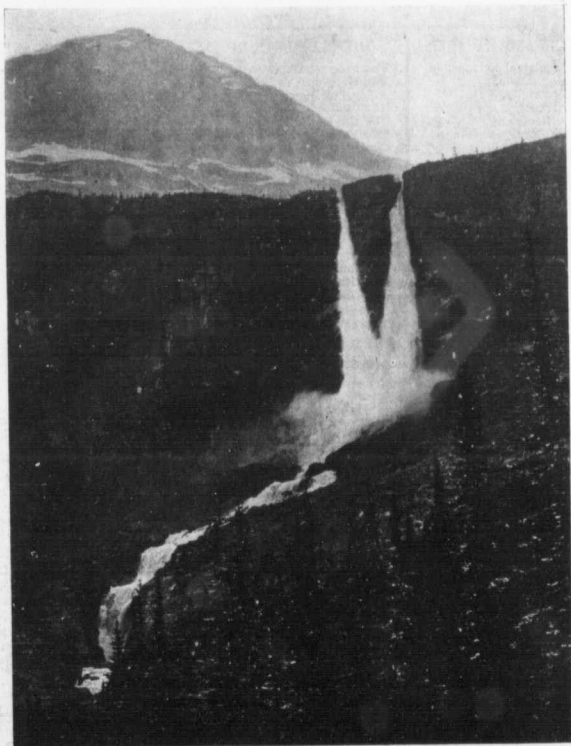


THE
CANADIAN
EPWORTH ERA

Vol. VI

TORONTO, OCTOBER, 1904

No. 10



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- II. **THE PLEASURES OF LIFE.** By Sir John Lubbock,
- III. **KOREAN SKETCHES.** By Rev. James S. Gale.

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History of Magnetism.
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The Telephone.
How the Telephone Talks.
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Short-Line Telegraphs.
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THE PLEASURES OF LIFE

The Duty of Happiness.
The Happiness of Duty.
A Song of Books.
The Choice of Books.
The Blessing of Friends.
The Value of Time.
The Pleasures of Travel.
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Science.
Education.
Ambition.
Wealth.
Health.
Love.
Poetry.
Religion.
Beauties of Nature.

KOREAN SKETCHES

First Impressions.
The Coolie.
Tae Yalu and Beyond.
From Poverty to Riches.
The Korean Pony.
Across Korea.
The Korean Boy.
Korean New Year.
The Korean Mind.
The Korean Gentleman.
Korea's Present Condition.
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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

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A Big Book Store.—John Wanamaker's Philadelphia store has under its roof the biggest bookshop in the world, and has sold, in the past six years, ten million dollars' worth of a single work of reference.

✂

Gambling Among Women.—The clergy of London, England, and in fact, the whole country are up in arms against the increase of gambling on the race track by women, which has become so common that there are a number of women bookmakers plying their trade in London and other big towns.

✂

Stay Green.—Napoleon once said: "To replace is to conquer." That was a subtle ruse for a young man's reading. The books read sought to suggest true, pure and high things. Many young men said: "I need to know evil, I'll be green if I don't." Thank God for your greenness. Stay green towards evil if you live to be as old as Methuselah. Life is too short for the culture of evil. What you need is culture in goodness.

✂

Quick Work.—A trial was recently made in Austria to determine in how short a space of time living trees can be converted into newspapers. At Elsenthal, at 7.35 in the morning, three trees were sawn down, and at 9.30 the wood, having been stripped of bark, cut up, and converted into pulp, became paper, and passed from the factory to the press, whence the first printed and folded copy was issued at 10 o'clock—so that in 145 minutes the trees had become newspapers.

✂

A Splendid Philanthropy.—A year ago Sir Ernest Cassel placed at the disposal of the Egyptian government \$40,000 to be used for the benefit of sufferers from disease of the eye. A travelling hospital has been accordingly established under the direction of Mr. A. F. MacCallan, formerly of the London Ophthalmic Hospital. The hospital consists of several tents, and is moved from place to place, to obviate the necessity of patients making long journeys to obtain treatment.

✂

Roosevelt's Favorite Character.—President Roosevelt is a faithful student of the Scriptures. Bunyan is one of his favorite authors. One day a celebrated woman novelist came to him and said: "Tell me, Mr. President, what character in fiction comes nearest your idea of what a man ought to be?" "Great Heart,"

replied the ready man. "He is, in my estimation, the finest figure of a man that can be found." "I'm afraid I'm not so well informed in modern fiction as I thought I was," she said timidly. The President smiled. "Oh," she said hurriedly, "one of the old pagan heroes, of course, whom I have forgotten. Where shall I find him?" "In the 'Delectable Mountains,'" said the President, turning to the other guests.

✂

A Valuable Tribute.—An ex cabinet minister of Japan, Baron Maejima, has this to say of Christianity: "No matter how large an army or navy we may have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare. And when I look about me to see upon what religion we may best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

✂

Both are Bad.—Mrs. Robert Fitzsimmons, wife of the champion prize-fighter, defends herself for witnessing prize fights personally. She says: "Is it any more demoralizing than the race-track where I see, every time I attend the races, groups of women who, they tell me, are from New York's best society?" It seems really to be a question, not of which is the better, but which is the worse. And, "when in doubt choose neither," where both are bad. Even a secular Journal like *Collier's* says: "As to racing, it is so honeycombed with gambling, and gambling is so demoralizing a kind of dissipation that, in spite of its many interests of a worthy kind, racing as a whole is fairly open to the repartee of Mrs. Robert Fitzsimmons."

✂

Drink in the Russian Army.—An article in one of the magazines throws some valuable side-lights upon the character of the Russian Army. It says: "Usually the officers take to drink. The quantities of vodka, champagne and whiskey they consume every day in their mess would amaze even the seasoned toppers in other armies. I have seen Russians drink four or five glasses of vodka and cognac before dinner merely for an appetizer, and consume liquor during the meal in the same proportion. On Russian warships which I have visited, the same heavy drinking goes on in the wardroom. The officers usually saunter down there about five o'clock in

the afternoon and take a few nips before dinner—and go on drinking steadily until that meal is served. Dinner often lasts for two or three hours when there are guests present, and by the time the officers go up on deck most of them are incapacitated for the proper performance of their duties, although they are too seasoned to appear obviously drunk. This sort of thing goes on constantly in both services, but it is worse in the navy. It is needless to point out how seriously it detracts from efficiency."

✂

Take Care of Yourself.—Dr. Wendell Holmes was asked one day how to live long, and he replied: "Get a fatal disease and then take care of yourself." The truth in the reply is found in the fact that men rarely ever take care of themselves until they become diseased. A well, vigorous and robust man never thinks of his health. He plays the prodigal with his energy and nerve force. Now, if a man in delicate health is enabled to live a long time by taking care of himself, how long ought a man to live who is possessed of a strong and healthy physical organism? Owing to our habits and environments, but few of us live out more than one-half of our days. We are guilty of a wonderful waste of life.

✂

Not Great, but Good.—Not long ago a unique celebration was held on the shores of the Bay of Quinte in memory of the one hundredth anniversary of the death of Barbara Heck. In referring to this, Rev. E. S. Ninde, D.D., has this to say of the Mother of Methodism in America, in the *Michigan Christian Advocate*: "Measured by many of the standards in common use, Barbara Heck would not be called a great woman. Her parentage was humble; her education and general advantages only such as one in her position would naturally enjoy. She possessed no extraordinary gifts. Here was the greatness, not of genius, but of absorbing fidelity to the truth, high-souled devotion to duty. Having entered upon the service of her Master, she had no other thought or desire than to honor Him. Others drifted, but she remained steadfast. Day by day she quietly and faithfully did the work that God brought to her hand. She neither sought nor expected great opportunities. Little did she dream that future generations would hail her as the 'Mother of American Methodism.' In utter submission to the divine will she simply said: 'Here am I, Lord, send me.' And He sent her on one of the most glorious missions ever committed to a human being."

The Japanese Girl

BY DOUGLAS SLADEN.

SHAKESPEARE'S Seven Ages are not for the Japanese girl. She has only two—unmarried and married. The former is all sunshine; the latter, at best, cool retreat. The state of unmarried girlhood commences very early in Japan, where quite little children are set to take care of



THE ETIQUETTE OF ARRANGING FLOWERS.

babies. The way they do it is typical of the seeming absurdities of the Japanese. The baby is tied on the back of a tiny tot, in a *haori*, or shawl, preventing its small deputy mamma from taking a moment's rest, and the baby also; for this nurse skips, or plays ball or shuttlecock, without a thought for her charge, whose head shakes till you expect it drop off. The baby, however, only regards it as a form of rocking.

In time—a very short time, for a woman gets married at fifteen—the little nurse will grow into a mousmee, the grisette of Japan about whom so much has been written. She will then have grown out of carrying babies when she has younger sisters; she can be put to better uses in other ways. It is the fact of their using very young children to do whatever is within their capacity which makes Japanese goods so cheap.

Girls have trousseaux costing more than their fathers' incomes. The child of moderately well-off parents might take five thousand dollars of goods with her to her bridegroom's house (they have no word for home at all, except the corruption *honsu*), but not a dollar of money. It was especially a point that she should have every conceivable article even of a household nature, down to candles, which she could possibly require in the first year, so as not to have to ask her husband for money.

The Japanese girl of the lower classes, when she is ripe for the mourning garments of marriage, is a most fascinating little creature. Her complexion is not yellow, but sunny brown, with rich red blood showing through it like the best Italian complexions: Her eyes are not obliquely placed or set in slits—she would only be too thankful if they were, for it is vulgar to have the eyes we admire. The paintings of Giotto would seem perfectly beautiful to a Japanese. The merry little maiden like Greuze's Girl at the fountain with her bright healthy cheeks and lips like cherries and innocent round eyes which Europeans admire so much, in Japan only strikes the Japanese themselves as plebeian—they prefer tragic queens with lantern jaws, long hooked noses, pasty white faces, and eyes like oats. Natural color is considered most unbecoming. If a girl has auburn hair, she soaks it in

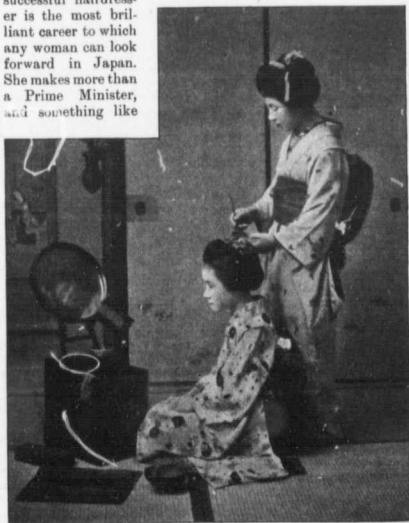
camellia oil till it looks black, and the fashionable woman carries down her sleeve a little ivory card-case for dyeing her lips magenta or even gilt. The geishas, the Japanese ideals of beauty, chalk their faces.

The Japanese girl has no jewellery, though she is gaily itself in her costume compared with married women in these degenerate days, when the richly flowered robes of the Feudal age are relegated to the stage.

To take the place of jewellery, she has the little articles of toilet which she carries in her sleeve or slung round her waist, and her hairpins. Hairpins are the hatspins of Japan. To rival the fine diamonds and pearls with which our shop-girls keep on their hats, she uses hairpins which have nothing to do with keeping her hair up. Specimens of them are shown in the *obi* picture. According to her wealth and refinement her hairpin-heads vary from little bits of choice lacquer to gaudy imitation flowers and butterflies. In the Whitechapel Exhibition there were even hairpin-heads of Japanese soldiers dragging Chinese soldiers by their pigtails. But these were not good style, and the large tortoise-shell hairpins which look like fiddle-pegs are only worn by a few women in Japan.

The saying that a woman's hair is her glory has a special significance in Japan, where no woman with any pretence to modishness can do her own hair, and hair, like Macbeth, has conquered sleep.

The women of Japan and Mashonaland hit upon an almost identical contrivance to enable them to go without doing their hair for a week. It is made of wood and looks like a door-scraper with a top taken from a cripple's crutch. When the woman sleeps, she lays not her head, but the nape of her neck up this headsman's block. Probably the grand ladies at the Court of the Grant Monarque had some contrivance like these of the Japs and Mashonas. It takes a really smart woman about half a day to have her hair done, and to be a successful hairdresser is the most brilliant career to which any woman can look forward in Japan. She makes more than a Prime Minister, and something like



THE HAIRDRESSER'S FINISHING TOUCHES.

the income of a first-rate actor. Our illustration shows the hairdresser putting on the finishing touches. In front of her victim is one of the magic mirrors of Japan in its lacquer case. These mirrors are round discs of silver-colored bronze,

exactly similar in shape to those of the ancient Greeks and Etruscans, and, except for the introduction of Chinese ideograms, decorated in much the same way. One wonders if the ancients in Europe knew the secret of the Japanese magic mirrors, which have the power of reflecting through their faces the designs on their backs, although seemingly on their surfaces absolutely level and blank. When she has had her hair done a girl who is new to it is apt to feel rather like an American in her first costume by Paquin; it is about the only time you see a Japanese ill at ease. They are such masters and mistresses of etiquette.

Etiquette plays a supreme part in a Japanese girl's life. There is an etiquette, even a language, for addressing superiors, equals and inferiors. Equal attention has to be paid to bows and kowtows. The tipping of Europe is a joke compared to the elaborate system of offering meals and bestowing presents which a woman has to see to in Japan. Etiquette culminates in the arrangement of flowers, though few Japanese rooms contain more than one or two vases, and these contain, not a bouquet, but a stick of fruit-tree with a



SERVING A MEAL.

blossom or two on one side of it, arranged at a particular angle. Though exquisite taste is shown, the flower arrangement of Japan seems an awful ado about nothing, unless it is regarded as affording another honorable profession to women who make a good deal out of teaching flower-etiquette and the solemn tea ceremony.

The Yukon Youth

A Story of an Incident on the Way to the Klondike

BY REV. J. C. SPEER, D.D.

AMONG the thousands who caught the Klondike gold fever were the usual number of "old timers." These were the men who had spent a large portion of their lives mining in various parts of the world. They were at home everywhere if there was a "color" to be found, and they were generally the first to start on a stampede for a new "claim."

It is perfectly wonderful the intoxication of the habitual gold miner. He is almost insensibly affected by the desire to "make a strike" or to "strike it rich" as they say on the coast, and although he may have kept at it for long years and made no more than his food and clothing he still follows like the boy for the cup of gold at the foot of the rainbow.

This class was much in evidence in the late rush to the Klondike and I am bound to say that no men, of all who went, were more entitled to the "pot of money," that these same rough and ready, though thoroughly kind-hearted fellows. There is not an attractive kind of life, and, at best, they are more the product of circumstances than most men. But it was not of these men I set out to write, but of a man of a very different type.

The type of which I wish to write this story was a species of adventurer on the broad plane of human activity which, for the time being, found its centre in the hitherto unknown region of northern Canada. These men were not there so much from choice as from misfortune and many went to their end, some from disease and hardship, and others from accident. The first time I saw my hero was just as the ship was leaving the dock at Vancouver. He was one of the last to come on board and the only thing which made him conspicuous was the fact that he was dressed in the uniform of the mounted police and I am now of the opinion that he had no right to such an outfit, for, at the time to which we refer, he was no longer a member of that noble band of fearless men who guard our far-reaching frontier. Another thing I noted was that the young fellow was much under the influence of the liquor which he had obtained on shore.

All was made snug and tight on board and out into the world of waters we turned, and our good ship Amur laid her steel-clad breast to the yielding brine.

We had a long voyage before us for our destination was the port of Skaguay Alaska. We had on board eight hundred tons of general merchandise together with a full complement of passengers. The weather was all that could be desired and the captain and crew were capable and faithful.

But to return to my story, I think it was the third day out that I became acquainted with the young man of the police uniform. By this time he had become sober, as, no doubt, he had consumed what drink he had brought on board. Although his face bore the marks of dissipation, he was little more than a boy. He was born in England and had been educated with a view to the ministry. Every item in his story went to show that he could find no fault with the influences which had surrounded him in childhood. It was while at school he had given way to the "jolly-god fellow" kind of company that had resulted in his downfall.

He had become an infidel, as so many do who would shut out of their minds the memories of evils of which they feel guilty. It was evident he expected to have an argument with me on this subject but he was mistaken and so we became confidential friends for the rest of the voyage.

In language which was a strange mixture of good English and Western slang he told of the adventurous life he had led since he left home for the far west. His life on the plains was a panorama into which were wrought the northwest blizzard, the prairie fire and the picturesque Indian. One could not help a feeling of deep sorrow that such ability was to be lost to the world of letters and above all to the pulpit and platform.

Then, by an easy transition, he told the story of life in the Klondike (for he was now returning from a trip to the outside world), and of the first scenes witnessed there in the grand rush for the gulches. There we sat hour after hour under the shadow of the funnel and under the shining stars of the Alaskan sky, as this broken-down fellow told, in simple, yet graphic, language, of the adventurous life he had led. He had come to a point where it was evident there was something of more than usual interest to be told, and there was a pause in the story, but, in a moment, he decided to tell the whole tale.

"You know friend," he continued, "I was taken sick in the barracks and there was nothing for it but to be taken down to Dawson to the hospital; I was mighty bad, or so the boys told me after I got out of that place. But I want to tell you something that happened there which has given me a heap of trouble since then. You see they brought a lot of nurses in from the east to take care of the people who got into the dumps at Dawson. Yes, I say dumps, for a great many of the fellows in those places are no more sick than you sir, and you don't look like a consumptive." I assured him I felt all right especially after the supper the steward had served. "Well I was one of the first to get into the 'coop' and I was bad with the typhoid, or so the doctor said, and there I was for weeks, and after I was better they nearly starved me. You see, mister, grub was one dollar a pound and they didn't like to waste it on a chap as was half dead. But there was a friend in there who was up to it all and she gave me a few meals that helped me wonderful." Here there was another pause and I thought he felt for a revolver, or, perhaps, a flask, but after he had thought a moment and smiled at the sky as if he had seen right through it, he continued with the story.

"Yes the doctors took all the credit for curing me, but it was that little girl who did it and 'tween you and me it wasn't all in the medicine either."

"Why," he continued after a low laugh which almost ended in a groan "when I was out of my head with the fever I used to think she was my mother, but younger you know, and then she appeared like an angel, and she was one to me in that trouble sir, and no mistake. Well, I was getting better all the time and I began to think of leaving that little girl there, and, at last, I gave right in and told her the whole truth. I had led a pretty hard life for years, and you see I am no saint, but I thought I could give up all the shady ways of the world for the heart and hand of that little nurse. You wouldn't think it, but you do find out in these wild places the best women in the whole world." I must have smiled at this for he looked at me with a little scorn in his eye, as much as to say, "you have lived all your life in the city and we will pardon your ignorance." I feared that this had dampened his ardour so I assured him that I had plucked fowls afar among the mountains that were not inferior to the hot house variety. He saw the point at once and the story was resumed. "I knew I was not worthy to touch her little finger" he said "although at home her station would have not been all right with our people, but we have no such notions out here." Yes, sir, I told her that if she would give up the nursing of these toughs and duffers, as come in there, I would never taste another drop of the drink, which had been the cause of all my trouble." Here he again halted and a shudder passed through his strong frame which was painful to witness. In the course of a few minutes he turned upon me and said, "Did you come on the boat at Vancouver?" When I answered him in the affirmative he drew nearer to me and whispered in my ear the name of this one being who, of all others, was now the guiding star of his life. "She is now in some of the hospitals of the coast cities" said he "and it may be you have seen her?" Strange as it may appear I had known her as one of the most faithful and beloved nurses of a hospital I had frequently visited. I did not hesitate to tell him that I had met the one to whom his thoughts ever turned but I felt compelled to assure him that he need never think of securing the hand of such a lady as Miss Clara Sinclair while he was a slave to habits which such as she could not endure.

"But you could have some influence with her when you return," said he as he bent a piercing look upon my face. Yes, I might do something for you but not as I now know you, I said. Indeed I should do my best to persuade her to have nothing to do with you. He started as if he had been stung to a frenzy and it was, perhaps, as well for me that we were not in a lonely place. "You would put between us?" he hissed through his half-open lips leaning toward where I reclined in the deck-chair, I was not fearful of him if he did not take advantage of me by the use of concealed weapons, and, as he made no attempt to reach for such tools, I did not try to get out of his way, nor to defend myself. Looking him in the face, which was dark and full of wrath, I repeated what I had said, asking him in the same breath to be calm or his chances of claiming this "guiding star," were worthless.

When he had thought for a moment he looked up and said in a half whisper, "do you think there is any hope for me, or

am I doomed forever?" If you mean is there any hope for you to get this young lady for your wife I can tell you frankly that that will depend upon your future conduct. If you have told me the truth about your hospital experience you are the only one who has a claim to her affections, but, if I can have a correct judgment of her principles, she will never marry a man who has no faith in God, nor a good moral character, and, from what you have told me, you are just that man. Don't you think she is too good for the like of you, Mr. R—— I said! "Too good for me" he said, "and the best man in the universe, and I would tear my heart out now if I thought I could undo the life that is behind me. O, Mister, you don't know what it is to become a slave to drink when you are a boy at school. You think it is an easy matter to stop when you like but it is like death, and worse than death a thousand times." I let him talk on till the waves of his anguish ebbed far out and he became willing to listen to reason. I have known people like you who got back what manhood they had lost, I remarked, but not without a Bible and a God. "Now look here, stranger, you took me up "loud" on that statement, and it is more'n I bargained for. You have cornered me sure, for I know the Old Book is all right, and maybe I know more of it than you think. But you see when I left the Old Land I got reading the "Higher Critics," and they do slash everything right and left, so when I got into this way I just took the stand to all the parsons that I took to you. But don't I know it is all right when I know my own mother, and that gal in the hospital?" Then, I said, you must be made a new man by the truth of the Book and by the power of Jesus; otherwise you must abandon the thought of ever being happy again, for that young girl will walk the wards of the hospital till the "crack o' doom," before she will be the wife of such as you. We parted that night, after he had given me most solemn promises that he would profit by the conversation, and that he had taken his last drink, and in the future he would live for the redemption of the past.

I saw him but once again, which was as I crossed the "great divide," known as the "White Pass," amid the horrors of which so many poor fellows lost their lives on the way to the Yukon. Our train had reached one of the most lofty elevations and as we were creeping along thousands of feet above the old Klondike trail, in the valley far below, I saw my friend of the voyage "tramping it," to the far off regions of gold. I learned he had spent all in Skaguay and now he was making his way from post to post on the strength of his uniform which was a passport to hospitality throughout that region.

I think of the mighty cataract which raged near to where we left him, and to me it wove out the dark parable of the young man's life, riven and defiled as it was. What a loss this naturally noble young fellow had sustained, and all for the good times of the drinking saloon.

Here he was an exile from home and native land; deposed from the place he might have occupied with distinction; lost to the church, for he had, no doubt, the best of talents; and lost to the one woman to whom his heart had turned. Could he keep the vows so faithfully given to a traveller under the stars on the deck of the ocean liner? I could scarcely hope for anything so desirable when I well know that he would be thrown into company, on every hand, whose influence would tend to lead him back to the old way.

Toronto, Ont.

Look Out For No. 1.

SO says the world. But who and what is "No. 1"? Why, I am. So the world's advice to me is "look out for yourself." Study your own interests, defend your own rights, get all you can and keep all you get.

Is this what I am for? There is something in my very soul which feels insulted at the suggestion.

I am not six feet high nor two feet wide, and to ask me to confine my thoughts, my activities and my aspirations to an area which can be described by such contracted limits is to impair my manhood.

When a man comes to be content with the interests which are confined in a casket two by six, I don't see that it makes much difference whether he stands erect in a fashionable drawing room, or in its mart of trade, or lies prostrated in a country graveyard. The man who lives only for himself is dead while he lives.

A Great Philanthropist

BY ELIZABETH DAWSON MERIWETHER.

THE life of George Peabody is proof that poverty is no barrier to success. By the sheer force of will and work he over-matched in the race of life those who possessed the advantages of fortune and education. Any one can drift with the tide, but it takes pluck to stem an unfavorable current. Step by step he mounted the rounds in the ladder of success, until at the top he reached the Hall of Fame, where, thirty-one years after his death, his name was inscribed on a tablet in America's Hall of Fame, in New York. He received seventy-two of the votes cast by the one hundred judges for the distinguished place.

This great philanthropist was born in Danvers, Mass., February 18, 1795. His parents were respectable, hard-working people, with little of this world's goods. When George was eleven years old, he stopped school to earn his living in a grocery store in the town. In Mr. Proctor, the proprietor,

large share of the managing to do and a great deal of hard work, all for very small pay. However, he was patient, industrious, and firm. Here he made many friends and won trade by his genial manner and respectful bearing. But when he found he was going to be responsible for debts he had no part in contracting, he gave up his position.

He was not long idle, for a wealthy merchant, Mr. Riggs, had been watching him, and, being impressed with his good habits, business tact, and pleasant address, he offered to take him as a partner in a dry goods store. "But I am only nineteen years of age," replied young Peabody. Mr. Riggs assured him that his youthfulness was no objection, and that he would put his capital against Peabody's labor. The partnership was formed, and a year later the business was moved to Baltimore. He worked early and late. To extend their trade, he traveled on horseback, in all sorts of weather, through the States of



GENERAL SUNDAY-SCHOOL AND EPWORTH LEAGUE BOARD.

Top Row (from the left).—Mr. E. R. Machum, Rev. H. B. Kenny, Mr. J. A. Tompkins, Rev. T. J. Parr, Mr. W. Johnston, Rev. G. W. Glendenning, Dr. F. C. Stephenson, Mr. E. S. Caswell, Rev. B. Greatrix, Dr. W. E. Willmott, Rev. S. T. Bartlett, Rev. G. N. Hazen.
Lower Row (from the left).—Rev. A. R. Birks, Rev. G. S. Clendenning, Rev. J. J. Redditt, Rev. C. W. Brown, Rev. Dr. Carman, Mr. J. S. Deacon, Rev. A. C. Crews, Rev. John Pickering, Rev. R. J. Elliott. (See page 308.)

he found a friend who treated him with parental kindness, and to the sound training he received during the four years under him he attributed much of his success in business in after life. He was an obedient, faithful son, and his devotion to his mother from childhood was remarked upon. His companions, sometimes desiring to tease, called him a "mother-boy"—a title which did him credit and one that he was proud to wear. In him the mother had a son she could depend upon. As regularly as he drew his wages he carried the money to her, and by the time he was twenty-four years old he was the sole support of his mother and sisters. When earnings were small, he cheerfully went without to supply their needs and to add to their comfort and happiness. The self-denial thus practiced in his boyhood prepared him the better to cope with the trials and difficulties that usually come into every life.

When he first entered business, he made it a rule always to be prompt, honest and diligent, and in this way he won the esteem of his employers and their patrons. For several years he worked for his uncle in Georgetown, D. C. He had a

New York, Pennsylvania, Maryland, and Virginia, selling goods and lodging overnight with farmers or planters. In seven years the business had so increased that branch houses were established in Philadelphia and New York. His judgment was quick and cautious, clear and sound. It is said that he never made a transaction that was not honorable. Besides this, he was a kind, courteous gentleman to everybody.

He not only knew how to make, but he also knew how to save, and when Mr. Riggs retired from the firm he became the head of this large and wealthy establishment. He visited London many times to buy goods, and finally determined to make that great city his place of residence. In 1837 he established himself as a banker at Wanford Court. He took simple lodgings, and lived without display.

He became one of the richest men of his age, and when the first World's Fair opened at the Crystal Palace, in London, in 1851, he gave fifteen thousand dollars toward having his country fitly represented. Congress had failed to make the needed ap-

propriation to be represented. The next year he gave ten thousand to pay the expenses of the second Arctic expedition, under the command of Dr. Kane, in search of Sir John Franklin. When Danvers, his native town, celebrated its one hundredth anniversary, he sent it a birthday present of twenty thousand dollars for an institute and library. He continued to add to this gift from time to time until it became two hundred and fifty thousand.

After being absent twenty years from America, he returned on a visit. New York and other cities offered public receptions, but he declined all save that of Danvers. A great crowd gathered, and the houses along the street were decorated, all eager to do honor to their noble townsman. The Governor of Massachusetts, Edward Everett, and others made addresses. Before returning to Europe, he visited all the places in which he had lived. In Baltimore, where he had done business for many years, he founded the Peabody Institute. To this institute of education he gave over a million dollars, and upon this and all other gifts he asked God's blessing.

Besides the princely gifts for education, he built homes for the poor in London. Some of the worst places in London were purchased; old tumble-down houses were removed, and inviting, homelike brick houses erected. The rent was so small that the poor came eagerly to rent the rooms. They were required to be temperate and of good moral character. The sum of seven hundred and fifty thousand dollars spent in building these neat dwellings made such a large number of poor families comfortable that he increased the gift to three millions, saying: "If judiciously managed for two hundred years, its accumulation will amount to a sum sufficient to buy the city of London."

The people in England were very grateful for this gift. The

Queen had her portrait painted on ivory and set in jewels at a cost of about fifty thousand dollars, and presented it to him as a token of how deeply she felt his kindness to her people. She offered him a baronetcy, which he declined.

In 1866 he came across the ocean to be present at the dedication of the Peabody Institute in Baltimore. Besides the famous and learned, twenty thousand children with Peabody badges were gathered to meet him. His heart was touched, and he said: "Never have I seen a more beautiful sight than this vast collection of interesting children. The review of the finest army, attended by the most delightful strains of martial music, could never give me half the pleasure."

To Yale College he gave one hundred and fifty thousand dollars; the same to Harvard; to found the Peabody Academy of Science at Salem he gave one hundred and forty thousand dollars; to Newburyport Library and to other institutions of learning throughout the country he gave gifts. These, with the six million dollars to his relatives, made in all thirteen million dollars. His last gift just before returning to England, was money to build a beautiful memorial church at Georgetown, Mass., as a monument to the dear mother whom he idolized.

November 4, 1869, he died in London. Funeral services were conducted in Westminster, where statesmen and earls bowed their heads in honor of the departed. There was sincere mourning among the poor in London, who felt the loss of this good friend. The Queen sent her noblest man-of-war, Monarch, to bear in state across the Atlantic "her friend," the once poor boy of Danvers. When the great ship reached America, Legislatures adjourned, and went with Governors and famous men to receive the precious freight. He was buried at Harmony Grove by the side of the mother whom he so tenderly loved.

Preaching on the Street

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

WHAT I like about the Salvation Army is that it comes to close quarters with the foe. It doesn't wait to "draw" a crowd, it goes to the crowd. I have always given it my hearty support. I used to vex Dr. Barbee's righteous soul when I was pastor of McKendree in Nashville, by commending the Salvation Army, and sometimes preaching on the street myself. He thought I degraded the Church. So did others. The editor of the *Advocate* took a crack at me. I think most of the connexional men around the hub very cordially condemned me. Nashville is a great racing centre, and at certain seasons of the year there are a great many race men there. They congregate about the Maxwell Hotel and the Turf Exchange. I tried to get them to come to church, and not having much success in that, I resolved to go to them. So I had a box placed on the sidewalk in front of the Turf Exchange, mounted it for pulpit, and began to sing a hymn. A crowd soon collected and I explained to them that I was going to preach there. After a word of prayer, I read my text: "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us run the race that is set before us." Just as I read my text a drunken man in the crowd staggered up in front of me, his hat on the back of his head, his hands in his pockets, and bracing himself, asked me if I was for Grover Cleveland. I said: "My friend this is not a political meeting. I am going to preach the Gospel. You keep quiet." He repeated his question, and I my remonstrance. A policeman stepped up to take him away, but I stopped him, and said: "Captain, I am the pastor of McKendree Church. I haven't seen that man there. I have come here to preach to just such as he. He'll be quiet. Let him stay." The officer desisted and the man became as quiet as a lamb. I preached on the Christian race, never uttered a word of censure about the Nashville races, but made use of some of the rules and regulations of the track in illustration of my theme. The service closed with the benediction. Everything was orderly and dignified—an open air gospel service. The members of the Sanhedrin, however, censured me severely for it. One even quoted Scripture on me: "He shall not cry, nor lift up, nor cause his voice to be heard in the street."

Two or three years after that, I was on my way to Toronto to arrange for the International Epworth League Conference. While travelling through Ohio a gentleman came up to me on the train and said: "If I am not mistaken your name is

Steel." "It is," I said. "Did you ever preach in Nashville, Tennessee?" "Yes, sir, for four years as pastor of McKendree Church." "Do you remember preaching once to the racing fraternity in front of the Maxwell Hotel?" "I do," I replied. "Do you remember being interrupted at the beginning by a drunken man?" "Very well." "Well, Mr. Steel, my name is so-and-so. I want to tell you about that meeting. I was one of the race men you preached to that day. I was raised by a good Presbyterian mother, but when I grew to be a man, I fell into bad habits, became a lover of the track, and had not been inside of a church for twenty years. When the crowd began to gather round you, I said to a friend, 'Well, let's go over there and see what is up?' When you read your text I nudged my friend and said, 'We had better get away now; he is going to shell the woods!' Just then the drunken man interrupted you, and I said, 'Hold on, let's see that through.' And when you wouldn't let the policeman take the drunken man away, I said to my friend, 'Let's stay, I want to hear that man talk.' I heard your sermon, and I want to tell you that I have not been to a horse race since. I quit that day, and have been running the race you talked about ever since. I am a member of the Church, and owe my salvation to your preaching on the street that day and to your tender treatment of that drunken man."

Now that amply paid me for all the criticisms of the hierarchy. And if Dr. Hoss reports me as violating the Scriptures in my zeal, I am sure that man's old mother in heaven will intercede to have my fault overlooked since it saved her boy. The Salvation Army is right in taking the gospel to the non-church going multitudes. The regular pastors have their hands full in the church, but when they can go out into the highways of sin, they ought to do so. The dignity of McKendree Church indeed! Did Jesus confine His ministry to the precincts of the temple? Did not multitudes follow Him through the crowded streets of Capernaum? Did He not lift up His voice in the street of Nain and raise the widow's son? Did He not lift up His voice in the street of Jericho, and heal the blind men? The whole ministry of Jesus was a protest against that formalism that would limit usefulness to certain times and places. And whatever the prophecy meant that he should not "cause his voice to be heard in the street," it did not mean that he would not proclaim the gospel anywhere and everywhere that opportunity offered.—*Lumberton, Miss.*

Brothers and Sisters

BY CHARLES WAGNER.

I WISH to twine a garland here for the little sisters of consolation who know how to share our pain, by a soft word bring balm to our wounds, and soothe away our griefs in a kiss. Those little sisters do not like us to cry, they dry our tears; they do not like us to quarrel, they reconcile the disputants. When we fall, they pick us up; when we tear our clothes, they mend them; when we hurt ourselves they bind up our wounds. They are indulgent, too, these charming little sisters, and have treasure stores of kindness even for those upon whom paternal severity has justly descended. They visit prisoners in dark corners, and do not fear to compromise themselves by caressing little brigands of brothers condemned to temporary exile for their misdeeds.

It was in the beautiful time so far away that I still had my father, who died young, and the family was unbroken. First of all, in my eyes, came a little sister, my inseparable companion; we went everywhere together, hand in hand. When in the course of our wanderings we came to one of those narrow planks which make bridges for the little brooks along our country lanes, we held each other faster than ever, lest one of us should fall into the water; and often, thanks to this precaution, we both fell in together. One day when I had gone out alone, I committed a grave misdeed that would certainly not have happened had my little sister been along with me; I lighted a fire which spread to a hedge running near a barn. The excitement was intense, and my punishment was exemplary.

On the evening of this fateful day, I was in my bed, my conscience goaded by remorse, my stomach gnawed by hunger; I had been quite justly sent there supperless. When my little sister came to say good night, as she always did, bending over to kiss me, she slipped into my hand, without saying a word, a potato still hot from the hearth.

It is many years now since she died, the dear little sister, but I have never forgotten that, and, though I live as long as a patriarch, I never shall.

But let us leave this childish world where little brothers and sisters try their first tilts of life, and turn to youth with its wider horizons. If the younger years have well fulfilled their mission, have been a veritable school of brotherhood, relations more and more close and conscious have been established between children of the same household. The antagonists of other times have signed a peace and become allies. They have a common past, their traditions, all their memories intertwine and converge round the same centre, each has developed his personality in contact with the others; they know one another well, appreciate one another, have learned together lessons of mutual help and forbearance. The home, peopled with familiar figures that long custom has rendered indispensable, has become so surely their natural environment that nowhere else are they really themselves. It is there that each says what he thinks, and enjoys the unquestioned rights of citizenship. It is there that his name has its true significance, a sound sweet to the ears, which it is so good to hear! If his individuality, respected, encouraged in its original bent and loved for it, has been able to take permanent shape, in this very process he has learned to do for the others what they have done for him. The kindly hearth-fire shines for each and warms all; it broods and shapes and strengthens our characters, but it also humanizes them, subdues them, brings them into touch with one another. The home life nourishes at once personality with all that is most marked about it, and *esprit de corps* in all its strength. Each member knows himself to be free, distinct, goes his way with perfect ease, and yet feels himself thoroughly incorporate, a member of a body. In the home we find the meaning of life in common, of joint responsibility, of joys and sorrows shared; the circumscripted and isolated existence of every man expands in contact with an existence richer and more complete.

I do not think the world can offer a more interesting sight than a fine family where the sons and daughters have loyally preserved the spirit of the relationship. As the children one after another gain in cultivation and power, the narrow horizon of childhood recedes. From his labor, from his studies,

from his contact from those without, each is constantly bringing in new treasure, and together they share it all, carry on one another's education. The family table becomes a rendezvous where all take delight in bringing their impressions and echoes of the great world outside.

And when they venture into this world, they go—so to put it—enveloped in souvenirs of the home. The name by which they are called, the family name common to all the household, constantly reminds them whence they came, where they belong. They have in their charge, wherever they go, a possession that must not be lost. *Noblesse oblige*, and in no other particular so rigorously as in what concerns the name we bear. Every child ought to be very sensible of this, and shape his conduct accordingly. When we dishonor or compromise our name, we must remember that it is not merely our own property which we are dissipating, but that of our brothers, our sisters, and the parents to whom we owe our lives.

A thing rarer among brothers than *esprit de corps* is friendship; it is often more ardent between strangers whom like tastes have brought into contact; yet when we come to love another with an affection sure and deep, we say that we love him like a brother. The phrases of a language are never vain formulas; in the beginning there is always something to justify them. They are documents, monuments. To love like brothers or sisters is not a superficial expression; however rare it may be, at bottom this friendship is the purest and strongest of all friendships.

Its most winsome form appears in the affection of brother and sister. A bond of this kind, where choice is added to community of origin, has not only a great charm about it, but also a powerful educative influence. In a brother who is her friend a sister finds a support, a protector, a guide; her life is enriched by many things that would not come into it without him. She gains independence, knows frank and joyous good comradeship; she learns to understand a young man's heart, a man's heart, and in a very simple and straightforward fashion, through a most natural and desirable intimacy.

Sandy Misquapam

BY REV. JOHN SEMMENS.

SANDY MISQUAPAM was a man of fine physique, of pleasing address, and of fair appearance, but he was a pagan. The word of truth, so far as he was concerned, seemed to fall on listless ears. His heart was as hard as his native hills. Others might weep over their sins, but the keenest observer failed to find in his face the most remote symptoms of emotion. He listened with the air of a critic. He invariably stayed until the last word was said, and went away wearing the appearance of utter unconcern. Of all his fellows he seemed least likely to become a subject of saving grace.

The time came for his departure to his winter hunting ground, some two hundred miles to the north. With a cold shake of the hand he went away, answering a parting exhortation with a hearty laugh and a few vigorous strokes of his paddle. Never mind, missionary, it is bread cast upon the waters to be seen after many days.

The winter which followed was a severe one. In the waning of the January moon, when the fur-bearing animals seldom went abroad and hunting was especially dull, Sandy's heart troubled him. He was sleepless, meditative, and sad. The medicine men prescribed for him; old wives shook their heads ominously and suggested witchcraft. The members of his family became anxious as he announced his intention of going down to the mission to seek for baptism.

His wife, supposing his mind was affected, brought the elders together. When these arrived they with one accord sought to dissuade him from carrying out his purpose. In vain they appealed to his superstitions; in vain they sought to work upon his fears. Borne up by a sense of duty, sustained by his high resolve, he procured food enough to last for many days,

and, leaving his dear ones to the protection of the Great Spirit, turned his steps toward the south.

That night, the first from home, stretched upon the cold ground beneath the silent stars, wrapped in a single blanket, alone amid the heavy pines, he dreamed of baptism and death. Could it be possible that the predictions of his friends would prove true? Would his renunciation of idolatry bring upon him the anger of his idol gods? Had they, after all, appeared to call the body? Querying thus with himself about his dream, he journeyed along wondering, hoping, fearing. At nightfall he again sought the shelter of the pines, only to dream once more of death.

The third night left him half-distracted with concern and apprehension. What should he do? Risk it; dare to do his duty; defy the powers of evil; throw himself upon the protection of the God whom he now desired to serve! His resolve was soon made. Die or live he would renounce paganism forever and embrace Christianity once for all. So, trembling in every nerve, he came to the mission, confessed his sins, and was baptized.

The man occupying the house where Sandy slept that night says that he rested but poorly. For hours he walked the floor nervously. Then after taking a nap he would start up suddenly as if frightened.

When daylight came he arose from his couch on the floor. Things seemed so new and strange. Was he alive? He pinched his hands and face to satisfy himself. The evil that the medicine men and his relations had prophesied had not befallen him. He was truly alive, and how strangely happy he was! The song that came warbling to his untuned lips was the Indian version of

"Sweetest note in seraph's song;
Sweetest name on mortal tongue;
Sweetest carol ever sung,
Jesus, blessed Jesus."

Sandy's fear of the power of the evil spirits had left him. He was a new man in Christ Jesus, and with that almighty Name he was ready to defy all that the idols of the pagans could do. Sandy cheerfully joined the rest of the party and ate heartily at breakfast. He spoke of his happiness to all whom he met.

Shortly after he left us to carry his good news to those he had left around his camp fire. On his return journey he consecrated his snow camps with his simple, earnest prayers, and made the snows ring with the name of "Jesus, blessed Jesus."
Winnipeg, Man.

A Question Answered.

THE following little story by Mrs. Frances A. DeGraff, in the *National Advocate*, may help answer the question rarely but sometimes asked: "Does the teaching concerning the nature and effects of alcohol in connection with physiology and hygiene in our public schools lead the boys to become temperate men?"

In the year 1901 a boy in Montgomery County, New York, about ten years of age, was riding with a gentleman who lives in the country near his home. After riding in silence for a few moments the gentleman said: "I hear your uncle has gone into the saloon business in Amsterdam. Do you visit him and help him as much as you did when he lived out here on the farm?"

"No, sir," said the boy, "I don't go there at all."

"Why, how is that? Does your father object to your going?"

"No, sir," said the boy, "my father does not object to my going. He goes and drinks now when he wants to."

"Oh, I see," said the gentleman, "your mother does not want you to go."

"You are mistaken; my mother does not prevent my going. She goes with my father and drinks sometimes."

"Well," said the gentleman, "what is your reason for not going?"

"It is what I learned at school, sir. I learned there what alcohol is and how it injures the body, and I have made up my mind not to touch it, and I shall not go into a place where it is sold."

How can we but exclaim, All honor to the manly boy, and all honor to the State that maintains and supports a law whereby scientific temperance instruction may be given in the public schools!

October.

Those gracious gifts of God, the golden grain
And ripened fruits of vine, and shrub, and tree,
Through some fine law of nature's pharmacy
Have drunken of the sun and dew, and rain
Their potent influen; es; the garnered grain
Repeats the glowing glory of the sea.
The purpling hillsides scarlet blazonry
And yellow sunlight shining on the plain.

Amid imperial tints that breathe a tale
Of olden pomp and storied sovereignty
The silver moon alone doth wane and pale,
While planets crowd the kingdom of the sky,
And Saturn, opening wide his mighty rings,
October's golden age in triumph brings.

Revelations of the Voice

THOMAS WENTWORTH HIGGINSON said, "Shut me up in a dark room with a mixed multitude, and I can pick out the gentlefolks by their voices."

In the compass of every voice there are three registers—the middle, or throat; the lower, or chest; and the upper, or head, register. The use of the middle pitch for talking is very desirable, but the voice should be trained to slide up and down, varying with the emotions—low when the mood inclines toward seriousness, and higher when it becomes tinged with excitement. An interesting speaker constantly changes his pitch—not abruptly, but with ease and skill—and the greater range one has the more certain he is to get and retain the pleased attention of listeners. Our high-pitched, strident voices are sharply criticised, and it is quite within our power to change them.

When we see a woman who laughs and talks loudly in public places we put a severe strain upon our charity and judgment not to think her vulgar. When to the conventional "How do you do?" she replies, "Fine!" we know on just what rung of the social ladder to put her.—Mrs. Burton Kingstand, in *Success*

The Stingiest Man.

THE smallest thing the writer ever saw a man do in the line of finance happened about eight years ago in a little village in western Illinois. A man entered the post-office and asked for a one-cent stamp. It was given him, and he paid over the cash. He was just about to place it on an envelope when the postmaster asked him if there was any writing within. He replied that there was, but that he was not going to seal the letter. The postmaster explained that Uncle Sam does not know the difference between a sealed and an unsealed letter if there is any writing in it. It was clear to an observer that the man's soul was undergoing a fierce struggle. That extra red cent seemed more than all his broad acres of rich land. In a few seconds of silence the victory was gained—for the red cent. He put his letter in his pocket, shoved the green one-cent stamp back through the window, got his other red cent out of the cash-drawer, and went away in a thoughtful mood. We have often wondered whether that addressed envelope and written letter failed finally to reach the man's mother, or brother, or friend, or whether he drove six miles to another town and tried to work another postmaster.—*Religious Telescope*.

An Unpurchasable Editor

IT is a matter of history that to George W. Jones, editor and proprietor at that time of the *New York Times*, was due the exposure and downfall of the infamous Tweed ring, whose operations added over \$100,000,000 to the bonded debt of the city, doubled its annual expenditure, and cost the taxpayers, all told, according to the best estimates, \$160,000,000. Attempts of the ring to intimidate and to bribe Editor Jones were unavailing, the ring was broken up, and Tweed was sent to the penitentiary. The great work of Jones is called to mind by an article in *Pearson's Magazine*, from which we quote: "Immediately it became known to the (Tweed) ring that

the proofs of its guilt were in possession of the *Times*, and an effort was made to buy them. A carefully verified report of this attempt was published in *Harper's Weekly* for February 22, 1890.

"A tenant in the same building (the *Times* building) sent for Mr. Jones to come to his office, as he wished to see him on an important matter. Mr. Jones went to the lawyer's office, and, being ushered into a private room, was confronted by Controller Connolly.

"I don't want to see this man," said Mr. Jones, and he turned to go.

"For God's sake!" exclaimed Connolly, "let me say one word to you."

"At this appeal Mr. Jones stopped. Connolly then made him a proposition to forego the publication of the documents he had in his possession, and offered him the enormous sum of \$5,000,000 to do this. As Connolly waited for the answer, Mr. Jones said:

"I don't think the devil will ever make a higher bid for me than that."

"Connolly began to plead, and drew a graphic picture of what one could do with \$5,000,000. He ended by saying:

"Why with that sum you can go to Europe and live like a prince!"

"Yes," said Mr. Jones, "but I should know that I was a rascal. I cannot consider your offer, or any offer, not to publish the facts in my possession."

That was more than thirty years ago. There was never an instance of more heroic devotion to duty or a greater service to the public on the part of a newspaper and its editor and publisher. Many an editor has resisted the corrupting influences of bribery, but probably "the devil will never make a higher bid" for any member of the profession than was made through the Tweed ring for incorruptible George W. Jones of the *New York Times*.

A Union Hymn.

(That they may be one.—JOHN 17.)

BY REV. R. W. WRIGHT, B.D.

When now his work on earth is done,
Our Lord thus pleads, "May they be one,"
Beyond the cross with joy he sees
The triumphs of the centuries.

In Thee, the only God and true,
In Jesus and the covenant new,
Whose'er accepts the gift of heaven,
Eternal life to him is given.

And in the oneness of this life,
Above earth's tumult, wrath and strife,
Thy true disciples ever see
The source and goal of unity.

Even as the Father and the Son,
In purpose, spirit, and love are one,
May those who love Thee ever be
One in the gospel's liberty.

One as the heavens, with cloud and blue,
With changeful light and varied hue,
With myriad stars so widely strewn,
Each with a glory of its own.

Thy word is truth, and sanctified
Are they who in the truth abide;
Resplendent with a heavenly light
To cheer earth's dark and stormy night.

This light is one, its rays enshrine
The likeness of the Christ divine,
That thus believing, all may prove
The glory of the Father's love.

So one in heart, and work, and faith,
We shall be one in life and death;
In heaven one forevermore,
God all in all shall we adore.

—Merritt, Ont.

Who is My Neighbor?

NEIGHBORLINESS is a splendid virtue, but often too much is expected of it. Neighborly acts can be performed without a compromise of social regulations.

There may be lines of separation as wide as the sea, but no sea is sufficiently wide to hinder the intercourse of friendly feeling. So far as one's Church relations are concerned, class distinctions in the house of God are wholly inexcusable; for the rich and poor meet together and the Lord is the maker of them all. In no place can the spirit of friendly intercourse be more certainly promoted or more richly enjoyed than when friend meets friend in the house of prayer; for while it would be indecorous to enter into conversation or to enquire as to one's health during the service in the sanctuary, it is a beautiful sight to witness the mingling and intermingling of the congregation after service. Here we learn the lesson of being "kindly considerate one of another," here affectionate regard for the old, the poor, the little ones, and inquiring after the absent, tends to build up believers in love for each other, and strengthens the ties of holy fellowship. This is as much a religious duty as prayer; to be forgetful of it is to cultivate the spirit of caste or class. Pass none by who are within the sacred enclosure; make each feel at home, give him a royal welcome, for thereby you will build up the Church, make the religious temperature warm and helpful, not cold and forbidding. How many enter the house of God and depart without the slightest recognition? Is not such omission repellent and un-Christ like? It should be the business of a well-selected committee to look after strangers.—*Philadelphia Methodist*.

Smile!

THE young woman had been working hard in an effort to meet a trying situation. She was perplexed and scarcely knew which way to turn. In her anxiety a friend of former years called at the office. Formal greetings were exchanged, and after a few moments the caller said:

"Miss Brown, will you do something for me?"

"Why certainly, if I can," was the reply.

"Smile."

The worried look immediately left the face, and the humor of the situation was at once apparent, and it was also contagious. During the remainder of the day when the duties were exacting and close application brought back the wrinkles, the request of that friend came again to mind—"Smile!"

I am not sure but this would be a capital motto to put over our desks. It would make the work easier, and certainly it would make people near by happier.

A young woman of my acquaintance went to room with an elderly couple, who at once nick-named her "Sunshine." During all the time of her stay there, if doubts came up, or angry thoughts came into her mind, her beautiful nick-name served to banish the clouds and sunshine came back again. It was the contagion of cheerfulness which brightened the day for all around.

Over the desk of another friend of mine hangs this motto: "Don't Worry, but Work." And here is another cheerful worker, who always goes at her task with a bright face. Work is hard, but how much harder is it under a threatening cloud—and the clouds are not all in the heavens, either. Indeed, the most depressing ones are sometimes in our own faces. "Smile."—*M. L. W., in Baptist Union*.

We cannot throw the responsibility of our transgressions back on our ancestors. Sin is personal; sin is individual; it is here; it is now; it is sin to-day and yesterday and last week.—*Lyman Abbott*.

Accurate and careful detail, the minding of the common occasions and small things, combined with general scope and vigor, is the secret of all the efficiency and success in the world. It is only thus that any disciple will become efficient in the service of his Master. He cannot do up his works of usefulness by the prodigious stir and commotion of a few extraordinary occasions. Laying down great plans, he must accomplish them by great industry, by minute attention, by working out his way as God shall assist him.—*Horace Bushnell*.

Quiet Hour.

God's Help is Always Sure.

God's help is always sure,
His method seldom guessed;
Delay will make our pleasure pure
Surprise will give it zest;
His wisdom is sublime,
His heart profoundly kind,
God never is before his time
And never is behind.

Hast thou assumed a load
Which few will share with thee?
And art thou carrying it to God
And shall he fail to see?
Be comforted at heart,
Thou art not left alone,
Now thou the Lord's companion art
Soon thou wilt share His throne.

"The Lord Will Provide."

BY REV. E. O. ARMSTRONG, M.A., B.D.

Abraham is known to us as the "father of the faithful," but it was not without many severe tests that this honorable title was earned. The supremest test was when God called him to sacrifice his only son Isaac, the child of promise, and heir of the family name.

We fairly hold our breath as we follow the details of that event, the long journey, the silent father, the dismissal of the servants, and the ascent of the father and son to the mount. What a conflict must have been raging in the bosom of that father. What deep questionings. No human being can tell another these awful secrets, for the heart knoweth its own bitterness. Only those who have had the experience know. How could the promise that God would make of him a great nation be fulfilled if Isaac were offered up? Many such questions as this would be suggested. But Abraham lays them all, and with unflinching trust in God, to whom he had surrendered all, he obeys; counting that He, with whom all things are possible, could even raise Isaac from the dead. All was ready at last; the hand is raised to strike the death blow but is stayed by a voice from heaven. Abraham learns that when God asks for our all it is but to give it back to us enriched with His blessing. Up to this time it is evident that Abraham, in common with heathen nations around, did not think that it was wrong to sacrifice his son—the most cherished possession. God used this belief in order that he might teach him the spiritual meaning of sacrifice. He does not require a dead body but a living one. But apart from this, a substitute was provided in the ram caught in the thicket by the horns. Thus the Lord provided for Abraham's faith, His own promise, and the requirements of justice. "In the mount of the Lord it shall be provided." Where? Abraham would never have proved this if he had not gone all the way to the "mount of the Lord." Trust God first. But how many of us have stopped to ask about Isaac. He shared in this test. It must not be understood that he was as passive to all this as the sticks of wood which he carried. We do not know his

age but there is every probability that he was intelligent enough to understand the meaning of this. He had learned already through his father something of the secret of the Lord concerning the race of which he was to be one of the fathers. What then could this strange command mean? He, too, will trust God, hope against hope, and thus be a true heir of the faith.

Isaac had committed himself to God. That's one real martyrdom. God does not want men and women to go to China and die, but die right here—to self. So Isaac belonged to God and if by dying he could glorify God most, he was willing to die. But what about the future race? "Jehovah Jireh." What a supreme lesson for the men of to-day, especially for young men. Many of them are where Isaac was. God is calling them to obey Him, and that to them means to give up all their cherished plans and hopes. What will become of my business? How can I afford to lose my friends? O man, take the course of faith Isaac took. "The Lord will provide." You surrender self, with vanity and death already written on it, and God gives you back a self with beauty and eternal life stamped upon it, and whereas you feared your hopes and prospects would be shattered you will now realize a hundred-fold greater opportunities than you ever had before; and friends and houses and lands that you never dreamed of. You are thereby born into the kingdom of the men of faith, heaven and earth—"all things" are yours. Obeys, "the Lord will provide." Abraham has proved it. Will you?
Emerson, Man.

An Effectual Rebuke.

On going to one of my charges, I was told that a certain farmer belonging to the church was greatly addicted to fault-finding, and that when I visited him he would be sure to serve up the foibles of all his brethren. I had not been there long until he invited me to come out to his farm and take dinner with him. As had been foretold, he then brought out with great apparent relish the faults of all the membership. "So and so was all right, but, unfortunately, he was so and so," and thus he gave a stab in the back to each of the members as they passed in review before him.

I heard him without comment, or attempting any defense, or bringing any railing accusation against him as an "accuser of the brethren," but I watched my time, before leaving him, to lodge my impressions with him in an inoffensive way, which might yet do its work.

He had a large apple orchard loaded with choice ripe fruit. Just before starting for home he gave me a basket and said: "Brother Fee, go into the orchard and fill a basket of apples to take home with you."

Accepting the basket, I went to the orchard and filled it with speckled and half-rotten apples. When I returned he said: "Why, man alive! what did you fill your basket with that worthless lot for, when the ground is covered with fine large, sound ones?" And he threw them away with disgust, and brought me the basket filled with the best.

Then was my opportunity, and I said to him as gently as I could: "Brother, all the afternoon you have been filling me up with the speckled members of the church, when I am sure there are multitudes of good ones." He took my rebuke with the best of good nature, and said: "Brother Fee, you are right, and I am wrong; and I'll never do it again"—and he never did.—*Dr. W. I. Fee.*

There Lived a Man.

In his addresses to young men, Robert E. Speer draws this lesson from Christ's life:

You often hear it said that it cannot be expected that a man shall live a perfect life. Jesus Christ is a contradiction of that heresy. He lived in the same world as we. He drank from the same cup. He was tempted by the same sins. Yet he lived through it. I can name a number of men who outwardly have no moral stain or blemish. They are men who have lived outwardly as purely as Christ did. But is external behavior all there is of life? I challenge you to measure your inner standards with those of Christ. Can you say that no wicked thought has ever come into your head? Yet their lived a Man across whose brain never a foul thought passed.

"Giving Up."

"Giving up" implies a conflict of wills. Say rather giving—such a full, glad, complete surrender of yourself, soul, body and spirit, that there can be no giving up, because no conflict, between you, but perfect harmony of desire, since your Father seeks only your good, and you seek only to know His wishes. You need not spend your life in a constant weighing of duties and struggling against desires to disobey. This is a hard life—the life not of a child, but a servant. Walk with your Father and you will know you are in the right way; if you have any doubts about His wishes, ask Him; He will tell you. But do not expect your whole nature to be changed so that you may have with the inexperience of youth the results of a lifetime of discipline. "Pray without ceasing, and in everything give thanks." A heart that constantly turns heavenward for guidance, and utters its silent thanksgiving for every good, will not be seriously burdened by doubts, or oppressed by a sense of condemnation.

Spoiling a Good Story.

It is told of Louis XIV. that in a gay party at Versailles he started to tell what promised to be a very laughable story, but whose outcome was decidedly insipid. On one of the party leaving the room, the king turned to the others and said: "You must all have noticed the uninteresting end of my anecdote. Well, after I had begun to tell it, I remembered that it might reflect upon one of the ancestors of our friend who has just left the room, and I concluded to spoil a good story rather than wound the feelings of a worthy man." That was indeed noble and worthy of a true king. None of us

is as careful as he ought to be of the feelings of others. While it is not necessary or even advisable to do anything to encourage a morbid sensitiveness, yet we should remember that men and women of fine character are sensitive to anything that reflects upon themselves or their relatives and friends. Many a one who has been deeply wounded by a thoughtless remark gives no sign of pain, but the pain is there all the same. Better spoil a good story or a sharp remark than wound a soul.

"When Peace, Like a River."

"It is well with my soul," was written by H. G. Spafford, and the popular tune to which it is always sung is one of P. P. Bliss's best compositions.

Mr. Spafford was a member of the Chicago bar, and an elder in the Presbyterian Church.

He had been successful in his profession, but had made some unfortunate investments, and when the financial panic of 1873 seriously disturbed the business of the country, Mr. Spafford found that his savings of many years had been swept away.

The members of his family were prostrated by this disastrous turn in their affairs, and he acceded to the wish of helpful friends that they should visit Europe, and thus be removed for some time from scenes of financial ruin.

Mrs. Spafford and her four children took passage on the French liner "Du Havre," and the story of that voyage is one of the most appalling of the many calamities of the sea.

When in mid-ocean and in the blackness of a November night in 1873, the steamship collided with the Glasgow clipper "Loch Earn," and in twelve minutes the former went down, carrying to death 230 souls, and among them was Mr. Spafford's four daughters.

Mrs. Spafford sank with the vessel, but floated again, and was finally rescued.

The saved were taken to Havre, and from that city she sent a message to her husband in Chicago:

"Saved, but alone. What shall I do?"

This message of fearful import—"sufficient to drive reason from the throne"—was the first notice Mr. Spafford had that his dear ones were not as happy as when he parted with them a few days before in New York.

In his unutterable sorrow Mr. Spafford did not chant a dirge to impossible hope.

When he reflected that his property was lost in destruction's waste, that his wife was painfully prostrated, and that his four children were buried in the dark waves of the sea, there came from his heart of hearts a song of trust and resignation that has many times encircled the globe.

"When peace, like a river, attendeth my way,

When sorrows like sea-billows roll;
Whatever my lot thou hast taught me to say,

It is well, it is well with my soul."

When Mr. Spafford returned from Havre with his invalid wife, he said to his friends: "I never felt more like trusting God than I do now."

Spafford's hymn of resignation, with its

fine musical setting by the lamented Bliss, is one of the most helpful of the many gospel songs written during the past quarter of a century.

One Sunday evening a service of song was given in one of our large cities, at which the story of "It is well with my soul" was told, and the lines sung with great tenderness of expression by the audiences and choir.

Attending the services was a gentleman who had suffered financial reverses in the panic of 1889.

When he heard the story of Spafford's heavy affliction, and joined in singing the hymn so pathetically inspired, he said to his wife on their return from the service:

"I will never again complain of my lot.

If Spafford could write such a beautiful resignation hymn when he had lost all his children, and everything else save his wife and character, I ought surely to be thankful that my losses have been so light.—*Our Young Folks.*

Three Measures.

Of all things far, I love the best
The distance from the east to west;
For by that space, and all within,
God's mercy parts me from my sin.

And best I love, of all things high,
The space between the earth and sky;
For by that height beyond all ken
God's love exceeds the love of men.

I love, of deep things undefiled,
A father's pity for his child;
For by that depth so far, so clear,
God pities all that faint and fear.

O Father, Father, endless kind,
I thank thee from my human mind;
But chief of all my praise shall be
That mind cannot encompass thee!
—*Amos R. Wells, in S. S. Times.*

God's Promises.

On the triple doorway of a great cathedral in Milan, Italy, there are three inscriptions spanning the archway.

Over one is carved a beautiful wreath of roses, and underneath are the words: "All that which pleases is but for a moment."

Over another is sculptured a cross, upon which we read: "All that which troubles is but for a moment."

But underneath the great central entrance of the main aisle is the inscription: "That only is important which is eternal."

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia, God said: "I will show thee the land." At Bethel: "This is the land." In Canaan: "I will give thee all the land, and children innumerable as the grains of sand." It is thus that God allures us to saintliness. Not giving us anything till we have dared to act, that He may test us. Not giving us everything at first—that He may not overwhelm us. And always keeping in hand an infinite reserve of blessing. Oh, the unexplored remainders of God! Who ever saw his last star?—*Rev. F. B. Meyer.*

The Best Version.

In a Bible class recently, the teacher was telling of the various translations of the Bible and their different excellences. He spoke of Jerome's Vulgate of Luther's German Bible, of our own King James Version, and of the Revised Version, and how it was made. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James Version for my part," he said, "though, of course, the Revised is more scholarly."

His friend smiled.

"I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's!" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred.

"She translates it straight, too, and gives it full meaning. There has never been any obscurity about her version. Her every day life is a translation of God's Word that a child can read, and that St. Jerome could not better. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

Happy the young man whose mother's life is such a transcript—a "living epistle, known and read of all men."
—*Epworth Herald.*

Start Right.

Go not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! Wakefulness once more omitted. And now is that reparable? We solemnly believe not. There has been that done which cannot be undone. You have given up your prayer, and you will suffer for it. Temptation is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer be a day in which you shrink from duty. Moments of prayer intruded on by sloth cannot be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments.—*Frederick W. Robertson.*

It is often very wearisome to struggle from the deep valley up to the mountain steeps, but when we once gain the summit there are a thousand visions that break upon our tired spirits. The struggle of climbing is more than repaid by the beautiful visions that float before us. Life has many of these mountain views if we will only put forth the effort to reach them.

Hints for Workers.

The Life that Counts.

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day, by night—
And this the life that counts.

The life that counts must aim to rise
Above the earth, to sunlight skies;
Must fix his gaze on Paradise—
And this the life that counts.

The life that counts must hopeful be;
In darkest night make melody;
Must wait the dawn on bended knee—
And this the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
And this the life that counts.

The life that counts is linked with God;
And turns not from the cross—the rod;
But walks with joy where Jesus trod—
And this the life that counts.

—A. W. S.

How Little Have I Served?

Some time ago, before military reforms had become the order of the day, an officer wrote: "The life of a British officer consists in trying at all times to get leave of absence, and in this pursuit I have not been wholly unsuccessful." It is a poor boast that we have been enabled to shirk work in life, and one that nobody would like to make upon his deathbed. Rather we should try to be so serviceable that we shall be missed when we die. We are to bear one another's burdens, and not to put our burdens upon others. Let us not try to discover how little, but how much, we can serve as Christian soldiers in the war in which the Church Militant is engaged.

Leaders and Balkers.

It was a men's meeting on a warm Sunday afternoon. The attendance was good. A hymn was announced, and a young man took his place at the piano. He was not an expert performer on that instrument. In fact, he made a number of blunders, and created no little discord. Nevertheless, it was evident that he was doing his best, and the help he gave to the music was far better than none at all. It was also quite evident that he was doing better than any other man in that audience could have done.

What did the company of men do? They sang right on. When the player struck the wrong note they struck the right one, and went ahead. They sang with a fervent spirit. There was no nudging of one another; no contemptuous smiles. No man laid down his book and quit. They were a band of Christian men, met to worship and serve God.

Most people would see in this incident nothing worth noting save the imperfection of the player. But rather the perfection of the singers is to be noted and commended. To quit when a leader blunders is childish; to save him from the effects of his blundering is manly and commendable. Every organization must have a leader. But the best one obtain-

able is prone to err. To refuse therefore to stand by him in spite of his errors is conduct worthy only of men and women of small caliber.

Some persons in the churches refuse to stand by and loyally labor with the preacher, because he blunders at times. He is too blunt in his speech, or too dull in his preaching, or too deficient in his executive ability, or too harsh with the young, or too cranky in his politics. Others refuse to do their work in the Epworth League or Sunday School because some workers in these societies do not measure up to their ideals. Any organization is well rid of its balkers, but it must have leaders, though they be imperfect. To have the latter and be without the former is so unusual as to be notable.

The Encouragers.

In this great world there are a few people who always and everywhere do work for Jesus—the little radiant and transfigured band of the encouragers. Their hearts are sensitive, their minds are thoughtful, and their eyes are quick; grace is seated upon their lips, and their faces are smitten with the sunlight. They are fitted to the high ministry of goodness, their lives are infused with the spirit of Jesus, and a moment is long enough and a commonplace big enough to provide them with an ample and sufficient sphere. Every day is a myriad-chanced opportunity for their beneficent service, and every night the recording angel carries to God the story of multitudinous benedictions. They drop their beautiful words like fruitful seeds by every wayside; their sweet speech is full of gracious inspiration and heartening, and to meet them in the hardest way is to be rified of our despondency and despair, and to feel the touch of gracious inspirations and victorious compulsions. These are they who trail behind them clouds of radiant glory, make dark places of despondency reminiscent of the optimism of heaven, and shoot through the black darkness of defeat with rays of conquering hope. Their gentle heart and their kind words are rare instruments for the upbuilding of goodness, and speech upon their lips one of the constructive energies of the kingdom of God.—*Methodist Recorder*.

Not Pointed.

A sportsman said of a man who had been out all day and had come back with nothing to show for his efforts, that the trouble was that when the man shot he did not point at anything in particular. He wasted ammunition because his efforts lacked aim.

A good many of our so-called efforts in other lines are failures of a like reason. The preacher who directs his missiles at sins of all sorts without particular regard to any persons or class of persons is not likely to accomplish results. For instance, a minister preached a series of discourses on infidelity, though to his knowledge there was not in all the congregation a person who was infidel in his ideas. The general principle governing the preacher was that infidelity was a bad thing, and therefore needed to be

shot at. At the same time the very heart of the church was being eaten out by the evils of card-playing and dancing. It would be altogether impossible for us to win the world until we divide it into classes, or better still, into individuals. We weaken our efforts when we become impersonal. Some one tells the story of the Scotch minister who had been greatly troubled with the stubbornness of one of his members. He resolved to preach a sermon which would strike the offense of the contrary brother most forcibly. As he went from page to page in the preparation he chuckled as he thought how the old man would smart under the lash. In the midst of his work he was interrupted by one of his parishioners who came to speak to him of the comfort which he derived from the weekly sermons of his minister. The preacher went back to his study with the uncomfortable feeling that in this sermon at least the good man would not find comfort. There were several interruptions of this kind, one being an old lady who spoke to him of how she was fed upon the word which he presented; another, a young man who told how a certain sermon had helped him in the hour of temptation. As a result, the preacher threw his sermon into the fire, concluding it would not be profitable for him to belabor the whole congregation with that which was meant for but one man, and the wiser way would be for him to go to the offender and speak to him personally of these matters. The Scriptural rule is "between thee and him alone. It takes more courage to enter our protest in private than it does in public. Nevertheless, the latter method is the one which can alone be expected to accomplish good results.—*Lookout*.

The Give-ups and the Holds-ons.

Two men were digging a ditch in the street and earnestly talking as we passed, while their spades threw up the yellow earth. A scrap of conversation floated to our ears.

"I found 'twas a place where I couldn't git me pay only once in two weeks," said one, "an' I give it up."

"Well," replied his companion, reflectively, "if I couldn't git it oftener than that, all the same I'd hold on."

I looked back at them and thought of the two great classes they represent—only two the wide world over—the give-ups and the hold-ons. The first class is large—an eager, restless, shifting group who are always looking for the perfectly satisfactory place, and never finding it; always meeting obstacles that bar their way, yielding to difficulties, overcome by circumstances, and fleeing from every hardship to seek greener fields and easier paths elsewhere. The others hold on in spite of inconveniences and drawbacks; they weigh advantages against disadvantages. If the reward of toil is not in sight at the end of one week they can wait two. They never willingly relinquish a foothold on one round of the ladder till they are sure where the next step is to be planted, and that it is an advance. These are the steadfast, persevering, conquering souls who are really doing the world's work, and climbing year by year.—*Forward*.

Anecdotal.

He Silenced Himself.

A good story is told of an incident in a Milwaukee courtroom, in which, through the kindness and tact of the judge, the court cry was saved from a fine. "I one day attended," said Mr. Payne, "a session of the court at which this judge presided. The court cry was a very old man; he had served with fidelity for many years, but age was beginning now to tell on him. He fell asleep while I was in the court room, and in a little while he was snoring. The snorer, of course, disturbed the proceedings of the court; but the judge showed great tact in interrupting without embarrassing the crier. 'Crier Jones, some one is snoring!' The crier awakened with a start and jumped to his feet. 'Silence!' he exclaimed. 'There must be no snoring in the court room,' and he glared fiercely all about him."

The Lesser Evil.

Chancellor James Roscoe Day, of Syracuse University, is on terms of unusual intimacy with the students under him. Young men have always found him easy to approach—a humorous, sincere, delightful friend. It is said that at Syracuse, not long ago, two undergraduates, on a wager, wrote epigrams on each other in verse. With these epigrams, when they were done, the young men presented themselves before the chancellor. The older of the two said, indicating the other:

"I have written a rhymed epitaph on him, sir, and he has written one on me. We would like you to read these epigrams, and to decide which is the better."

The chancellor, with a slight smile, took the two effusions, and read them carefully. Then he laid them side by side on the desk before him, and, after a little thought, said:

"Both are bad. They are both extremely bad. Therefore, I prefer the shorter of the two."

Upstairs without Stairs.

Robert Louis Stevenson, the author of *Treasure Island*, spent his last years in Samoa, an Island in the Pacific, where he speedily became very popular with the native chiefs and their followers.

Samoaans of good family were soon very anxious to get their sons into service with Stevenson, and Miss Fraser, in the *English Illustrated Magazine*, tells an amusing story of one of these natives—a fine, stalwart fellow—who was taken into the family as a houseboy.

This boy came from a village far inland, and had never before seen a two-storied house, and he was at first quite lost in awe and admiration of the building.

However, he had come to work, and the first morning he was given a large bucket of water, and told to take it to the bedroom up above.

"Up there!" he asked, pointing to the upper story.

"Yes," was the answer; and immediate-

ly the willing native seized the bucket in his teeth, and before anyone could stop him, he had swarmed up one of the posts of the veranda.

When he was shown the staircase, and told that was the usual way of getting to those rooms, he was overcome with delight, and for two or three days could do absolutely nothing but race up and down stairs, chuckling and crowing in an ecstasy of joy. And when his friends came to see him, they were always taken to see the stairs before anything else.

A Sure Cure.

"There is no excuse for illegible handwriting," said Miss Jeanette L. Gilder, editor and critic. "A typewriter is one cure for illegibility; care is another cure; and a third cure has been devised by a friend of mine. My friend writes well enough herself; she applied the cure to a certain woman who writes miserably. This woman had bothered her with a number of illegible notes, and finally, when one came that was unusually hard to read, my friend sat down and wrote in answer to it: 'I take great pleasure in accepting your kind invitation to dinner to-morrow evening at 6.30.' This brought a quick call on the telephone. 'My note asked you to subscribe to our free ice fund,' the woman said. 'It was not a dinner invitation.' 'You write so badly,' said my friend. 'Oh, I'll be very much more careful in the future,' said the woman. And since that time, I understand, her writing has been legible enough."

"Bob."

Even in such exciting times as during the famous battle at Antietam, there is always something to laugh at. This is illustrated by the following story:

At Antietam, just after the artillery had been sharply engaged, the Rockford (Virginia) battery was standing awaiting orders. General Lee rode by and stopped a minute. A dirty-faced driver of about seventeen said to him, "General, are you going to put us in again?"

"Think of such a question from such a source, addressed to the general of the army, especially when that General's name was Lee!"

"Yes, my boy," the stately officer kindly answered, "I'll have to put you in again. But what is your name? Your face seems familiar to me somehow."

"I don't wonder you didn't know me, sir, I'm so dirty," laughed the lad, "but I'm Bob."

It was the general's youngest son, whom he had thought safe at the Virginia Military Institute.

A Tempting Offer.

Bishop Whitaker, of Philadelphia, one of the best story-tellers a man could wish to listen to, recently told of a young clergyman whose pastoral charge had fallen to him out in the thinly populated end of a Western state. Riding the circuit of his tiny churches, he never imagined that the auditors of one town ever sat under him in another, and so he had been

delivering everywhere the same sermon. It was a good sermon and it seemed to take well; but just how well that young preacher never guessed until one Sunday he was stopped at the church door by a negro. "Pardon me, suh, for a moment," he said, with a most respectful bow. "I jus' wan' to say that I sutinly have enjoyed dat sermon. De fust time I heard it, suh, I liked it, an' de secon' time I liked it better, an' as I been follerin' you aroun' hit jus' keep growin' on me like. Now, suh, I se sorter in de preachin' business my own self, an' it jus' occurred to me dat you gwine to wear out dat sermo some fine day, an' den I wants to buy it. When you git ready to sell it, suh, I stan' to give you fifty cents."

Had Never Been There.

A chaplain assigned to a remote army post in New Mexico, says the Cleveland Leader, organized a Sunday School for the children of the soldiers. Until the catechisms came he had to ask his own questions. He decided to begin with the Lord's Prayer.

"How many," he inquired the first morning, "know the Lord's Prayer?"

A prolonged silence. Then one little girl timidly raised her hand.

"Only one who knows it!" exclaimed the chaplain, in genuine surprise; "you may repeat it, Anna."

Anna repeated it quietly and correctly. "That was very nicely done. Where did you learn it?"

"Santa Fe."

"Very good. Now, Margaret," to the next little girl, "can't you say the Lord's Prayer?"

"No, Mr. Gardiner."

"Twelve years old, and don't know the Lord's Prayer?"

"Oh, but Mr. Gardiner," said Margaret, eager to set herself right, "I have never been in Santa Fe."

Domestic Strategy.

The younger man had been complaining that he could not get his wife to mend his clothes. "I asked her to sew a button on this vest last night, and she hasn't touched it," he said. At this the older man assumed the air of a patriarch. "Never ask a woman to mend anything," he said.

"What would you have me do?" the other asked.

"Simply do as I do," was the assured reply. "You haven't been married very long, and I think I can give you some serviceable suggestions. When I want a shirt mended I take it to my wife, flourish it round a little, and say, 'Where's the rag-bag?'"

"What do you want of the rag-bag?" at once.

"I want to throw this shirt away; it's worn out," I say, with a few more flourishes.

"Let me see that shirt," my wife says then. "Now, John, hand it to me at once."

"Of course, I pass it over, and she examines it. 'Why, John Taylor, she's sure to say, 'I never knew such extravagance! This is a perfectly good shirt. All it needs is—' And then mends it."

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Editorial.

Begin the Canvas Now.

The circulation of this paper has shown a steady forward movement, since it was first issued, but it should move ahead much more rapidly. We might easily double our circulation if the officers and members of the Leagues everywhere would bestir themselves.

Believing that the months of October and November are the very best time of the year in which to obtain subscribers, we suggest that the canvas for new names begin at once. As a special inducement we will send the November and December numbers of the ERA free to new subscribers for 1905. Where can better value than this be secured? Now then, all at it! Let the canvas start immediately.

The Conference Minutes.

The Central Conferences have published the minutes of their proceedings in greatly condensed form. There are some advantages in this plan, but also serious disadvantages. For instance, the returns from the Young People's Societies in the Toronto, Hamilton, London, Bay of Quinte, and Montreal Conferences have been entirely omitted from the minutes, so that it is impossible to obtain the slightest information as to the membership orgivings of the Leagues and other societies except by Conferences. We are pleased to see that the New Brunswick, Nova Scotia and Manitoba Conferences, which issue their own "minutes" separately, give very full reports of Young People's Societies. The Manitoba Conference especially excels, as it publishes the membership and contributions of every Society in the Conference. This is certainly interesting and valuable information.

A New Forward Movement.

For several years past the young people's societies have been feeling the effect of some reaction from the wonderful enthusiasm of the earlier period, and in all the churches there has been some decrease in membership. It is felt by many that the time has come to make strenuous and unusual efforts to stem this tide of retrogression, and inaugurate a forward movement in the Epworth League membership.

At its recent meeting, the General Epworth League Board decided upon an "Increase Campaign," somewhat similar to that which has been carried on for some time by the Christian Endeavor Society. The purpose is to induce our members to

do something out of the ordinary to bring into the active and associate membership of our young people's societies those who are at present outside. There is plenty of material upon which to work, for there are multitudes of young people in all our congregations who take no interest in the league whatever. Many of them might be won if an earnest and sympathetic interest were shown in them by their christian friends.

Can we not have, at least, an increase of ten per cent. in our membership this year? What do our readers think of the proposal? Write and let us know.

A Good Motto.

Davy Crockett's motto: "Be sure you are right, then go ahead," is an excellent rule or the guidance of our lives, and for directing all enterprises. Very often serious financial loss and humiliating disappointment have resulted from precipitancy in launching schemes which have soon proved their failure. A few years ago the Railway Companies in Toronto erected a Union Station which ought to have lasted for a century, but now it is discovered that the building is utterly unfit for the purposes for which it was intended, and must be replaced. The Toronto Exhibition Company built an art gallery and used it for two seasons, only to find that another must be put up, twice as large. These, and other examples, happening every day, teach us to be careful in laying our plans and to be absolutely certain that everything is all right before going ahead. It is pitiful to see the mistakes that are made in church building. An experienced man appointed to oversee the erection of new churches and parsonages would be one of the most valuable officials in our church.

This is Common Sense.

One of the members of the General Board, at its last meeting, struck the nail on the head, when he said that the great mistake our church has made, during the past five or six years, has been the neglect of the Junior League, and we are now reaping the result. We are running short of material for the Senior League. The fact of the matter is, we should start earlier to interest ourselves in the young folks. In churches which have paid attention to the juniors, the Epworth League is in a healthy condition to-day for it has been constantly fed by members who have been trained in the junior ranks.

If you like this paper, will you kindly tell some friend about it. If every subscriber would "win one" other reader for our subscription list, it would mean much to us.

✕

BISHOP POTTER's endorsement of the saloon in New York is an attempt to make the liquor business clean and respectable. This is just about the worst thing that could be done. The more decent the business is made the more dangerous it is.

✕

"I TAKE medicine every day," was the remark of a gentleman who was complimented on his looking well. "That medicine is contentment. I never worry." Nothing makes wrinkles in the face and spoils good looks more effectually than worry.

✕

THE Chicago Daily News has a circulation of 320,000 but if it loses a single subscriber in the city a canvasser in immediately sent to the person to find out why he has stopped the paper. If the members who absent themselves from our league meetings were as carefully looked up, many might be prevented from dropping out of our membership. Better work by the lookout committee is the need of the hour.

A GENTLEMAN called at our office a short time ago and left a cheque for ten dollars as a personal contribution for the Sunday School Aid and Extension Fund. He had heard of the good work this fund was doing, and desired to help it along. May his tribe increase.

✕

BISHOP POTTER's plea that the saloon is the poor man's club is punctured by a prominent liquor paper, *The Wine and Spirit Gazette*, when it says: "The modern saloon is nothing of the kind. It is a place where men resort to take a drink, which is done mostly while they are standing at the bar."

✕

REV. Marshall Hartley, in addressing the young ministers of the English Wesleyan Conference, among other good things, said: "If you have looked into the face of God, you will have no paralyzing fear of man." Here is the best cure for the fear and diffidence which prevent many young people from giving their testimony for Christ.

✕

IN two or three Sunday Schools which we have visited recently the absence of the parents was most noticeable. Not one per cent. of those in attendance as scholars were adults. The indifference of the people generally to the systematic and intelligent study of the Scriptures is positively alarming. One remedy is to push the "Home Department."

✕

IN the township of Scarborough there is a Presbyterian church property that is a delight to the eye. The grounds are spacious and are as well kept as any private lawn on St. George St. in the city of Toronto. The caretaker takes a justifiable pride in the premises. Would it not be a good thing if all our churches could be similarly looked after.

✕

THE *Sunday School Chronicle* in commenting on Rev. Dinsdale Young's new pastorate in Great Queen Street Chapel, London, England, says: "Mr. Young's preaching is characterized by intense earnestness, and rousing enthusiasm." In all forms of Christian work these are the elements of success more needed than perhaps anything else. Even a one-talented man will make things go if he puts his soul into his work.

✕

AN exchange introduces a new phrase when it speaks of "the slavery of preparation." In all efficient work there must be persistent and systematic preparation. Even "extemporaneous speech" must be carefully thought out, or it will be but "sounding brass." Permanent work is always prepared work. The best illustration of this is our Lord's earthly ministry of three years, which was preceded by thirty silent years.

✕

NOBODY makes a bigger mistake than the one who supposes that perfect happiness consists in having absolutely nothing to do. Rev. Dr. Buckley, in the *Christian Advocate*, says: "There was a time in the experience of the writer when he hated application and always disliked what he had to do. Now it would be a great deprivation for him to have to pass a single day without the necessity or the opportunity for intense application."

✕

ALMOST every child has learned to repeat this little prayer:

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

This is a very nice prayer, but there is so much of "I" and "my" in it that it is only fit for children. The matured christian must take a larger outlook, and think of someone besides himself.

THE Archbishop of Canterbury, who recently visited this country, is not by any means a narrow-minded ecclesiastic. He is just as liberal as his church will allow him to be, and a little more so. When he was Bishop of Rochester he wished to take part at the opening of Mr. Spurgeon's Tabernacle, but owing to the objections of some of his church friends changed his mind, but when Mr. Spurgeon died, he followed him to the grave, and pronounced the benediction.

✕

MUCH is said in these times about giving a tithe of our income to the Lord. We have just noticed a scheme called the "Time Tither's League," the members of which shall give one hour a day to definite Christian work. Many busy people might find it difficult to give that much each day, but wonderful results might be achieved if Sunday School and Epworth League workers would set apart an hour weekly, for the purpose of visiting their scholars and associates with a view to winning them to Christ.

✕

FOR terse, strong and effective style the sermon on the mount is as good a piece of writing as ever was put into type. Public speakers may here find a valuable model in simplicity of language. And some of them need it badly. Christ said: "Blessed are the meek for they shall inherit the earth," but we know preachers who would have said: "Blessed are the oppressed, lowly, downtrodden, meek, for they shall positively inherit the earth with its unsurpassed scenery, glorious climate and wonderful resources."

✕

THE *Presbyterian* thinks that if the doctrinal differences of Methodists and Presbyterians are so great as to preclude the possibility of union, the fault must lie in the doctrines. They are all professedly derived from the same ultimate source, and truth must be consistent and harmonious with itself. Many people believe that other matters will cause more difficulty than the doctrines, but none of them present insuperable difficulties. The meeting of the Union Committees on November 10th will be looked forward to with great interest.

✕

ATTENTION is called to the announcement, on another page, of the Bible Institutes which are to be held in the Ottawa, Kingston, Woodstock and London districts during this month. In some respects they resemble the summer schools which have been such a success, but the same instructors will attend the four institutes and will probably follow up the work by another course next season. A unique opportunity is afforded to the young people of these four districts to obtain a better knowledge of the Bible, become familiar with some important facts of Church history and to learn the best methods of doing missionary work. We trust that the attendance will exceed the anticipations of the promoters.

✕

THE *Christian Endeavor World* has been conducting a symposium on the Sunday evening public service, which, in the United States, is usually a rather small affair. One question recently asked of a large number of pastors, was, whether it was desirable to have the Christian Endeavor meeting on Sunday evening, just before the preaching. Strange to say, the great majority of the ministers declared in favor of Sunday, rather than a week evening. It is queer how much we are influenced by custom in these matters. In this country the meetings of young people's societies are rarely held on Sunday, and we doubt if any considerable number of Canadian ministers would vote for a change. It is a great mistake to crowd all the religious services of the week into Sunday.

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

Increase Campaign

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



At the annual meeting of the General Epworth League Board, recently held, the work of our Young People's Societies was carefully reviewed. It was felt that something special should be done to strengthen the membership, both active and associate, and to this end the suggestion of the General Secretary that an Increase Campaign be inaugurated, was adopted. During the past few years the Epworth League has given its energy largely to missionary work, and rightly so. This has been a source of inspiration of untold value to the young people themselves, and an impulse to the missionary cause, but there is reason to fear that, in some cases at least, there has not been the aggressive evangelistic work at home that should have been carried on. There is no antagonism between home missions and foreign. Both should be carried on at the same time.

THE NEED.

The fields are not only "white to harvest" in Japan and China, but also in Ontario, Manitoba, Nova Scotia, New Brunswick, and British Columbia. All around us are multitudes of young people who are indifferent and careless in regard to personal religion. The church does not grip them, and the Epworth League has no influence over them. Perhaps they attend the public services of our churches, but that is as far as they go.

THE RESPONSIBILITY.

Who is responsible for this condition of affairs? Surely the active membership of the Epworth League cannot assume an attitude of indifference. They are pledged to do everything in their power to "bring their young associates to Christ," and this means those with whom they mingle every day in the school, the shop, the office, the home. God will certainly hold us responsible for doing all we can to influence these persons for good.

THE OPPORTUNITY.

The opportunity for Christian work of this kind is, of course, always present, but a general movement, with a definite purpose, often has a stimulating effect that can be secured in no other way. It is easier to do certain things when others are similarly engaged at the same time. One stimulates and encourages another. This, it is hoped, will be one of the finest features of the proposed Increase Campaign.

THE OBJECT.

The object of the campaign is to secure an advance of at least ten per cent. in the membership of our Young People's Societies during this year, and also to win as many as possible to a saving acquaintance with Jesus Christ. The purpose is aggressive and evangelistic. Let there be no diminution of energy in our foreign missionary work, but a great increase of interest in, and effort for, the unsaved thousands who are about us.

THE METHOD.

There is no better method of doing this work than by personal effort. The Lookout Committee should be urged to special activity during the year, but every member should be enlisted as a personal worker. If our pastors would preach sermons on this method of reaching the masses, and if our Leagues would become educational centres for the train-

ing of personal workers, great results might be brought about. Everybody who is anxious to become a soul-winner should read Dr. Trumbull's suggestive little book: "Individual Work for Individuals."

THE MEANS.

Each place must, to a certain extent, be a law unto itself in regard to the means employed, but it will be of great advantage to have concerted action as far as possible. It is suggested that as many of the members as will do so willingly be asked to volunteer for this campaign by promising to bring at least two persons into the membership of the League, and to the Lord Jesus Christ, during the next ten months. Let this be called "The Christian Workers' Covenant," following a plan which has already been adopted by the Evangelistic Commission of the M. E. Church. Cards have been prepared for use in enlisting workers for this movement. These will be supplied, postpaid, at twenty-five cents per fifty, and sample copies will be sent free by applying to the General Secretary of the Epworth League, Wesley Buildings, Toronto.

THE PROSPECT.

The success of the enterprise depends upon the energy and enthusiasm with which it is undertaken by the pastors and officers of the Leagues, for we believe that God is always willing to bless any honest effort to extend His kingdom. Almost everything depends upon the leaders, for many of our Christian young people are simply waiting, like the men standing idle in the market-place, in our Lord's parable, for some one to give them work to do.

THE APPEAL.

Let an earnest appeal be made in all our Leagues, to the active members, especially to girls themselves, for Forward Movement in personal evangelism. We have abundant resources for an enterprise of this kind. All our societies have latent talent that is not being used for the Master. Let the call be made: "Awake! awake! put on thy strength, O Zion!" Open the damper, and turn on the draft. Like our immortal founder, let us seek to get our own hearts warmed, and then with a similar burning zeal go out to save our fellowmen.

TO PASTORS.

We commend this movement especially to the pastors, as, we believe, that no department of their ministry will yield such satisfactory results work for and among the young. That pastor who thoroughly identifies himself with the young people, and who is their recognized leader, will exercise an influence for good that could not be commanded in any other way. In launching and carrying on this campaign, we depend largely on the pastors, and their co-operation should in every case be secured.

A REQUEST.

We propose to devote a page of this paper to promoting this campaign, for some time to come, and we ask our readers to help us in making it suggestive and helpful. Every one who reads this article is requested to write to the Editor telling him what you think of the movement. Any suggestions as to methods of making it most effective will be gladly received. We want corresponding secretaries to let us know what progress is being made in securing new members, and

no news will be more welcome than reports of conversions. All correspondence should be addressed to Rev. A. C. Crews, Wesley Buildings, Toronto.

A NEW SOCIETY.

The Editor of this paper, in opening his letters, one morning recently, found in one of them a very suggestive little booklet which is being used by one of our Leagues. It professes to be the constitution of the "One and One Society." Those who think our church is "organized to death," need not get excited, for this society has no officers, does not ask for any dues, and holds no meetings. It is simply a rather striking appeal for personal effort, having on the outside page the question: "Will You Count One?"

The pledge, which is to be read each morning, is as follows:

"I will endeavor in every circumstance in life to count one for Jesus Christ; and I will definitely strive this year:

1. To Count One in some form of active Christian work.
2. To Count One in the endeavor I make to bring sunshine into at least one heart to-day.
3. To Count One in a continual effort, through prayer and personal work, to bring one person into the fellowship of the church.

Some Superlatives.

The largest Epworth League in Canada is that of Central Church, Toronto, which has 212 members.

The largest Junior League is connected with the Fred Victor Mission, Toronto. It has 690 members.

Rev. Alfred Brown, of Windsor, married the largest number of couples during the year, having officiated at 371 weddings.

The largest amount contributed for missions by the Leagues is by Parliament Street, Toronto. The total givings for last year amounted to \$350. Carlton Street is a close second with \$300.

The largest sum per member is given by the League of Epworth Church, Toronto, whose active members contribute an average of \$5 each, making a total of \$150. Orangeville gives nearly an average of \$3 per member.

The largest salary received by any Methodist pastor in Canada is \$3,000, which is paid by the Sherbourne Street Church, Toronto, to Rev. S. Cleaver, D.D. There are only thirteen pastors who receive \$2,000 or over in our entire work.

Sherbourne Street Church, Toronto, leads, too, in its contributions to missions, having given, last year, the even sum of \$5,000, which is the largest amount of any pastor in the city. The Metropolitan Church comes next with \$3,238.

The largest amount contributed to the Educational Fund is by the Metropolitan Church, Toronto, totalling \$650. Grace Church, Winnipeg, is away beyond any other church, with its splendid contribution of \$2,505 to the Sustentation Fund.

Sherbourne Street Church, Toronto, has 1,161 members, which is the largest membership of any Methodist Church in Canada. Other churches near the thousand mark are: Parkdale, Toronto, 1,040; Grace Church, Winnipeg, 1,001; Queen Street, Toronto, 953; Wesley, Toronto, 930.

Interesting Facts.

The amount paid out for taking the census of Canada was \$1,183,739.

A torpedo boat made 24 miles an hour in an experiment on the Thames, England.

The vast forests in the Philippines cover 52,000,000 acres, practically untouched by the hand of man.

The Cape to Cairo Railway has been completed to Victoria Falls, a distance of over 1,900 miles from Cape Town.

The Ontario apple crop this year will be comparatively light. In several districts there are exceedingly light crops.

Los Angeles, Cal., is reported to be about to do away with her street watering-carts and to use oil in future to lay the dust in the streets. It is claimed that one treatment will lay the dust for a year. It is not stated what will lay the smel.

Flying machines to cost \$10 apiece are promised within five years by J. P. Holland, inventor of the submarine boat. His machine consists of wings like a bird's, and he says the method of travel will be safer than a bicycle, and one can fly from New York to Chicago in one day.

It is said that the silk made by Canadian silk-worms is firmer and more durable and more consistent than Chinese or Japanese silk. It is now on exhibition at the St. Louis Exposition. The manufacture of silk, from the cocoon stage to the finished product, is in its initial state in Canada.

According to a despatch received by the London Times from its correspondent in Peking, the Dowager Empress has for the first time recognized the medical work of the Protestant Missions in China by subscribing 10,000 taels to the Medical College now being erected at Peking by the London Mission in co-operation with American missions.

In the Japanese army every soldier carries with him kettles, which are made of paper, the invention of one Daiju. The kettle is made of ordinary thin Japanese paper. It is filled with water, and then water is poured over it. It is hung over the fire, and in ten minutes the water is boiling. The kettle can be used eight or ten times, and the cost of it is about two cents.

In London a man may be sent by mail. If a stranger is unfamiliar with the way to a part of the city which he wishes to visit, he may call at a branch post-office, and a postal messenger boy will accompany him at a fee of threepence per mile. The boy is provided with a printed slip on which, under the heading, "Article to be delivered," is written a description of his charge and the destination.

Not long ago Bishop Candler, in a missionary address, prophesied that Yankee ingenuity would at some day make a sulphur factory out of the volcano Popocatepetl. Well, that day has come. Only last week an American syndicate bought the volcano with the purpose of exporting sulphur. Thus modern commercialism in its hunt for filthy lucre is ransacking almost the lower regions themselves.

The lack of harbor accommodations suited to the immense liners that are now being built was accentuated the other day in New York when the colossal steamer "Baltic" was obliged to put to sea with 4,500 tons less cargo than she would have carried had there been sufficient depth of water in the main ship channel to have permitted her to sail full laden. The amount of cargo which the great ship left behind equals that ordinary transported

by a tramp steamship. With all the cargo she can carry aboard, the "Baltic" draws 36 feet of water, and went out drawing 32½.

Pearry, the Arctic explorer, says The Advance has consented to take a party of consumptives to the Far North on his next trip, to accommodate a Washington physician who accompanied him to the Arctic zone a few years ago. The doctor believes that the extreme northern air will cure the patients. Among the friends of Greenland, he points out, are constant sunshine, and a dustless and germless atmosphere. There the consumptives will be stationed to fight it out. Arctic explorers, it will be recalled in this connection, never have colds when living in high latitudes.

Pertinent Paragraphs.

"If every one would be only half as good as he expects his neighbor to be, what a heaven this world would be."

Whole-hearted, consistent, joyful living of the truth is the best exposition and recommendation of it that can possibly be given.

When one is sad or out of sorts for any cause whatever, there is no remedy so infallible as trying to make somebody else happy.—W. C. Carney.

The secret of beauty in life is the inner purity of heart and soul. The secret of attaining it is through the culture of the soul life.—J. F. Carson.

The essential question is not, "What will to-morrow bring to me?" but, "What am I going to carry over from to-day, and from all my yesterdays, to add to the sum of future good?"

Whenever any man believes that God has given him a work to do, that belief becomes the great motive of his labor. It need not exclude the others; it includes them.—Phillips Brooks.

Few thoughts are more helpful in times of trial than the remembrance of how swiftly our past griefs have vanished; and even this sorrow that seems so dark will certainly find as speedy a light."

Carve the face from within, not dress it from without. Within lies the robbing-room, the sculptor's workshop. For whoever would be fairer, illumination must begin in the soul; the face catches the glow only from that side.—W. C. Gannett.

Art thou weary, tender heart?

In sorrow, sweetest things will grow,
As flowers in rain.
God watches; and thou wilt have sun
When 'clouds their perfect work have done.
—Lucy Larcom.

No one can live well in this world unless he fixes his affections on things above this world, and beyond. If the ploughman would plough straight, he must not look at his feet in the furrow, but at the other side of the field. If the surveyor would avoid confusion, he must refer all things to the North Star.—Amos R. Wells.

"The men whom I have seen succeed best in life have always been cheerful and hopeful, men who went about their business with a smile on their faces, and took the changes and chances of their mortal life like men facing rough and smooth alike as it came, and so found the truth of the old proverb, that 'good times and bad times, and all times pass over.'—Chas. Kingsley.

The man who can truly say of himself what Phillips Brooks has said himself the meaning of happiness. "The life

which I have now," said Dr. Brooks, "is an offered life; long, long ago it was presented to God and holiness. Therefore let me say to Sin: 'I do not know you; I died to you in my King's death'; to Goodness: 'I belong to thee, for I was given to thee in the giving of my King.'"

Smiles.

"Well, little chap," said the friend, picking up one of the children, "what are you going to be when you're a man?" "Nuffin'!" "Nothing?" "Why so?" "Because," said the child, "I'm a little girl."

Passenger: "When does the next train go to Yonkers?" Station Master: "Two o'clock, sir." Passenger: "What! isn't there one before that?" Station Master: "No, sir; we never run one before the next."

Teacher Natural History Class: "You will remember, will you, Tommy, that wasps lie in a torpid state in the winter?" Tommy (with an air of retrospection): "Yes'm, but they make up for it in the summer."

"Willie, you may finish this piece of pie if you want to," said mother. "It isn't enough to save." "Mother," said Willie, when he had finished it, "a boy in the family comes in very handy when there is a little bit of pie, doesn't he?"

"John," asked the lawyer's wife, who had recently taken up the health-culture fad, "is it best to lie on the right side or the left side?" "My dear," replied the legal luminary, "if one is on the right side, it isn't usually necessary to lie at all."

Wife: "How did you get along while I was away?" Husband: "I kept house for about ten days, and then I went to a hotel." Wife: "A hotel? Why didn't you go on keeping house?" Husband: "Couldn't. All the dishes were dirty, and all the lamps stopped burning."

Father: "Who was that young lady sitting by you at the baseball game?" Boy: "That was my school-teacher." Father: "O! I noticed that you and several other boys were continually talking to her." Boy: "Yes. We were trying to make her understand how the game is played, but she couldn't. I don't see how she ever got to be a school-teacher."

"The last time I saw Rieder he told me he was studying three foreign languages and could speak fairly well in all of them. Is he still at it?"

"Yes, but he has improved wonderfully. He was telling me only to-day that he knows enough now to keep his mouth shut in all of them."

The old man sighed as he took the golden-haired, laughing, little boy upon his knee, and stroking his shining tresses, said:

"Ah, how much I should like to feel like a child again."

Little Johnny ceased his laughter, and looking up in his grandfather's face, remarked:

"Then why don't you get mamma to spank you?"

During a lesson on the animal kingdom, says The Illustrated London News, the teacher asked if any one could give an example of an animal of the order of edentata, that is, one which is without teeth.

"I can!" cried Reginald, his face beaming with the pleasure of assured knowledge.

"Well, what is it?" said the teacher. "Grandpa!" he shouted.

Meeting of General Board

THE annual meeting of the General Sunday-school and Epworth League Board was held in Wesley Buildings, Wednesday, September 7th. Rev. Dr. Carman, General Superintendent, occupied the chair, and opened the meeting with prayer.

This Board has general charge of all Sunday-schools and Epworth League work throughout the church, and is divided into two sections, one-half representing the Sunday-school interests, and one-half representing the Epworth Leagues. The following Sunday-school delegates were present:

Revs. J. J. Redditt, John Pickering, C. W. Brown, B. Grazier, G. W. Glendonning, Messrs. J. S. Deacon, Wm. Johnson, J. A. Tompkins, E. R. Machum.

The following Epworth League delegates answered to their names: Revs. R. J. Elliott, T. J. Parr, A. K. Birks, G. N. Hazen, E. T. Bartlett, H. B. Kenny, G. S. Clendinning, G. J. Bond, and Dr. F. C. Stephenson. The Treasurers of the Sunday-school Aid and Extension Fund and Epworth League Fund and the General Secretary were also present.

A memorial from the Toronto Conference Epworth League was presented, asking for the establishment of the fifth department in the Local Leagues for the Juniors, its superintendent to be elected the same as other League officers. After some discussion, it was decided to leave this matter over for the consideration of the General Conference. A communication was received from Prof. J. H. Riddell referring to a number of important matters relating to Sunday-school work.

The annual report of the General Secretary was then read and taken up clause by clause. The following is a copy of the report as presented to the Board:

SECRETARY'S ANNUAL REPORT.

GENERAL STATEMENT.

Immediately after the meeting of the General Board last September, I visited the Maritime Provinces, holding meetings at Yarmouth, Digby, Hillsburg, Lunenburg, Windsor, Halifax, North Sydney, New Glasgow, Charlottetown, Summerside, Amherst, Moncton, St. John, Sussex, and St. Stephen. District organizations were effected in Halifax and St. John, and reorganization was brought about at Charlottetown and Summerside.

The winter was very unfavorable for holding meetings of any kind, but about the usual amount of field work was done, nearly two hundred public addresses and sermons being delivered during the year.

Early in this year, on invitation of the Chancellor, your Secretary delivered a course of lectures on Sunday-school and Epworth League Methods at Victoria University. The attendance was confined strictly to students, and the lectures were given during regular college hours.

The same course of lectures was given at Mount Allison University in the month of February, at half-past four each afternoon. Students from the various colleges, and also residents of the town, attended to the number of from fifty to seventy-five. At both places it was received by the college authorities with the greatest possible cordiality, and considerable interest was manifested in the lectures. Examinations were conducted at both Toronto and Sackville, and the results in both instances were unusually good. At Victoria, Rev. A. Thomas and Rev. S. A. Kemp won the

prizes offered, and at Mount Allison two young ladies carried off the honors.

Principal Shaw, of the Wesleyan Theological College, Montreal, has asked that a similar course be delivered to the students of that institution during the coming season.

A department of Sunday-school instruction has been introduced into several of the Summer-schools during the past season, and I have given a number of Sunday-school lectures at various places, such as Twelve O'clock Point, Terrace Beach, etc.

I am pleased that the General Treasurer is able to present such a satisfactory financial statement. The amount contributed by the Societies in collections is \$1,606, the largest ever given in the history of the League. During the year I have travelled 10,150 miles in connection with my work, and have drawn upon the General Board for travelling expenses to the extent of only \$65.

SUNDAY-SCHOOL DEPARTMENT.

1. PUBLICATIONS.

Considerable attention during the past year has been paid to publications connected with the Sunday-school work. The following have come from our Book Room press since the last meeting of this Board:

- (1) Proceedings of the General Board. (Sent to all superintendents.)
- (2) Leaflet on "The Home Department." (Sent to all superintendents.)
- (3) Leaflet on "The Cradle Roll."
- (4) Full supply of literature for Supplemental Lessons.
- (5) Circular letter explaining Supplemental Lessons. (Sent to all superintendents.)
- (6) New Class Register.
- (7) New book for Secretary.

- (8) Constitution of Sunday-school printed in leaflet form.
- (9) Catalogue of all Sunday-school supplies published by Book Room. (Sent to all superintendents.)
- (10) Rally Day programme.
- (11) Leaflet on "Decision Day."

2. SUNDAY SCHOOL AID AND EXTENSION FUND.

The amount contributed to the Sunday-school Aid and Extension Fund during the past year has been about the same as last year. Particular attention has been given to the establishment of new schools in the North-West; free supplies being sent for six months to any school recommended by either of the Superintendents of Missions. Rev. T. C. Buchanan, one of the Superintendents, writes:

"Very important work is being done by the Sunday-school Aid Fund in granting free literature to our new and weak schools. I am interested to know that many of the schools to whom this favor was granted more than six months ago, have ordered literature at their own expense."

3. STANDING COMMITTEES.

Last June I addressed a letter to the Sunday-school Committees of all the Conferences calling attention to the General Conference action in regard to the Sunday-school Committee being a Standing Committee, with a small executive appointed to oversee the work during the year. Nearly all the Conferences have responded, giving the names of their secretaries, etc. In Manitoba

and the North-West, some of the districts have appointed a minister to have special charge of Sunday-school work within the bounds of the district. During the year I have been in communication with several of these brethren, who have written to me for advice, and for Sunday-school literature. I am satisfied that this plan, if earnestly worked, has in it great possibilities for good. Much depends, however, on the energy and enterprise of those appointed in the Conference and districts.

4. SUPPLEMENTAL LESSONS.

A circular letter concerning the Supplemental Lessons has been sent to every superintendent in Canada, and articles in regard to the course have been published in all our papers. I cannot report how many schools have adopted the Supplemental Lessons, but there have been quite a number of inquiries concerning them.

5. TEACHER TRAINING.

The attention of Sunday-school superintendents has been called during the year to the importance of teacher-training, and they have been urged to take up the courses outlined by the different Provincial Associations. The reports do not show any material increase in the number of schools conducting training classes.

6. MISSIONS IN THE SUNDAY SCHOOL.

Our Sunday-schools during the past year contributed \$22,409 for missions, an increase of \$467. Doubtless this could be greatly increased if more attention were given to the subject. According to the missionary report there are many schools not contributing anything to missions. Some method of bringing missionary facts before the scholars in a systematic and interesting way would be of great service. A large amount of valuable missionary information has been published in Onward and the other papers during the year.

EPWORTH LEAGUE DEPARTMENT.

1. MEMBERSHIP.

The membership returns show a decrease of 1,702 members. I have looked into the schedules sufficiently to know that this is not correct. The Toronto Conference shows quite a serious falling off, but two of the principal Leagues in the city are not reported at all, and only in one or two instances are the Young Men's Associations reported in the column prepared for "Other Young People's Societies." This would make a difference of several hundred.

At the same time it is evident that the Young People's Societies are not making the progress that we would like to see. I would recommend that something special be done to stimulate the Societies to reach the young men and women in the various congregations of our church. Something like a Forward Movement in Epworth League membership or "An Increase Campaign" would, I am satisfied, be the means of arousing many dormant Leagues. It is often a great stimulant to an organization to hear of what others are doing, and the influence of a general movement is of great value. I would recommend that we inaugurate an "An Increase Campaign" for the coming year, aiming at an increase of at least ten per cent. in our membership.

2. THE BIBLE STUDY MOVEMENT.

The last meeting of the General Board authorized the Bible Study Course, to begin with "Studies in the Life of Christ," which is being taken up this year, the topics for the weekly meetings being prepared to harmonize with the chapters of the book. This necessitated relinquish-

ing the uniform topic list and forming one of our own.

"Studies in the Apostolic Church" will be taken up during 1905, but the third volume covering the Old Testament has not been prepared.

3. MISSIONS.

The contributions for missions amount this year to \$32,345, an increase of \$3,351, showing that the interest in this department has been well sustained. A well-directed and enthusiastic campaign has been carried on by the Forward Movement Secretary, Dr. Stephenson, and by the district officers. Most of the districts have representatives of their own in the foreign field, and are greatly interested in supporting them. As a means of communication between the missionaries and the home churches, the "Missionary Bulletin" is a fine thing. It is fairly packed with interesting facts and illustrations. Its circulation cannot fail to help the work.

4. THE SUMMER SCHOOLS.

The development of the Summer-school idea is probably the most striking feature of our work during the past year. The original school at Victoria College still continues, but now has many branches and offshoots. This year very successful schools have been held by the Bay of Quinte Conference, the Windsor, Ridgeway, London, St. Thomas, Wingham, Orangeville, Montreal Districts, and quite a number of districts and circuits held winter schools, which were well attended and full of profit. A very successful school for Sunday-school teachers was held at Sackville, N.B. I have attended as many of these as possible, and very valuable outside assistance has been rendered by Professor Riddell, Dr. Maclean, Dr. McDougall, and others.

The work of carrying on these schools and arranging the programmes has been directed by the Advisory Committee in Toronto, appointed by the Missionary and General Sunday-school and Epworth League Boards, and the secretary of the Forward Movement for Missions, assisted by the local district officers. I think it is safe to say that there has been a total registered attendance of fully two thousand, while the actual attendance at the meetings would be away beyond this.

5. THE READING COURSE.

The Epworth League Reading Course has had one of the best years in its history, the entire edition of 1,500 sets being sold by the first of March. A larger number of Circles than ever before have been carried on, and the prospect is good for the coming year.

6. CONVENTIONS.

Recent District Conventions have been full of interest and profit. Many of them have been quite as largely attended as in the early days. Great preparations are being made for the International Epworth League Convention, to be held in Denver next July, and the prospect is that it will not be second to any of the great gatherings which have preceded it. This Board will be expected to nominate a committee to co-operate with similar committees on the other side of the line in the preparation of the programme.

All of which is respectfully submitted,

A. C. CREWS, General Secretary.

The financial statement of the Epworth League was presented by the treasurer, Dr. W. E. Willmott, which showed that the sum of \$1,606.92 had been contributed by the Leagues in collections during the past year, which is the largest amount ever received. There has been a steady increase in the collections for the General Epworth League Fund during the past

few years, as shown by the following figures:

In 1900 collections amounted to	\$1,219 21
In 1901 " " "	1,366 56
In 1902 " " "	1,436 95
In 1903 " " "	1,466 27
In 1904 " " "	1,606 92

After all payments had been made, a small balance on hand remained in the treasurer's hands. Mr. E. S. Caswell, treasurer of the Sunday-school Aid and Extension Fund, presented his annual statement, showing that collections amounting to \$2,931 had been received from the various Conferences, which is an increase of nearly \$200 over last year. Here, too, there is a satisfactory balance on hand after all accounts have been paid.

The item in the Secretary's report referring to Epworth League membership was carefully considered. The recommendation in regard to "An Increase Campaign" was endorsed, and the Secretary was instructed to take measures for bringing it into effect.

THE JUNIOR LEAGUE.

It was felt by several members of the Board that too little attention has been paid to the Junior League, which probably accounts for the fact that the Senior Leagues are showing a decrease in their membership. The following resolution was adopted. Moved by Mr. E. R. Machum, seconded by Rev. S. T. Bartlett: "That we deeply regret the reported decrease in our Epworth Leagues, and believing that one reason therefor is the too common disregard of the value and claims of the Junior Department of our League work in the churches, we strongly recommend that pastors and others of our workers pay more attention to the organization of Junior Leagues, that our children may be trained in League work as they grow to mature years."

FORWARD MOVEMENT FOR MISSIONS.

It was moved by Rev. G. S. Clendinning, seconded by Rev. G. W. F. Glendinning, and resolved:

"That we cordially approve of the work of the Forward Movement for Missions in the Epworth League, the series of Forward Movement text-books, and the Missionary Bulletin. We would urge the pastors and members of our Young People's Societies to secure a wider circulation and fuller use of these valuable publications."

SUMMER SCHOOLS.

The Advisory Committee for directing Summer-schools was appointed as follows: Rev. Dr. Carman, Dr. F. C. Stephenson, G. H. Wood, Prof. J. H. Riddell, G. W. F. Glendinning, and the Secretary.

This committee is to act in conjunction with a similar committee appointed by the General Board of Missions, and it is expected that no district will inaugurate a Summer-school without consulting this Advisory Board.

DISTRICT INSTITUTES.

The report of Rev. A. E. Lavell, secretary of the committee appointed to arrange for District Institutes, was read and adopted. This report stated that arrangements have been completed for holding District Institutes for the study of the Bible and Church History, together with missionary methods, at Ottawa, Kingston, Woodstock and London. The following committee was appointed to oversee the work: Revs. S. T. Bartlett, T. J. Parr, G. S. Clendinning, T. J. Mansell, A. K. Birks, A. J. Irwin, E. Ramsey, A. E. Lavell, Dr. Carman, and Dr. Crews.

EPWORTH ERA.

Moved by Rev. A. K. Birks, seconded by Mr. J. S. Deacon: "Resolved that we

record our appreciation of the very able and eminently satisfactory manner in which The Epworth Era is edited and managed."

INTERNATIONAL CONVENTION.

The following were appointed on the Canadian Programme Committee for the International Convention in Denver, in 1905: Dr. F. C. Stephenson, Mr. G. H. Wood, Rev. H. B. Kenny, Rev. G. N. Hazen, and the General Secretary.

EXECUTIVE COMMITTEE.

The following were appointed on the Executive Committee for the year: Rev. Dr. Carman, Mr. F. W. Willmott, Rev. J. J. Riddell, Mr. G. H. Wood, Dr. Stephenson, Dr. W. E. Willmott, Mr. E. S. Caswell, and the Secretary.

LECTURES IN THE COLLEGES.

Moved by Rev. G. W. F. Glendinning, seconded by Rev. G. S. Clendinning, and resolved: "That this Board wishes to express its appreciation of the work done by the General Secretary in preparing and delivering a course of lectures on Sunday-school work in our colleges, and hopes that the course may be continued."

TEACHER TRAINING.

The whole subject of teacher-training received careful consideration. It was felt by the Board that more attention should be paid to this department of work. Gratification was expressed that the Ontario Sabbath-school Association had appointed a Normal Secretary, and Methodist schools were urged to co-operate with him in this important work.

SUNDAY SCHOOL ARMY.

Mr. William Johnson stated that the entire Sunday-school force of the world was reported, at the Jerusalem Convention, to be 26,118,660.

Provincial Convention.

A very fine programme for the Provincial Christian Endeavor Convention, in Toronto, October 6-8, has been prepared. The day sessions will be held in Cooke's and Metropolitan Churches, and the evening meetings in Massey Hall. One of the chief speakers will be the versatile Prof. Amos R. Wells, managing editor of the Christian Endeavor World, who will give several addresses and conduct a school of C. E. methods. Other speakers will be Rev. John Potts, D.D., Dr. F. C. Stephenson, Rev. Dr. McTavish, Rev. Dr. Perry, Rev. E. A. Henry, Rev. Principal Caven, Rev. Elmore Harris, Mr. E. A. Hardy, B.A.

A great junior rally in Massey Hall on Saturday afternoon, October 8th, will close the convention.

We trust that our Methodist Young People's Societies of whatever name, will be well represented at this convention. Programmes and full information can be secured by addressing the secretary, Dr. V. H. Lyon, Ottawa, Ont.

Hamilton Conference.

The Hamilton Conference League always prepares a good programme. The one planned for the seventh convention, to be held in Brantford, November 1-17, is no exception. Rev. A. J. Irwin, M.A., will conduct Bible studies each day, and Mrs. F. C. Stephenson will have charges of missionary study classes. Addresses will be delivered by Rev. S. W. Falls, Dr. Dougal, Dr. Crews, Prof. Reynolds, Rev. E. E. Scott, Dr. Chubb, and others. On the closing evening Rev. J. C. Speer, D.D., will give his popular lecture on "Crawlers, Clutchers, and Climbers." For programmes and full information, address Rev. A. Robb, South Cayuga, Ont.

From the Field.

Rally Day at Owen Sound.

Sunday-school Rally Day services were held in the Scope Street Church, Owen Sound, on September 11th, the official programme being used. The body of the church was well filled, with a sprinkling of visitors in the gallery.

In giving the superintendent's greeting, Mr. J. H. Packham said: "This afternoon we meet for Rally Day service. The regular day is the 25th, but owing to the presence of Dr. Crews, the Sunday-school and Epworth League officer of the General Conference, it was thought wise to hold the service to-day. As superintendent I am gratified to see so many of the officers and teachers in their places. I welcome back those who have been away. None the less do I welcome those who have filled their places each Sunday. As we start this new year's work, may it be with renewed diligence, fresh zeal, greater consecration and higher faith. While we strive to instruct in the truths of the Sacred Word, let us not forget that the chief object should be so to mould character that those instructed may gain life's greatest aim."

"On behalf of the officers and teachers I greet you, scholars, on this Rally Day. Some of you have had a vacation in the public school, you have received the merited promotion. Again you are in your forms and your studies claim your attention. There is one side of life but little touched in the day-school. The Sunday-school is a complement of the day-school, and as such claims a share of your attention. Without good honest work in both you cannot make a success of life. There are three words I would like you to remember. They are the three foundation stones of every truly successful man:

PUNCTUALITY. PERSEVERANCE. PIETY.

"On behalf of the school, I greet the visitors with us to-day, and ask your sympathy and co-operation in our work. We invite your confidence. We trust that you will enjoy this afternoon's service, and that you will either join in our regular sessions or at least pay us occasional visits."

"The roll-call was responded to by every teacher, and showed that a good proportion of the scholars were present. The Secretary, Mr. Sampson, gave the following unique report on "Our Sunday-school."

"To me, only by virtue of my office as secretary, has been delegated the duty of giving you in three or four minutes a few facts and figures as to 'our Sunday-school'."

"Perhaps in these days of war and battle it might not be inappropriate to compare the school to an army. We have one general, our faithful superintendent, who has been in supreme command for a number of years. With him are two lieutenant-generals, who advise with him in his councils of war, and who take charge of part of the services. We have about thirty-six captains or teachers, each of whom is responsible for his or her company or class. We have our drill or exercises for the whole regiment or school, and compare the school to an army. We have also a large class of recruits in the infant class, in charge of half a dozen competent instructors. From this recruit class there pass out into the larger school those scholars prepared for the more extended drill, and thereby the whole school is kept up to its full

strength and is ever increasing. The commissariat department is looked after by the librarian and secretary-treasurer, and their staffs, who serve out each Sunday mental food in the shape of seventy volumes from the library of 700 volumes, 150 to 175 Onwards, 100 Pleasant Hours, 100 Sunbeams and Happy Days, besides 20 Banners and 20 Sunday-School Times for the teachers. All told, we are an army well equipped for the mission field, on an average of about 700, of whom, on an average, every Sunday throughout the year, there are in duty 369.

"Unlike the soldiers of modern armies, our members are not paid for their services, but on the other hand, contribute every Sunday \$6, and last year raised in all \$357.60. We are also all volunteers."

"Daily our newspapers teem with news of battle—of terrible and fearful bloodshed and death. The armies of the world are living up to their motto, 'The glory is in the attack.' Our army, on the other hand, is prepared not so much for offensive as defensive warfare—our motto is, rather, 'Our duty is to save.' We endeavor to reach out and snatch from danger and bring into safety any whom we may find in distress, and we carefully shield and care for those under our protection and train them to successfully withstand temptation and cope with the enemy. Armies have their decisive battles, when one side secures a complete victory and the other is completely routed. So in our school we have our Decision Day, when after much thought and consideration the scholars openly take their stand on the side that ensures complete victory."

"We return thanks to the members of the congregation for their kindness last year in placing at our disposal increased accommodation for our growing school. Our parade and drill takes place every Sunday at 2:30 p.m., and we will be pleased to see any of our friends any Sunday at that hour."

The Victoria Band.

The Victoria Band closed on September 16 the campaign begun on June 12. During the summer a week was spent in each of the following churches: London, First Church, Askin Street, Dundas Street Centre; Woodstock, Central; St. Thomas, Grace Church and Central; Chatham, Park Street; Sarnia, Central; St. Mary's; Clinton, Ontario Street and Wesley Church; Brampton, Grace Church. In addition, members of the Band visited the churches of Goderich and the Summer-schools at Toronto, Port Stanley and Morpeth. Where conditions seemed favorable, the earlier services of the week were given to evangelistic work, and a number declared for Christ. Most of the time and thought of the Band were given, however, to the missionary work to which the members of the Band purpose to give their own lives. The week's campaign usually commenced with a presentation of God's claims upon a human life, followed by a presentation of our missionary fields, with their needs and opportunities, and this in turn was followed by a closing appeal to the individual Christian to recognize his Christian stewardship, to choose his field of service in the fear of God, and to vitalize his own Christian experience by a revival of Bible study and prayer.

In each church the Epworth League met with the Band in consultation about missionary and general Christian work—and meetings for consultation with the church officers were also held. The interested persons were asked for and readily granted. At the Summer-schools the aim of the Volunteers was to bring every person in attendance face to face with the claims of God in their bearing on the investment of his own life as a missionary.

It is recognized that the results of such

a work cannot be immediately tabulated. But a few results are noted. Some churches have formed the desire and purpose of asking for their own missionary, and some Sabbath-schools of having scholars of their own training to represent them. Individuals have determined to largely increase their financial support of missionary work. Several have determined to offer their lives to the church in the mission field, and others will yet do so. Many have commenced systematic Bible study and prayer, individually, or in classes.

In each church a pledge, already taken by the Volunteers of Victoria College, was presented, and many joined them in a league of consecrated prayer and work. The following pledge is the basis of membership in the League, and members of the Presbyterian, Anglican, and other churches have joined it.

PLEDGE.

In view of the whole world's need of a Saviour, and the especially great needs of the Christless nations, and believing that Christ's command to disciple all nations is equally binding on the church, and realizing that the open door now before the Church is a call to a deeper consecration and increased zeal in the world of the world's evangelization:

Therefore, trusting in the power of God, and relying on the promise of Christ, "Lo, I am with you always," I hereby give myself wholly and unreservedly to God, to be used of him wherever and wherever he sees fit, and promise to do by prayer and the consecration of my means, my time, and myself to Him all that by God's power I can do toward the accomplishment of the following objects:

1. That the call from China for a doubling of the missionary force by the year 1907 may be answered.
2. That the missionary work of the church, both in Japan and in the home mission fields may be extended and all the needs of the church met.
3. That men and women may be led to give themselves to active Christian work, both at home and abroad.
4. That the whole church may be led to a fuller realization of its duty to the world, and may receive a fresh baptism of power from on high for the accomplishment of its mighty mission.

Name.....

"If ye ask anything in my name, I will do it."

W. A. GIFFORD,
Leader of Band.

Sault Ste. Marie District.

The Young People's Societies of the Sault Ste. Marie District, made a fine start in their first annual convention, which was held at the "Soo," on Wednesday and Thursday, September 14 and 15. The ministers of the district were all present, and nearly every place was represented by delegates.

Three addresses were given by Rev. Dr. Crews and two by Rev. Dr. Jackson. The illustrated lecture on British Columbia Missions, by Dr. Jackson, was enjoyed by a large audience. A paper on "Junior Work," by Mrs. (Rev.) Webber, developed an interesting discussion, and steps were taken looking toward a revival of interest in Junior work. Mr. C. W. Moore read a suggestive paper on "League Literature," and a fine number of subscribers for The Epworth Era was developed. Perhaps the most important action of the convention was the decision to devote the missionary givings of the Leagues to the support of a missionary to the lumbermen. Rev. James Allen was present, and gave a stirring address, in which he appealed to the

young people to study their own country as well as China and Japan.

The chairman of the district, Rev. E. I. Hart, rendered valuable service during the convention, and in preparing for it.

The following officers were elected:

President, Rev. A. A. Wall, Bruce Mines, Ont.

1st Vice-Pres., Rev. W. H. Thompson, Tagona, Ont.

2nd Vice-Pres., Miss I. B. Srigley, Shilton, Ont.

3rd Vice-Pres., Miss L. Robson, Echo Bay, Ont.

4th Vice-Pres., Miss Lizzie Jackson, Gore Bay, Ont.

5th Vice-Pres., Mrs. Webber, Thessalon, Ont.

Secretary-Treasurer, C. W. Moore, Sault Ste. Marie, Ont.

Representative to Conference, Rev. A. P. Stanlet, Echo Bay, Ont.

A Good Start.

Rev. C. Endicott, of Estevan, N.W.T., sends the following cheering note:

I am informed that you want items of information re District Leagues. Well, here you are. Moose Jaw District organized a District League at Weyburn on Wednesday last, August 31. Decided that the Leagues could raise \$350 toward Forward Movement this year. Appointed L. M. Moore reporter for the Era. Decided to hold a convention at Milestone the first week in February, 1905. The following are the officers:

Hon. President, Rev. T. E. Holling, B.A., Moose Jaw.

President, Rev. H. McConnell, B.A., Weyburn.

1st Vice-Pres., Rev. W. W. Wagg, Milestone.

2nd Vice-Pres., Rev. J. Arnup, McTaggart.

3rd Vice-Pres., J. W. Sifton, Moose Jaw.

4th Vice-Pres., Mrs. Endicott, Estevan.

5th Vice-Pres., Mrs. R. Anderson, Milestone.

Secretary, S. M. Moore, Weyburn.

Treasurer, Rev. W. B. Chegwin, Moose Jaw.

Representative to Conference Board, Rev. H. McConnell, B.A., Weyburn.

Walkerton District Convention.

The Walkerton District Epworth League held a splendid convention at Paisley, September 5th. Big loads of delegates came in from Elmwood, Chesley, Walkerton, Southampton and other points until there were fully two hundred in attendance. At the afternoon and evening sessions the church was crowded.

Mr. John Mills, President, and Mr. H. Willoughby are two very efficient officers who have given much time and labor to district work during the year.

At the morning session Mr. W. R. Manning gave a very inspiring talk on the Literary Department, and several sets of the E. L. Reading Course were disposed of. Miss Florence Smith, of Walkerton, read a fine paper on "Essentials for a Successful Social Evening."

"How to Reach and Hold the Young Men," was discussed in a helpful way in the afternoon by Rev. J. A. McLachlan, M.A. Rev. H. Christie gave an eloquent address on "The Forward Movement," and Rev. A. I. Terryberry spoke interestingly on "The Epworth League in Relation to the temperance question. A Round Table, conducted by Rev. Dr. Crews, dealt with a number of practical questions.

In the evening, addresses were delivered by Revs. A. W. Tonge, H. S. Dougall, B.D., and Dr. Crews.

The following officers were appointed for the coming year:

Hon. President, Rev. A. W. Tonge Chesley.

President, H. Willoughby, Elmwood.

1st Vice-Pres., Mr. W. R. Manning, Walkerton.

2nd Vice-Pres., Mrs. Keeling, Cargill.

3rd Vice-Pres., Miss Myra Leeser Chesley.

4th Vice-Pres., Miss M. Burrell, Paisley.

5th Vice-Pres., Miss Ada Zinkan, Southampton.

Secretary, Mr. H. P. Ganey, Cargill.

Treasurer, Miss Eva Robertson, Southampton.

The Assiniboia Conference.

Immediately on the division of the Manitoba and North-West Conference into the three new Conferences, the Assiniboia Conference Epworth League was organized with the following officers:

Hon. President, Rev. H. Wigle, B. A., Regina, Assa.

President and Representative on League Board, Rev. Jno. A. Doyle, Lumsden, Assa.

1st Vice-Pres., Rev. J. B. Taylor, Sintaluta, Assa.

2nd Vice-Pres., Rev. J. A. Haw, B. A., Carnduff, Assa.

3rd Vice-Pres., Rev. W. W. Abbott, B.A., B.D., Ethorn, Man.

4th Vice-Pres., Mrs. (Rev.) H. Lewis, Melita, Man.

5th Vice-Pres., Mrs. (Rev.) M. M. Bennett, Indian Head, Assa.

Secretary, Rev. Jas. T. Harrison, B.A., Whitewood, Assa.

Treasurer, Rev. C. H. Cross, B.A., B.D., Carroll, Man.

Missionary Conventions.

Our friends in the West are planning for three great missionary conventions during the present month, which are to be held as follows:

Calgary, October 18-20.

Regina, October, 20-27.

Winnipeg, October 31 and Nov. 1 and 2.

Doctors Carman, Sutherland and Henderson are expected to deliver addresses.

We are pleased to note, also, that Dr. and Mrs. Stephenson will be on hand to instruct and inspire both young and old. Such subjects as the following will be discussed:

The Home Mission Problem.

An Appeal for Men.

The Need of the Hour.

Missionary Literature.

Missionary Study Classes.

The Stranger Within Our Gates.

The Young Man Problem.

Missions in the Sunday-school.

Our Young People and Missions, etc.

Those who desire further information should write to the Secretary, Rev. H. Hull, B.A., Rat Portage.

Orangeville District.

The Orangeville District League at its recent convention in Orangeville, planned for the extension of the work by appointing a committee, divided into three sections, to visit every League on the District, during the year, with a view to increasing interest in the different departments of work.

The following officers were elected for the coming year:

President, Mr. D. A. McBride, Orangeville.

1st Vice-Pres., Miss Ethel Barber, Alton.

2nd Vice-Pres., Miss Watch, Shelburne.

3rd Vice-Pres., Mr. M. Tupling, Honeywood.

4th Vice-Pres., Miss May Ewing, Rosemont.

5th Vice-Pres., Mrs. (Rev.) Tribble, Palgrave.

Assistant Helpers and Organizers, Miss Laura August, Horning's Mills; Mrs. (Rev.) Peacock, Mansfield; Miss Ethel Hamilton, Laurel.

Secretary, Lydia M. Green, Orangeville.

Treasurer, Miss Edythe Savage, Orangeville.

Representative to Conference Executive, Rev. H. T. Ferginson, Mono Road.

October Institutes at Kingston, Ottawa, Woodstock and London.

To every Epworth Leaguer, every Sunday-school worker and all others, old and young, who wish to have a vital knowledge of the English Bible and the Church's past and current history, these Institutes present a great and unique opportunity.

The dates and places are:

Kingston, Sydenham Street Church, October 11-14.

Ottawa, Dominion Church, October 17-20.

Woodstock, College Avenue Church, October 24-27.

London, First Church, October 31 to November 3.

All these are from Monday till Thursday, except that at Kingston, which is from Tuesday till Friday.

These four Institutes are held under the direction of the General Epworth League and Sunday-school Board. The Institute, in each case, is the annual Epworth League and Sunday-school District Convention, and delegates, as many as possible, should be appointed from every Sunday-school and Epworth League.

The Norwich District is uniting with the Woodstock District in their Institute.

Every one is welcome to attend any Institute, no matter to what district, conference, or denomination he belongs.

There is no fee, and no collections are taken up. All who wish to contribute to the support of the Institute may become members and pay one dollar membership fee to the treasurer. This is the only source of meeting expenses.

Each member receives the valuable sixty-page copyright syllabus of all the proceedings of the Institutes.

The leaguers will note that one of the two New Testament Courses deals with the life of Christ, which they have been studying this year.

The Sunday-school teacher will note that both the Old Testament Courses deal with the period and literature now being studied in the International Sunday-school Lessons.

The many interested in missions will note the valuable opportunity afforded in being able to study the Japanese work with Mrs. F. C. Stephenson, and from her to learn the best methods of working out the missionary problem in Leagues and Sunday-schools.

The increasing number interested not only in Church Union, but the more efficient, carrying on of the church's work in all its developments, will note the four brief and suggestive lectures on the expansion of the Christian church through sixteen centuries.

Do you wish to be a more intelligent worker for Jesus Christ? Do you wish to know better the secret of the power of the Scriptures? These Institutes give you a great opportunity.

You cannot attend all? Then take in part.

Following each brief lecture will be a discussion of present day subjects and problems suggested by the instructor's address. Practical methods in League and Sunday-schools, practical difficulties and solutions; these will all be discussed by whomsoever desires to speak.

If you possibly can, inform your Dis-

trict Epworth League Secretary well in advance. If you cannot, come anyway. Next year you will come again. If you have not already done so, talk it up now—and act.

PROGRAMME OF INSTITUTES.

MONDAY AFTERNOON.

(At Kingston, Tuesday.)

- 2.00-2.15—Opening Exercises.
2.15-3.00—District Business.
3.00-3.45—"The Gospels," Rev. A. J. Irwin, B.A., B.D.
4.15-5.00—"Missions Since the Reformation," Mrs. F. C. Stephenson.

MONDAY EVENING.

- "The Assyrian Period of the Two Hebrew Kingdoms," Rev. Eber Crummy, B.A., B.Sc.
"The Expansion of the Church: A First Century," Rev. Alfred E. Lavelle, B.A.

TUESDAY MORNING.

- 9.00-9.15—Opening Exercises.
9.15-10.00—"The Programme of Jesus: A Study of the Kingdom of God," Mr. Irwin.
10.15-11.00—"The Assyrian Period," Second Lecture, Mr. Crummy.
11.15-12.00—"Japan the Land of the Rising Sun," Mrs. F. C. Stephenson.

TUESDAY AFTERNOON.

- 1.45-2.30—"The Assyrian Period," Third Lecture, Mr. Crummy.
2.30-3.00—"The Development of the Programme," Mr. Irwin.
3.00-3.45—"Methods of Missionary Work," Mrs. Stephenson.

TUESDAY EVENING.

- "The Person of Christ," Mr. Irwin.
"The Expansion of the Church, A.D. 100-A.D. 1500," Mr. Lavelle.

WEDNESDAY MORNING.

- 9.00-9.15—Opening Exercises.
9.15-10.00—"The Customs and Characteristics of the Hebrew People During This Period," Mr. Crummy.
10.15-11.00—"Ephesians," First Lecture, Mr. Irwin.
11.15-12.00—"Methods of Missionary Work," Mrs. Stephenson.

WEDNESDAY AFTERNOON.

- 1.45-2.30—"Ephesians," Second Lecture, Mr. Irwin.
3.00-3.45—"Literature Among the Hebrews," Mr. Crummy.
3.45-4.15—"From Old to New Japan," Mrs. F. C. Stephenson.

WEDNESDAY EVENING.

- "Our Work in Japan," Mrs. F. C. Stephenson.
"The Expansion of the Church: Its Perils," Mr. Lavelle.

THURSDAY MORNING.

- 9.00-9.15—Opening Exercises.
9.15-10.00—"Ephesians," Third Lecture, Mr. Irwin.
10.15-11.00—"The Representative Prophets," Mr. Crummy.
11.15-12.00—"Protestant Missions in Japan," Mrs. F. C. Stephenson.

THURSDAY AFTERNOON.

- 1.45-2.30—"Amos," Mr. Crummy.
3.00-3.45—"Final Lecture on 'Ephesians,'" Mr. Irwin.
4.15-5.00—District Business.

THURSDAY EVENING.

- "Isaiah," Mr. Crummy.
"The Reformation," Mr. Lavelle.

Twenty periods for discussion of S.S. and E.L. methods and problems will be interspersed through above programme. Social and musical events to be announced.

Stratford District.

The annual convention of the Stratford District League was held in the Methodist Church, Listowel, on Monday and Tuesday, September 5th and 6th. The gathering was a representative one, delegates being present from most of the Leagues in the district. Mrs. F. C. Stephenson, of Toronto, and Dr. Ewan, of Chentu, China, were the principal speakers and contributed largely to the success of the convention. Other speakers were Miss Forman, of Stratford, who conducted a question drawer; Miss Salvadge, St. Mary's, gave an excellent paper on junior work; Miss J. Cosens, of Trowbridge, and Revs. Bartlett and Currie spoke earnestly on the subject, "Our Personal Responsibility."

Before closing a resolution was unanimously passed endorsing Dr. Ewan's plans for the extension of his work in Chentu and appropriating any surplus funds we might have this year toward the hospital fund.

The following officers were elected for the year:

- President, J. W. Ward, Stratford.
1st Vice-Pres., Miss Penhall, Atwood.
2nd Vice-Pres., Miss Forman, Stratford.
3rd Vice-Pres., Miss Tracey, Wellburn.
4th Vice-Pres., Rev. Millyard, Embro.
5th Vice-Pres., Miss Salvadge, St. Mary's.
Secretary, Miss M. Hutchison, Listowel.
Treasurer, Mr. B. McCormick, Trowbridge.
Conference Representative, Rev. Hibbert, Kintore.

Just a Line or Two.

The Barrie District Epworth League held its annual convention, September 20 and 21. Fine programme and a good time.

Rev. R. H. Bell, of Hickson, has ordered twenty sets of the Epworth League Reading Course. Mr. Bell knows what is good for his young people.

We have received word of the organization of Reading Circles at Arva, Teeswater, Atwood, Salford, Aylmer, Que., and many others are "getting ready."

During the past month Reading Course Diplomas have been granted to Miss Florence Poole and Miss Jessie Kennedy, of Wakefield, Que., and to Mr. Arthur Horton, of Owen Sound.

The Central Y. M. C. A., of Toronto, has had a most interesting series of literary evenings, entitled, "Little Journeys to Strange Lands." The first was "A Journey to Jerusalem," by J. W. L. Foster.

The League of Central Church, St. Thomas, kept up well during the summer, the average for July being \$3, and for August 79. This shows that it is not necessary to adjourn during the holiday season.

During the summer Rev. G. R. Turk preached in the open air, on Sunday evenings, using the fine lawn attached to the Scope Street Church, Owen Sound. The attendance was much larger than it would have been in the church, and the people enjoyed the services.

The Sunday-school and Epworth League of Scope Street Church, Owen Sound, held Rally Day services on September 11th. Rev. A. C. Crews preached morning and evening, and lectured to a good audience on Monday evening. The League at this place is in a flourishing condition, with an attendance each week of about two hundred.

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The Young People's Forward Movement

THE FOLLOWING IS A STATEMENT OF THE MISSIONARY GIVINGS OF OUR YOUNG PEOPLE'S SOCIETIES DURING THE PAST YEAR, WITH THE NAMES OF THE MISSIONARIES WHOM THEY ARE SUPPORTING:

N. B.—Order of Statement: Number of Laques in the District; Number of Epworth League Members; Name of District; Name and Address of Missionary; Salary of Missionary. Receipts at Mission Rooms from July 31st, 1903, to June 30th, 1904.

TORONTO CONFERENCE.

30-2359	Toronto East	Rev. O. L. Kilborn, M.A., M.D., Chentu, Sz-Chuan, China Rev. T. C. Buchanan, Calgary, Alberta	(850.00) (81,370)	1339 46
**2-1061	Toronto Central	Rev. R. W. Large, M.D., Bella Bella, B.C. Victoria College	(850.00) (850.00)	1137 23
30-1734	Toronto West District	Tong Chue Thon, New Westminster, B.C. W. J. Mortimer, B.A., Chentu, Sz-Chuan, China	(850.00) (850.00)	1960 96
22-781	Brampton	Rev. D. Norman, B.A., 4 Asahi-cho, Nagano, Japan	(8100.00)	478 86
17-640	Uxbridge		160 79	
31-1146	Bradford		653 23	
6-166	Sudbury		78 77	
11-680	Althorp		78 76	
7-332	Nipissing		41 23	
22-887	Orangeville	Rev. R. B. Steinhauer, B.A., Morley, N.W.T.	(6750.00)	509 86
21-743	Barrie	Rev. M. Takagi, B.A., B.D., 5 Nishikata Machi, Komagone, Hongo, Tokyo, Japan	(8500.00)	379 30
21-911	Orest Sound	Rev. E. L. Steinhauer, Fisher River, Man., appointed Feb., 1903	(8750.00)	331 92
22-673	Collingwood	Rev. A. C. Hoffman, S.T.L., Chentu, Sz-Chuan, China	(8500.00)	675 19
3-218	Bracebridge		170 79	
4-75	Parry Sound		34 83	
				83170 10

HAMILTON CONFERENCE.

29-1352	Hamilton	A Missionary to be appointed		814 32
27-1013	Guelph	Rev. B. C. Freeman, B.A., Port Simpson, B.C.	(8500.00)	420 68
21-1013	St. Catharines	Rev. S. D. Gaudin, Nelson House, K.C.	(8500.00)	495 08
30-663	Welland	W. J. Watin, N.W.T.	(8500.00)	237 62
24-1205	Brantford	Rev. W. W. Prudham, B.A., 2 Momono-I-cho, Toyama, Kichu, Japan	(8500.00)	477 14
38-459	Norwood		419 20	
26-792	Simco		299 47	
29-1393	Woodstock	Rev. R. C. Armstrong, B.A., No. 8 Higashi-Kusubuka-cho, Shizuka, Japan	(8500.00)	694 39
19-729	Galt		313 80	
19-704	Milton		331 63	
21-811	Palmerston	Rev. T. Ota, Chuan, Japan	(8235.00)	244 62
17-718	Mont Forest	Rev. T. Tsuchiya, Chuan, Japan	(8150.00)	293 07
16-645	Walkerton	Rev. John McDougall, D.D., Calgary, Alta.	(8500.00)	468 28
21-568	Warton		357 38	
				85794 28

LONDON CONFERENCE.

50-2348	London	Rev. O. Darwin, Moses Jaw, Ass. Rev. George E. Hartwell, B.A., B.D., Chentu, Sz-Chuan, China	(81200.00) (8500.00)	81221 43
28-1307	Stratford		790 36	
33-1329	Exeter	Rev. J. L. Stewart, B.A., Address Canadian Methodist Mission, Chentu, Sz-Chuan, China	(8500.00)	504 30
35-1038	Stratroy		393 01	
24-928	Sarnia		330 76	
33-1339	Wingham	Rev. G. H. Raley, Kitamao, B.C.	(8500.00)	644 08
27-1023	Goderich	Rev. W. J. Stone, Nitenai, B.C.	(8500.00)	453 85
27-1173	Windsor	Rev. D. I. McKenzie, B.A., Kanazawa, Kaga, Japan	(81500.00)	379 08
24-1124	Chatham	Rev. Goro Kakaragi, B.A., Vancouver, B.C.	(8500.00)	309 15
31-1072	Hidgerton		377 10	
29-1039	St. Thomas	Rev. C. M. Tait, Cowichin, B.C.	(8500.00)	442 12
				5948 54

BAY OF QUINTE CONFERENCE.

18-531	Belleveille	Dr. H. C. Wrinch, Kishipax, B.C.	(8500.00)	8293 37
25-877	Peterboro		350 21	
18-482	Colouarg	Rev. W. E. Smith, M.D., Kiating, Sz-Chuan, West China	(8500.00)	255 81
13-495	Peterboro		295 56	
29-1139	Bowmanville	Rev. A. McNeil, Oxford House, Kewatin, N.W.T.	(8500.00)	444 43
14-439	Whitby		238 90	
14-737	Napanee	Rev. Robert Emberson, B.A., No. 8 Higashi-Kusubuka-cho, Shizuka, Japan	(81000.00)	442 95
15-510	Cannington		565 80	
15-636	Lindsay		355 91	
12-460	Madoc	also building Paragon.	156 23	
12-492	Tanworth		109 19	
30-773	Hirgton	Rev. C. H. Lawford, M.D., Pagan, Alta.	(8500.00)	214 47
17-693	Campbellford		412 78	
				83296 01

MONTREAL CONFERENCE.

30-1563	Montreal	Westlan Theo. Col.	(8500.00)	102 35
15-380	Quebec	West China	(8500.00)	222 01
14-380	Huntingdon	Rev. T. Halpeny, M.A., B.D., French Work, 369 Delisle St., Montreal, Que.	(8500.00)	179 37

15-766	Kingston	Rev. Thom. Crealy, Sardin, B.C.	(8500.00)	170 81
26-878	Brockville	Rev. C. W. Service, B.A., M.D., Kiating, Sz-Chuan, West China	(8500.00)	609 86
21-918	Matilda	Rev. H. H. Coates, M.A., B.D., 16 Tatsuka-cho, Hongo, Tokyo, Japan	(81200.00)	150 27
15-261	Perth		(81000.00)	277 07
6-216	Pembroke		(81200.00)	150 27
32-1235	Ottawa	Rev. C. J. L. Bates, M.A., Address 2 Yayoi-cho, Hongo, Tokyo, Japan	(81000.00)	303 14
8-216	Stanstead	Rev. J. C. Spencer, M.D., Bella Coala, B.C.	(8500.00)	156 19
8-205	Waterloo		(8500.00)	56 75
				83038 15

MANITOBA AND NORTH-WEST CONFERENCE.

10-770	Wesley College	Rev. James Endicott, B.A., Kiating, Sz-Chuan, China	(8500.00)	632 00
4-227	Port Arthur		(8500.00)	102 10
27-734	Carmant	James Cox, M.D., Chentu, Sz-Chuan, China	(8500.00)	712 90
13-402	Crystal City	Working towards support of Missionary		258 45
11-388	Deloraine			180 89
11-322	Brandon	Working towards support of a Missionary		214 35
18-388	Birtle			61 65
18-228	Dauphin			189 55
8-235	Mosomin	Working towards support of Missionary		147 55
7-322	Calgary			109 05
11-315	Edmonton	Working toward a Missionary		153 05
9-270	Red Deer			289 30
8-273	Regina			174 90
8-267	Moose Jaw (new)			97 80
2-55	Saskatoon			10 05
	Conference Epworth League			356 95
				84010 45

NOVA SCOTIA CONFERENCE.

13-523	Halifax District	Rev. A. C. Borden, M.A., R.D., Togo Eiya Gakko, Saka-cho, Tokyo, Japan	(81200.00)	13 00
8-219	Windsor			132 30
2-64	Truro			33 11
10-432	Cumberland			18 00
6-270	Guyavote			57 35
2-22	Sidney			15 00
7-229	Annapolis			47 35
7-279	Liverpool			57 35
10-261	Yarmouth			47 13
5-218	Bermuda			47 13
				849 63

NEW BRUNSWICK AND P. E. I. CONFERENCE.

(Asking for a Missionary.)

15-684	St. John District			8152 30
3-78	Fredericton			53 25
2-65	Woodstock			45 24
9-214	Chatham			30 40
10-417	Sackville			29 25
5-237	St. Stephen			10 35
3-125	Charlottetown District			78 54
4-154	Summerside			55 55
				8481 88

NEWFOUNDLAND CONFERENCE.

(Asking for a Missionary.)

4-331	St. John's			855 00
2-86	Carbonear			24 75
1-31	Bonaville			16 00
3-85	Twillingate			16 00
4-214	Burn			831 00

BRITISH COLUMBIA CONFERENCE.

(Support Rev. W. H. Pierce, Kishipax, B.C., 8500.00.)

13-377	Victoria			860 60
9-415	Vancouver			90 25
5-142	New Westminster			41 25
3-69	Rainbow			24 75
28-129	East Kootenay			44 29
40-31	West Kootenay			11 55
8-96	Indian			10 00
1-21	Yukon			10 00
				838 90

The Total Forward Movement givings for 1904 amount to \$53,818.64.
*Mr. E. R. Wood's class, St. Paul's Church, supports Dr. Adams in China (8000.00), this amount is not included.
†Reports as to which districts contributed this money not yet received.
For further information write to F. C. STEPHENSON, Secretary Forward Movement for Missions, Methodist Mission Rooms, Toronto, Ont.

Devotional Service

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

OCT. 16.—"JUDGEMENTS ON UNFRUITFULNESS."

Matt. 21, 18-22, 29, 43, 44.

Dangers were closing round the Saviour, and he prudently spent his nights, except the last fatal one, not at Jerusalem, but in the neighboring village of Bethany. The miracle of the fig-tree was performed on Monday, the second day of Holy Week. Perhaps the reason of our Saviour's hunger so early in the day was that he had spent a portion of the night, or early morning, in prayer. He inherited the physical weakness of our nature, and so qualified himself to sympathize with his people in all physical trials. (See Heb. 2, 14; Heb. 4, 15.)

AN ACTED PARABLE.

Our Lord often spoke his parables, but here he acts one with telling effect. In this he was following the example of the prophets, who frequently acted out their parables. It was a mode of teaching that excited greater attention than an oral statement, and was likely to produce a deeper impression on the mind. The fact is, the Jewish Temple, with its outer court, high priest, offerings and ordinance, was a dramatic parable uttered in the form of sign and symbol. Some seem to think that our Lord, knowing, as from his omniscience he must have known, that there was no fruit on the fig-tree, went to it as though expecting to find fruit. There was no insincerity in his procedure. He acted partly as a human being would act, in order to make his divine power the more forceful and conspicuous. The language used is a mode of speech often used, especially in figurative teaching.

NOT MERCY, BUT MISERY.

Other miracles of the Saviour were acts of love, of giving, of creating. This is an act of destruction. Here he appears as a punishing God. It shows that while our Lord "delighteth in mercy," he does not shrink from executing judgment on his miracles, where destruction and judgment are uppermost. Its very solitariness exhibits in impressive light the greatness of his love. Jesus did not attribute any moral responsibility to the fig-tree; he simply used it to teach moral lessons. There are other reasons for the destruction of the tree. Its situation was favorable for fruit-bearing. Being planted on the road-side, it was not private property and hence no individual rights were infringed. It was not a sound tree, in all likelihood, that met its fate. Its life had already begun to decay, and our Saviour's sentence only hastened a process that would have occurred in the course of nature.

OUT OF SEASON.

But why should Christ be indignant at the fig-tree if the usual season for fruit-bearing had not arrived? Was this consistent with the parable which ruled him in all his dealings? Quite consistent! For the fruit usually appeared before the leaves; and if the tree could produce leaves, what excuse had it for being fruitless? What was the use of allowing it to occupy a position and to appropriate nourishment which if granted to another tree, would result in abundant fruitfulness? Let it die! Why should its roots steal the nutriment of the soil, its leafy branches obstruct the rays of the sun, and prevent them falling on better plants? Usefulness is the grand end of all created existence, and the function of justice is to remove out of the way what does not answer its original design.

PRACTICAL LESSONS.

1. To each one God has set a purpose. The fruit we are expected to bear is goodness; in other words, holy and useful lives. Rom. 6, 22; Ps. 126, 5, 6; Jas. 5, 20.

2. Like the fruitless fig-tree, we are surrounded by conditions favorable to fruit-bearing. If no fruit appears, no fault can be found with the soil, air, clouds, or sun, or with the methods and appliances of the husbandman. The evil is in the tree. Jas. 1, 13-15.

3. The appearance of goodness without the reality only aggravates our guilt. Standing beside the fruitless tree, the Master did not say: "This tree is an ornament to the surrounding landscape, a grateful shelter to the weary traveller, choirs of birds make the branches quiver with delightful music." Not at all. Its leaves and branches could not be accepted as substitutes for fruit. Rev. 3, 1.

4. The evil of our spiritual fruitlessness is not confined to ourselves. We occupy space in the community and in the work of the kingdom that might be occupied with greater advantage by others.

5. "Have faith in God," is the application to which Jesus points his disciples. This he would have had that withered fig-tree teach them above all.

MATT. HENRY'S OUTLINE.

1. The fruit of fig-trees may justly be expected from those that have leaves. Christ looks for the power of religion from those that make profession of it.

2. Christ's just expectations from flourishing professors are often frustrated and disappointed. Many have a name to live, and are not alive indeed. The sin of barrenness is justly punished with the curse and plague of barrenness.

4. A false and hypocritical profession commonly withers in this world—the gifts wither, common graces decay, the credit of the profession declines and sinks, and the falseness and folly of the pretender are manifested to all men.

POINTS FOR THE PRESIDENT.

To cultivate originality of thought and treatment, request some member of the League in advance to take Matthew Henry's outline as given above, and expand it to a ten-minute paper or address. Use other parts of the exposition as your judgment may direct.

OCT. 23—"THE WISDOM OF CHRIST'S WORK."

Matt. 22, 15-22, 29-33, 34-44.

The wisdom of Christ's words is evident in the answers he gave to his enemies who sought to entangle him in his talk and catch him in his philosophy.

In the topics of Scripture selected, there are evident three snares which the Pharisees laid for Jesus: 1. A political snare, vs. 15-22. 2. A sceptical snare, vs. 23-33. 3. A legal snare, vs. 34-40. The cavaliers were not able, of course, to catch the Saviour in any of their well-made and cunningly devised traps, but his replies were such as to silence them and show the power of his heavenly wisdom.

A POLITICAL SNARE.

The direct attacks of the Jewish rulers upon the authority of Jesus had only succeeded in shaking their own authority. (John 21, 46.) They next betake themselves to indirect modes of assault. The Pharisees are the first to try their hands in this line. They have seen how ready he is in instructing, how prompt in replying, how faithful in rebuking. They will turn these qualities to his ruin. Most subtle and promising was the scheme of attack, but most simple and victorious was the successful defence.

1. The scheme of attack.—The idea of the Pharisees was that of putting the Saviour into a position from which it would be impossible for him to escape. Two opposite powers were then in existence—Caesar on the one side, and the multitude on the other. Here was one, Jesus, claiming to be a third power still. They would embroil him with one of these two. The spectacle was one which they hope to see. This was seemingly well adapted for this purpose. "What thinkest thou? Is it lawful to give tribute to Caesar or not?" Only two answers seemed possible to this question. If he says Yes, he will outrage the multitude. If he says No, he will have the Romans upon him. Whichever side he took, there were some present who would denounce him at once. He could not take the third course and avoid the issue. That would never do. It would mean absolute ruin. "Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one. How could Jesus be silent when challenged to speak on ground so such as these? That would be worse than making enemies with one side or the other, for it would utterly degrade him with both. Altogether, therefore, the question seemed to involve a snare from which there was no way of escape.

2. The successful defence.—Christ's first step was to expose the flattery involved in the question, to show that he saw through the treachery of it. "Why tempt ye me, ye hypocrites?" You are not asking for information. You are asking only to tempt. To asking that kind I am not bound to give a reply. No answer at all is sufficient answer to so dishonest an inquiry. Christ's next step, continues Booth, was to expose the fallacy of the question propounded. Asking from his questioners a specimen of the tribute money, they hand him a Roman penny or denarius, worth about sixteen or seventeen cents of our money. Again, he asked, "Whose is this image and superscription? They say, Caesar's." In that one fact lay the twofold answer to the question they asked—"Caesar's." That fact was evidence that God had allowed them to be under Caesar's yoke. Obvious was the inference, therefore, on the one hand, that they ought to give to Caesar what God had thus given to Caesar for the time. And equally obvious the inference on the other hand, that they ought to give to God whatever God had still reserved to himself. Instead of there being any contradiction, as assumed by them, between these two things, both God's appointment and their own behaviour proved that they ought to do both. What wisdom in these words! They not only were a complete answer to the Pharisees, but they have been to all in integrity in the discharge of duty to man, and faithfulness in the discharge of duty to God.

PRACTICAL LESSONS.

1. A lesson in politics. Notwithstanding all the difficulties which beset this subject—here is a safe principle on which all Christian people may safely agree—"Render unto Caesar the things that are Caesar's." Every citizen is bound to perform his part in the support and direction of the government under which he lives.

2. A lesson in science. How forcibly the contrasted examples of Christ and the Pharisees in this case illustrate his own words in Matt. 6, 22, 23. Truth of all kinds comes only to the true. No amount of ingenuity, no depth of subtlety can help the lover of darkness to discover the light.

3. A lesson in trust. How truly the Lord Jesus was all that these men said of him here! (v. 16.) How much more he proved himself to be by his answer to them! How fitted, therefore, in every way to be a Leader and Guide! Who can be trusted more to know what Who

truth? Who can be trusted more to impart truth?

4. A lesson in submission. It is due to God that the claims of his kingdom should stand first in all our plans and efforts; that a sense of our accountability to him should control us in regard to our civil duties; and that we should acknowledge the supremacy of his Word as the rule of right.

POINTS FOR THE PRESIDENT.

We study this week the wisdom of Christ's words as shown in his answers to the cavilling Pharisees. They laid three snares for him, as given above. Let three members of the League be appointed each to show how Jesus displayed his wisdom in extricating himself from these snares. It is a most interesting study. Make the best use of the practical lessons suggested in the exposition.

OCT. 30.—"OUR MISSION IN CHINA: THE OUTLOOK."

In this concluding study of our mission in China, the present conditions confronting our mission, and its prospects for the future will be considered. In doing so it is hoped that its needs will come more prominently before us and we shall be able to discover our individual responsibility to it.

THE MISSIONARY DIFFICULTIES.

First look at the difficulties that beset the missionary. It is not right for us to think that his life is one of comparative leisure, or to surround his work with a halo of romance. The fact is, unless we at home have a correct knowledge of the disagreeable and disheartening phases of missionary work abroad, we shall soon grow discouraged at the slow progress of Christianity in heathen lands, and lose our interest in the undertaking. (a) One of the missionary's trials is his isolation from the Western world and its comforts. The trip from London to Shanghai to Ichang takes ten days; that from Ichang to Chentu, by house-boat, two months. Home comforts and even many necessities of life must be brought all this distance at considerable expense and great danger of loss from shipwreck.

(b) Again, the difficulty of the language is a great hindrance to work and a source of much hard and wearing labor. Two years of constant application are required to master in any way the "tones" of the language and to become familiar with even a small number of the thousands of characters. Every syllable or word in Chinese has several entirely different meanings, distinguished only by the way in which it is said. Each written character represents a word, and as there are many thousands of words, so there is an equal number of characters to be learned if one would read the language. (c) The climate is another source of hardship. In Sz-Chuan, the climate is not so severe as in some other sections of the country. To some people, however, the damp, oppressive air is very trying, and not a few foreigners have been unable to stand it. The summer is often excessively hot, and the only relief is to leave the city, and take refuge in the mountains. (d) But the most trying feature in China is the Chinese. The character of the people is so different from that of the European that one sometimes feels tempted to class him as a different being. Dr. Smith records over twenty separate characteristics, each of which he makes the Chinese unintelligible to the foreigner, and the combination of which makes him

the great enigma of Western nations. The Chinese do not understand us. He jogs along at an even, steady pace set for him thousands of years ago, and refuses to be hurried or moved from his path. (e) Not only is the Chinese character a source of great difficulty, but the terrible amount of evil and crime in China at times almost overwhelms the missionary. Three great evils seem to hold the country in an iron grasp: mammon, the opium habit, and lust. Of all the races under the sun, none is more materialistic, none more bound up in the struggle for food and money, and that alone, with no thought of anything higher, than the Chinese. They cannot understand our unselfish action, for they are accustomed to do everything from purely selfish motives. (f) The Chinese convert is often very weak in the faith, and this weakness, and the persecution he undergoes, is another factor in the slow development of Christianity.

FUTURE PROSPECTS.

What are the prospects in this mighty section of the great Chinese Empire? They were never so bright. The work already done by the missionary is bringing forth fruit by opening up new fields of activity. While the number of converts may seem small, as yet they are often unseen by men, until suddenly a whole district or country bursts forth in a blaze of earnest endeavor to find and follow the Son of God. The years of patient seed-sowing must precede the days of harvest. If the seed is faithfully scattered, in God's own time an abundant harvest will appear.

Numbers of the people are losing their faith in their old religion. Many are casting about for some new religion to give a hearing to the "Save the World" religion of the missionary. If they do not accept this, what else is there for them? Just one thing, a gross materialism such as has swept over Japan. There the people lost the old faith when Western civilization rushed in, and the church did not keep pace with the advance of science and commerce. In Sz-Chuan as yet the missionary has the field to himself. May he so leave the province that when our learning and the forces of evil attack even the foreigner, and he must be ever on the watch lest his faith and his devotion weaken. We at home should unite in constant earnest prayer that all those who in that far-away land have in Christ their life filled with his Spirit daily and hourly.

Of equal importance is the outpouring of God's Spirit on the Christians at home, that they may see their responsibility for this great work, and seeing it, may consecrate themselves to it. When Christ uttered his great commission, "Go ye into all the world and preach the gospel to every creature," he made it universal. He meant all his disciples, without exception, to be missionaries, whether they ever sawed themselves to him can we find out his will for us. And when we have found out this will, only he can give us strength and wisdom to do our duty.

WHAT IS NEEDED.

Two things are needed. First, a greater outpouring of the Spirit of God on the missionaries and the native Christians. If the Christians in Sz-Chuan, whether Chinese or not, were men of entire consecration and burning zeal, the province would speedily come to a knowledge of Christ. We are told that it is much harder to live a life close to the Master in China than in Canada. The forces of evil attack even the foreigner, and he must be ever on the watch lest his faith and his devotion weaken. We at home should unite in constant earnest prayer that all those who in that far-away land have in Christ their life filled with his Spirit daily and hourly.

Of equal importance is the outpouring of God's Spirit on the Christians at home, that they may see their responsibility for this great work, and seeing it, may consecrate themselves to it. When Christ uttered his great commission, "Go ye into all the world and preach the gospel to every creature," he made it universal. He meant all his disciples, without exception, to be missionaries, whether they ever sawed themselves to him can we find out his will for us. And when we have found out this will, only he can give us strength and wisdom to do our duty.

Every man a Christian, and every Christian a missionary; this should be the condition of all our home churches. Then and only then will his church be following in the path he means it to follow, that path which leads us through the sin and sorrow of the world up to his own throne. And only those who stop to help their sin-stricken, sorrowing brothers about them will ever reach the goal.

OUR DUTY.

1. Pray.—We should pray that we may not fall in our duty, but be, wherever we are, true foreign missionaries. We should pray that the whole Christian church at home may awaken to a deeper sense of its responsibility, and a loftier realization of its purpose and privilege. We should pray the Lord of the harvest to thrust forth laborers into his harvest. We should pray that the missionaries and the Christians in far-off lands may be richly blessed in God, and may be richly blessed in the work which they are doing. We should pray, "Thy kingdom come," and then resolve that with all the strength and power God has given us we will do our part in establishing God's kingdom over the whole earth.

2. Study.—We should study the Word of God that we may discover his purposes for the world, and our part in bringing about their realization. We should study the real meaning and needs of foreign missions, so that we can more intelligently do our duty toward them. We should study that we may know, and knowing may do. No one ever threw his whole soul into an enterprise of which he knew nothing. Until one acquires knowledge that is definite and real, we shall never be one-half as enthusiastic or as earnest as we should be, as it is our privilege to be.

3. Give.—We should give not only our money, though money has been given us that we may use for the advancement of God's kingdom; not only our time, though how better can we use the precious hours allotted us than in his work; not only a small portion of our lives, as most of those who profess to be his children do; but if we are true followers of the Man of Galilee, we shall give ourselves, and all we are, to be used by, and for, him. To those of us who remain at home, as well as to those who cross the seas, comes the call to entire consecration to the work of Christ, and to the needs of suffering and dying men the whole world over.

POINTS FOR THE PRESIDENT.

Very important is the closing study of our mission in West China. Arrange to have it well considered. There are four points to be presented, as above: 1. The missionary difficulties, 2. The prospects, 3. What is needed, 4. Our duty. Appoint four capable persons a week in advance to present these four aspects of the subject. Have appropriate music and much prayer. May this great subject of missions come home to your League with moving force.

NOV. 6.—"PREPARATION FOR JUDGMENT."

Matt. 24, 32-51; Luke 22, 34-36.

One afternoon before the Passover, Jesus turned from the Temple for the last time. Followed by his disciples, he walked out of the Beautiful Gate and across the Court of the Gentiles. He passed under the columns of Solomon's Porch, out of the eastern gate of the city, and over the valley of the Kidron. Slowly the group descended the cone of Olivet and, at its summit, paused to look once more upon the city, glowing under the setting sun. In that hour Jesus gave to his disciples a prophecy of his return.

of the fall of Jerusalem, and of the end of the world. The keynote of his warning is "Watch." And among his statements were the solemn words, "Be ye also ready."

THEREFORE!

The words, "Be ye also ready," are preceded by the word "Therefore." "Therefore, be ye also ready." Why are men to be ready? There are several reasons:

1. Because no man knows of that day or hour.

2. Because there shall arise false Christs, and false prophets to deceive.

3. Because iniquity shall abound, and the love of many shall become cold.

4. Because he that endureth to the end shall be saved.

Thus, reason after reason was given by the Master of the attitude of watchfulness on the part of his disciples. The return of the Redeemer was one of the teachings of Jesus that moved the heart of the early church and profoundly affected its character. It was for the Lord's people a glorious event. It meant the final triumph of the kingdom of God. It was a welcome home; a return of the King; the coming of the bridegroom; a luxurious banquet. And so it is to all faithful followers of Christ—a triumphal day. But we should not allow the joyous features of the event to obscure the solemn warnings. Watchfulness is the attitude of security, our only certainty.

ORIENTAL ILLUSTRATION.

The trusty servant is not uncommon in the East. Wealthy people there often leave their house, just as if they were going for a morning drive, everything open as usual, in charge of a head servant. They may be absent for an indefinite period. The servant would not know when his master would return; but everything was kept in order. The servant was as faithful in the discharge of his duties as if he were under the eye of his master. Thus all disciples should be prepared for the coming of their Lord. He comes to every one at death, and to all in the judgment. Each should faithfully discharge his duty every day according to the standard of Christ's spirit and teachings, and thus be ready when the momentous event arrives.

THE SECOND ADVENT.

Young people of Methodism should know the teachings of their church as to the millennium, and the Second Advent of Christ. There is much error regarding this abroad. Methodism teaches that the millennium is a period of the general prevalence of Christianity in the world, the one thousand years preceding the golden age of love and virtue and knowledge to which Christianity is bearing us. Not that their individual freedom will or can be set aside, but that Jesus shall reign in education, science, philosophy, society and government, not in person, but in the sense of his exercising directly through his church the most active influence in human affairs. The Second Advent, according to Methodism, is not the personal coming of Jesus Christ in visible form to reign on earth, but is the coming of Christ again in visible form in his glorified body to judge the living and the dead. This coming will not precede the millennium. Here is our Third Article of Religion bearing on the doctrine: "Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day." Hence, according to the doctrines of our church, young people, there is no second coming of Christ in personal, visible form, until the day of final judgment.

WATCHFULNESS.

Christ calls upon us to watch, in view of his coming to each at death and to all at the judgment.

1. We should watch against unbelief. This is the prevailing sin of the times—unbelief. It is both contagious and perilous. In our Saviour's bodily absence, our faith is tested. We are to make steadfast our belief in the teachings of his Word, and to make our practice consistent with our belief. However men say to the contrary, the Old Book stands as the throne of God, when it came. We are to maintain our immovability amid surrounding fickle-mindedness.

2. We should watch against pride. Pride in the Bible sense is self-sufficiency. When one feels that he is complete in himself, and that there is no need for God, that one has pride in its most deadly form. Satisfied with self and this present world! Oh, self-righteous man, one day those garments of supposed security shall be taken from you, and alone you must meet the Judge of all men!

3. We should watch against worldliness.—Sinful pleasures, indifference to religion, evil thoughts, pernicious habits, the carnal mind, which is enmity against God—these are the outcome of worldliness, and are contrary to our Lord's teaching, and fatal to the Christian life.

4. We should watch for the judgment day. It is not necessary to be always thinking about the judgment, but it should have an essential place in a man's thinking. What shall be the end of it all? It is a question that wise men consider, and a great stimulus to right conduct it is. We should think upward—our relation to God; we should think outward—our relation to our fellowmen; we should think forward—our relation to the judgment. The only right preparation for the judgment is an acceptance of Christ as Saviour, Teacher, and Lord.

POINTS FOR THE PRESIDENT.

Appoint a dozen or fifteen each to bring in a motion on paper on good thought on the judgment. Have them read at suitable times during the evening. This, in addition to a ten-minutes' talk or paper on the topic by a capable person, will sufficiently illuminate the subject. Prayer and testimony should not be omitted, keeping in view the solemn but essential theme of the hour.

NOV. 13.—"OUR EDUCATIONAL WORK."

Methodism was born in a university, and, true to its early surroundings, it has idealized the educational features of its work all through its history. The education of its ministry, of its people, the establishment of educational institutions, have been among the leading phases of its policy. Wisely did our fathers build, and the results of their labors are beginning to appear in the growth, strength and influence of present-day Methodism.

THE EDUCATIONAL SOCIETY.

The Educational Society is managed by a board appointed by the General Conference. This board has general charge of the educational work of the church, but each university and college has its own board. An idea of the scope of our educational work may be obtained by a review of the ministers and colleges under the direction of the Educational Society.

1. VICTORIA UNIVERSITY, TORONTO.

Victoria University, Toronto, was founded by the Methodist Church, in Cobourg, the corner-stone of the building being laid in 1832. In 1855 it was opened for students as Upper Canada Academy, the Rev. M. Richey, M.A., be-

ing principal. In 1836 a Royal Charter was granted by his late Majesty King William IV. In 1844 the institution was changed to Victoria College, with university powers granted by the Provincial Parliament, the Rev. E. Ryerson, D.D., being the first president. In 1884, Albert University, Belleville, was consolidated with Victoria, and the name again changed to Victoria University. Under the Federation Act of 1887, Victoria University was federated with the University of Toronto, in 1890, and removed to Toronto in 1892. It has now faculties in Arts and Theology, numbering fifteen professors and lecturers. The number of students attending lectures in the faculty of Arts, 1902-1903, was 272. The number of students in Theology for the same years was 193. The net enrolment for the year was 335. Rev. Dr. Nathaniel Burwash is Chancellor.

2. MOUNT ALLISON UNIVERSITY, SACKVILLE, N.B.

This includes a group of connexional institutions at Sackville. The university proper was founded in 1862, and embraces faculties in Arts and Theology. The Mount Allison Ladies' College was established in 1854, and now has a teaching staff of seventeen employed in its different departments. It has a Conservatory of Music with six teachers, and a commodious building erected for its use. The Mount Wesleyan Academy is still in a flourishing condition, although founded as early as 1843. It was the gift to the Methodist Church of Charles F. Allison, Esq. The Academy embraces, besides an ordinary outfit of such a school, a vigorous Commercial College. The number of students in attendance at these three institutions last summer was as follows: Arts, 125; Theology, 15; Ladies' College, 245; Academy, 112; total, 432.

3. WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

This institution was founded in the year 1872, when it was thought desirable to have a college in the Province of Quebec that would give greater prominence to the educational and other interests of Methodism in that portion of the Dominion, especially in the promotion of French missionary work. The attendance of divinity students has ranged from twelve to forty each session. During the session just closed thirty-eight students have been registered. The entire roll of students now numbers 398.

4. ALBERT COLLEGE, BELLEVILLE.

The Albert College, Belleville, was begun by the former Methodist Episcopal Church of Canada, in 1857, as the Belleville Seminary. In 1866 it acquired the name of Albert College, with limited university powers. In 1885, in consequence of the Methodist Union of 1883, it became incorporated with Victoria University, continuing most efficiently its operations since then as a higher seminary, and affiliated with the university. The Theology Department, known as the Alexandra College, is still most successfully maintained. Total number of students last year, 340—184 young ladies and 156 young men. The Rev. Dr. W. P. Dyer is principal.

5. ALMA COLLEGE, ST. THOMAS, ONT.

Alma College, in the higher education of young women, was incorporated by the Legislature of Ontario in 1877, and opened in 1881. It is affiliated with Victoria University, and is governed by a board of thirty ministers and laymen, appointed by the General Conference. The college buildings, with their fine equipment, represent an investment of \$100,000, a gift of the Methodist Church to women's education.

The number of students in attendance during 1902-3 was 158, of whom twenty-two were graduated. The professors, teachers and lecturers number twenty. The Rev. Dr. R. I. Warner is principal.

6. WESLEY COLLEGE, WINNIPEG.

Wesley College, Winnipeg, was founded in 1873, and for a few years continued its educational work, when, owing to insufficient equipment, actual teaching had to be suspended. In 1877 it was incorporated by Act of Provincial Legislature, and in 1886 the Act of Incorporation was amended. In June, 1888, the Manitoba Conference placed itself in hearty co-operation with the Board of Trustees to establish the college in an active and honorable position, and in October of the same year the college was affiliated with the University of Manitoba. Provision having been then made for Sustainment Fund for three years, the work of teaching was resumed, and the college has been in active operation ever since.

The need of such an institution under the auspices of the Methodist Church has been amply shown by the increased attendance each succeeding year since college work has been resumed. The number of students has during the past nine years, increased to over 150, and of those in attendance a large number are either probationers for the Methodist ministry or are preparing with that for their ultimate object. Rev. J. W. Sparling, D.D., principal.

7. THE METHODIST COLLEGE, ST. JOHN'S, NEWFOUNDLAND.

This college was established in 1859. After being enlarged and extended, all the buildings were swept away by fire in 1892. It was rebuilt and opened in 1894. Since then the history of the college has been one of continuous advancement. It has led all other collegiate institutions in St. John's. The number of students in 1902 was 500. R. E. Holloway, B.A., F.C.S., principal.

8. COLUMBIAN COLLEGE, NEW WESTMINSTER, B.C.

This college was founded in the year 1892, by the British Columbia Conference of the Methodist Church, for the purpose of furnishing a higher education to the youth of both sexes in this Province, and began its educational work September 1, 1892.

The college is located in one of the most beautiful and desirable situations in the Province, and its spacious and beautiful grounds afford excellent facilities for out-door amusements.

The collegiate course covers the first two years in Arts of Toronto University, with which all the practical advantages of affiliation have been secured. Rev. N. J. Sipprell, B.A., B.D., principal.

9. ONTARIO LADIES' COLLEGE, WHITBY, ONT.

This college, though classed as a proprietary institution, is as truly a Methodist College under Methodist jurisdiction as any other. By a special Act of Incorporation it is enacted that seven directors shall be appointed by the General Conference, and that of the remaining fourteen directors eight of them shall be members of the Methodist Church. It is also enacted that there shall be at the head of the college a moral governor, who shall be a Methodist minister.

For twenty-four years the college has been in a state of healthy growth and development. It has added building to building, until it is now generally regarded as one of the largest and best equipped colleges for women in the Dominion of Canada. Rev. Dr. Hare, principal.

10. STANSTEAD WESLEYAN COLLEGE.

This institution is beautifully situated in the village of Stanstead Plain, Quebec. The aim of the founders was to provide for the youth of both sexes a higher education, under wholesome Christian influences. The college has abundant accommodation for 200 students, and is equipped for doing an efficient educational work. Rev. C. R. Flanders, principal.

There are altogether ten colleges, with a combined attendance of 2,304 students.

MISSIONARY INSTITUTIONS.

The chief educational institutions supported by the General Society are: 1. The Anglo-Japanese College, Tokio, Japan.

2. Mount Elgin Indian Institute, Montreal.

3. French Methodist Institute, Montreal.

4. Indian Industrial Schools at Red Deer, Brandon and Chilliwack; a boy's boarding-school at Port Simpson, and one at Morley; and one for boys and girls at Norway House. In China three day-schools and a boarding-school have been opened, attended by hundreds of students.

The Woman's Missionary Society maintains schools at Tokio, Shizuoka, Kanazawa, Kofu, Japan; the Crosby Home at Port Simpson, Indian Children's Home at Kitamaat, Chinese Rescue Home at Victoria; and three French schools in the Province of Quebec.

OTHER INSTITUTIONS.

Educational work is carried on in our Sabbath-schools and Epworth Leagues. The number of our Sunday-schools this year is 3,424; of scholars, 238,271. The number of Young People's Societies is 1,743, and of members, 67,904.

These facts give the young people of Canadian Methodism an idea of the magnitude and importance of our educational work, and should inspire them to take a deeper interest than ever before both in sympathy and contributions in this great branch of the church's operations.

POINTS FOR THE PRESIDENT.

To make this topic practical, secure a good map of Canada, and be prepared to point out the location of our educational institutions from the Atlantic to the Pacific. To make it complete, you will need also a map of Japan and China. Have at least two appointed to read the facts about our educational institutions as given above, and have some one prepared to point out on the map the exact location. Then review, pointing to the place, and asking the members present to name the institution, and vice versa. Make a deep impression on all present as to the greatness of this educational work, and their responsibility to it.

The St. Louis Exposition.

The verdict has been reached by the people, and it is unanimous. The Louisiana Purchase Exposition is declared to be the greatest, grandest World's Fair the world has ever known. Those who visit it are heard to quote the words of the Queen of Sheba of old, "The half has never been told."

And with the exclamation of praise and delight are mingled words of sorrow and regret. Regret that this beautiful Dream City is but a dream, and like a dream must vanish. In a few short months these magnificent palaces, stately state buildings, novel and entertaining Pike creations, foreign edifices, villages, etc., all must go. It will be but a memory. The visions of a dream, that lingers long and pleasantly in the mind.

Of all the buildings erected both in and outside of the World's Fair grounds because of the Exposition, but two will remain as monuments of the most magnificent effort of modern times. These two are the great Art Palace on Art Hill, behind the beautiful Cascades and Terrace of States, and the Hotel Epworth at 6600 Washington Avenue, on the north side of the grounds.

The Art Palace will be presented to the city of St. Louis as a permanent Art Museum in Forest Park. Here will be gathered together a magnificent collec-

tion of painting and statuary that will be the greatest in the west.

Hotel Epworth after the Fair will be located in the most beautiful residence district of St. Louis. It has all the conveniences of a first-class modern downtown hotel, and is within only a four minutes' walk of the World's Fair grounds.

The building was planned and built as a World's Fair Hotel, and its location for that purpose is ideal. It overlooks the World's Fair grounds and Forest Park. It has a magnificent roof garden of 21,000 square feet, which is a delightful place to gather in the cool of the evening to view the magnificent illumination and pyrotechnic display in the World's Fair grounds. The Epworth contains over 500 rooms, all having outside exposure. There is not one dark inside room in the whole building, so well it is planned.

Services are held in the Convention Hall every Sunday for the convenience of guests. Clergymen of prominence all over the country, who are guests at the hotel, officiate, and many inspiring sermons have been heard by large congregations, representing nearly every State in the Union. Meetings are sometimes held on the Roof Garden, and in the parlors.

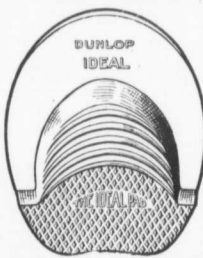
The dining-room seats over 500 people at one time. It is a cool and pleasant room on the first floor. The service is a la carte, and has been specially commended.

The character of the hotel and its guests make it an ideal World's Fair home for ladies without escort.

Provincial Convention.

The annual convention of the Ontario Provincial Sunday-school Association will be held in the city of Hamilton, when a very excellent programme will be given. Special attention will be given to "Child Study" by Principal Scott and Prof. Tracey. Mr. Alfred Day will be welcomed back by many friends.

PUT NEW LEGS ON YOUR HORSE



The only treatment for navicular disease. Put on by the blacksmith who shoes your horse.



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Toronto, Montreal, Winnipeg, Vancouver, St. John, Halifax

Junior Department

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

The Little Chick's Lesson.

Said the first little chicken
With a queer little squirm:
"Oh, I wish I could find
A fat little worm!"

Said the next little chicken,
With an odd little shrug:
"Oh, I wish I could find
A fat little bug!"

Said the third little chicken,
With a sharp little squeal:
"Oh, I wish I could find
Some nice yellow meal!"

Said the fourth little chicken,
With a small sigh of grief:
"Oh, I wish I could find
A little green leaf!"

Said the fifth little chicken,
With a faint little moan:
"Oh, I wish I could find
A wee gravel stone!"

"Now, see here," said the mother,
From the green garden patch,
"If you want any breakfast,
You just come and scratch."

—Baltimore World.

Weekly Topics.

October 23.—"A thankful heart."—Col. 3. 15. "And be ye thankful."

This is the annual Thanksgiving Day topic. Let it take the form of a Bible reading, for which make preparations at least a week ahead. The following Scripture references will afford abundant material from which to make suitable selections:

1. Exhortations to thanksgiving.—Ps. 92. 1, 2; 95. 2; 105. 1; 147. 7; Is. 12. 5; Eph. 5. 20.

2. Causes for thanksgiving—
(1) For Christ and his salvation. Luke 1. 68-70; 2 Cor. 2. 14; 9. 15; Eph. 1. 3; Col. 1. 12, 13; 1 Pet. 1. 3.

(b) For fulfillment of promises. 1 Kings 8. 15, 56; 2 Chr. 6. 4; Ps. 28. 6; 66. 20; 116. 1, 2.

(c) For deliverance from enemies. Ex. 18. 10; 2 Chr. 20. 21; Ps. 18. 17, 29, 48, 49; 27. 6; 30. 1; 118. 7, 8; Jer. 20. 13.

(d) For various mercies, e.g.: God's bounty, Ps. 13. 6. God's kindness, Ps. 31. 21; 63. 3; 68. 19; Is. 63. 7. God's goodness, Ps. 106. 1; 107. 8, 21, 31. God's mercy, Ps. 118. 1, 2, 3, 4.

October 30.—"Bible and Tract Societies."—Eccles. 11. 6.

The Scripture text for to-day's topic refers to sowing seed at every opportunity. In the Parable of the Sower, Christ said that the seed is the Word of God. The object of Bible and Tract Societies is to scatter broadcast the truth of the Holy Scriptures. The Juniors should be made thoroughly familiar with the origin of the British and Foreign Bible Society, the first and "parent" Society of this kind. After the great religious reformation inaugurated by Luther, various efforts were made to circulate the Scriptures. The introduction of the art of printing greatly aided this work; but it was not until 1804 that the Society for universal circulation of the Bible was organized. The circumstances make a very beautiful story. The chief facts are as follows: The Rev. Thomas Charles lived at Bala, in Wales. He was deeply impressed with the destitution of his people in the matter of Bibles. Meeting

one day a little girl of his flock, he asked her if she could repeat the text of the preceding Sunday. She could not, and with tears confessed that the weather had been so bad she had not been able, as usual, to go seven miles to procure a copy of the Scriptures for reading and study. Mr. Charles brought the matter to the attention of a society in London, and it was finally proposed and decided to organize a society for the extension of the Scriptures not only in Wales but throughout all the world. This was the inception of the British and Foreign Bible Society. Since then, different similar societies have been formed in various countries, so that the Bible has become the most widely circulated of all books. Up to the close of the nineteenth century the British and Foreign Bible Society had circulated nearly 200,000,000 copies of the Word of God, or parts of it, in nearly 400 different languages or dialects. Branches of the Society are in our own country; the Upper Canada Bible Society deserving our hearty support. Tract Societies scatter religious literature everywhere. There are many; but the Religious Tract Society, founded in 1799, is the largest and most generally known.

November 6.—"How to help in the revival."—2 Tim. 4. 2. "Also consider."—1 Tim. 4. 14. "Neglect not the gift that is in thee."

The Junior League ought to be a pastor's assistant in all good work, and when revival services are being held, the members of the League ought to assist. The question of this topic is "How?" The society as such may see to it that every one of its own members is present whenever possible, and taking part when a fitting opportunity offers. And then the League may appoint suitable committees to visit all the boys and girls of the church and Sunday-school to invite them to attend. There is always quite an amount of working up needed in every revival. There may be handbills to distribute. The League could do that. There may be a photograph-house canvass made in the interests of the children. The League could well work in this. The meetings will surely include a number especially for the children. The League may arrange for this, by seeing that there is good singing, and that all are provided with hymnals. There are many ways, differing in different places, in which the League can help very much, but the Juniors themselves need leaders in this work. So the superintendent should wisely organize the working forces of the society in conjunction with the pastor, and all should work together. If our children and young people have not as many or as varied gifts as their elders in the church, let us use what they have, and "neglect not the gift that is in them." Juniors can often work among those of about their own ages better than older people can. Boys can influence boys, girls can effect girls, and all the working forces of the church that combine with the Holy Spirit for a successful outpouring of power and blessing. Be careful to have the general principle well observed. . . . that boys should seek other boys of about their own age, and girls work among other girls of similar ages as themselves. Harm has sometimes been done by precocious children approaching older persons, and too great care cannot be exercised in this regard. Give the Juniors something to do; but let it be the best thing they can do. "Let no man despise thy youth," is a good piece of counsel from St. Paul to all adult Christian workers regarding the youth.

November 13.—"Children's work for Home Missions."—Matt. 25. 40.

True and abiding work for missions must be based on information. This

makes the requirement of the facts of missions by our Juniors an absolute necessity if their work is to be both intelligent and sustained. We do not want a mere occasional outburst of enthusiasm; but a steady and persevering interest. The first duty of the Missionary Committee in the League is to see that proper study of missions is made by the League. In every place where there is a W. M. Auxiliary and a Junior League, but no Mission Band, we strongly advise that a committee of local W. M. S. be in charge of the Missionary Department of the Junior League. This committee can well advance the interests of the missionary cause, and whatever funds are raised may well be applied to the treasury of the W. M. S. But the raising of money is not the first object of missionary organization, especially among the children. The imparting of knowledge is the great need. Get the children intelligently interested, and they will find some honest and proper ways of raising money. Organize a Mission Band, if possible, right in your League. The Band meets but once a month, and the monthly meeting of the Band may well take the place of your weekly League meeting. Then, by a variety of methods to be named to outline here, but well known by the working women of our auxiliaries, your Juniors may, singly and combined, be used to increase interest in and funds for the Missionary Society. In this branch, especially, planning is urgently necessary, or failure will soon follow.

The Strong Boy

Do you know him? Perhaps he doesn't weigh 140 pounds. Perhaps he doesn't play centre rough on the team, or stop the ball behind the bat, or lead the tug-of-war, or the shot the furthest, or row stroke out.

Perhaps he doesn't swagger, and bluster, and bluff, and boast, and bully, and browbeat little chaps if they fall in his way, or "guy" modest girls as they meet him, or jeer and deride people if they pass them, or defy the teacher, or ridicule the preacher.

Perhaps he is slender, modest, studious, reticent, respectful, quiet. Not girlish or prudish, not pale-faced or puny, but just a rational, diligent, earnest, sober boy.

Look out for him! That quiet exterior covers big possibilities. You would better not fool with his patience. Those slender muscles are not beefsteaks, sure enough, but they may be strong, and spry as steel. That calm eye and firm face do not flicker or flinch before noise and bluster. He doesn't fight till he has to, then he fights to a finish.

The strong boy may make mistakes, but it is at these times when he may best prove his strength. He may fall in with bad fellows, bad manners, bad habits, bad amusements, bad intentions. He feels their grip and influence tightening. He knows their danger, but other boys risk it, and he rather likes to be one of the boys.

There comes a day, however (more likely a night alone with his soul), when a word of warning comes back to him from early days; a word of mother dear or father faithful. Conscience sounds alarm. He feels those chains of influence, appetite, or habit which were supposed to be fanciful, merely, and easily broken, contracting with slow but irresistible power. At this crisis in his life the strong boy does not stop an instant to argue with conscience, for each moment the grip is tightening.

He exerts his strength.

What happens?

He is free!

The world cheers him. God helps him. He can go now with Daniel to the lion's den; or to any fiery furnace of temptation.

He knows his danger and his power. It takes a strong boy to say "No" when he is tempted to do what he would like to do but should not; to stand firm and still when provoked and taunted; to hold himself in hand when passions become wild horses and try to run away. Such a boy is bigger than Napoleon or Grant.

He that ruleth himself is greater than he that taketh a city. Who is the strong girl? She who believes in that kind of a boy.—Pluck.

Why he Failed

A boy returned from school one day with a report that his scholarship had fallen below the usual average. And this conversation took place:

"Son," said his father, "you've fallen behind this month, haven't you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew if the son did not. He had observed a number of dime novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half full of chips." Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back into the basket." When half the apples were replaced, the boy said:

"Father, they roll off. I can't put any more in."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in? No, of course you can't put them in. You said you didn't know why you fell behind at school, and I will tell you why. Your mind is like that basket. It will not hold more than so much. And here you've been the past month filling it up with chip dirt—dime novels."

The boy turned on his heel, whistled, and said: "Why! I see the point."

Not a dime novel has been seen in the house from that day to this.—Cut Gems.

The Daring Froggy

Once upon a time,
On the border of a brook,
A wicked little froggy,
Who had never read a book—
Who had never read a story
Or a funny little rhyme, but had not
Had a tragic and sad ending
Once upon a time.

This little froggy, said to say,
Was very fond of flies,
And thought, on this unucky day,
That he had found a prize,
"Up, up I go," said froggy,
"I can climb as well as hop;
I only hope he'll stay right there
Until I reach the top."

"I wish this wouldn't bend so much,"
Said Froggy, going higher;
"I wish that flies would shut their eyes
And come out a little higher.
But he is such a good one.
And he looks so very fine
I think that I must have him,
For it's time for me to dine."

So up he went, regardless
Of the danger he was in;
He saw a duck below him;
But he didn't care a pin.
"Till suddenly, behind his back,
The weed began to crack;
And all he heard was just one word.
And that one word was "quack."

—St. Nicholas.

The Bishop's Trunk

The Bishop of Oxford originated this very ingenious riddle:
I have a trunk (body).
It has two lids (eye-lids).
And two caps (knee-caps).
Two musical instruments (vocal chords).

Two established measures (feet).
A great number of articles we cannot do without (nails).

I always have about two good fish (soles).
A great number of small shellfish (muscles).

Two lofty trees (palms).
Some fine flowers (tulips).
Two playful domestic animals (calves).
A great number of small wild animals (hares).

A great number of whips without handles (lashes).
Some weapons of warfare (arms).

A number of weathercocks (vanes).
A political meeting on the verge of decision (eyes and noses).
Two students (pupils).

A number of Spanish grandees (tendons).
A big wooden box (chest).
Two fine buildings (temples).
Product of camphor trees (gums).

A piece of English money (crown).
An article used by artists (palette).
A boat used in racing (scull).
A means of crossing a river (bridge of nose).

A pair of blades without handles (scapulars).
"Twelfth letter of the alphabet finished with bows (L-bows).

Instruments used in church music (organs).

Towzer and Willie

My neighbor keeps a noble Newfoundland dog in his yard, to guard his shop by night. Not long since I was passing his shop about mid-day, when he came out with Towzer at his heels, and a pall in his hand. He told Towzer to take the pall, and carry it to the house, a few yards across the way. The dog did not wince over the command, nor hang the tail, and refuse to go; no, not he. He obeyed at once, took the pall in his mouth, and away he went to the house. I watched him, to see how well he fulfilled his master's orders. The door was closed, so he sat down on the step and waited a welcome. Five minutes passed, and no one opened the door; yet the dog was patient and faithful. Five minutes more passed, and just as I was about to leave he was seen from the window, and admitted with his charge. "Faithful dog!" thought I, "never to refuse obedience, or wait for the second bidding!"

Then I thought of little Willie S., who said to his mother in my presence, "No, I can't do it; let Ned go, he's not doing anything." "Willie!" exclaimed his mother, in a commanding tone, "go and bring that wood immediately; don't let me have to tell you again." The little fellow was mending his cart, but he dropped his hammer, now that he saw there was no escape, and started. "I always have the wood to bring," he muttered, as he left the room. He obeyed very reluctantly. He went putting and murmuring after the wood, and when he returned he threw it into the box with a violence that threatened to break it to pieces. His mother looked ashamed and heart-sick. I pitied her from the depths of my soul. Think of it. Her son was less obedient than the dog; for the dog went cheerfully, wagging his bushy tail, and lifting his head, as if to say, "I obey."

Boys, never let it be said of any of you, "Towzer is more obedient than Willie."

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A Surprise.

Mamma—"My gracious! What on earth has happened to you, Willie?" Willie—"Boo, hoo! It's all your fault. I've been playing with that new boy." Mamma—"What, that little Quaker boy?" Willie—"Yes, and—boo, hoo—you said Quakers never fight."

Hypnotism Again.

"A little lad in Limington," said F. S. Black, ex-Governor of New York, "must have studied the records of the criminal courts, and noticed a certain rather absurd plea that for some years has been advanced in extenuation of all sorts of crimes.

"This lad was absent from school one fine spring day, and on his reappearance the next morning he brought no excuse.

"James," said the teacher, "where were you yesterday?"

"The boy began to cry.

"It was Joe Mullen's fault," he said. "He hypnotized me, and made me go fishin' with him."

A Fairly Good Pun.

Owen Wister, the novelist, was talking about puns.

"I detest puns," he said, "but Fanny Kemble, who was my grandmother, used to tell me made by a certain Baron Rothschild that was good of its kind.

"The baron was 'fining out, and some one spoke of venison.

"I," said the baron, "nevar eats venison. I think it ish not so coot ash mutton."

"Oh, absurd!" some one exclaimed.

"If mutton is better than venison, why isn't it more expensive?"

"The Baron laughed, overcome by the brilliancy of the pun that had just come to him. Then he said, and his dialect came in very handy.

"The reason why venison ish more expensive than mutton ish that the peopls always prefer vat ish deer to vat is sheep."

A Little Confused.

George Kennan, the writer, was talking about the naive and childlike minds of sailors. "Two sailors," he said, "once attracted my attention in London. They were lunching in a restaurant and I took a table near them, so as to hear their talk. It was plain that they had just returned from a long voyage.

"Hark! Hear that? One of them suddenly exclaimed. All I could hear myself was a very harsh voice raised above the traffic of the street in a hideous below; but the sailor said: 'Ah, Jack, it's many a day since we've heard that song.'

"What song?" said the other. "The one that chap is singing in the street—'The Banks o' Doon.'"

"Go on," returned the second sailor. "That ain't 'The Banks o' Doon.'" I been a-listening to it for some time. It's 'Darling, I Am Growing Old.' They argued the matter a while. Then they told the waiter to go out and ask the man in the street what it was that he was singing. That waiter hurried forth, and on his return said: 'The feller ain't singin' at all, gents. He's hawkin' 'ny paper.'"

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