical Alliance sends out, suggesting plans for interdenominational affiliation without denominational estrangement. All over our country there are so many places where the possible strength of the Master's cause is lost for want of some method of co-operation between Christians of different denominations. They can unite in lodges and all sorts of secular organizations, but we do not offer any practical plan for any union of effort in

our churches to those who are not located within reach of any congregation of their own. This proposes to provide for fellowship without any disturbance of membership, and welcome Christians in affiliation on their standing in their own denomination without disturbing that standing. It proposes no new creed, no composite creed, no new organization, no financial outlay; on the contrary, we believe it would result in a large increase in the income of the churches, both in money and associate workers."

This plan is certainly worth thinking about.

A letter from a District Literary Vice-President expresses regret that out of twelve leagues reporting, only one has a Reading Circle. This is really a sad state of affairs, and we do not wonder that the Vice-President feels bad over it. Our Reading Course was a wonderful source of blessing to some of our young people, but its sphere of usefulness has been, after all, restricted to a small part of our work. Probably the majority of the leagues have never taken it up. They do not know how much pleasure and profit they have missed. Cannot something be done to interest them? Literary Vice-Presidents, this is a problem for you.

The Editor's Letter Box is an interesting receptacle which contains all kinds of communications. Most of them deal with practical matters relating to Epworth League and Sunday-school work, and many ask for advice as to the best methods of carrying on this work. In addition to these, however, we receive some curious requests.

It is quite a common thing to be asked to prepare a paper on the preceding topic, to be read in some local League. Not long ago we were asked to write an address to be presented to a popular leaguer who was leaving a certain town; but the climax came recently when a letter arrived from a young man, about to be married, who wanted us to write out a speech for him to deliver on the happy occasion. Many people make requests for information which they would already have if they took a paper. However, the Editor gets quite a bit of amusement out of his letter box.

Mr. W. J. Pollard, of the Westmoreland Avenue Church, in this city, writes, calling attention to the lessened attendance and enthusiasm at the Toronto Epworth League Rally, held in the Metropolitan Church, as compared with last year. He says:

"When the Orangemen go on parade on the 12th of July, it is imperative for every man to be at his post; when the soldiers march, the same order prevails. Should not the same spirit of devotion dwell in the heart of every Epworth Leaguer? Should not every Epworth Leaguer look upon it as a duty to be present at the Annual Rally?"

Mr. Pollard makes the following suggestions for the improvement of the rally:

1. That Massey Hall be secured for the rally instead of one of the churches.

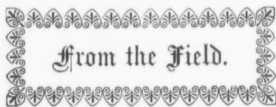
2. That the president of every League be asked to sit on the platform during the meeting.

3. That a special "honorary chair" be placed in front of the platform for the president having the greatest number of members present.

4. That an orchestra be secured to improve the music.

5. That the presidents be allowed three minutes each to give reports of their work for the past year.

6. That three or four good speakers be secured who would give short, stirring addresses on League work, together with some solos, quartettes, etc.



## From the Field.

### League Anniversary at Trenton.

Rev. J. W. Wilkinson writes: "Our League of Grace Church observed Young People's Day, Sunday, Oct. 12th. The services were well attended, and very inspiring. At the evening service we used the printed programme, as prepared by the General Secretary, and we liked it very much. We filled in with quite a lot of music, which made it go splendidly. The day has given our League quite a lift. Monday night was our night of meeting. We had a splendid attendance. I am sending a photograph of the church as we had it decorated, with bunting, maple leaves and flowers, for the occasion."

### Grace Church, Brampton.

The anniversary services of our League were very successful and helpful. Our

ture of Christian Virtues," 2 Peter 1. 1-11; address by Mr. B. F. Justin. Friday—"Fidelity," 2 Peter 3. 14-18; address by Mr. T. W. Duggan.

The addresses and meetings were deeply spiritual and heart-searching. Many at the close bore public testimony to the spiritual benefit received. The League will be stirred to more efficient service "for Christ and the Church."

### Eighty Years Old.

The Sunday-school of Bridge Street Church, Belleville, celebrated its eightieth anniversary Nov. 2nd. Appropriate sermons were preached morning and evening by Rev. Dr. Mansell, of Brockville. In the afternoon an open meeting of the school was held, which was of a most interesting character. The energetic superintendent, Mr. Wm. Johnson, was, of course, in the chair. Three persons were present who had joined the Bridge Street Sunday-school in the year 1820. They were introduced, and received a Chautauqua salute. The superintendent stated that during the past eight years no less than 25,000 scholars had passed through the school, many distinguished men and women having received their

Mr. Wm. Short, a vice-president, is now president of Wesley Church League, Toronto.

A society which has sent out so many efficient laborers to the home and foreign field certainly has not existed in vain.

### An Evening in Japan.

The Missionary Committee of the Bell Street League, Ottawa, recently provided the members with a very interesting "Evening in Japan." The following constituted the programme:

"Japan as a Country," by Mr. W. T. Ellis.

"Characteristics of the Japanese," by Miss McDonald.

"Methodist Church Work in Japan," by Miss Grenfell.

"Giving," by Mr. H. Byche.

Recitations and music were interspersed.

### Good for Arden.

Young People's Day was duly observed at Arden, Man. Among other encouraging results, ten new subscribers to The Era are reported, and formation of three reading circles on the circuit, with about 50 members who have already ordered twenty sets of the course.

### Just a Line or Two.

Simcoe District raised \$338 for missions last year.

The Leagues of the Brampton District are aiming at \$800 for missions this year.

Dr. Service recently visited all the Leagues on the Matilda and Brockville Districts.

The missionary givings of the Leagues on the Guelph District have increased by \$183 during the past year.

The president of the Galt District League writes that their district work "never was in better shape."

The Rothsay League used the official programme on Young People's Day, and had an interesting and profitable time.

"The interest in our League here is very much on the increase." So writes the corresponding secretary of the Huntington League.

The League at Amherstburg had a splendid Young People's Day, using the official programme with fine effect. Everybody was pleased with it.

The League at Striton celebrated Young People's Day by carrying out the prepared programme, and by securing eight new subscribers for The Epworth Era.

A League was organized at Rowena on Sept. 18th, and is getting along nicely. A prayer-meeting is held every week, and a literary meeting every two weeks.

The League at Grand Forks, B.C., some time ago disbanded, owing to having lost a number of its members. Recently it has reorganized, and is now "all alive."

Dr. McLachlan reports that great interest is being manifested by the young people of Carman Man, in the League. The attendance of members and visitors is quite large.

The Young People's Society of Cambridge Street Church, Lindsay, gave \$60 to the Forward Missionary Movement last year. This year they have pledged to the amount of nearly \$200.

On the Mount Forest District there were rallies at three places instead of one district convention. We are informed that the plan did not work sufficiently well to warrant its continuance.



YOUNG PEOPLE'S DAY IN GRACE CHURCH, TRENTON.

(Lady Members of the Choir and the Pastor, REV. J. W. WILKINSON.)

pastor, Rev. R. N. Burns, preached an inspiring and helpful sermon to the League in the morning, showing the good received from associated work, and giving a loving invitation to our young people to join the League and church. In the evening the order of service prepared by the Secretary was largely followed. The president, Miss Harrison, gave the greetings of the League to the congregation, and the vice-presidents, Mr. Deeves, Miss Fallas, Miss Main, and Miss Reynolds, set forth the work done in their departments, and presented their claims for sympathy and co-operation.

The services during the week following for the deepening of spiritual life and the study of God's Word, were well attended and truly helpful. The subjects were taken from the Epistles of James and Peter as follows: Monday—"Faith and Works," James 2. 14-26; address by Mr. A. M. Shields. Tuesday—"Worldliness," James 4. 1-10; address by Mr. R. Crawford. Wednesday, "The Great Redemption," 1 Peter 1; address by Mr. S. Deeves. Thursday—"The Cul-

first spiritual training within its walls. A number of greetings were received from former members of the school.

### Has Many Graduates.

The League of Clinton Street Church, Toronto, has prepared quite a number of workers for service abroad. Here are the names of some of its "graduates."

Mr. Simon Lark, the first president of the society, is now president of the League in M. E. Church, Niagara Falls, N.Y., and a leading architect of that town.

Mr. J. W. Wilcox, the second president, is now a missionary in China, in connection with the China Inland Mission.

Rev. G. T. Watts, the third president, is pastor of a Methodist Church in the Newark Conference, U.S.

Mr. T. G. R. Brownlow, a former vice-president, is pastor of an M. E. Church in Michigan.

Miss L. A. Bull, another vice-president, is a nurse in a Presbyterian Mission Hospital in Beyrout, Syria.

Rev. Dr. Milligan, pastor of Old St. Andrew's Church, Toronto, delivered a stimulating address, during the past month, to the League of the Metropolitan Church in this city.

Our Epworth Leagues have been very active in the prohibition campaign during the past month. A large number of temperance meetings have been held, and much personal work done.

Dr. Elmore Harris, of the Toronto Bible Training School, has been giving a very interesting and instructive series of Bible studies in Parkdale Methodist Church, under the auspices of the Epworth League.

Two prominent leaguers, Mr. George Secombe, and Miss Laura Yates, of Gerrard Street Church, Toronto, were married on November 12th. The Era wishes them every possible happiness and prosperity.

During the past month the Editor had the pleasure of a call from Mr. George Wilson, of Port Hope. He is 78 years of age, has been a member of the Methodist Church for 55 years, and a class leader for 50 years.

Dr. F. C. Stephenson has removed the headquarters of the Forward Movement for Missions from Victoria College to Wesley Buildings. He will now be found in the room next door to the Epworth League office.

Parliament Street young people were very fortunate to have their former pastor, Rev. V. H. Emory, now of Whitby, Sunday. His addresses were thoroughly appropriate, viz., "What would Jesus do to-day?" in the morning, and "The Rum Devil" in the evening.

Mr. D. C. Taylor, of Lucknow, writes: "We had a Reading Circle last year, which was attended with very great interest, and as a result we are now planning organizing for this year's course. I have in my hands already ordered for thirteen sets of the books. Nearly all of our young people get The Epworth Era.

Rev. A. E. Lavell, B.A., of Waterloo, recently closed a series of Sunday evening discourses on "The Bible," which aroused much interest. As a result, a week day Bible class has been organized under Mr. Lavell's direction, at the urgent request of a number of persons, most of whom are not regular members of the congregation.

The League of College Avenue Church, Woodstock, observed Young People's Day on Sunday, Oct. 26th, using the programme prepared by the General Secretary at the evening service. The pastor writes that "the congregation was not only delighted but greatly surprised at the way the whole service was handled by the young folk. As a result, we are asking for another evening with the League."

### On the Road.

During the past month the General Secretary of Epworth Leagues has visited New Ontario, holding meetings at Sudbury, Copper Cliff, Chapeau, Warren, Sturgeon Falls, and North Bay. So much of our space is occupied with reports of district conventions in this issue that there is no room for a detailed account of this most interesting northern trip. Something about Copper Cliff may, however, be looked for in our next number.

In addition, the General Secretary has attended conventions, rallies, and anniversaries at Wardsville, St. Mary's, Brownsville, Belleville, Waterloo, Detroit, and London. The attendance everywhere was good, and great interest manifested in the work.

## Hamilton Conference Convention.

### Splendid Gathering at Berlin.

The first Convention of the Hamilton Conference Epworth League was held in the town of Berlin in the month of February, 1896. So pleasant was the remembrance of the hospitality extended by the Berlin people that a strong desire was expressed to hold the Convention in the same place again. Accordingly the sixth gathering of the Hamilton Conference Epworth Leaguers was held in Trinity Methodist Church, Berlin, Tuesday and Wednesday, November 18 and 19. There were over two hundred delegates in attendance, and the interest in the meetings from start to finish was well sustained. Everybody voted the Convention a success, and went home well pleased. The local Committee had worked hard in making preparations, and had everything in "ship shape." Delegates were met at the railway station and billets were arranged for all, in the old-fashioned way. In addition to this, a splendid supper was provided on the evening of the second day, tables being set in the basement of the church. Another pleasant feature of the gathering, which was planned by the local Committee, was an excursion to the sugar-factory on Wednesday morning. Fully two hundred and fifty people filled a special train, provided by the electric railway, and arrived in Berlin at half past seven in the morning. A very interesting time was spent in watching the process of making sugar from beets.

The programme for the Convention

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was somewhat unique. The idea was to imitate the school method as much as possible. The Convention was regarded as an "Epworth League University," the different Vice-Presidents figuring as the "principals" of the departments, and the delegates filling the roll of pupils. Those who read papers were introduced as "teachers." It was a refreshing change, and certainly added much to the fault that could be found was that the bill of fare was rather too extensive, covering, as it did, every feature of Epworth League work. The time allowed for those who read papers and gave addresses was from three to five minutes, which is altogether too short for a satisfactory handling of any theme. If a smaller number of subjects had been taken up and more thoroughly discussed, the purpose of the programme would have been more successfully carried out. Altogether there were sixty-four numbers on the programme, covering one day and a half. There was, however, this advantage, that the programme was kept from becoming tedious by the frequent change of speakers. Perhaps the school idea was most successfully reached on Wednesday, when Prof. J. B. Reynolds, of Guelph, took charge of the Literary department, and taught a class in Bible study, considering the book of Matthew as a whole. This was conducted in the question and answer style, and was quite suggestive as to the proper method of studying the books of the Bible. Rev. W. J. Smith, B.A., also gave an illustration of a Bible outline.

The principal of the Social department was Mrs. E. L. Flagg, B.A., who called upon a number of persons to give bright, short essays on interesting themes relating to that department.

The principal of the Junior department, Miss T. H. Sumner, strongly urged the importance of the Junior department. She expressed the opinion that the Hamilton Conference was not doing one half as much for this work as it ought to do. The Junior League of Berlin gave a most impressive illustration of a Junior programme.

Mrs. Lucy M. Smith, principal of the School in the Missionary department, presented her annual report in her usual characteristic and attractive manner. On former occasions the various districts of the Conference were likened to "non-queets of flowers," and as a "casket of jewels." This time they were spoken of as "butterflies." The entire amount contributed by the Hamilton Conference for Missions during the past two years was over nine hundred dollars.

The Christian Endeavor department was in charge of Rev. H. S. Dougal, B.A., and included a class in Lookout work, League Evangelism, and the Quiet Hour. The whole Convention was turned into a local League devotional service, and the topic for the week, "Thanksgiving and Thanks-living," was conducted by Rev. F. W. Hollinrake, B.A. It was intended to suggest the best methods of inducing the members to take part in the discussion and was quite successful. The closing evening was given to a lecture by Rev. Dr. Cleaver, of Toronto, who delighted an immense audience with his interesting story of "Jean Val Jean." The other public evening was taken up with addresses of welcome and replies, and by two appropriate speeches by Rev. T. J. Parr, M.A., and Rev. T. Albert Moore, dealing with different phases of the League work. The retiring President, the Rev. T. J. Parr, M.A., spoke of the "Past, Present, and Future of the Epworth League" in a most optimistic way.

The subject of Bible study received considerable attention, and a resolution was passed asking the General Epworth League Board to provide for the systematic study of the books of the Bible, selecting the Prayer Meeting topics from the same books, so that both the Literary study and Devotional study of the Bible could proceed together.

The following officers were elected for the coming term of two years:

- President, Rev. H. S. Dougal, M.A.  
B.D., Merrittton, Ont.  
1st. Vice-Pres., Rev. H. G. Livingstone, Hagersville, Ont.  
2nd Vice-Pres., John Taylor, Jr., Galt, Ont.  
3rd Vice-Pres., Rev. A. J. Irwin, M.A., B.D., Norwich, Ont.  
4th Vice-Pres., Miss Florence Deacon, Milton, Ont.  
5th Vice-Pres., Miss Mary Hett, Berlin, Ont.  
Secretary, Rev. A. D. Robb, South Cayuga, Ont.  
Treasurer, Miss Kettlewell, Mount Forest, Ont.  
Representative to General Board, Rev. T. J. Parr, M.A., Guelph, Ont.

If you want your members to understand the League work, place in the hands of each one

## EPWORTH LEAGUE CONSTITUTION

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## District Conventions.

### Belleville District.

Notwithstanding very unfavorable weather, the annual convention of the Belleville District in the Third Line Church, Cannifton Circuit, was well attended. The church was full at the afternoon session, and crowded in the evening. The programme was excellent, and the whole gathering full of inspiration.

The following are the officers of the Belleville District Epworth League for the ensuing year:

President, Mr. T. G. Bell, Corbyville.  
1st Vice-Pres., Mr. H. Emerson, Corbyville.  
2nd Vice-Pres., Miss Maude Galey, Belleville.  
3rd Vice-Pres., Mr. T. Waldron, Cannifton.  
4th Vice-Pres., Mr. T. J. Oliver, Wallbridge.  
5th Vice-Pres., Miss Maude Lambly, Belleville.  
Secretary-treasurer, E. R. Dossie, Albert College, Belleville.  
Representative to Conference, Rev. W. D. P. Wilson, Cannifton.  
Members of Executive, Miss Rush, Belleville; Miss Osborne, Miss Munshaw, Miss Phelps.

### Simcoe District.

The secretary of the Simcoe District League reports that the recent convention at Jarvis was "one of the most instructive, helpful, and inspiring gatherings ever held on the district. The visitors from outside the district were Rev. Mr. Hiraiva, and Rev. Dr. Stephenson. Each proved a host in himself, while all the other speakers did well. The convention was intensely missionary, and full of food for hungry souls. It will doubtless mark the beginning of a new epoch in the history of Simcoe District in missionary work and Bible study.

The following officers were elected:

President, Robert Saunders, B.A., Waterford.  
1st Vice-Pres., Rev. J. M. Halth, B.A., Nelles Corners.  
2nd Vice-Pres., Miss Chase, Hagersville.  
3rd Vice-Pres., Miss Laura Holden, Cayuga.  
4th Vice-Pres., Miss L. Myers, Port Dover.  
5th Vice-Pres., Miss Colver, Simcoe.  
Secretary-treasurer, Miss Clara Edmunds, Simcoe.  
District Representative, Rev. R. J. Elliott, Simcoe.

### Picton District.

The eighth annual convention of the Picton District League was held at Wellington. Good weather, generous entertainment of the delegates and an excellent programme made the convention a great success. Of the eighteen Leagues in the district, thirteen were represented at the convention. Over \$325 has been contributed for missions by the Leagues during the past year. All the figures show an increase and the spirit of the convention was an improvement over former years. The Round Table Conferences were a feature of special interest, every one appearing to be alive to some need, or ready to tell how some new plan had worked successfully. It was recommended that the district officers should visit the various Leagues of the district for the purpose of enquiring and inspiring them in their work. The missionary of the district was remembered by again subscribing to The Lancet, a British Medical Journal, for him. A strong resolution was passed on the temperance question. All the papers and addresses were excel-

lent. The following are the officers elected:

President, Mr. E. A. Morden, Picton, Ont.  
1st Vice-Pres., J. B. Lewis, Ameliasburg, Ont.  
2nd Vice-Pres., Mrs. (Rev.) W. P. Rogers, Demorestville, Ont.  
3rd Vice-Pres., Mrs. T. G. Raynor, Rose Hill, Ont.  
4th Vice-Pres., Miss M. Whattam, Balfour, Ont.  
5th Vice-Pres., Miss J. Arkett, Picton, Ont.  
Secretary, E. F. Case, Picton, Ont.  
Treasurer, D. T. Stafford, Rednersville, Ont.  
Representative to Conference Executive, Rev. J. A. McCamus, Wellington, Ont.

### Bradford District.

The Bradford District Epworth League held their annual convention in Tottenham, October 30th. In spite of the unfavorable weather, there was a fairly representative attendance. The papers and addresses were interesting and helpful, and the discussions lively. Miss L. Clark gave a paper on "Social Life in the League." Mrs. R. Macdonald dealt with "The work of the Christian Endeavor Department." "Work among the Juniors" was taken up by Mrs. C. R. Knight. Then followed two papers and an address on missions. Miss I. Chantler gave a paper on "The need of the hour in missionary work," Miss Lou Marshall one on "Missionary achievements," and Mr. E. Davis spoke on "Missionary possibilities." At the evening session Rev. J. Young gave an interesting report of the recent General Conference, and Rev. Dr. Eby gave a missionary address, dealing particularly with the work in Japan, which is especially interesting to the Leagues of Bradford District.

In view of the fact that in the past the different Leagues of the district have not properly reported the Norman Fund raised by their League, a motion was carried to the effect that in future each League is to send the money for the Norman Fund and the report of same to the chairman of the district.

Rev. G. W. Robinson brought to notice the fact that King Circuit purpose supporting a missionary of their own in some foreign field, and asked that they be relieved from helping with the Norman Fund. A motion was passed relieving King Circuit of all responsibility regarding the Norman Fund, providing the Missionary Board approve.

The officers elected for the present year are:

President, Rev. J. Long, Bond Head.  
1st Vice-Pres., Miss M. Verney, Tottenham.  
2nd Vice-Pres., Miss A. Stephenson, Aurora.  
3rd Vice-Pres., Miss I. Clark, Beeton.  
4th Vice-Pres., Miss M. Millard, Newmarket.  
5th Vice-Pres., Mrs. C. R. Knight, Alliston.  
Secretary, Mr. Will Boake, Thornton.  
Treasurer, Mr. Deering, Stroud.

### Peterboro' District.

The eighth annual convention of the Peterboro' District Epworth League was held at Lakefield, on Thursday, November 6th. A very pleasing and instructive programme was given. The meeting, though not so well attended as in former years, showed, however, a strong determination to improve their opportunities that augurs well for the future of the Epworth League of this district.

A number of good papers were given in the afternoon, one on "The Duty of the League to the Prayer-meeting and Class-

meeting," by Rev. J. P. Wilson, B.A., being especially noteworthy, as was the one by Rev. J. W. Jolliffe, B.C.L., on "Daily Bible Study and Private Prayer." The consecration service, led by the Rev. H. B. Kenny, was one of the finest we have had in years, and all present felt that it was indeed "good for us to be here."

In the evening Dr. Metzler spoke on the "Mission Field." An interesting address on "The duty of the League to the coming Referendum," by Rev. H. B. Kenny, closed the programme. The officers are as follows:

President, Mr. George McBain, Springville.  
1st Vice-Pres., Miss Bertha Lowes, Bethany.  
2nd Vice-Pres., Mr. John Speer, Peterboro'.  
3rd Vice-Pres., Mrs. Lewis, Peterboro'.  
4th Vice-Pres., Mr. Armstrong, Peterboro'.  
Treasurer, Miss Gillott, Millbrook.  
Conference Representative, Rev. T. W. Leggett, Lakefield.  
Secretary, Miss Laura M. Brown, Lakefield.

### Whitby District.

The Whitby District Epworth League Convention was held in Port Perry, Thursday, Oct. 23rd.

Three very interesting papers were given on League work, its Mistakes, Difficulties, and Encouragement.

A Round Table Conference was conducted by Rev. H. B. Kenny, president of the Bay of Quinte Conference League. Subject, "Working the four departments." This conference was full of helpful suggestions. Mr. Kenny also gave a very instructive address at the evening meeting on "Influence."

The following officers were elected:

President, Mr. W. Tink, Columbus.  
1st Vice-Pres., Miss Deiong, Brooklin.  
2nd Vice-Pres., Miss E. Richardson, Whitby.  
3rd Vice-Pres., Miss B. Bunting, Pickering.  
4th Vice-Pres., Mr. E. Jamieson, Greenbank.  
Secretary-treasurer, Miss A. G. Brown, Port Perry.

### Exeter District.

The annual convention of the Exeter District was held in Lucan on Oct. 14th. A good number of delegates were present in spite of the unfavorable weather.

In the morning session an address was given by Rev. W. H. Cooper on "The preparation of the prayer-meeting topic," and a paper read by Miss B. Hartnoll on "The cultivation of the devotional spirit in our meetings."

The reports given by the Leagues of the district showed the work to be in a prosperous condition. In the afternoon Rev. W. Rigby spoke very instructively on "Loyalty to the State." Miss L. Halls read an excellent paper on "Loyalty to the Church," and Rev. J. E. Malott gave an interesting address on "Loyalty to the doctrines of the Church." These subjects evoked a lively discussion. The Rev. S. A. Anderson then spoke on "The Forward Movement for Missions." This address was an enthusiastic one, and was followed by a discussion which showed that the wave of missionary sentiment is at a very high pitch throughout the Exeter District.

During the session greetings were read to the convention from Rev. J. L. Stewart, who will represent this district in China. In the evening Rev. Dr. Hanon spoke on "Temperance" giving clear and logical reasons for total abstinence. This was followed by an address on

Missions by Rev. Thos. Manning, B.A., which was a masterly presentation of the value of missions, materially as well as spiritually. The following officers were elected for the coming year:

President, Rev. F. E. Malott, B.D., Hensall.  
 Secretary, Miss B. Hartnoll, Exeter.  
 Treasurer, Miss E. N. Cranston, Lucan.  
 1st Vice-Pres., Miss L. Sheere, Kirkton.  
 2nd Vice-Pres., Rev. J. E. Holmes, Granton.  
 3rd Vice-Pres., Miss E. Murdock, Hensall.  
 4th Vice-Pres., Mr. W. W. Saman, Exeter.  
 Superintendent of Junior Department, Mrs. Marshall, Granton.

### Brantford District.

A most successful convention was held at Zion Hill, Jerseyville Circuit. In the absence of the president, Rev. Dr. Wakefield occupied the chair.

All departments of the work were shown to be in splendid order, especially the missionary. The returns showed an increase of \$75 over last year.

A fine paper on "Prayer" was given by Miss Bowes, and also a good one by Miss Dunn on "Our Christian Endeavor Department."

Rev. Thos. Boyd spoke on "Spiritual Work in the League."

At the evening session Rev. Dr. Chown gave a splendid address on temperance, and Rev. J. H. Hazlewood spoke in an inspiring way on missions. The following officers were elected:

President, Rev. H. B. Christie, Brantford.  
 1st Vice-Pres., Miss Ina Dunn, Paris.  
 2nd Vice-Pres., Mr. Fred. Mann, Brantford.  
 3rd Vice-Pres., Miss Alice Brown, Brantford.  
 4th Vice-Pres., Miss Lethia Howell, Copetown.  
 5th Vice-Pres., Miss M. Gimby, Brantford.  
 Secretary, Miss M. Bradshaw, Brantford.  
 Treasurer, Miss M. File, Cainsville.

### Sudbury District.

The annual convention of the Sudbury District for Sunday-schools and Epworth Leagues was held in Copper Cliff, Oct. 27th and 28th, Rev. A. P. Latter, president of the district, presiding.

The first day of the convention was set apart specially for Sunday-school work. At the afternoon session, an address, "The Bread of Life for Children, and How to Prepare It," was given by Rev. J. B. Lambe, Chelmsford.

A mass-meeting for the Juniors was conducted by Mrs. H. L. White, Copper Cliff, her talk being based on "Webs."

At the evening session a report of the General Conference was given in two parts, "From a layman's point of view," by Mr. George Elliot, Sudbury, and "From a ministerial point of view," by Rev. A. P. Latter, Sudbury.  
 The convention had an extra treat in store, for Rev. A. C. Crews was present both days, and at this session delivered an address on "Our young people for Christ."

The second day of convention was particularly given to Epworth League work. Rev. W. A. Potter, B.A., Chapleau, gave a soul-stirring address on "Vitals of the Epworth League," at the afternoon session.

"A review of the evangelization of the world in this generation" (Mott) was given by Rev. E. Crockett, B.A., Walford. Following this, Mr. Crews conducted a Round Table Conference, from which many valuable hints in connection with

the different parts of the work were gleaned.

In the evening the newly-elected president, Mr. Geo. Elliot, Sudbury, was introduced, and presided for the remainder of the convention, the election of officers having taken place in the afternoon.  
 A paper on Look-out Work, dealing with the plans for and workings of this committee, was given by Miss Ethel Dainty, of Copper Cliff.

Mr. Crews gave the closing address. The convention was brought to a fitting close by a resolution of thanks to Mr. Crews for the great help he had given, for we have just organized as a District League.

The officers elected for the ensuing year were:  
 President, Mr. Geo. Elliot, Sudbury.  
 1st Vice-Pres., Miss Mary Best, Copper Cliff.  
 2nd Vice-Pres., Mrs. R. H. Brett, Webbwood.

3rd Vice-Pres., Mrs. Austin, Chapleau.  
 4th Vice-Pres., Miss A. Hunt, Blind River.  
 5th Vice-Pres., Mrs. Petch, Schrieber.  
 Secretary, Miss Ethel Dainty, Copper Cliff.

Treasurer, Mr. J. G. Low, Sudbury.  
 Representative to Conference, Rev. E. Crockett, Walford.

### Collingwood District.

The eighth annual convention of the Methodist Young People's Societies of the Collingwood District met at Creemore on Wednesday and Thursday, Oct. 15th and 16th, an favorable weather, large representation, unbounded enthusiasm, and a carefully prepared, practical programme, all aided in making the convention one of the most helpful ever held on this district.

A convention held prominently in view, throughout, the twofold aim: "The evangelization of the world in this generation," and "The freedom of our country from the drink curse." Thus the sessions of Wednesday dealt with the practical issues of the present temperance campaign, and the Thursday meetings were largely, though not exclusively, devoted to the discussion of mission work.

On Wednesday afternoon the West Simcoe temperance organization held their convention, and in the evening their leaders, Mesdames Beggs and Campbell, and Revs. McConnell and Eby, addressed the Leaguers.

On Thursday morning Miss Jessie Porteous read an admirable paper on the Missionary Study Class, and conducted a vigorous Round Table Talk on this subject. The number of questions asked and the interest shown by all the members of the convention was one of those signs which showed how deep and lasting has been the effect of our Summer School for the study of the Bible and Missions, held last summer.

Mr. Evans followed with an address on "Our forces in the field," and introduced the discussion on the question of the support of Dr. Hart's press work in West China, and the convention unanimously and enthusiastically decided to ask of the Mission Board permission to give work until such times as a missionary was appointed to our district, or the press work became fully established, but that we maintain intact a sum of \$1,100 to credit at the Mission Rooms to defray the travelling expenses and the outfit of our missionary, when appointed.

In the evening session, Dr. Eby gave a helpful, practical address on "Missions," founding it on four questions which had been asked him during the sessions of the convention.

The convention also by resolution thanked the committee who managed the

Summer School, and instructed the executive to make arrangements for the holding of another such school next summer. The following officers were elected:  
 President, Mr. C. McKenzie, Collingwood.

1st Vice-Pres., Mr. Logan Moore, Meaford.  
 2nd Vice-Pres., Miss Jessie Porter, Banda.  
 3rd Vice-Pres., Miss Annie Lawrence, Creemore.  
 4th Vice-Pres., Miss Dickout, New Lowell.  
 5th Vice-Pres., Miss L. Alcott, Ravenna.  
 Secretary, Miss N. Ward, Collingwood.  
 Treasurer, Miss Graves, Meaford.  
 Conference representative, Rev. W. Geo. Evans, Christian Island.

### Cobourg District.

The annual convention of the Cobourg District Epworth League was held at Canton and Welcome, and is said to have been one of the best ever held on the district. The programme was an excellent one, the morning session being held in the Canton church, the afternoon and evening sessions in the Welcome church. The officers of the district have arranged for a campaign to cover the whole district, largely for encouragement and suggestion, with special reference to increasing the missionary givings. The officers expect to visit every League before winter sets in. The following officers were elected:

President, Rev. A. W. Coone, Bewdley, Ont.  
 1st Vice-Pres., Rev. S. C. Moore, Canton, Ont.  
 2nd Vice-Pres., Miss Idell Rogers, Cobourg, Ont.  
 3rd Vice-Pres., Mr. Edwin Lyle, Wesleyville, Ont.  
 4th Vice-Pres., Miss Phyllis Ralls, Centreton, Ont.  
 5th Vice-Pres., Miss Bessie Pearce, Welcome, Ont.  
 Secretary, Miss F. Daisy Jewell, Cambridge, Ont.  
 Treasurer, Mr. Fred. Hawken, Canton, Ont.

### Woodstock District.

The eighth annual convention of the Woodstock District was held in the beautiful new church at Hickson, on Tuesday, Oct. 21st. It was an ideal autumn day, the attendance was large, and the reports of the several departments were very encouraging. Evangelistic meetings were held in many Leagues, resulting in several conversions, and an increase of sixty in the total membership. The great majority of our Leagues have missionary libraries, and all are contributing systematically to missions. Two very successful missionary rallies were held during the year at Woodstock and Plattsburgh.

The three districts, Woodstock, Milton, and Galt, now have on deposit at the Mission Rooms sufficient to send out a married man to West China, paying all expenses, including travelling. In advance. Since, however, a suitable man is not available, the convention decided, on recommendation of Dr. Sutherland, to contribute what we raise this year towards the press work in West China, providing the Milton and Galt Districts, with which we are united, are agreeable. In making this request the Doctor stated that what we have now on deposit will remain to our credit, and that as soon as a suitable man can be procured, he will be assigned to these three districts. We will then be relieved of further obligation to the press work, and will undertake the support of our own missionary.

Rev. R. H. Bell, B.A., of Otterville, gave

an excellent report of "Victoria Summer School" and succeeded in awakening considerable interest in this new feature of our work. As a result of his address, it was decided that the next convention, which is to be held in Dundas Street Church, Woodstock, would take the form of a two days' Summer School.

Rev. S. W. Fallis, of Woodstock, and Dr. Sutherland, of Toronto, gave two excellent addresses at the evening session.

A resolution, introduced by Rev. F. W. Thompson, of Bright, was enthusiastically carried, commending the Epworth Leagues of the district to do their utmost to procure the required vote in favor of prohibition on December 4th.

The following are the officers for the ensuing year:

President, Rev. R. Keefer, Washington.

1st Vice-Pres., Miss A. Forden, Beachville.

2nd Vice-Pres., Rev. J. D. Richardson, Sweburg.

3rd Vice-Pres., Mr. F. W. Bean, Woodstock.

4th Vice-Pres., Miss Nettie Dundass, Ingersoll.

5th Vice-Pres., Mr. O. White, Woodstock.

Secretary-treasurer, Miss C. E. Holby, Woodstock.

Representative to Conference Executive, Rev. E. E. Marshall, Woodstock.

The presidents of all local Leagues were appointed members of the district executive. Rev. F. W. Thompson, of Bright, was elected to represent the district at Victoria Summer School.

### Barrie District.

The annual convention of the Barrie District was held in Coldwater on Nov. 6th and 7th. Very encouraging reports were received from representatives of the Leagues. Papers on "Consecration" were given by Mrs. Williams, of Allandale, and by Mr. T. N. Willmot, of Griffla. The consecration service was led by Rev. Dr. Campbell, of Midland, and was exceedingly helpful.

An interesting paper on "Our League: Its Aims and Methods," was read by Mrs. W. H. Manning, of Coldwater, and one on "Is our League Fulfilling its Highest Mission, viz., Soul Saving," prepared by Rev. R. S. Fralick, was read by Rev. J. S. Stevenson. These papers called forth a very interesting discussion.

The Social Department was dealt with in two papers, one by Miss Mason, of Elmvalle, and one by Miss M. Richardson, of Apto. The friends of Coldwater provided tea at the church for the delegates between the afternoon and evening sessions.

Rev. Mr. Hiraiwa, President of Japan Conference, was the first speaker of the evening, and Mr. Buchanan, of Winnipeg, gave a stirring temperance address. A very profitable evening was thus spent.

The morning session was opened by Rev. C. T. Cocking. A very thoughtful paper on "How to make our Literary Evening most helpful," was read by Miss Sewell, of Barrie.

A resolution was passed, asking Rev. Mr. Hiraiwa to convey to Rev. Mr. Takagi, the representative of this district in Japan, the greetings of the convention, and to express to him our sympathy in family affliction which had come to him during the year.

A short address or "After the Convention—What?" was given by Rev. G. S. Smith, of Warminster.

The convention motto was, "Not to be ministered unto, but to minister," and it seemed to enter into the heart of every one present.

The following officers were elected for this year:

President, Rev. W. E. Baker, Hillsdale.

1st Vice-Pres., Mr. T. N. Willmot, Orillia.

2nd Vice-Pres., Rev. J. W. Churchill, Allandale.

3rd Vice-Pres., Miss M. Richardson, Apto.

4th Vice-Pres., Miss Mason, Elmvalle.

5th Vice-Pres., Miss Venner, Orillia.

Treasurer, Mr. W. Sarjeant, Barrie.

Secretary, Miss P. E. Lawson, Barrie.

Conference Representative, Rev. Geo. McKinley, Barrie.

### Guelph District.

The eighth annual convention of the Guelph District Epworth League was held in the Methodist church, Fergus, Oct. 23. Papers on the Christian Endeavor and Social Departments of the League were given. A paper on "How to Develop the Spiritual Life of the League" was read by Mr. F. Whitworth, Guelph. Mr. Raine, of Rockwood, gave a paper on "The best way to prepare a topic." After each of these subjects followed a lively discussion.

Mr. J. M. Thompson, Fergus, gave a paper on "The Social Department of the League." Miss Millie Auger, Elora, gave a paper on "A Model Social Evening." Mr. C. H. Harris, Rockwood, spoke on "The Relation of the League to the Referendum." The Literary Department of the League was then taken up. "The Necessity and Advantages of Literary Work in the League," by Miss C. Moore, Acton; "The Reading Circle," by Miss Swann, Fergus; "For the Missionary Department, 'An Imaginary Trip to Skidegate,'" was given under the following headings: "The Journey," by Miss Sherwood, Fergus; "Our Missionary and Family," by Miss L. Lyon, Guelph; "Skidegate," by Miss H. E. Ruddell, Oustic; "Pursuits of the Indians," by Miss Ramesbottom, Erin; "Sunday at Skidegate," by Miss Boles, Eden Mills; "Our Opportunities," by Miss Kitching, Corwin.

This part of the programme was very interesting and instructive. Papers were then given on the Junior Department of the League. The evening session commenced with an "Open Conference on our Special Missionary Effort," by Rev. T. W. Jackson, Elora. Mr. Theo. J. Parr, M.A., Guelph, gave a talk on "The Duties of the League." Rev. F. A. Cassidy, M.A., Guelph, gave an address on "The Golden Opportunities of the Present in the West." The officers for the coming year are as follows:

President, Chas. H. Harris, Rockwood.

1st Vice-Pres., Fred. W. Whitworth, Guelph.

2nd Vice-Pres., Miss Kitching, Corwin.

3rd Vice-Pres., Miss Dudgeon, Guelph.

4th Vice-Pres., Miss Auger, Elora.

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

Secretary-treasurer, Miss Rowsome, B.A., Guelph.

### London District.

A very successful convention of the London District was held in Colborne Street Methodist Church, London, Ont., on Oct. 28th. The entire day was devoted to Epworth League themes and work.

President Nicholson ably occupied the chair. Rev. C. T. Scott, B.A., conclusively showed how the Christ life should be exhibited in spirit rather than in letter. Valuable suggestions were presented by Rev. R. F. Irwin to what is necessary in preparation of leaders. Practical hints were given by Mr. McCann, whereby Leagues can make the Literary Department pay. Among other things he advised the systematic study of the Bible, and reading "The Guardian, Epworth League Reading Course, etc."

An inspiring consecration service was conducted by Rev. G. J. Bishop.

After an interesting report from Rev. A. Thomas on district campaign work, in which he stated the district had

pledged nearly double the amount now raised for the Forward Movement, making a total of \$1,700. Mrs. F. C. Stephenson conducted a most helpful and profitable missionary conference. The convention was delighted with the presence and remarks of this most worthy and estimable League worker. At the evening the leaguers were treated to two splendid addresses from Revs. R. D. Hamilton and J. W. Baird, B.A. The subject of the former was "The Leaguer as a Citizen," and of the latter, "The Leaguer as a Soul Winner."

On motion it was unanimously resolved by standing vote that the convention urge every leaguer on the district to do all in his power to secure the very highest possible vote for prohibition on December 4th next.

The officers were duly appointed as follows:

President, Mr. Jos. Nicholson, London.

1st Vice-President, Rev. J. Coulter, B.A., London.

2nd Vice-Pres., Miss M. Rice, London.

3rd Vice-Pres., Mr. J. I. Weldon, Tempo, Ont.

4th Vice-Pres., Miss Hattie Ellis, The Grove P.O., Ont.

5th Vice-Pres., H. Pratt, London.

Secretary, Miss Rosa Fryd, London.

Treasurer, Miss Jessie Taylor, London.

Representative on Conference Executive, Rev. A. K. Birks, B.A., L.L.B., London.

### Orangeville District.

The annual convention of the Orangeville District Epworth Leagues was held on Tuesday, October 21, in Shelburne. It was conducted as a school for the study of the Bible Missions and Moral Reform, which proved very helpful to all who were in attendance. We were pleased to note an increase in societies, membership, and contributions. Our missionary givings exceeded those of last year by \$114.23. The coming temperance campaign was discussed very fully, and the leaguers were called upon to do all in their power by voice, prayer, and ballot to obtain the largest possible affirmative vote on the 4th of December. The following officers were elected for the ensuing year:

President, Mr. Chas. Morgan, Orangeville.

1st Vice-Pres., Miss Johnston, Orangeville.

2nd Vice-Pres., Rev. J. G. Rogers, Caledon East.

3rd Vice-Pres., Rev. W. W. Wallace, Horning's Mills.

4th Vice-Pres., Miss Page, Alton.

5th Vice-Pres., Miss August, Horning's Mills.

Secretary, Lydia M. Green, Orangeville.

Treasurer, Miss S. Marshall, Shelburne.

Representative to Conference Executive, Rev. C. W. Watch, Shelburne.

### Perth District.

The annual convention, at Smith's Falls, was favored with fine weather and good attendance.

The discussions were very interesting and instructive, and all present received an uplift which will ever be gratefully remembered. Among the speakers were: Revs. Jamieson, Timberlake, Pitcher, Sanderson, Ellis, Cassidy, Pergeau, Pinel, and Edwards, Messrs. Wilson and Putnam, Dr. Scott, late of Japan, and Dr. Stephenson, of Toronto.

The officers for the following year are energetic and earnest, and we can look forward to a good New Year. They are as follows:

President, Rev. A. E. Sanderson, Westport.

1st Vice-Pres., J. H. Wilson, Smith's Falls.



2nd Vice-Pres., Mr. W. H. Cooper, Carleton Place.  
 3rd Vice-Pres., Mr. F. R. Oliver, Merckville.  
 4th Vice-Pres., Miss Quigley, Pakenham.  
 5th Vice-Pres., Miss Ada Currie, Almonte.  
 Secretary-treasurer, Rev. T. C. Cassidy, Easton's Corners.  
 Representative of District on Conference Executive, Rev. J. D. Ellis.

### Bowmanville District.

The seventh annual convention of the Leagues on the Bowmanville District was held at Hampton, Oct. 15th. The secretary reports that the programme was very interesting and instructive. The following officers were elected: President, O. D. Austin, Orono, Ont.  
 1st Vice-Pres., F. Y. Groat, Hampton, Ont.  
 2nd Vice-Pres., W. C. Frank, Bowmanville, Ont.  
 3rd Vice-Pres., Miss Stella Mason, Bowmanville, Ont.  
 4th Vice-Pres., Miss Moment, Orono, Ont.  
 5th Vice-Pres., Miss Warren, Newcastle, Ont.  
 Secretary, E. W. Foley, Bowmanville, Ont.  
 Treasurer, Arthur Annis, Tyrone, Ont.  
 Representative to Conference Executive, Rev. J. G. Butler, Blackstock, Ont.

### Nova Scotia Conference Convention.

The seventh Conference Convention of the Nova Scotia Epworth League was held in Robie Street Church, Halifax, Oct. 21st to 23rd. The attendance was not as large as had been hoped for, but the sessions were made interesting and practical. There seemed to be a feeling among the delegates that a crisis had been reached in the work of the League in the Conference which called for earnest prayer and careful study of conditions. A goodly number of ministers were present, and lent their valuable aid. Reports from the various chapters showed facts pleasing and discouraging. Many of the Leagues are doing good work, some are practically ineffective, a few are extinct. In the city of Halifax, in particular, there is need of a revival of interest in League work.

The programme was carefully prepared and well carried out. There were conferences of one hour each on the following subjects: Lookout Committee, Junior work, Social work, Temperance crusade. These were entered into with spirit, and elicited many helpful suggestions. A question-box also brought out a number of useful hints. Interesting addresses were delivered under the Epworth League under the Pastor's Standpoint," "Echoes from the General Conference," and "Glimpses of a Western Epworth League Convention." An evening was devoted to missions. Some of the Leagues have taken hold of the Forward Movement, and are doing good work, but it is to be regretted that greater interest is not manifested in this most important department. At least the salary of our representative in Japan, Rev. B. C. Borden, should be met by the Leagues of the Conference. It may be that one cause of the decline of interest and spiritual power is due to our neglect of this most imperative call of Christ and the Church. No sin so saps the life of a League or Church as does the sin of neglect, in relation to the missionary call.

The report of the Committee on Resolutions led to an interesting discussion. Perhaps the most important matter decided was the appointment of a committee to arrange for a Summer School for Bible Study and Missionary Conferences.

It will probably be held early in August, in the beautiful grove at Berwick, in the Land of Evangeline, at the close of the annual camp-meeting. This is certainly a pleasing proposal, which it is to be hoped, will meet with hearty support. A resolution was also passed that special space be secured, if possible, in the Epworth Era, for news and communications from the Nova Scotia Leagues.

The closing service of the convention was a time of rich blessing. Earnest addresses were delivered, followed by the sacrament of the Lord's Supper, and words of farewell. The convention had been helpful to those who attended, and they returned to the chapters from which they came inspired for better work. Some of the questions which they brought to the convention had been answered. All the problems which are met in League work had not been solved, but all felt the force of the preacher's remarks in the closing service, when he emphasized the need of work, hard work, self-sacrificing work, patient and untiring fidelity of the individual leaguer in the home chapter.

Rev. A. B. Higgins, B.A., Middleton, N.S., is the president for the ensuing two years.

### The Book Shelf.

**Donovan Pasha and Some People of Egypt.** By Gilbert Parker. Published by The Copp, Clark & Co., Toronto.

Mr. Parker's latest book is a series of sketches, very much after the style of Kipling. The scenes are all in Egypt, and the stories relate to the marvellous achievements of one Dicky Donovan and Fighting Bey. The book is fairly interesting, and throws some light on Egyptian life and customs; but it will not add much to the author's fame. It is said to be preparatory to a long novel about Egypt.

**The Silent Prince.** A story of the Netherlands. By the Rev. Arnold Clark. Published by the American Tract Society, New York.

The incidents of this stirring tale cluster around that remarkable man, William, Prince of Orange, who was dubbed "The Silent Prince." An interesting account is given of Spanish rule in the Netherlands, and the baneful influence of the terrible Inquisition. It is true to history, well-written, and, together with one of the best books for our Sunday-school library that we have ever read.

**Modern Methods in Sunday-school Work.** for Sunday-school workers.

Copies of this booklet can be purchased from Mr. J. W. T. Park, 215 Colborne Street, London. Price, 10 cents. It contains some valuable chapters, republished from Sunday-school periodicals. There are several pages on grading in the Sunday-school, which superintendents ought to read.

**The Boy Problem.** A Study in Social Pedagogy. By Dr. William Byron Forbush. Published by the Pilgrim Press, Boston.

The boy—his physical, mental, and spiritual nature, his tendencies and dispositions—are here made a subject of careful and philosophic study, with a view to saving him from the dangers to which he is exposed. It is one of the best books for saving the boys, and to enlarge upon its importance, but workers are now coming to see that they must study and understand better those for whom they work, and that everything must be adjusted to their nature and needs. Two chapters in this book will be specially suggestive, "How to help boys," and "the boy in the Church."

**Gleely.** By Annie Fellows Johnston. Published by L. C. Page & Co. Price 40c.

Fine, charming stories which first appeared in the "Youth's Companion," and "Forward." This will make a beautiful Christmas gift book for a young person.

**The Giant Scissors.** By Annie Fellows Johnston. Published by L. C. Page & Co., Boston. Price, 35c.

A very interesting little story, beautifully illustrated, which will delight girls from eight to twelve years of age.

**The Teaching Problem.** A message to Sunday-school workers, by a well-known Christianized. Published by the Cumberland Press, Nashville, Price, 50c.

As an indication of the increasing interest in the Sunday-school, books relating to Sunday-school methods, and work continue to multiply. Here is one of the most recent, and one of the best. We do not know who Mr. Axtell is, but he is evidently a practical man, and knows what he is talking about. Almost every phase of the teacher's work is dealt with.

**Talks on Favorite Texts.** Edited by Rev. Harry Smith, M.A. Published by Oliphant, Anderson & Ferrier, Edinburgh. Price, 50c.

This is a collection of addresses to children from various preachers, gathered from the pages of "Morning Rays," the children's magazine of the Church of Scotland. Several of the discourses are quite suggestive, and the book as a whole has the advantage of giving the reader variety in manner of exposition and illustration.

It is an encouraging sign that preachers are, more and more, addressing their sermons to the boys and girls.

**The Bible for Children.** Arranged from the King James Version, with a Preface by Rev. Francis Brown, D.D., and an Introduction by Henry C. Potter, D.D. Published by The Century Co., New York. Price, 85.00.

This is the book we have been looking for for a long time. It contains selections from the Bible, in the ordinary version, specially suitable to children. Everybody knows that there are certain portions of Scripture that are not adapted to the mind of the child, valuable as they may be from the historical point of view. In reading the Bible to children, we skip certain parts as unsuitable to them. This volume is simply the Bible, with these passages left out, and the editing has been very wisely done. It will be of great value for use in family prayer; mothers will hail it with delight to read its stories with their children; and it may be placed in the hands of the boys and girls themselves, with the certainty that they will be interested and profited. The illustrations are superb photographs of celebrated paintings, and the whole book is a splendid specimen of the art of printing. It will make a magnificent Christmas present.

**The Twentieth Century New Testament.** A translation into modern English. Made from the original Greek. Published by The Brevill Co., Toronto and New York.

Any variation from the familiar King James version of the Bible is regarded by many people with considerable prejudice, and consequently this book will not be enthusiastically welcomed by everybody at first sight. Anything, however, which tends to simplify and make plain to the common people, the Word of God, is a valuable contribution. This is the aim of "The Twentieth Century New Testament." It renders the New Testament into the language of to-day, so that it can be more easily understood. It excludes all words and phrases not used in current English, taking the position that "the rendition of a form of English no longer in common use gives the impression that the contents of the Bible have little to do with the life of our day." The work is really well done, and the circulation of the book cannot fail to increase interest in the New Testament.

The arbitrary division of the sacred record into chapters and verses is not so much noticed in this book as the numbers are placed in the margin, and the text so arranged that it reads like a connected story.

## Devotional Service.

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

### DECEMBER 21.—CHRISTMAS: ITS MESSAGE AND MOTIVE.

Luke 2: 1-20 John 3: 14-17.

#### HOME READINGS.

Mon., Dec. 15. The promise ..... Luke 1: 26-28  
Tues., Dec. 16. The Magnificat. .... Luke 1: 46-55  
Wed., Dec. 17. "An horn of salvation." .... Luke 1: 67-79  
Thurs., Dec. 18. Light and glory. .... Luke 2: 22-35  
Fri., Dec. 19. The road. .... Matt. 2: 1-12  
Sat., Dec. 20. Blessed Bethlehem! .... Mic. 2: 1-3

At Christmas-tide, the thoughts of the devout believer naturally turn to Christ. We think of his entrance into the world to reveal the Father; to make our salvation possible; to be a perfect example of life and conduct; to undergo the sufferings common to humanity; to return to the Father, and ever live to make intercession for us; and to be present for ever with his people in the person of the Holy Spirit. These are great themes, young people, upon which to reflect, as Christmas again returns with its hope and cheer, and spiritual truth, to bless the world.

#### CHRISTMAS TRUTH LIVING STILL.

The inspiration and hope of the Christian Church and of the individual believer is in the assurance of the fact that Jesus was not only born in Bethlehem of Judea nineteen hundred years ago, but that he is present now, and always present in the world. Creeds are important in their place, but they do not constitute Christianity. The words of Jesus as the utterances of the Son of God are priceless; but even these cannot of themselves give power. Creeds need vitality, and words need life to become effective as spiritual agencies. And life, essential both to the believer and to the church, is conveyed through the fulfilment of the promise, "Lo, I am with you always." A living faith in a living Christ is the kernel of Gospel teaching, and the essential ground of thanksgiving in Christmas reflection. A Royal Brother indeed is he who is always present for help, comfort, and inspiration.

#### AN INSPIRING THOUGHT.

Christ's own claim is, "I am the first and the last." We can find nothing before him in the point of time. We shall find nothing after him in point of efficiency. He is the source and consummation of all things. He originates, sustains, and controls the universe, and under his authority, it shall fill its design, and be brought to its proper end. The Saviour and not Satan is sovereign, and one day we shall see all counter forces powerless, and all things under the complete sway of his dominion. "I am alive for evermore" are the sublime words on which he conveys the great thought of his continuous life to the mind, and heart of humanity. The faith and hope of the Christian is not in a Saviour who was born and who is dead and whose historic influence alone lives on through time. No! His belief is in the living Christ, whose life was given, not taken, for the redemption of the world, and who, possessing absolute life in himself, lives for ever more. This conception of the ground of the Christian's life and hope is of infinite grandeur, and unbounded potency—a most inspiring Christmas thought.

#### THE NEW-BORN KING EVER PRESENT.

"I am with you always" are the words of Christ spoken to his disciples as they went forth to teach his truth, and they

sound out over all the centuries to inspire the faithful. I, the living Christ, to whom all power has been given, by whom all real authority is exercised, and with whom reside the influences that shall subdue the world to righteousness, I am the only one who will be with you always. I who can give salvation to the sinful, grace to the saint, strength to the weak, hope to the despairing, and help to all—I will be with my people to the end of time.

#### EVERY DAY HELPS.

Let all Epworth Leaguers erase the thought, and hold it as with hooks of steel, that Christ reveals his helpful presence everywhere and always—in the home, on the farm, at the bench, in the factory, at the desk, behind the counter, in the school, on the playground—everywhere. Wherever we go he will go with us, if we do his will and invite his companionship. The essential thing to make the Christian life what it should be, is the young, and to all, is the presence in the heart and life at all times, and without cessation, of Christ, the Son of Man, and the Son of God. Remember that the Gospel is not the record of a past, but the revelation of a present Saviour, of one whose voice sounds deep and clear across all the storms of life, giving hope and promise of rescue.

#### MAY THIS BE THE PRAYER OF ALL.

"O Holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin and enter in,  
Be born in us to-day.

We hear the Christmas angels  
The great, glad tidings tell;  
Oh, come to us, abide with us,  
Our Lord Immanuel."

#### THE SAME FOREVER.

Men change, the fact of nature changes, the starry heavens change, but Christ changes not. He is essentially the same in character and attitude toward the humanity yesterday, to-day, and for ever. The ever-living, ever-present Christ is the ever-changeless Christ. What Jesus is in spirit from all eternity, that he was when he walked the hills and valleys of Judea, and that he is to-day, and that he will be through the ceaseless march of the eternal ages. Of some men it may be said, "he is some twenty several men at least, each several hour." But to Christ we may adapt the words which Cato is represented as using when addressing his soul:

"The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years;  
But thou shalt flourish in immortal youth,  
Unchanged amidst the war of elements,  
The wreck of matter, and the crash of worlds."

#### CHRISTMAS LIGHT.

1. God has spoken to man. It suggests the divine interest in humanity. It also teaches that man is capable of receiving communication from the infinite mind.
2. Christ, in order to be a perfect man, a true brother of men, and thus to become by right the Head of the race, voluntarily entered into the sorrows as well as the joys of men.
3. Jesus enshrined his divine nature in human flesh and blood, and felt all the innocent emotions and sensations of our race. He was hungry and thirsty; he was weary and slept; he wept and rejoiced like his brethren.
4. New life, new light, new power, new inspiration, new devotion, new love, are some of the blessings which we possess with Christ, the child of Bethlehem, the Saviour of the world.
5. How may we prove ourselves un-

worthy of this great Christmas gift? (a) By rejecting him as our Saviour and Lord. (b) By conduct unworthy of Christ and contrary to his teachings. (c) By taking sides against him in amusements, business principles and social customs.

6. "The star that shone at Bethlehem Shines still, and shall not cease, And we listen still to the tidings Of glory and of peace."

#### POINTS FOR THE PRESIDENT.

This should be a Christmas meeting. Have brief papers prepared on, "Bethlehem, the birthplace of Jesus," "The wise men, ancient and modern," "The message of Christmas to the world." These in addition to the presentation of the topic. Decorate your meeting-room with evergreens and mottoes. Let the music have the Christmas ring. Invite all to accept the Christ of Bethlehem, and celebrate Christmas with enthrone ment of the Lord in heart and life.

### DECEMBER 23.—"OUR HEAVENLY HOME, AND THE WAY."

John 14: 1-6; Rev. 21: 1-8.

#### HOME READINGS.

Mon., Dec. 22. Who are in heaven? ..... Heb. 12: 22-24  
Tues., Dec. 23. Who are not there? ..... Matt. 23: 41-46  
Wed., Dec. 24. How to receive Christ. .... Ps. 73: 23-28  
Thurs., Dec. 25. What to do there ..... Rev. 7: 9-17  
Fri., Dec. 26. Heavenly joys. .... Ps. 16: 10-11  
Sat., Dec. 27. Heavenly glories ..... 1 Cor. 2: 9-16

It is a great encouragement to keep our heaven reward in view. We cannot in this busy world always be thinking of heaven; but it is very stimulating, spiritually, to contemplate at times our eternal home and its glorious attractions. True, the joys of heaven will be ours if we live right in this world; yet a man will be not the worse, but all the better Christian by having a due sense of what awaits him, by brightening and beautifying his earthly life by visions of his heavenly home. The toiler in the factory, or the office, or the shop, labors for his home, and sweetens his toil by thoughts of the loved ones there. So in working out our salvation, thoughts of our abiding home, and the many attractions of the place, will bring good cheer as we struggle forward and labor for the prize that is incorruptible.

#### WHAT HEAVEN IS.

Heaven is a place prepared; and how magnificent Christ's preparing is he has shown us in the beautiful earth. Heaven is a place where Christ is; and those that know him wish for no other heaven than to be with him. Heaven is beyond our imagining. If we could guess his joys, they would simply be larger earth joys. Heaven is a mansion, a place to remain in. It is eternal.

#### WHAT HEAVEN IS NOT.

No pain there. Suppose yourself in a body perfectly strong, perfectly obedient to your will, perfectly lovely. Would not that be a fair beginning of heaven? No sin there. Remove sin, and even this earth would seem a heaven; what will heaven seem? "No more sea" that is, no more loneliness. Heaven is companionship, and just the companionship for which you long. No death there. Our plans for work, for pleasure, for friendship, for study, may be made as extensive as we please, for there will be no interruption.

#### HOW TO FIND THE WAY.

The way of life is only for those that thirst, but it is for them freely. Hunger is the key to heaven.

Heaven is for those that have overcome. All are conquerors there.

Christ is the satisfaction of all thirst. Christ alone gives power for overcoming; therefore Christ is the only way to heaven.

Your heaven is what in your heart you desire most, and if it is money, or fame, or anything lower than Christ, every step toward such a heaven withdraws you from the true one.

After all, it is not this or that sin that causes our name to be stricken from the heavenly roll, but our rejection of Christ, and our failure to grow up into him our living Head in all things. Are we Christians? Are we possessed of vital godliness?—that is the essential thing. In the natural world about us, whatever is alive overcomes its surroundings. It is a principle of life. Those plants or animals which do not overcome their environment, are dying. They may linger for a time, but they must die sooner or later. This is true in the world of spirit. We overcome our environment, the world, the flesh, the devil, or we are overcome by these forces. The real question, then, which every one ought to ask on the last day of the old year is, Am I overcoming?

TWO THINGS TO CONSIDER.

1. What are we to overcome?
  - (a) Self. In its hostility. (Rom. 8. 7.) In its indifference. (Acts 24. 25.) In its insincerity. (Jer. 17. 9.)
  - (b) The world. In its wrongs. (Jas. 4. 4.) In its flatteries. (Prov. 1. 10.) In its applauses. (Acts 12. 22.)
  - (c) Death. In the fears of its approach. (Heb. 2. 15.) In the pains of its attack. (1 Cor. 15. 55.) In the desolation of its triumph. (John 11. 25, 26.)
2. How are we to overcome?
  - (a) By thought. "I thought on my ways." (Ps. 119. 59.)
  - (b) By purpose. "I will run the way of thy commandments." (Ps. 119. 32.)
  - (c) By faith. "This is the victory that overcometh the world, even our faith." (John 5. 4.)
  - (d) By effort. "With my whole heart have I sought thee." (Ps. 119. 10.)

STRAY THOUGHTS.

Has this past year brought me nearer heaven?

As I enter upon the new year, shall I not make it the way to heaven? Am I living in forgetfulness of heaven, and of my eternal interests?

Those who hope for no other life are dead even for this.—Gothie.

Heaven is worth dying for, but the world is not worth living for.—Beveridge.

Heaven, to be a place of happiness, must be a place of activity.—Becher.

"The angels from their thrones on high look down on us with wondering eyes. That where we are but passing guests We build our strong and solid nests; But where we seek to dwell for aye We scarce take heed a stone to lay."

POINTS FOR THE PRESIDENT.

Have three brief papers or addresses prepared on: 1. What heaven is. 2. What heaven is not. 3. How may we gain it.

JANUARY 4.—HOW TO GET A FRESH STORY.

Ep. 4, 22-23.

With the close of the old year and the opening of the new year, it is appropriate to review our record. What has the past been? What shall the future be? We shall, no doubt, have to confess that the past has been marred with many sins and imperfections; that we have done the things we ought not to have done, and left undone those things

which we ought to have done; that we have lived beneath our privileges and have failed to reach the heights of our opportunities. Many of us have endeavored to make a fair record, and we have not altogether come short. But how much better that record might have been on the part of most of us! The past cannot now be recalled. It is gone for ever, and however much we may regret its failures, to retrieve it is impossible. But we can approach the throne of heavenly grace, and with true penitence of heart, say, "Have mercy on me, O Lord," remembering the promise, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

NEW YEAR RESOLVE.

Whatever the past may have been, the future lies before us as a sheet of white paper waiting for us to inscribe our record upon it. What shall that record be? Shall it be marked with a repetition of the mistakes and iniquities of the past, or shall it be marred by the committing of sins hitherto unknown in our personal history? Or shall it be the purest page in the biography of our lives? It may be. It ought to be.

THE FRESH START, HOW?

The fresh start for the new year may be made by forsaking the sins of the past, learning of Christ, and letting Christ have his way with you. (Eph. 4. 20, 21.) When Jesus was transfigured before his disciples, and Moses and Elijah appeared with him, Peter said, "Let us make three tabernacles (three abiding places), one for thee, one for Moses, and one for Elias." But while Moses, and very words were yet upon the lips of Peter, a voice out of the cloud said: "This is my beloved Son, in whom I am well pleased; hear ye him." In reading that announcement of God, throw emphasis upon "him," "hear ye him." It was not Elijah, but him—Jesus as the embodiment of Moses and Elijah, for Jesus came not to destroy the law and the prophets, but to fulfil. We are thus to hear Jesus as the great teacher, as the supreme embodiment of spiritual truth. The injunction has never been revoked—"hear ye him"; and believers by obeying it can alone prove their faithfulness and fulfil their mission. Here, then, is found the reason why Christ should have his way.

LET CHRIST HAVE HIS WAY.

When should Christ have his way? It would be right to say in reply to this question, always. But to be more definite there are three periods in the believer's personal history when Christ should have his way—in his salvation, his edification, his glorification; and these three periods in the broader sense cover the whole life of the Christian, so that Christ is to have his way at all times; he is to be "the Alpha and Omega, the beginning and the ending, the first and the last" in personal religious experience and progress as in other important directions. (Eph. 4. 23, 24.)

PUT OFF THE OLD MAN.

Christ must have his way in the salvation of the soul. There are many who are in their own way of being saved. The man drowning, and finding fault with the means of his rescue—he doesn't like the style of his rescuer; or the rope doesn't suit him; or the life-buoy isn't painted to his fancy—this man is as muddled as the man who wishes to alter the plan of salvation, or dictate to God how he shall be saved. There are such men. But they can never obtain pardon and peace in that fashion. The soul that desires salvation must receive it from his sins. He must turn from his sins to God with full purpose of future obedience.

PUT ON THE NEW MAN.

Christ must have his way in the edification of the soul. Many would-be Christians want their own way here also. They say, "Oh, a man can do as well if he stays at home on Sunday, and read good books, as if he went to church." They say that. And the very ones who say it, not only do not read the "good books" on Sunday that they talk about, but are setting aside one of the divinest means of the soul's edification—waiting upon God in the appointed means for building up the soul, strengthening the character, and furnishing opportunities of Christian service. The soul is edified by study and application of the Word, by prayer, by worship, by knowledge, culture, education, and work for God and humanity.

CREATED IN RIGHTEOUSNESS.

Christ must have his way in the glorification of the soul. This is Christ's work, with which man has nothing to do. It is one of the rewards for obedience and faithfulness. This crowning blessing may take place in the month of June. The soul is glorified by the possession of the divine life and patient continuance in well-doing. But the supreme glory of the Christian life will be in the glory-land, when the righteous shall shine forth in the kingdom of their Father. The believer may well rest content to let Christ have his way in the glorification of the faithful soul both here and hereafter.

POINTS FOR THE PRESIDENT.

"The way to make a fresh start is this, 'Cease to do evil, learn to do well.' To do this, however, we need God the Father, God the Son, God the Holy Spirit—the Father, to receive us; the Spirit, to help clear. Are there not some willing to let Christ have his way with them for this new year? Distribute these Scripture passages among those present, and have them read at intervals during the meeting."

- 1 Peter 2. 21; Ps. 40. 7, 8; John 4. 34; 2 Cor. 8. 9; Heb. 12. 2; John 16. 33; Matt. 9. 11, 12; Matt. 20. 27, 28; Luke 22. 27; John 13. 13; Matt. 11. 29; Luke 2. 49; John 18. 37; 1 Cor. 3. 23; Col. 2. 10; Ps. 24. 7.

JANUARY 11.—"BRINGING OTHERS TO CHRIST"

John 1. 10-11, 6-10; Mark 5. 19, 20.

We are all of us in close relations to one another. We are bound together in numberless ways. As members of the one family, as members of the one community, as members of the one church, as associates in the one League—we are bound so closely together that what any one of us does is certain to tell for good or ill to others. Just as one man in a crowd sends by his movements a certain impulse throughout the whole, just as the stone thrown into a pond causes waves that move far away from where the stone fell, and that reach in faint ripples the distant shore, so our existence, our principles, and our conduct affect the life and conduct of others to an extent beyond our calculation.

TWO KINDS OF HELP.

Help may be said to be of two kinds,—conscious and unconscious. Conscious help for others is the help we deliberately give. Unconscious help is the help which radiates from us whether we will it or not. "From smothered iron," so one man applying to another his powers of persuasion, his helpful influences, his kindly offices, produces a better type of character. This is help consciously given. "As in water, face answers

face"—this illustrates the unconscious help which we impart to others. There is no conscious exercise of power; there is no deliberate putting forth of strength, there is no noise as of iron against iron; but as our shadow is silently reflected in the still water, so our life and conduct silently reflect themselves in others, and other hearts answer to the feelings that sway our own.

#### HELP CONSCIOUSLY GIVEN.

In regard to help consciously given, each one must choose his own line of action. Every one has his own special gifts, and every one his own special opportunities. There are some lines of help open to all:

(a) Keeping others in the right path. We constantly meet with people who are evidently taking a wrong road; it is our duty to try and show them the right one and to persuade them to walk in it. We see them taking up with evil habits, evil companions, or evil opinions; we are bound to remonstrate with them and endeavor to warn them. This, of course, needs to be wisely done, and after prayer to God to guide us rightly; but we ought to do it. "A word spoken in due season how good is it?" Such a word has often been blessed and made effectual, and we should not shrink from speaking it.

(b) Bearing testimony against evil. We are bound to protest against wrong-doing in any form; and our protest, if distinct, firm, and well-directed, always tends to good. To be silent in certain circumstances makes us the accomplice of sin; to speak out frees us from responsibility.

#### HELP UNCONSCIOUSLY GIVEN.

There is a personal atmosphere which surrounds every man, an invisible belt of magnetism which he bears with him wherever he goes, and which others quickly detect its presence. Consider some of the phases of help unconsciously given:

1. There is the helpfulness of a look. It is said of Erskine that his looks were better than a thousand homilies. There was something in the very expression of his countenance that spoke to men of an inner life, and of a spiritual dwelling in God.

2. There is the helpfulness of a smile. By the very expression of the countenance we can help others make their lives more pleasant or more painful. There are those who by the sweetness of their demeanor are, wherever they go, like fragrant flowers.

3. There is the helpfulness of sympathy. There are some natures, and there might be many more, that have the power to bring hope and consolation to others. The simple and kindly action, of which we think nothing, may tell powerfully on others, and unfold fountains of feeling deep down in the heart.

4. There is the helpfulness of example. The simple doing of what is right, though we may say nothing about it; the upright life of a father or a mother in a household; the stainless character of a workman among his comrades, or a boy among his companions—are of untold value. The good life of a sincere and consistent Christian will certainly tell upon others, and eternally alive will reveal the result.

#### POINTED CONCLUSIONS.

The whole subject of helping others, especially helping others to Christ, as Andrew helped Simon Peter, and as Philip helped Nathaniel, related in our topic Scripture, teaches three pointed lessons according to Dr. Lees:

1. Our responsibility. The question, "Am I my brother's keeper?" can be answered in one way only—"I am!" It is as easy to evade the law of gravitation as the law of responsibility.

2. The power all have to do good. This is true both in direct and indirect helpfulness for others. Whether your lot, you may be good and do good in it.

3. The secret of helping others is to be helped ourselves. Our lamp must first be lit if it is to shine, and we ourselves must be helped in the highest sense by coming to the great source of spiritual power. If Christ is in a man, then, wherever he may be, there will come from him help for others. Out of his life will flow rivers of living water.

#### POINTS FOR THE PRESIDENT.

Arrange for six members of the League each to bring in an answer to the question: "What do I intend to do to bring others to Christ—if only out during 1903?" Throw the question open to the entire League at the proper time. It is a solemn question, and involves part of the active membership pledge—"I will endeavor, by kindly words and deeds, to cultivate the spirit of Christian friendship and bring my young associates to Christ."

#### Owe No Man.

Debt is a troublesome factor in human life. It is easier to get into it than it is to get out of it. Wisdom says, avoid it; if it has been incurred, pay it off as soon as possible and keep out of it. Every man thinks he is the best judge of his circumstances, and does not take kindly to advice from outsiders, but the wisest of us would do well to heed the voice of experience. Thousands have suffered because they thought themselves wiser than others. Ruined reputations and business follow heedlessness in going into debt. Numbers contract a habit of borrowing, and with the multiplication of their wants, larger and larger sums are obtained until complete disaster overtakes them or if some of them manage to keep things afloat during their lifetime by various expedients, they leave bankrupt estates behind them and financial ruin to their dependents. Debt is one of the crying evils of the day. Churches and homes suffer from it, as well as society and business. There is need to emphasize anew Paul's practical principle: "Owe no man anything, but to love one another."—The Presbyterian.

#### Man and the Farm.

It is a common complaint that the farm and farm life are not appreciated by our people. We long for the more elegant pursuits, or the ways and fashions of the town. But the farmer has the most sane and natural occupation, and ought to find life sweeter, if less highly seasoned, than any other. He alone, strictly speaking, has a home. How can a man take root and thrive without land? He writes his history upon his field. How many ties, how many resources, he has! His friendship with his cattle, his team, his dog, his trees; the satisfaction in his growing crops, in his improved fields; his intimacy with nature, with bird and beast, and with the quickening elemental forces; his co-operations with the cloud, the sun, the seasons, heat, wind, rain, frost. Nothing will take the various social distempers which the city and artificial life breed out of a man like farming, like direct and loving contact with the soil. It draws out the man. It humbles him, teaches him patience and reverence, and restores the proper tone to his system. Cling to the farm, make much of it, put yourself into it, bestow your heart, and your brain upon it, that that it shall savor of you and radiate your virtue after your day's work is done!—John Burroughs.

#### New Use for Refined Paraffine Wax.

A new and important use for refined paraffine wax seems to have been discovered by a prominent resident of Ohio, living near Lancaster, who had two trees badly damaged by storm, one being a maple and the other an apple. In each case a large limb was broken down from the trunk, but still attached to it. The limbs were propped up and fastened securely with straps, very much as a broken leg might be fastened with splints, and then melted refined wax poured into and over all the cracks. The "surgical operation" was entirely successful. The paraffine prevented the escape of the sap, kept out the rain and moisture which would have rotted the trees, prevented the depredations of insects, and limbs seem thus far to be perfectly re-attached to the trees.

#### Manners Abroad.

The Teutonic and Gothic races, as Dr. Clark says in a newspaper article, certainly surpass the Anglo-Saxons in the little matters of politeness. One notices it everywhere in public places.

The conductor of the railway-trains does not throw open the door like a cyclone, and shout at the top of his voice, "All tickets." But in a mild and deferential way he approaches each passenger, touches his hat, begs you to please hand him your ticket, punches it as gently as a large iron, and hands it back to you, often with a little flourish and a "Thank you, honorable sir." So you feel that you have conferred quite a favor upon him by giving up your bit of pasteboard.

The newsboy does not go swaggering through a train, slapping down cheap magazines or cheaper trashy novels in every passenger's lap, or perhaps slyly bringing packages of candy right and left, which he will afterwards demand if not wanted; but he approaches you modestly with his sheaf of papers or magazines, or waits for you to call him to your side.

In the German cars the first comers seem to regard those who afterward enter as their special guests, and every man in the same compartment will touch his hat to each one who enters, and if the newcomer is a lady, will often rise and bow before her, as if she were an honored visitor. When you leave the compartment, all who are left touch their hats again, as if they were bidding adieu to a pleasant acquaintance, if not to an old friend.

At a restaurant or hotel table the same polite customs often prevail, especially in purely German establishments. Your table-mates all politely bow when you take your seat, and often rise from their seats to do you honor, even though you may be a perfect stranger. When you retire, they bow again, and say in their pleasant German manner, "Mahlzeit," "A happy meal-time to you."

In Sweden they have a still more pleasant custom in private homes; for each guest shakes hands with his host and hostess after the meal, and says, "Thank you for this good meal"; or, if it is only a cold bite and a cup of coffee, they say, "Thanks for coffee." The children of the family often kiss their father and mother, and say to them in their musical language, which sounds like a song, "Thanks for the good meal."

#### Worthy of It.

The record attendance of young men and women at the Central Business College, Toronto, this term indicates the worth of this excellent school. Their new catalogue is said to be the finest issued in Canada. Our readers are invited to write for it. See adv. in this issue.

# The NEW READING COURSE

## The Second Book and Its Author

### The Young People's Wesley.

This splendid little volume of 204 pages contains all the essential facts in the career of the most remarkable man of his century. It is the purpose of the author to give us a faithful view of his origin, early life, conversion, marvellous ministry, doctrines, persecutions, and triumphant end.

No life of Wesley has ever been written in which so much of valuable information has been pressed into so brief a space, and containing so complete a description of what is essential to be known of the man. It is not a prosy volume, made up of dull, bony matter, but is full of inspiring facts which stir the heart to greater religious activity. It is really a book for the million. Our people, old and young, including the thousands of our Epworthians, should be urged to read and become familiar with its contents. The preachers should urge the people to this for their spiritual good.

It might be read with great profit by every member of our Church, and by all Methodists everywhere. It is certain that its reading would give them clear, definite, and correct views of the life and work of the founder of Methodism. It is a graphic, suggestive, well analyzed, and picturesque account of the great founder of Methodism. It can be read in an hour or two, and ought to be read by hundreds of thousands of people who are ignorant of the details of Wesley's career.

It is the newest, cheapest, and, for its purpose, the best life of Wesley. It is designed to present, in complete form, so as to be quickly read and easily remembered, all the important facts in a great life. You will learn here more concerning the father of Methodism than can be found elsewhere in equal space. If you are a Methodist, you need to know the ways in which God led John Wesley, and the faithfulness with which he followed the divine guidance. If you are not a Methodist, nor even a Christian, you need to know the wonderful contents of this sparkling volume.

It is sure to be read widely. If we mistake not, it will be the genesis of a movement for a general study of the history, biography, and literature of Methodism in general and our own Church in particular. This will be particularly appropriate during the bi-centenary year. It will be read more widely, and hence do more good, than a larger book. It deserves to be translated into the language of our missions and carried to all parts of the earth.

### Rev. William McDonald.

Rev. William McDonald was born in the State of Maine, March 1, 1820. His father dying when he was but fifteen years of age and leaving a large and dependent family, he was thrown upon his own resources.

In 1836 he apprenticed himself to a gentleman in Belfast, a town a few miles away, to learn the painter's trade, including house, ship, carriage, and sign painting.

He was four years. In 1838 he became a member of the Methodist Episcopal Church. In 1840 he was licensed to preach, and took a circuit. In 1843 he joined the Maine Conference, and served several years in the eastern part of Maine.

In 1868 he was elected a member of the National Camp-meeting Association,

and became its vice-president, a position he held for sixteen years. Upon the death of the president, Rev. J. S. Inskip, he was elected president, which position he held for ten years. During these years great national camp-meetings were held in twenty-one States of the Union, from Maine to California. In 1870 he entered upon the work of an evangelist, in connection with Rev. J. S. Inskip. They first responded to a call from the Pacific Coast, to hold meetings in Sacramento, Santa Clara, and San Francisco; and, on their return, a meeting in Salt Lake City. These meetings were held in a large tabernacle that would accommodate from four to five thousand. They also held meetings in many of the largest churches in the country, North and South.

In 1880 they had a pressing call from England and the Orient, to which they responded, holding meetings in seven cities and towns in England, including London, Liverpool, Hull, Leeds, etc.; also in Bombay, Poona, Allahabad, Bareilly, Lucknow, Cawnpore, Calcutta, and Jubbulpore, India. On their return they visited the Holy Land, and held meetings for one week in the city of Rome. In 1890 he made a second evangelistic trip to England, holding meetings in London, Bristol, Nottingham, Manchester, Bradford, and Shipley. In 1870 he was elected editor of The Advocate of Holiness, a monthly published in Boston, and then in Philadelphia. This periodical was succeeded by The Christian Witness, a weekly published in Boston. He was editor of the two periodicals for twenty-two years. In addition to his editorial and evangelistic work, he has written and published several books on different subjects.

Dr. McDonald is enjoying a peaceful old age in his home in West Somerville, Mass., a suburb of Boston. He lives on the sunny side, and is greatly beloved by his neighbors and the Methodists of New England in general. His pen is still measurably active, as proved by frequent contributions to Zion's Herald.

### Hints for Epworth League Reading Circles.

1. Determine that you will have a Reading Circle.
2. Let each reader buy a set of the books.
3. If this is not practicable in all cases, let three club together and divide the books.
4. If even that seems out of the question, a small circle can club together and buy two or three sets of books.
5. Do not fail to put a set in your league or Sunday-school library.
6. Be more concerned for quality and faithful work than for numbers.
7. The course can be arranged to cover a longer or shorter period than six months.
8. You can study one book at a time, or all at the same time.
9. If one at a time, you can begin where you please, and end where you like.
10. The work may be pursued chiefly in class form, with a teacher for each book, or with a separate leader for each lesson.
11. Or it may take the more popular form of a literary programme, consisting of talks, essays, recitations, music, lectures, etc.
12. Plan to extend the influence of the circle, and indirectly to reach as many as possible.

13. This can be done in various ways, namely: By reading a chapter aloud to some young friend who is not a member. By inviting friends and other members of the chapter to your meetings. By holding a number of open meetings in which you utilize the talent of the neighborhood as indicated hereafter. By having two or three public lectures on pertinent topics during the winter.

14. Perhaps a combination of the class and programme methods is the ideal. The one preserves the autonomy of the circle idea, the other popularizes the work and shares its benefits.

15. Meetings should be held in the chapter weekly or semi-monthly, under the auspices of the department. Literary work, in which the subjects of the above course should be presented, either in short talks by the members, or in addresses, or by class instruction. The course this year is especially adapted for class work. The entire course may be greatly enriched by collateral references and by a lecture course.

16. If one plan does not work well, try another. Resolve not to be defeated.

17. Talk up the Reading Circle everywhere.

18. Study the books thoroughly, have them at hand, tell what you read to others.

19. Do not make out a fixed schedule for the whole season, for several reasons, but make out one or two good programmes ahead.

20. Publish your programme ahead, in the paper, by a mimeograph, by a league bulletin in the corridor, and by announcement in the various services.

21. Come to the meeting prepared to study, not to be entertained. Come whether you have made adequate preparation or not.

22. Come determined, if necessary, to take part whether you are on the programme or not. Have some brief, appropriate contribution ready for emergencies.

23. In class work banish all formality, that each one may talk and ask questions with the freedom of the family circle around the evening lamp.

24. Determine to finish the course and pass the examination.

25. When needed, send to the Central Office for examination questions.—Epworth Herald.

### The Youth's Companion in 1903.

During 1903 The Youth's Companion will publish in 52 weekly issues 6 serial stories, each a book in itself, reflecting American life in home, camp, and field; 50 special articles contributed by famous men and women—travellers, essayists, soldiers, sailors, statesmen, and men of affairs; 200 thoughtful and timely editorial articles on important domestic and international questions; the best of living story-writers—stories of character, stories of achievement, stories of humor; 1,000 short notes on current events, and discoveries in the field of science and industry; 2,000 bright and amusing anecdotes, items of strange and curious knowledge, poems, and sketches.

This is what The Youth's Companion offers its readers during 1903. And the quality of it is fully equal to the quantity. It is edited for the entire family. The busiest people read it because it is condensed, accurate, and helpful.

A full announcement of the new volume will be sent with sample copies of the paper to any address on request. The new subscription for 1903 who sends \$1.75 for the new volume at once will receive free all the remaining issues for 1902, including the Double Holiday Numbers; also The Companion Calendar for 1903, lithographed in twelve colors and gold. The Youth's Companion, 144 Berkeley Street, Boston, Mass.





### Could Sympathize With Him.

Recently in a Perthshire town a lady was driving her husband down a narrow lane, when, on turning a sharp corner they encountered a brewer's cart. Neither had room to pass, and in most disagreeable tones the lady said: "He must go back, for I shall not. He ought to have seen us before entering the lane."

"But, my dear," replied her husband, "how could he, with this sudden turn in the road?"

"I don't care," said the lady haughtily, "I shall stay here all night before I give way to him."

The driver of the cart overheard all the conversation, and said resignedly: "A' richt, sir; I'll gang back," adding sympathetically, "I've got just such another at home."

### Being Pleasant.

As a lady and her child, a daughter of eight summers, were passing out of the door of the church they attended, she bade good-bye to a poorly-dressed girl of similar age. Her mother asked her how she came to know her.

"Why, you see, mamma, she came into Sunday-school one day alone, and I made a place for her on my seat, and I smiled and she smiled, and then we were acquainted."

Let children and young people who are in the Sunday-school make room for others that come in, smile, and be pleasant. Let church members make room for their seats for the stranger, smile, and thus begin an acquaintance. "He that winneth souls is wise."—Baptist Commonwealth.

### Veracity Bad.

"You have testified that my client's reputation for truth and veracity is bad?"

"Yes, sir."

"How do you know it is bad? Isn't that just your personal opinion? Did you ever hear anybody say they would doubt his word?"

"Yes, I have."

"Who said it?"

"Alderman Blank."

"Did Alderman Blank say this man was a liar?"

"No; not exactly."

"Not exactly, eh? Well, now, tell the court just what Alderman Blank did say."

"He said he wouldn't believe Jim Scuggins any more'n he would a lawyer."

### Scriptural Authority.

An obedient husband up in Franklin county, Maine, was objecting to do certain work about the house, and he quoted Scripture to his wife, showing that the household duties should properly be assigned to the woman. The good wife replied by reading to her astonished liege 2 Kings xxi. 13, "I will wipe out Jerusalem as a man wipeth a dish, wiping it and turning it upside down." That husband has wiped the dishes ever since.—Springfield Republican.

Fourteen consecutive numbers of a first-class magazine, including an elaborate Christmas issue, sold at retail for 25 cents, a beautifully appointed Art Calendar, finely lithographed on three sheets—such is the offer which Frank Leslie's Popular Monthly, of 141 Fifth Avenue, New York City, makes to any reader of this paper who will send \$1.00 subscription at once. The Calendar bears on each of its three sheets a graceful figure of a college girl, dressed appropriately in the colors of one of the great colleges, the college seal and the college yell, the whole embodying the complete college idea.

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