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Christian
Endeavor

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No. 4

Missionary



"He is not here: for he is risen, as he said."

Social



Literary

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Slightly Astray.

The late Dr. Bucke, of London, was
 quite a literary character. Among other
 valuable works he left behind him a
 philosophical volume on "Cosmic Con-
 sciousness." One of the London doc-
 tors was rather startled the other day by
 one of his patients asking him if he
 had read Dr. Bucke's book on "Comic
 Consciousness."

Complimentary to the Preacher.

A minister in the Hamilton Confer-
 ence tells of having preached one Sunday
 evening on "The Rich Fool." The ser-
 mon was followed by a prayer-meeting, in
 which a very earnest brother opened his
 prayer in this fashion, "O Lord, we thank
 thee for what we are, and where we are,
 and we rejoice that we are not like this rich
 fool that we have been listening to to-
 night."

Not in Command.

During General White's sortie from
 Ladysmith, the British battery mules on
 the left were stamped. The captain
 of one of the batteries, seeing his first
 sergeant flying by with the first gun,
 shouted angrily:

"Hi, sir! Where are you going?"

"To which the gunner curtly replied:
 "How do I know! Ask the mules!"

He Had His Reasons.

An officer in one of the English volun-
 teer regiments, who had made himself
 exceedingly unpopular with the men, was
 coming home one evening when he slipped
 and fell into deep water. He was rescued
 with great difficulty by a private in his
 own regiment.

The officer was profuse in his expres-
 sions of gratitude, and asked his pre-
 server how he could reward him.

"The best way," said the soldier, "is
 to say nothing about it."

"But why?" asked the officer in amazement.

"Because," was the blunt reply, "if the
 other fellows knew I'd pulled you out
 they'd chuck me in."

Knew He Would Feel Better.

Bishop Williams, of Connecticut, used
 to tell the following story of the late
 Dr. Ducachet: "One Sunday morning
 Dr. Ducachet arose feeling wretched.
 After a futile attempt to eat breakfast,
 he called an old and favorite colored
 servant to him and said: 'Sam, go
 around and tell Simmons (the sexton)
 to post a notice on the church door say-
 ing I am too ill to preach to-day.'
 'Now, massa,' said Sam: 'don't you gib
 up dat way. Just gib Him a trial; you
 get 'long all right.' The argument went
 on, and resulted in the minister starting
 off. Service over, he returned to his
 house, looking much brighter. 'How
 you feel, massa?' said Sam, as he
 opened the door. 'Better, much better,
 Sam. I am glad I took your advice.'
 'I knew it. I knew it,' said the dandy,
 grinning until every tooth was in evi-
 dence. 'I knew you'd feel better when
 you git dat sermon out of your system.'"

She is a cute little Detroit girl of seven,
 and the proprietor of the store at which
 she called is a friend of the family.
 "How much for one of these picture
 books?" she inquired of him. "Just
 two kisses," he wanted to make her a
 present. "I'll take it," she said in a
 cool, businesslike way, as she tucked it
 under her arm and started for the door.
 "Papa will call and settle."

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A. C. CREWS, Editor.

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TORONTO, APRIL, 1902.

No. 4.

EASTER DAWN.

BY FLORA KIRKLAND.

The tomb was watched by Roman soldiers,
Wherein the Saviour lay,
Lest, in the darkness those who loved
him

Should steal the dead away.
And gloom hung darkly o'er the city,
For He, the one true light
Lay shrouded close in death's deep
shadow,

That sad and solemn night.
The angels who had watched the manger,
Where Christ, an infant, slept,
Above that tomb in Joseph's garden,
Their wondering vigil kept.

But lo! the very earth is trembling!
The watch and seal are vain!
An angel shows an empty prison,
Where Christ the Lord had lain.
The Sun of righteousness hath risen!
Behold where once he lay!
His glory lights death's courts forever,
With beams of fadeless day.
Oh, glory in the highest! Glory!
The Lamb's great work is done!
His triumph over death proclaims Him
God's well-beloved Son.

Easter.—The name "Easter" undoubtedly comes to us from mythology, the Anglo-Saxon goddess of the spring being *Eastre*, and worshipped by our ancestors in England when that country was first visited by Christian missionaries. The month of April was usually given up to joyous ceremonies in honor of this goddess. The missionaries taught the people to celebrate a feast of the Resurrection, but permitted them to call this day of rejoicing *Easter Day*.

Work Born With Him.—Governor McLean, of Connecticut, said a good thing at the Yale Bicentennial when he declared "We must believe that when a boy is born into the world his share of the world's work is born with him, and he will fail in life if he leaves that work undone."

Jones v. Potter.—Sam Jones has locked horns with Bishop Potter on the prohibition question. In an article in the *Atlanta Journal*, Sam Jones says: "I tell you, in New York when they take a Bishop around with them and dine him and wine him, and stuff him and toast him, it doesn't take him long to imbibe the views of wine-bibbers and gluttons, and to preach the doctrine of volenturaries from the platform. How long before the Bishop and his gang will be broadening the Ten Commandments and liberalizing the moral law so they would have it read: 'Thou shalt not steal, less

than a million dollars. Thou shalt not break the Sabbath, but bend it double if there is money in it. Thou shalt not covet, but get all you can and keep all you get. Thou shalt not be guilty of idolatry, worship the true and the living God."

Thirteenth Anniversary.—On the fifteenth day of the coming month of May, the Epworth League will be thirteen years old. This Anniversary Day affords a good opportunity to bring the League and its work before the people, with a view to enlarged efficiency and increased membership. Every League should plan to celebrate the occasion either by a special service on the previous Sunday, on the following Wednesday evening in connection with the prayer-meeting, or on the exact day. The General Secretary has prepared a Programme for general use. A sample copy will be sent free to any League President who asks for it.

"Send My Children to Sunday-school."—Russell Conwell, of Philadelphia, tells the story of an explosion in a coal mine in the Monongahela valley a few months ago, and quotes the last messages of some of the miners to their friends and families, written upon the black walls of their death chamber with a nail, and copied ten days afterward and conveyed to their sorrowing relatives. Of one, Mr. Conwell said: He wrote first, "Only one biscuit left out of the two dinner pails." Then under it he scratched, "Poor Hans!" That referred to the other miner who was dying. Then a little farther along on the walls were cut the words, "Christ can save us." And then back again under the first inscription were the words, "Give all your property to Lizzie." That referred to his wife. Then he wrote down at the foot of the coal drift another line, "Send my children to Sunday-school." That was the last message of one who faced death, with no hope for this life, but with every hope of the other.

Campbell Morgan on "The Waste."

—It is to be remembered that nations do not tabulate the loss of life when they enter upon a war of conquest, and until the first note of complaint has been heard from the men and women in the mission field we must be dumb and silent. Nothing is wasted that is poured at the feet of Christ. Think deeply and you will find the cross of Christ everywhere. The old commonplace, "The blood of the martyrs is the seed of the Church," is true, and we may expect that China is about to have a new Pentecost, the harvest of a glorious result from the great

trials through which missionary effort has passed in that country. But you cannot convince the cold business man outside of this coming. It is ours to hope right on. We see Jesus, and there we must be content. His work is unfinished. The fog is on the world, but by the waste of the moment he wins the ages. Missionary effort is the necessity of Christian life, and we cannot escape from it. The first conscious thrill of the life of God within the human soul is a missionary passion. The one function of the Church is missionary.

Religious Statistics of the United States.—Dr. Carroll has prepared his annual statement of the progress of the various religious bodies of the United States for the *Christian Advocate*. The following are the total membership of the leading bodies:

Roman Catholic	9,230,166
Methodist Episcopal	5,699,342
Regular Baptists	4,270,523
Lutheran	1,696,208
Presbyterian	1,605,965
Disciples	1,179,545
Episcopal	759,979
Congregational	634,835

Religious Statistics of Canada.

The Government has issued a bulletin dealing with the religions of the people of Canada. The number of specified denominations and sects is 142. The following figures show the standing of the leading churches at present, and also in 1891:

	1901.	1891.
Adventists	8,004	6,354
Anglican	680,346	646,995
Baptists	292,485	257,449
Brethren	8,071	11,637
Baptists (free will)	24,229	45,116
Congregationalists	38,383	27,157
Disciples of Christ	14,872	12,763
Friars (Quakers)	4,087	4,650
Jews	16,432	6,414
Lutherans	92,394	63,982
Methodists	916,862	847,765
Presbyterians	842,301	755,326
Protestants	11,607	12,253
Roman Catholics	2,228,997	1,992,017
Salvation Army	10,307	13,949
Tinkers	1,531	1,274
Unitarians	1,934	1,777
Universalists	2,589	3,198
Unspecified	44,186	89,355
Various sects	141,474	33,776
Total	5,571,051	4,833,239

There are 1,579 persons styling themselves agnostics in Canada, of whom 572 are in Ontario; 211 atheists, of whom 52 are in Ontario; Confucians, 5,000, of whom 30 are in Ontario; 78 Deists, of whom 12 are in Ontario; three free worshippers, in British Columbia; 1,005 free thinkers, of whom 254 are in Ontario; 241 infidels, of whom 35 are in Ontario; 47 Mohammedans, of whom 15 are in Ontario; 14,466 pagans, of whom 3,111 are in Ontario.

THE CROSS.

BY JAS. N. SHANNON.

THE tragedy of calvary, the cruel death of the world's Redeemer, has thrown around the instrument by means of which it was accomplished, a dignity, a halo, a veneration even, that has attached to it all through the ages since. By being lifted up upon its intersecting timbers the Sacred Victim has drawn unto it the thought, the love, the worship of men and has hallowed it forever. It is not the cross which pierced those willing hands and blessed feet; it is not the rudely plaited crown of thorns, which pressed that regal brow in mock coronation; nor yet is it the spear of the Roman soldier, thrust deep into the heart that had beat so true—every throbbing impulse of love toward all mankind—that has won the world's homage, and become the object of admiring wonder to both men and angels, but the Cross—that hateful thing of torture, that most cruel invention for the punishment of criminals, that which in our loathing we have been used to call "the accursed tree."

From belonging to the same category of iniquity as the gibbet or the chair of electrocution, and reserved for the punishment, not of freemen but of slaves, the cross has come to mean, to Christian nations, at least, the most glorious of all emblems, the holy badge of freedom from the law's condemnation, the pledge and token of man's reconciliation with God. As the rainbow which spans the heavens—grandly smiling through tears—gives renewed assurance of God's ancient promise, so the Cross stands for His sign-manual to Heaven's Magna Charta, signifying, to all who will turn the believing look thitherward,—liberty and eternal life.

In early times the holy martyrs gloried in their sufferings, and to meet death by crucifixion was only following in the footsteps of their Blessed Lord. The Cross was bereft for all time of its infamy and reproach, since He had died upon it. To their thought the accursed tree was transformed into a thing of loveliness. Its sacred form became a part of their religion and haunted their glowing imagination. Even in their prayers, judging from paintings found in the catacombs, they knelt with arms extended wide, as if to link together, by this symbol, the supplicating servant and his glorified Master. What wonder was it, then, that the over-wrought fancy of Emperor Constantine should behold in the sky at mid-day the flaming cross inscribed, "By this, conquer," that to the Christian King Don Alonso should appear, just before the victorious battle with the Moors the figure of a cross in the eastern heavens, that a fiery cross should also appear to Waldemar II. of Denmark, foreshadowing his victory over the Estonians, or that a similar apparition to a Scottish King should originate the St. Andrew's Cross as the national emblem of Scotland.

The devout ecclesiastic in his cloister, the recluse in his perpetual retirement from the world, finds inspiration from the presence and contemplation of the crucifix; the barefooted ascetic and the gloomy-robed nun proudly wear it fastened to their girdle.

The worldly and the gay pay unconscious tribute to the Cross when they wear it in costly pendant, or fashioned into the endless variety of trinket and other means of personal adornment upon which the jeweller has lavished wealth and skill.

Titled nobility hand it down to those who come after them as part of the family escutcheon, to be neither dimmed by age nor soiled by dishonor or defeat. It flashes in the imperial crown of England's King, in his bejewelled orb, and sceptre of sovereignty.

From the smoke and din of a day of battle the wounded are tenderly borne off the field of honor to receive what help may be left for surgical skill to give. The members of the ambulance corps wear the Geneva Cross on their uniforms, and the well-known flag of the Red Cross Society waves its protecting folds over the field hospital tent, and claims the recognition that is accorded to it by all civilized nations.

The Cross of St. George, and the Cross of St. Andrew, and the Cross of St. Patrick, blended in one national emblem, proclaim, wherever flung out to the breeze, that glorious empire on which the sun never sets. The order of the Cross was a distinguished spiritual order of knighthood of mediæval times. Similar distinction survives to the present day in such orders as those of the Bath, of St. Michael and St. George, St. John of Jerusalem, and others which are worn with honest pride by those on whom they have been conferred. The Iron Cross of Prussia makes known to all the world the valiant deeds of those who aided in bringing about an united Germany; while the most coveted decoration of every man in His Majesty's army, from the brave old commander-in-chief down to the humblest soldier here in the ranks, is the Victoria Cross, bearing the motto "For Valor." And what is the distinguishing emblem of those who, not on bloody field of strife, not for fame or fortune, are banded together to "Look up and Lift up," by deeds of loving self-sacrifice, Christ being their Master, and His smile their sole reward,—is it not a simple Maltese Cross? What other badge could a loyal soldier of Christ wear on his breast than that which suggests His dying love or the perpetual commemoration of His everlasting Atonement?

Toronto, Ont.

CURIOUS EASTER CUSTOM.

IN France, during the middle ages, there were many curious customs relative to Easter eggs. Before Easter-tide began the priests paid a round of visits, blessing and receiving eggs. The largest eggs were picked out and sent to the king as tribute. After high mass at the chapel of the Louvre on Easter day, huge, gayly decorated baskets of gilded eggs were carried into the royal presence; the attendant chaplain blessed and distributed them to those present.

It is a little curious that as far as the custom of egg-rolling is practiced in the United States, it has a national reputation only in Washington. How or where it started there no one now living in Washington can tell; but that the enchanting slopes of the White House

grounds give it inviting encouragement no one will dispute. With every year the crowd of children engaged in the sport has increased, and the egg-rolling has finally grown to the importance of a festival.

The public schools are closed on Easter Monday and thousands of children swarm about the White House. The grounds are prettily diversified with little hills and intermediate valleys, and on the knoll above the steepest of these grassy slopes the children gather. Baskets and boxes are quickly emptied and the sport of rolling the colored eggs begins. It has no apparent object, unless it is to test the strength of the eggshell, and see how many times it will go bumping over rough places without breaking. Some of the little ones try to roll their eggs against others, to see which will break; others run after their eggs as they roll down, to catch them before they reach the bottom, so that they may not break. But they are not long-lived. Even the hard-boiled egg has a limit of endurance. Before long the first comers have seen the last of their colored treasures broken and scattered over the stones. But the newcomers constantly arriving bring a fresh supply. The children come and go from 9 o'clock till sundown.

THE RESURRECTION.

TOMB, thou shalt not hold Him longer;
Death is strong, but life is stronger;
Stronger than the dark, the light;
Stronger than the wrong, the right;
Faith and hope triumphant say,
"Christ will rise on Easter Day!"

While the patient earth lies waking
Till the morning shall be breaking,
Shuddering 'neath the burden dread,
Of her Master, cold and dead,
Hark! she hears the angels say,
"Christ will rise on Easter Day!"

And when sunrise smites the mountains
Pouring light from heavenly fountains,
Then the earth blooms out to greet
Once again the blessed feet;
And her countless voices say,
"Christ has risen on Easter Day!"

—Phillips Brooks.

EASTER IN THE HOME.

CATHERINE ARMSTRONG.

EASTER has come, the dear, glad day, when for every joy we feel inspired to sing in our hearts, for "Christ is risen." The long and penitential days are passed; we have reviewed our shortcomings and resolved with fresh strength to "turn over a new leaf," to live better, accomplish more, reach higher; we feel lifted up, aided from above; we are carried beyond the cross; we hear the glorious watchword, "Christ is risen." It seems that the heavenly father must look down with special tenderness on this glad and happy day. Let this thought draw us closer to Him who never leaves unnoticed one of His little ones. For all is the joyous Easter day, with its comfortable associations, its holiest inspirations. Gathered are all in the arms of His love, for Christ is risen.

With earnest hearts let us mingle in the Easter carols in God's house, and with hearts reaching out toward Him who is risen. It is in harmony with the lessons of this blessed day that our churches are beautified with many flowers, though but a few years ago Easter and Christmas, too, were slightly observed.

As well as our churches, our homes should be beautiful. They should be brightened up with flowers; now, if only once in all the year, "bring flowers." If we can but have one, that one must be an Easter lily, sweet emblem of purity, fit flower for to-day. Bring the flowers—all will find a place and will emphasize the joy of this glad day. One is happier even to look at flowers, and their fragrance will sweeten this "day of all the week the best." So, a few Easter flowers, or a growing lily, sent, perhaps, to a poor or invalid friend, will carry very much of pleasure and comfort.

Have a good dinner, especially on Easter Sunday. Have it bounteous and the table attractive as possible. Bring out the best linen, the prettiest, choicest needlework, the finest china, for this is one of the happiest anniversaries in the whole year. Much more attention is paid to the beauty, the decoration of the dinner-table than was customary a score of years ago; there is more to choose from in fine wares and napery, as well as wider provision for the "inner man," not more bountiful of late, perhaps, but more varied. But on Easter day we must provide our best. The remembrance of the family gatherings on this day will have a long-felt influence upon our children. The sacred meaning of the day must leave only pleasant and helpful memories.

This suggestion of a generous and attractive dinner on Sunday may seem to some like ill-keeping of this holy day, but it is not so, for materfamilias very well knows that the biggest part of a big dinner can be made ready the day before, on Saturday. So, though we may "boil the tea-kettle on Sunday" as the "Pilgrim Fathers" would not do, we can have our good dinner on Easter and bring home to it, to our "own mahogany," all the sons and daughters—all the family possible. How happy such reunions are!—and such a glad day should see families reunited quite as often as Thanksgiving.

Do not forget the little folks. Take them in hand on Saturday and help them to color their Easter eggs. Give them cochineal for the red and pink ones, prussian blue for the blue ones, both colors used together for the purple, saffron for the yellow, and saffron and blue combined for the green ones. A very little coloring is ample for a great many; boil them in it for a few minutes only. It will amuse and interest the children, and they should be told of the significance of Easter eggs. Very few children have any idea of the "new life" they were originally intended to symbolize.

Make the day happy with trifling gifts. They impress and afterwards recall the associations of the day. It is wonderful how lasting an impression upon the mind of a child a small present will make, and often upon the minds of "children of larger growth" as well.

This day means so much, commemorates so much, in our hearts, our homes,

our churches, to us and ours and to all the "children of men," it seems, as the cycling years go and the joyful day comes round, we must be happy.—*The Observer.*

THE POETS AND OUR EASTER FAITH.

AS the Easter time draws near, the significance of its splendid hope and confidence is impressed upon our minds and hearts. The essence of that sublime faith that God is in His world a present, thinking, willing, caretaking Father, that man is His child, with whom the divine Being holds communing, schooling him for immortality, pulses with new vigor in the veins of our intellectual and moral life. It is interesting and comforting at such a time to notice the sensitiveness of our great poets to the presence of God in the human soul, and the wreath of trust they twine about the brow of the Easter Christ.

James Russell Lowell closes his splendid song of "The Oak" with this expression of his faith:

"Lord! All Thy works are lessons; each contains

Some emblems of man's all-containing soul:
Shall he make fruitless all Thy glorious pains;
Dwelling within Thy grace an eyeless mole?
Make me the least of Thy Donatona grove,
Cause me some message of Thy truth to bring,
Speak but a word through me, nor let Thy love
Among my boughs disdain to perch and sing."

Here again are words very sweet and tender in their revelation of the simple confidence of his own heart:

"I, that still pray at morning and at eve,
Loving those roots that feed us from the past,
And prizing more than Plato, things I learned
At the best academy, a mother's knee."

Looking through a great European cathedral, Lowell exclaims:

"Let us be thankful when, as I do here,
We can read Bethel on a pile of stones,
And, seeing where God has been, trust in
Him."

John Greenleaf Whittier, the great-souled minstrel of human freedom, had a sublime faith in the presence of God among men and in the power of Jesus Christ to gain victory over every force of evil. How inspiring to listen to his optimistic words!

"The world sits at the feet of Christ,
Unknowing, blind, and unconsoled;
It yet shall touch His garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold."

Many people are so inflated by their own pride and self-sufficiency that they do not discern the unspeakable beauty of the character of Jesus; but great natures, like the old Quaker poet, through their humility find the way into the secret of His presence, and can sing with him:

"O hearts of love! O souls that turn
Like sunflowers to the pure and best!
To you the truth is manifest:
For they the mind of Christ discern
Who lean like John upon His breast!"

The poems of Whittier are so full of these gems of living light that one is embarrassed with the abundance of riches. But this triumphant utterance of his

own Christian experience cannot fail to strengthen our faith:

"I know He is, and what He is
Whose one great purpose is the good
Of all. I rest my soul on His
Immortal love and Fatherhood
And trust Him as His children should.

"I fear no more. The clouded face
Of Nature smiles; through all her things
Of time and space and sense I trace
The moving of the Spirit's wings,
And hear the song of hope she sings."

Longfellow, one of the gentlest of singers, yet rouses us with a stirring trumpet-call in his "Psalm of Life":

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

—*By Louis Albert Banks, D.D.*

OUR RESURRECTION.

[If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God.—*PAUL.*]

Out of the sordid, the base, the untrue,
Into the noble, the pure and the new;
Out of all darkness, and sadness and sin,
Spiritual harmonies to win,

This is our resurrection.

Out of all discord and toil and strife,
Into a calm and perfect life,
Out of all hatred and jealous fear
Into love's cloudless atmosphere,
This is our resurrection.

Out of our weakness to conscious power,
Wisdom and strength for every hour,
Out of our doubt and sore dismay
Into the faith for which we pray,
This is our resurrection.

Out of this fleeting mortal breath,
Out of the valley and shadow of death,
Into the light of the perfect way,
Into the freedom of endless day,
This is our resurrection.

Out of the finite sense of things,
Into the joy the Infinite brings,
Out of the limits of time and space,
Into the boundless life of the race,
This is our resurrection.

—*Author Unknown.*

AN EMPTY TOMB.

LET me inquire around what centre the Church assembles. Do you hasten to reply the cross? I answer, "Not there only." The cross first, but afterwards the grave! "If Christ be not risen from the dead, then is our preaching vain and your faith is also vain." In the centre of the Church is an empty tomb, and to the doubting world the Church can ever answer, "Come, see the place where the Lord lay." And, "seeing" it, what then? Why, from the sacred rock a living stream breaks, and as the countless multitudes drink, they exclaim, "These are the waters of immortality."

"Alive"—to what end and for what purpose? He never changed His purpose; it can be put in two words—to save. He is able to save unto the uttermost all that come unto God by Him, seeing that He ever liveth—what to do!—to pray, to pray for others, to make intercession for us.—*Joseph Parker, D.D.*

THE GREAT MISSIONARY CONVENTION.

WE do not know that we can do our readers any greater service than to give them a somewhat extended report of the Convention held in Toronto from Feb. 26th to March 2nd, under the auspices of the Students' Volunteer Movement for Foreign Missions. This is an organization of an interdenominational character, working among the colleges and universities of America and other lands. It does not send out missionaries, or in any way interfere with work of the various mission boards, but rather conducts an educational campaign with a view to stimulating students to study the missionary problem, and also to supply workers for the foreign field. It cannot be said that it is "conventioned to death,"

A SERIOUS AUDIENCE.

It was evident to the most casual observer that these young people had not come to Toronto on a pleasure excursion, but had serious business before them. There was plenty of enthusiasm, which would frequently have expressed itself in applause had it not been repressed by the chairman. Upon one or two occasions it seemed to many that a hearty round of applause would have been a welcome relief to the feelings of the people, but after the opening service it was not permitted. Every effort seemed to be made to develop and maintain an atmosphere of prayer.

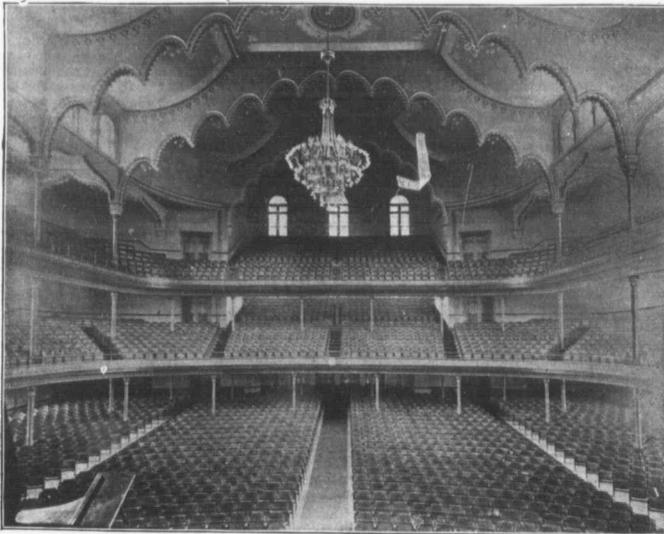
THE OPENING MEETING

was entirely of a devotional character, and was intended to strike the keynote of the whole convention, which it did

of Him most, for the thought is too precious to speak it out to others, but their life and the involuntary word will evince their love for the Christ.

Two practical questions closed this admirable address. Are we right with God to-day? Are we right with one another? For no man will walk right with God who does not walk right with others. He pressed us close, he seemed to look us through and through as he said: Have you in any way suppressed yourself for the sake of another to-day? Have you in any way esteemed another better than yourself? There was no getting away from his questionings.

Mrs. Howard Taylor, of China, followed in a similar strain. During the first ten minutes of her address she was very impressive, but toward the end seemed to lose grip upon the audience.



MASSEY MUSIC HALL.

(Where the Convention was held.)

as a convention is held only once in four years. The last gathering was held in Cleveland in 1898. It was

A UNIQUE AUDIENCE

that assembled in Massey Hall on the afternoon of Wednesday, when the first session was opened. Probably this great auditorium never before contained a crowd exactly like this one. In most of our religious services we deplore the comparative absence of young men, but here was a multitude of four thousand persons, fully seven-eighths of whom were bright, earnest, intelligent young men from the United States and Canada. There was a sprinkling of young ladies, and a few professors, preachers and editors, but young men predominated on the floor and in both galleries. It was certainly an inspiring audience for any speaker to address. It was also

very successfully. Mr. Robert E. Speer gave a quiet but earnest address upon the need of entire consecration to Christ. He pressed home the question, "Has Jesus Christ His rightful place with us?" Has He His rightful place in our thoughts? Were we thinking about Him when coming to the meeting, when waiting for the opening words to be spoken, while listening to the speaker? Is He in our thought at all, or might it be said of us, as it was of those in olden time, God is not in all their thoughts!

Is Christ first in our will? Is it so that we have willed to do the right as God has shown us what the right is? As we will to do we shall know, and one light breaks upon the vision of the new who seeks to carry out what has thus been made known to him.

Is Christ first in our affections? Those to whom He stands first may not speak

THE ADDRESSES OF WELCOME

were delivered at the first evening session, when the great auditorium was crowded to its utmost capacity. The singing was very fine. The song book used at the convention was of a much higher grade than is usually used upon such occasions. There was no poor music in it, and no doggerel ditties with jingling choruses, but the great audiences sang such splendid hymns as "Holy, holy," "Come, Thou Almighty King," "When I survey the wondrous cross," etc.

The first address of welcome was given by the Bishop of Toronto, who appeared upon the platform in his official garb, and of course was addressed as "My Lord." He referred to the idea of unity which was illustrated by such a gathering.

Principal Caven represented the Presbyterian Church, and gave an appropriate talk, but it is doubtful if his voice was heard by more than half of those in the hall. He spoke of the influence of such a gathering of young people animated with the highest and noblest of purposes. That influence has been felt in all the colleges, and there is need for such corrective and stimulus as it is designed to give. In the course of college life there is much to deaden spiritual life, much that leads men to forget the chief things of life. This movement tends to furnish the needed corrective. It centres thought upon the business of life, which is not the gaining of meat and drink, but the service of God, and doing His will.

Rev. Dr. Potts voiced the welcome of the Methodists, and his sonorous voice reached every part of the building. The New York *Christian Advocate* says that "it is the simple truth to state that he 'saved the day,' so far as the speeches of welcome were concerned. There are few men who can excel him in public address."

The Doctor first referred to the Ecumenical Missionary Conference held in New York a year or two ago, which was largely attended by missionary veterans. He characterized that gathering as historic, while this one was prophetic. He thought that there had never been a brighter day in the history of missions than the present. The cause never had so many advocates. It had never sent so many prayers to heaven, and never before had so many felt called to recognize the claims of Christian stewardship. The obstacles have all been surveyed, and they shall all be surmounted.

Mr. Mott's reply to the welcome was most appropriate. His statement that he "was impressed with the great destiny of the British Empire and the U. S. Republic if they walk together," was greeted with great applause, which was about the only occasion when the delegates were allowed to have their own way in expressing their approval. He thought that it was easily possible for these two nations to place the Gospel at the disposal of the world, and make it accessible before some who were in the audience should have passed away.

The closing address was given by Rev. J. Ross Stevenson, D.D., who has been chosen as the successor to Rev. John Hall in New York. He said that what had been done in missionary work was simply the work of the few for the many, and does not by any means represent the full strength of the Church.

THE MONEY PROBLEM

engaged the attention of the convention for the whole of one forenoon session.

Hon. S. B. Capen, a prominent layman, President of the American Board, spoke on "The necessity of making the financial plans of the Church commensurate with the magnitude of the world's evangelization." It was his belief that not one in ten Church members in America had given anything to missions that had cost them anything. The majority of the Churches have been trifling with

missions. The way to grow is to give. If we would save American Churches from the blight of worldliness we must do it in the Master's way, by spending more generously for others. Broad missionary planning and generous giving are necessary if we would save our Churches from spiritual dry rot. Missionary interest is always the measure of spiritual life.

Rev. Dr. Goucher, President of the Methodist Woman's College, Baltimore, and a veteran in missionary work, spoke on the same subject. He said that men and money are the two co-operative agencies which the Holy Spirit demands from the Church before Jesus may realize the salvation of the world which He ransomed with His blood. It is more than a coincidence that in this very decade, when the Church has unprecedented material wealth, the world's salvation should be resolved into a question of money.

A study of the Treasurer's reports of Missionary Societies and benevolent institutions shows the aggregates are made up very largely of small contributions. The five barley loaves and two small fishes, consecrated, blessed, systematically distributed and applied, are humanity's reliance for recurring want. "The



PRESIDENT J. F. GOUCHER,
Baltimore, Md.



SAMUEL B. CAPEN, LT. D.
Chairman A.B.C. F.M.

world's benevolences are supported by organized poverty." It is exceptional to find a large regular contribution for foreign missions. The eighteen million communicants of the Evangelical Churches in the United States gave, last year, less than six million dollars, or an average of 32 cents per member for the evangelization of the rest of the world. It has been estimated that 60 per cent. of the members gave nothing to this cause, making the average 80 cents for each of those whose hearts were stirred by that passion for souls which caused our Lord to pour out His heart's blood.

S. Earl Taylor occupies a position in the M. E. Church somewhat similar to that of Dr. F. C. Stephenson in our Church. He is an enthusiastic missionary worker, and made a stirring speech. Mr. Taylor was in Toronto when the first Canadian contingent went away to South Africa. He visited London only to find more soldiers there. In Australia he found the same martial spirit, the nation sacrificing its best for her Queen. The nation was on a war footing. Reviewing the martial scenes he told the convention point blank that the Church of God, instead of grappling her oppor-

tunities, was on a peace basis. He said that many Christians were giving less for missions than they spend for car fare when they might as well walk. He had consulted with various Missionary Secretaries and found that in the United States there were 2,000 Congregational Churches giving nothing to missions, 5,000 Baptists, 2,500 Protestant Episcopal, and 2,672 Presbyterian. Upon one occasion he had preached in a certain church, where an old saint who sat in a front seat seemed greatly to enjoy it. His face lighted up as the preacher spoke of the riches of divine grace, but became clouded when reference was made to human obligations for all those mercies. At the close the old man said to him: "It was too bad that you spoiled that fine sermon by dragging in money."

Rev. C. E. Bradt told about a church in Wichita, Kansas, that was a few years ago in the slough of despond through debt and other difficulties, so that it was struggling for a bare existence. It undertook the support of a missionary in China, and immediately prosperity began to dawn. During the past five years \$10,000 has been contributed for foreign missions and \$10,000 for home missions. Last year the church

contributed an average of \$4.00 per member for foreign missions. This church to-day is a shining light, a planet in the sky of givers. She has no debt, but claims a pastor, an assistant pastor, two office assistants, a city missionary, a mission church, boys' clubs, men's clubs, four Christian Endeavor societies, a Bible training department, seven weekly prayer-meetings, a well-equipped printing department, and a missionary magazine. Abroad she sustains three American foreign missionaries and about thirty pastors and assistants, and this was the ray of light of the morning's session. Mr. Bradt referred to

the small average givings of American Christians, less than forty cents per year, and closed by quoting Amos R. Wells,

FOURTY-CENTS A YEAR.

Whoever ever-living Saviour passed away
From earth's eyes,
Sendeth forth this great commandment from the eager, opening skies:
"Go ye, go ye, teach all nations, boldly teach them and baptize."

So they went, those men anointed with a power from on high;

So they went, to sneers and hunger, to the mob's sensitive cry;

Went to suffer racking tortures and triumphantly to die.

All their life was but one purpose, that the life of Christ should be

Spread abroad among earth's millions as the waters fill the sea,

So the heroes died, and dying, left their task for you and me.

Children of the saints and martyrs, with all peace and plenty blest,

What obedience are we giving to the Saviour's last behest?

What desire, what self-denial, thought and prayer, and eager zest?

In the stead of what the martyrs bore through many a conflict drear,
In the stead of homeless wanderings, bitter fightings, cruel fear—
Ah, the shame!—we modern Christians give—
Just forty cents a year!

Forty cents a year to open all the eyes of all the blind!
Forty cents a year to gather all the lost whom Christ would find!
Forty cents a year to carry hope and joy to all mankind!

Worthy followers of the prophets, we who hold our gold so dear!
True descendants of the martyrs, Christ held far and coin held near!
Bold co-workers with the Almighty—with our forty cents a year!

See amid the darkened nations what the signs of promise are,
Fires of love and truth enkindled, burning feebly, sundered far;
Here a gleam and there a glimmer of that holy Christmas star.

See the few, our saints, our heroes, battling bravely, hand to hand,
Where the myriad-headed horrors of the pit possess the land,
Striving, one against a million, to obey our Lord's command!

Christians have you heard the story, how the basest man of men
Flung his foul, accursed silver in abhorrence back again?
"Thirty pieces" was the purchase of the Lord's Redeemer then.

Now—its forty cents, in copper, for the Saviour has grown cheap.
Now—to sell our Lord and Master we need only stay asleep.
Now—the cursed Judas money is the money that we keep.

THE PASTOR AND HIS MISSIONS.

So important was this subject regarded that it was discussed by four speakers. The discussion was opened by Dr. Julius W. Millard, of Baltimore. He pointed out that the result of a hundred years of effort on the part of the Christian Church was that five million heathen had been converted, leaving nine hundred and ninety-five millions who were still in ignorance. The Christian people seemed dead to this dreadful responsibility. The layman was intrusted with the stewardship of money, the pastor with the stewardship of facts and forces. How to arouse the Church to a holy zeal for the salvation of the world was the problem of foreign missions, and as by their inactivity the pastors were responsible for past failure, so by their co-operation they would form the greatest factor in solving the problem. The speaker then made a plea for the earnest, "old-fashioned" preaching which would develop a missionary atmosphere in the churches so real that even the casual worshippers would be attracted by it, and the pastor should have two objects, first, to supply the money, and then to find the men and women to go as missionaries. Instead of nineteen millions annually, the Christian world ought to give ten times that amount, for the Protestant nations were affluent with unprecedented wealth.

WORK IN CHINA.

Rev. Howard Taylor, of the China Inland Mission, son of Rev. Hudson Taylor, gave some interesting information about China. He said that when his father went to China half a century ago there were 300 Christian Chinese in

the world. In 1866 there were 3,000. In 1877 there were 13,000. In 1890 there were 40,000 adult Protestant Christians in full fellowship. In 1898 the number had grown to 80,000, in 1900 to 100,000. In addition there were believers who could not join, catechumens, children, etc., who would bring the number of Protestants up to 250,000. In addition, a powerful leavening was going on all over China in all grades of society, even in the Imperial Palace. The Chinese Christian community for a quarter of a century had doubled itself every eight years. At that rate, by 1950 there would be as many church members in China as there are now in North America, about sixteen millions. And, Dr. Taylor added, the need is instant.

NEED OF A FORWARD MOVEMENT.

The Friday evening meeting was one of the greatest of the Convention. Hundreds of people were turned away from the



JOHN R. MOTT.

Hall, and the Metropolitan Church was also crowded.

John R. Mott, the first speaker of the evening, did not say "Brethren," or "Ladies and Gentlemen." He took it for granted that the delegates knew to whom he was talking, and, avoiding a flowery introduction, he went right into his subject, "The Needs and Means of a Great Forward Movement in the Work of Evangelizing." The pith of his address was "there is great need" and those were his first words. He first went over what he described as an abundant ground for encouragement in the results of the past two generations, one generation, or even ten years. "There is sufficient," he said, "to banish discouragement and pessimism." Then he drew another picture, comparing the number of those reached in the various non-Christian countries which he named, with the number of those not reached, and who therefore should be reached. He then proceeded to assail the argument that missionary work should begin where charity is popularly supposed to begin. He was willing to place himself on re-

cord as saying that he knew of no cities in North America where were such vortices of temptation as were to be found in the cities of the non-Christian world. Going into the subject of these evils, he named opium as one, and spoke of "imported scepticism from the West." He bewailed the subtle and insidious spirit of criticism and unbelief in Christian countries and Christian churches. "The Christians who are living," he said, "must take the gospel to the living non-Christians. Dead Christians can't do it. The Christians who are to come after us can't do it. Obviously it is the work of each generation of Christians to evangelize its own generation of non-Christians."

To help this Forward Movement, Mr. Mott told his hearers to take back with them to their colleges, churches and missions all that they had learned at the convention and think well over it. There must be first the desire, such as grips hold of one's life and aims and ambitions. Then there must be wise plans and

GENEROUS GIVING.

The more material needs came under consideration when Mr. Mott announced that to successfully carry on the Student Volunteer work it would be necessary to increase the expenses from \$16,000 to \$20,000. An army of distributors equipped with thousands of cards, which upon examination proved to be promissory notes, set to work all over the hall, and the delegates were invited and exhorted to give. The familiar texts on the subject were read out and a prayer offered. The cards, as soon as they were filled in, were collected and taken to the front of the hall. Mr. Mott read the amounts on many of them as they came in. When he came to two successive cards for \$2,000 each there was an outburst of applause. Instantly his hand went up.

"Let us," he said "thank God."

Later he announced that the returns had totalled up to \$13,808.75.

At the Metropolitan Church about \$2,000 was contributed. As these subscriptions are to be paid annually for four years, the total amount given was about \$65,000.

LESSONS FROM MASTER MISSIONARIES

was Bishop Galloway's subject, on which he delivered one of the most eloquent addresses of the Convention. He said that the personal character of the missionary messenger determined the power of his message. The gospel was not merely the faith delivered unto the saints, but the gospel illustrated by the saints. Doctrine must be transmuted into life before it becomes a power. He was thankful that when the ages call, the heroes always come.

The great missionaries of the past have (1) Enlarged the sense of responsibility in the Church. (2) Have helped to abolish arbitrary and unscriptural distinctions between the work at home and the work abroad. (3) Taught us new lessons of personal consecration. (4) Have enlarged the expectations of the Church.

We are no longer startled when we hear of great things.

In closing, the speaker described in brief the lives of several noted missionaries, and spoke particularly of Rev. William

Carey. He said that while few people wished to see the homes of all the great heroes in Indian history, hundreds of visitors to India asked to be allowed to visit the grave of Rev. William Carey.

ROOM FOR EDUCATION.

Harland Page Beach, the Educational Secretary of the Volunteer Movement, discussed "The place in colleges and theological seminaries of the study of the extension of Christ's Kingdom."

He then argued for the introduction of missionary lectures in the theological seminaries and colleges, and said that during his four years at Yale he had never been told of the animal man in Africa, the animal woman in China, or the animal child of India, although he had been taught of many other animals. The subject of missions could be introduced into the college or seminary with a perfect sense of safety and a realization that the seminary was the best place for such a subject. The speaker closed with a general history of the growth of the students' unions' educational institutions.

BISHOP THORBURN.

At Carlton Street Church on Sunday evening, Bishop Thorburn gave a short review of his work in India, which was intensely interesting.

When a lad of seventeen he read a lecture to young men calling for volunteers to go to foreign fields, which so strongly impressed him that, although having no inclination for the work, the idea of a missionary's life was implanted in his mind, and when five years later, having graduated from college and being ordained as a preacher, he read in a newspaper a call for six young men for the foreign field, he felt that he was to be one of that number. He vowed to God that if the call were made clear, if the Church sanctioned it, he would go. Thinking the approval of the Church should come through the presiding elder, he made an appointment with him, and was much startled when meeting him to be told that the presiding elder had that morning suggested his name to a certain Bishop Jones, who had been inquiring for suitable young men for work in India. This he took as a direct answer to his prayer, and upon kneeling to commune with God, such a feeling of peace and joy filled his heart that he rose from his knees fully satisfied that his call was of God. His mother's consent, which he had feared would be difficult to obtain, was readily given, for she, too, felt that his going was in accordance with the will of God.

So having the approval of God, of the Church and his mother, he started with nine other persons for India, landing in Calcutta after a voyage which, while taking them one hundred and twenty-seven days, was now accomplished in twenty. On landing, they started for their station, eight hundred miles away, and found upon arriving that their charge

was to consist of seventeen million people. This was felt to be altogether too large a field for thirteen missionaries. However, they were shown that while it was necessary for those working on the eastern side of the Ganges to learn three languages only one was necessary for them. Forty years have gone by and now Bishop Thorburn is joint superintendent of India, with the whole of India and Malaysia for his field, and missionary workers in Southern Asia now use twenty-eight languages, while the twenty-five thousand miles of railway which have been built have simplified the work.

Bishop Thorburn was sent to a mountainous province where the nearest station was five days' journey away. One Sunday morning, nearly discouraged, he was roused upon an Isiah, "and the spirit be poured upon us from on high," and the grace of God was poured upon his heart in such

forgetting that the man to whom our dying Saviour said, "This day shalt thou be with me in Paradise," was a thief. He has since learned to ordain as Christian missionaries two of the number who that day knelt before him, the son of another is now presiding elder, while a third is engaged in coaching the sons of Mahomedans in a Christian school.

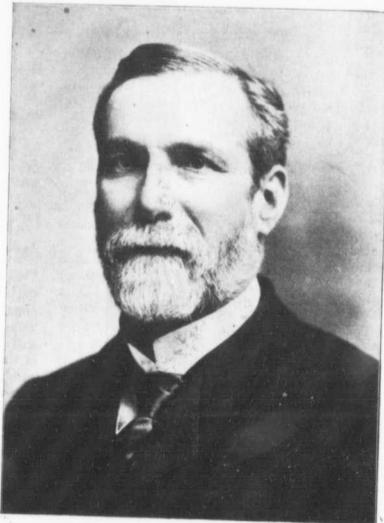
In a territory east of the Ganges, which was visited for the first time in 1889 by Bishop Thorburn, Bishop Parker, and three other workers, there is now an annual conference, and forty thousand Christians. In 1885 Bishop Thorburn, accompanied by Dr. Oldborn, started for Singapore, to establish a mission there. On arriving they were met by a Presbyterian missionary, who took them to his own home, where they remained during their three weeks in the place. From the work started there has

sprung a Chinese shelter, schools, a Deaconess Home, an English church, fifteen hundred dollars of the cost being given by a Chinaman, who, the Bishop complained, would not be allowed by the authorities at Washington to visit him in America.

RESOURCES OF THE CHURCH.

One of the greatest speeches of the whole Convention, by general consent, was that delivered by Robert E. Speer, the Presbyterian layman, in Massey Hall, on Saturday evening, on the "Abounding Resources of the Christian Church." Mr. Speer spoke of the fact that the Christian nations had greatly increased in their power over nature, and consequently in wealth, and he attributed this to the increasing trust which God reposed in man. He first dealt with the material resources of the Christian Church, and took for the purpose of comparison the wealth of Germany, Great Britain, Canada, and the United States. Without a book, without a note, Mr. Speer stood there and told of the heaped-up wealth of these countries, counted by billions and millions, and compared it with the scanty gifts to the Church and missions.

Only a few of the most striking of these figures which the speaker piled up mountains high, can be quoted. The Government revenues of these four countries amounted to \$1,774,000,000 per year, or more than the revenue of the entire heathen world. Their bank deposits were \$932,000,000, or more than the entire gifts of the Church for four and a half centuries. The bank clearings in the United States for the first eleven months of 1901 were so enormous that at the present rate of giving for missions the Church would take 6,300 years to give this amount. The figures of the cost of war were of course appalling, and Mr. Speer did not spare the lash. Taking only one figure, England and the United States had spent in the last three years in the Philippines and South Africa enough to keep an army of 40,000 missionaries at work for the next generation.



BISHOP GALLOWAY
OF THE METHODIST EPISCOPAL CHURCH SOUTH.

abundance that in after years, when tempted to feel discouraged, the remembrance of that morning would prove to him afresh that his work was of God and therefore could not fail. After two years spent here Bishop Thorburn left a church of thirteen members. Returning twenty-seven years later he found eight hundred Christians and believers. God would yet let him see the day when the number will be eight thousand. In Northern India, where he next labored, there were 50,000 low caste people. The particular vice of these people is one which unless done under legal forms is looked upon in civilized countries as one of the worst crimes, namely stealing, and when one Sunday morning Bishop Thorburn, looking over the number to whom he was going to administer the sacrament, saw a man who only a few weeks before had been convicted of stealing, he felt discouraged,

But, if this might be pointed out as not having anything directly to do with the wealth of the Christian Church, he took some figures from the Church itself. The Episcopalians of New York were putting up a fifteen-million-dollar cathedral, the cost of which would keep a thousand missionaries at work for fifteen years. Assuming that the Protestant communicants of these four countries had only a proportionate share of their total wealth,



BISHOP J. M. THOBURN.

then they possessed \$66,000,000,000. Of this they had not given one three thousand five hundredth part to missions. The Protestant communicants of the United States added to their savings last year \$725,000,000, and of this they had not given a twelfth part of a tithe to Christian work. If the Protestant communicants of England and the United States gave a tithe not of their income, but of their savings, there would be four times as much money as was necessary. The resources of men were then dealt with. These nations gave one man out of every 150 for war; one out of every 1,000 for missions would give an army of 200,000 men. The British army in South Africa was three times as large as would be necessary to evangelize the world. The whole world was governed politically and industrially by the Christian nations.

Then in staggering array Mr. Speer passed before his audience the immense resources of the Church in its five hundred missionary societies, ninety-five universities, with a student population greater than Germany, its schools in heathen lands, its hospitals, churches, mission stations, and fleet of 60 missionary ships and steamers. The speaker then passed on to consider the abounding wealth the Christian Church had in moral resources, its power of great ideas, its abhorrence of hypocrisy.

Lastly, there were the spiritual resources, the power of God with them, the power of the Holy Spirit, the power of sacrifice, of prayer, and the greatest power of all—of Jesus Christ. Take away all power of wealth, of men, of machinery, take away all moral power, and the Christian Church could conquer with its spiritual power alone. Were they ready to put it to the test? The climax up to which Mr. Speer worked by arraying all these powers, piling them one on top of the other, and then brushing them all aside as utterly inconsequential, and urging the Church to go in and conquer with its unestimated spiritual powers and resources, was most effective. It is certain that if a call for volunteers

had been made at the close of this address half the delegates would have stood up.

SUGGESTS FROM THE ADDRESSES.

What is needed to-day is not so much leaders as laborers.—*Rev. Dr. Stephenson.*

A stay-at-home Christianity is no Christianity at all.—*Rev. J. Ross Stephenson, D.D.*

Prayer in the sense in which we know it has no existence in the heathen world.—*Bishop Thoburn.*

We are engaged in a great conflict, in which, if we all unite, there will be a great victory.—*Principal Caven.*

Mr. Mott quoted Archbishop Whately's saying: "If my faith be false I am bound to change it. If it be true I am bound to propagate it."

The missionary sent out to preach the Gospel is more critically and constantly studied than the Gospel he preaches.—*Bishop Galloway.*

A man of my acquaintance, when entering upon any new enterprise was accustomed to say, "Soul, honor bright! is this for the glory of God?" Everything we do should be for His glory.—*Rev. Elmore Harris.*



HARLAN PAGE BEACH.

Author of "Dawn on the Hills of Tang."

Every man, no matter how debased, has within him the possibility, and above him the promise of redemption.—*Rev. W. R. Hotchkiss, Missionary to Africa.*

The true pastor does not believe that missions are a good thing for the Church, but he considers that the missionary enterprise is the chief end of the Church.—*Rev. W. W. Millard.*

Our fathers did a good deal more for missions than we sometimes give them credit for, and perhaps more than we should have done had we been in their place.—*J. Ross Stevenson.*

The world knows nothing about God except what was revealed by Jesus Christ, and the world will only know Jesus Christ by what is seen of His spirit and character in His disciples.—*Bishop Thoburn.*

Stand all your heroes in line, and the inspired heroism and enthusiasm of God's servants and missionaries shames them all. The British soldiers in South Africa who had fallen were inspired to reckless daring when they thought on the thousands of eyes turned on them at home, and the War Office that would gazette them for honors. This daring or heroism, however, was not to be compared with

the sacrifice of God's messengers, who go into the hospitals and around fever beds to relieve the distress of His suffering children.—*Bishop Galloway.*

Bishop Thoburn, in speaking for the 107 missionaries present at the convention, said that if the church members of the United States and Canada would give one dollar per annum to foreign missions, there would be nothing in the way of winning 10,000 converts from heathendom in the next ten years.

There are more weeping eyes, more scorching hearts, more people bowed down by grief, in Peking than in any other city of her size in the world. When the people of China are good, they are very good; when they are bad, they are very bad. They are good on a large scale, and bad on a large scale; for China is a land of great things.—*Dr. Amott.*

Mr. Mott's closing words at the Sunday evening meeting were very impressive. His charge to the convention was to pray, pray, pray. Like Spurgeon, he wanted five hundred Elijahs on as many Mount Carmels to pray for the speedy evangelization of the world. "The greatest sin that you and I can commit," said he, "is the omission of prayer."

I was awakened the other morning about four o'clock in my room, by a little voice just beside my bed in the dark, asking for a drink. I got the little lad a drink, and he lay quiet a moment, and then he said:

"Father, may I sing myself to sleep?"

And I said:

"Yes, little boy, go ahead."

But soon he got up so much enthusiasm that I told him he had better stop, or none of the rest of us could sleep. Then he was quiet awhile, but soon I heard his little voice again in the perfect stillness of the night:

"Father, have you got your face turned towards me?"

And I said:

"Yes, little boy," and the darkness was as the light of day to him. But are we in this light to-day, are we conscious that our Father's face is turned towards



HARRY WADE HICKS.

Executive Secretary.

us? Do we live in the blessed light of His countenance to-day?—*Robert E. Speer.*

God has been holding the greatest of His regiments in reserve and has a place in His plan for China. The spirit of enquiry and reform is abroad. She is not going to be dissolved, and Great Britain and America must stand together to lead her millions into the clear light.—*Dr. Baldwin.*

ITEMS OF INTEREST.

There are 600,000 young men in the colleges of the world, and 70,000 of them have become associated with the World's Students' Union.

Fifty different denominations were represented at the convention, but there was not a jarring note of disagreement from beginning to end.

The spirit of the movement is seen in the fact that it constantly seeks to develop the spiritual life of the institutions in which it operates.

Nearly 2,000 missionaries have gone to the field from among the Student Volunteers, and are scattered throughout all parts of the non-Christian world.

By means of its travelling secretaries, the Student Volunteer movement has touched more than 800 institutions of learning during the past four years.

Hon. S. B. Capen, said that Chicago spent twenty millions a year for amusements, while the churches of that city only gave a few thousands for missions.

Twenty-two countries were represented at the convention, 82 secretaries of different Missionary Boards were present, 70 Y.M.C.A. secretaries, 28 editors, and 107 returned missionaries.

Mr. Mott thought that the influence of the convention would be felt in every university on the continent in the next four years, and that the number who would volunteer as a result of the convention would be as high as 500.

A peculiar feature of the entire programme was the refusal to announce speakers beforehand. No one knew who would deliver the address of the evening. Many conjectures were made, but these were more often wide of the mark than correct.

At the first convention of the movement held in Cleveland, in 1891, there were 680 delegates, representing 151 institutions. In 1898 at Cleveland there was an attendance of 2,200, from 461 institutions. In 1902 at Toronto there were nearly 3,000 delegates from 465 institutions.

An interesting feature of the convention was the Educational Exhibit in the basement of Massey Hall. The exhibit included a fine display of missionary publications, a model library for the missionary, a collection of articles useful on the field, many of which are not usually thought of by the candidate, and of materials for mission study classes.

The motto of the Student Volunteer Movement is "The evangelization of the world in this generation," and is thus explained by Mr. Mott: "If the Gospel is to be preached to all men, it obviously must be done while they are living. The evangelization of the world in this generation, therefore, means the preaching of the Gospel to those who are now living. To us who are responsible for preaching the Gospel it means in our lifetime; to those to whom it is to be

preached, it means in their lifetime. The unevangelized, for whom we as Christians are responsible, live in this generation, and the Christians, whose duty it is to present Christ to them, live in this generation. The phrase 'in this generation,' therefore, strictly speaking, has a different meaning for each person. In the last analysis, if the world is to be evangelized in this or any generation, it will be because a sufficient number of individual Christians recognize and assume their personal obligation to the undertaking."

INCIDENTS.

Bishop Galloway very effectively used an incident of the riots in China as an illustration of unity of effort among the

again for the sake of experiencing the joy of preaching the Saviour to those who needed Him so much."

SOME CONVENTION STORIES.

Bishop Thoburn, in his address in Carlton Street Church, confessed that he was a believer in dreams and visions. Upon one occasion he was on a ship together with three other missionaries, approaching Singapore. They were greatly needing help and encouragement. During the night previous to their landing a Presbyterian elder in Singapore had a dream, when he saw the ship on which the missionaries were sailing, and recognized its name. He also clearly saw the four men on the vessel who seemed to need his help. So impressed

was he with the dream that early next morning he was at the wharf looking for the ship. It had not arrived, but was coming, and sure enough it was the very vessel he had seen in his dream, and there, too, were the four missionaries. He took them to his own home and entertained them for three weeks, and greatly assisted in their work.

Rev. W. W. Millard, of Baltimore, told of a church which each year published a report which included these items: Number of members received on profession of faith 0, number received by letter 0, number removed 8, number died 4. Amount given to Home Missions nothing. To this inspiring information was generally appended the sentence: "Brethren pray for us that we may prove faithful to the end." The speaker thought this a most appropriate request, for "the end" would be sure to come quickly.

Bishop Thoburn told of stopping overnight with a Bishop whom he discovered early in the morning in the blacking of his (Thoburn's) boots. He protested against such menial service being performed by so high a dignitary, but to no avail. Some time afterward the question of the Master's command to "wash one another's feet" came up for discussion. Bishop Thoburn thought that, expressed in the language of to-day it meant, "black ye one another's boots."

Prebendary Fox related a striking story of a friend of his. He was an artist, who sought to put his thought of a homeless one upon the canvas. He pictured a woman wandering through the street on a winter's evening. The wind drove the snow and sleet in her face, and what protection she might have had against it was wrapped about the babe which she held closely to her bosom. The high stone walls rose on either hand, the doors were closed, and the stray ray of light that here and there escaped only intensified the dreary loneliness. The artist was possessed with this subject, and suddenly it all became real to him. "He dropped his brush and cried out, 'My God, why am I here painting while there are those on the street actually perishing.'" He left his profession and gave



DR. HOWARD TAYLOR.



MRS. HOWARD TAYLOR.

nations in carrying on aggressive work for Christ. During the siege of Pukin an old English gun was mounted on an Austrian carriage, loaded with Russian shot, and fired by an American gunner.

A delegate who had been staying in Parkdale spent some time in carving on a telegraph pole on King street a square enclosing the words "God is Love." The conspicuous location of the little text and the unusual method employed by the delegate to bring it before the passers-by has had the desired result of giving many careless observers something to think about.

"Well, this is one way of establishing international good-fellowship," said a visiting delegate to a friend after he had given a hearty good-bye to his hostess and her daughter. "I felt rather mean at having to inconvenience any one, but these Canadians have a way of making you feel so much at home that you feel more like a stray ray of sunshine on a stormy day than a visiting nuisance."

One of the most thrilling incidents of the convention occurred during the speech of W. R. Hotchkiss, missionary to Africa. He told how he had sought for years for the word in the African tongue with which to express to the benighted savages the idea of a Saviour, and how rejoiced he had been to find it. He added: "I have had African fever twenty times, have been attacked by lions three times and by rhinoceros twice, have lived fourteen months without seeing a piece of bread, have been subjected to starvation and all kinds of hardships; but I would be willing to go through it all

himself to work among the outcasts of London, and afterwards went to Africa, as a missionary under the auspices of the Church Missionary Society of which Rev. Mr. Fox is Secretary.

PROMINENT SPEAKERS.

The Evening Telegram says: "Undoubtedly the man of the Convention has been Mr. R. E. Speer—young, vigorous and magnetic, a man with a strong face and pleasing voice, who seemed able to touch hearts as no other man could."

John R. Mott made a splendid chairman. He is a young man with a pleasing although somewhat stern appearance, and an excellent voice. With the skill of a general he managed the programme, and was always master of the situation.

Dr. Ament, of China, is one of the heroes of the Boxer Rebellion. His name became known in Canada through the attack made upon him and other Chinese missionaries by Mark Twain, which reacted upon the American humorist, and discredited him as a critic of missions and missionaries. Dr. Ament told a sad but interesting story.

Mr. Mott spoke of Bishop Thoburn as "a missionary statesman, prophet and apostle." The Bishop was one of the most interesting speakers on the programme. Possessing no oratorical gifts, in a quiet and most unaffected manner he talked to the people and they listened with rapt attention, and wanted to hear him again. The Bishop has given forty years of faithful service in India.

The Toronto Star thus characterized Bishop Galloway: "One did not need to be told that Bishop Galloway is a Methodist, and not an Anglican dignitary. He is one of the great orators of the Methodist-Episcopal Church in the South, and in his veins is the warm blood of both Church and country. His address was powerful. He has great gifts for popular effect—the voice, the temperament, the imagination, the literary sense—and training and experience have given him power."

Dr. Potts is a fine type of an Irish orator and Methodist preacher. He has the physique, the temperament, and the voice of an orator, and his sentences balance themselves for effective utterances. His treatment of a subject is on a large scale, and there is a warm, genial glow in his address. Again and again he was applauded, and his recitation, in closing his address, of part of Montgomery's hymn, "Hail to the Lord's Anointed," was answered with evident enthusiasm by the audience.—*Toronto Star*.

Prebendary Fox, of England was one of the most prominent figures at the Convention. He was born in India, and possesses a natural love and sympathy for her people. But failing health and advancing age forced him to make his home in England, where he is still able to do much for the salvation of the people of the land of his birth. His venerable appearance, refined features, cultured speech and sympathetic voice demanded for him a most attentive hearing, while his subject matter was of the most vital interest.

WHAT THE PAPERS SAID.

It was one of the finest and most virile conventions ever held in Toronto.—*Saturday Night*.

Even the most jaded convention-goers of Toronto, and the most unconcerned citizens, have been shaken out of their lethargy by the great assembly which has been meeting in Toronto this week.—*Toronto News*.

Writing with all the pulse of that convention still beating strong in his veins, one cannot help saying that this Student Volunteer meeting at Toronto compassed greater Christian potentiality than any other assemblage ever convened on this continent. That may sound perfervid to some who were not present there; nobody in attendance will dispute it.—*Nolan R. Best, in Chicago Interior*.

Frankly, this Student Volunteer business has more bottom and brains and body to it than any university Greek Letter Society or political club or lodge or order that claims the time and attention of our clever young men. The platform in Massey Hall these days commands a farther skyline of life and service than any place in Legislature or Parliament. The real statesmen are here.—*Toronto Star*.

We have had great conventions of young people's societies, whose delegation outnumbered this gathering. We have had world-wide denominational assemblies like the Pan-Presbyterian Council. We have had inter-denominational conferences like the Evangelical Alliance. But this convention represented more possibility and potentiality than any gathering of any kind we have ever seen in Canada.—*The Westminster*.

NOTES.

The forces of evil are in earnest, terribly in earnest. The opium curse in Asia, the gambling curse of South America, caste, infidelity, scepticism, hold their victims with a grip that challenges admiration. We must lock arms with them in conflict, and put strength into it if we mean to conquer.—*John R. Mott*.

The Church is asleep. Not individuals in the Church, not congregations, but the Church as a whole has not awaked to the momentous issues of the work to which she is being so urgently called. The Church knows nothing of that passion for souls by which Christ was marked, and by which all who imbibe the true spirit are also marked.—*Rev. Dr. Millard*.

DENOMINATIONAL CONFERENCE.

On the afternoon of Friday, the different denominations met together in separate gatherings for the purpose of considering their own work. The Conference of the Methodist Church in Canada was held in the Metropolitan Church, and was well attended.

Rev. Dr. Sutherland, Rev. Dr. Carman, and Rev. Dr. Henderson occupied seats on the platform, and Drs. Sutherland and Henderson delivered short addresses. Most of the time was taken up with a general discussion, in which a large number took part in an informal way. Rev. Dr. Hart, returned missionary from China, was present and gave an interesting talk on the needs and prospects of

our work in that country. Dr. F. C. Stephenson suggested that the life of Dr. Hart should be written, and a large number of those present agreed with him.

In answer to a question, Rev. Dr. Sutherland stated in the most positive manner that he did not believe that the Young People's Forward Movement had not at all interfered with the receipts of the General Fund, but on the contrary wherever the campaign had been most thoroughly carried on there the General Fund had shown a gratifying increase. Mrs. (Dr.) Carman strongly urged holding monthly missionary prayer-meetings. She thought that the Church could easily double its givings in this way.

Rev. S. E. Marshall thought that pastors should preach at least once a quarter on missions.

Rev. Mr. Spencer favored a sermon once a month.

Rev. Dr. Sutherland at the close summed up the general consensus of opinion on the subjects discussed, as follows:

1. The Forward Movement should work steadily with the General Board.
2. The principle of systematic giving should be extended to the Church and Sunday-school.
3. The work of stirring up interest on the districts should be done by both pastors and student campaigners.
4. We must increase the circulation of our missionary literature.
5. We must seek to disabuse the minds of the people of the idea that because a book or paper is religious it should be given away.

VOLUNTEERS FOR THE FIELD.

It was an impressive scene at the closing meeting on Sunday evening when Chairman Mott asked those who intended to go forth as missionaries during the year to stand in a body and tell why they were going. The cablegrams had been messages coming in from heathen lands, the 150 students who promptly responded to Mr. Mott's call were the answers to the Macedonian cry from the far-away peoples of the earth. In a sentence the Student Volunteer gave his or her intended field and reason for going. Some of the many replies which Mr. Mott caught up and repeated from the platform were as follows: "China, because I believe God is leading me." "North China, because of the great need." "China, because the Lord says so." "Calcutta, because of Harvard's obligation to the students of the East." "Philippines, because I have Christ; I can go, and therefore I must go." "West China, because I cannot say no to God's call." Commenting on this reply, Mr. Mott said "That's right. It means mighty serious business to disobey God's call; it means a stunted life." Five students pronounced for Japan on the other, China, seemed to be the second country in the estimation of the volunteers. Other countries to which one or more of the delegates promised to go were Peru, Turkey, West Africa, Congo Free State, Mexico, Egypt, and India.

Mr. Mott forbore asking for more volunteers; cards were distributed to the delegates, which they will sign, if after calm conviction, and as a result of the convention, they decide to become missionaries. Mr. Mott stated on Saturday that he expected 1,000 delegates to respond favorably in this manner. The impression created upon the volunteers on Sunday evening by the 150 volunteers was more powerful than any address delivered during the last days.

The Quiet Hour.

The Daily Portion.

"Unto every one that entereth the house of the Lord, his daily portion." You have been looking ahead and have been fretting because you know not how the supply will come, how you can ever go through this or that trial or sacrifice. Beloved, God never said, Look ahead; God said, Look up. God never said, Look around; He only said, Look into the holy of holies. God never said, Look down; He only said, Look into the face of the living God. "Look unto me, and be ye saved, all the ends of the earth." As we look beyond to-day and say, "How can I expect that in the wear and tear of daily life this holy peace is to be sustained?" the answer is, "Unto every one that entereth into the house of the Lord, his daily portion."—*H. W. Webb Peplow.*

Saintly Faces.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But, whether old or young, when we see that unmistakable soul-light in a face we know that the heart behind it is pure, the life is good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts precludes the possibility of thinking about, and thus being tempted by, things sinful, low, or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, . . . think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart and debase and blacken the countenance.—*Scottish Reformer.*

Pruning.

"I wish you would look at this climbing rose of mine," said the amateur gardener to his friend, the florist. "It is a fine Gloire de Dijon, grafted on a strong root of some ordinary variety of rose, which ought to give it a good growth. But it grows very slowly, and will not bloom at all."

"I can guess what is the matter," said the florist; and he went down on his knees and began to remove the earth from around the root. Sure enough, just below the surface, hidden safely from view, the root had sent out a long straight shoot, which found its way to the sun

several feet away, and was already opening a few leaves. The florist took out his knife and cut it off close to the root. "Now your Gloire de Dijon will grow and bloom," he said. "Or if it doesn't, just examine the root, and cut off of the new suckers it is trying to send out. You see, the root remembers its old nature, and goes back to it." It will never give its full strength to the graft unless you watch it and cut it back steadily. But if you will do that, you will have a glorious rose, for it is a strong stock."

Was it not a parable of human nature that the rose taught! The spiritual life is not the natural life of any of us. . . . A secret sin beneath the surface—how many times it has ruined and killed the spiritual life of a man or woman! How many stunted, sickly, blossomless Christians need pruning at the roots! Is there not a lesson for us all in the florist's knife, if we are willing to apply it!—*Foreward.*

Discipline.

There is not a single person who reads these lines who has not had some bitter cups pressed to their lips. No journey to the heavenly Canaan is trodden without some Marahs on the road. The power and the glory of Christ's grace is in sweetening the draught. I have often sat down beside a child of God who had in her hand a bitter cup of trial, but the sweet breath of Jesus has turned the bitterness into such a blessing that she tastes the love of Jesus in every drop. Grand old Richard Baxter, after a life of constant suffering, exclaimed, "O, my God, I thank Thee for a bodily discipline of eight and fifty years!" That noble and consecrated layman, Harlan Page, of New York, during his last illness uttered these triumphant words: "A bed of pain is a precious place when we have the presence of Christ. God does not send one unnecessary affliction. Lord, I thank Thee for suffering. I deserve it; let me not complain or dictate. I commit myself to Thee, O Saviour, and to Thy infinite love! I stop my mouth and lie low beside Thee." So did victorious grace build up that blood redeemed soul faster than disease was pulling down the frail tenement in which it dwelt. And through the rents which coming death was making, heaven's glory shone in with a rapturous radiance. These were splendid testimonies. I earnestly hope that in many chambers of sickness or houses of sorrow, they may be like the boughs from that tree which Moses plucked and cast into Marah, making the waters of bitterness sweet to thirsty drinkers. God knows best.—*Theodore L. Cuyler, D.D.*

The Fragrance of a Gentle Life.

Once in crossing a meadow I came to a spot that was filled with fragrance. Yet I could see no flowers, and I wondered whence the fragrance came. At last I found, low down, close to the ground, hidden by the tall grass, innumerable little flowers. It was from these that the fragrance came.

I enter some homes. There is a rich perfume of love that pervades all the place. It may be a home of wealth and

luxury, or it may be plain and bare. No matter; it is not the house, nor the furniture, nor the adornment that makes this air of sweetness. I look closely. It is a gentle woman, mother or daughter, quiet, hiding self away, from whose life the fragrance flows. There is a wondrous charm in a gentle spirit. The gentle girl in a home may not be beautiful, may not be well educated, may not be musical or an artist or "clever" in any way; but wherever she moves, she leaves a benediction. Her sweet patience is never disturbed by the sharp words that fall about her. The children love her because she never tires of them. She helps them with their lessons, listens to their frets and worries, mends their broken toys, makes dolls' dresses, straightens out their tangles and settles their little quarrels, and finds time to play with them. When there is sickness in the home, she is the angel of comfort. Her face is always bright with the outshining of love. Her voice has music in it as it falls in cheerful tenderness on the sufferer's ear. Her hands are wondrously gentle as their soothing touch rests on the aching head, or as they minister in countless ways about the bed of pain.

The lives that make the world so sweet

Are shy, and hide like the humble flowers,
We pass them by with our careless feet,
Nor dream 'tis their fragrance fills the bower,
And cheers and comforts us, hour by hour.

—*J. R. Miller, D.D.*

Need of More Sight.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. "What shall I do with this sorrow that God has sent me?" "Take it up and bear it, and get a strength and blessing out of it." "Ah, if I only knew what blessing there were in it, if I saw how it would help me, then I could bear it like a plume!" "What shall I do with this hard, hateful duty which Christ has laid right in my way?" "Do it, and grow by doing it." "Ah, yes; if I could only see that it would make me grow." In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight? You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith says no, "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me." Faith walking in the dark with God only prays Him to clasp its hand more closely, does not even ask Him for the lifting of the darkness so that the man may find the way himself. Mary is all faith when she says, "Do what He tells you, and all must come right, simply because He is He." Blessed the heart that has learned such a faith, and can stand among men in all their doubts and darknesses and just point to Jesus Christ and say: "Do His will and everything must come right with you. I do not know how, but I know Him. God forbid that I should try to lead you, but I can put your hand in His hand, and bid you go where He shall carry you!"—*Phillips Brooks.*

Hints for Clerkers.

Joy in Work.

Joy or delight in what we are doing is not a mere luxury; it is a means, a help for the more perfect doing of our work. Indeed, it may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool without which the work may be done, indeed, but without which the work will always be done slowly, clumsily, and without its finest perfection. Men who do their work without enjoying it are like men carving statues with hatchets. The statue gets carved, perhaps, and is a monument forever of the dogged perseverance of the artist; but there is a perpetual waste of toil, and there is no fine result in the end.—*Philips Brooks.*

Activity a Blessing.

We may overcome depression by duty. It is a blessed thing to have something to do. Some disaster overtakes us or a great sorrow swoops down on our spirit, and it seems as though life can have nothing in store that is desirable. But life still has its wants, it still has its humble duties, and we take them up, almost mechanically at first, but before long we find that they are medicinal. Thank God for something to do! The depression of an active spirit frequently arises from enforced idleness. It was after John the Baptist was shut up in prison that he sent his disciples to say to Jesus, "Art thou he that should come, or do we look for another?" Jesus did not reproach the prophet of the wilderness for asking such a question. His forerunner had not lost his faith, but his active spirit was depressed by confinement within the black wall of the mountain fortress of Machaerus.—*Advocate.*

The "Go" of the Gospel.

Whenever a sinner is converted from the error of his way, the Lord puts the Gospel "Go" into him, so that it becomes a part of him.

Zeal is a universal mark of young convert life, and if he does not fall away, but continues steadfast in the faith as to be saved, it will distinguish his Christian life to the end. The universal cry of the saved soul is—

"O that the arms of love that encompass me
Would all mankind embrace."

To lose the Gospel "Go," or to flag in our zeal for souls, most certainly marks spiritual declension. Every soul born into the "household of faith" has his place and work, and as certainly as he is saved, so surely does the Holy Spirit write upon the inner consciousness of his soul the command, "Go work in my vineyard to-day!"

There is a mighty "Go" in the Gospel as well as "Come," it is first "Come,"

then "Go." There are no finely-upholstered chairs in the "kingdom of God" where one may sit and "sing himself away to everlasting bliss." Jesus said to the cleansed leper, "Go show thyself to the priest," that is, "Go, acknowledge me in the sanctuary, and worship there."

Another who was healed declared his purpose to follow Him, but He forbade him, and said, "Go home and witness for me to your family and friends." To His disciples He said, "Go" heal and preach; to believers He says, "Go into the highways and hedges," and bring men into the kingdom; to each disciple He says, "Go to your brother or sister in Church relationship, who has fallen away, and do the first works." "Go to your unconverted husband, wife, and children; Go to your neighbors, friends, and business acquaintances; 'Go ye,' or send, 'into all the world;' be a "burning and a shining light;" let no interrogation points be placed after your name anywhere by any man as to what you, what you say, and what you mean.

Have you carefully weighed the fact that the "Go" of the Gospel is not to you a mere question of volition, but underneath is the authority of the King of kings and Lord of lords, and that it is the universal law of the kingdom which every child of God must respect and obey?

Have you lost all interest in spiritual things? Is it true that the real Gospel "Go" has gone out of you? Is it true that many of you have almost ceased from all work in the Church for souls?

Is it true that it is your highest ambi-

tion to ride on the "Gospel waggion," have some one to spread an umbrella over you to keep off the sunshine, and wield a palm-leaf fan to keep the temperature down, while the pastor and a few old brothers and sisters are yoked up to the waggion to do all the pulling and pushing? God calls you to descend from your high seats and work earnestly for the upbuilding of the Church and the conversion of the world.

Many professed Christians in our day do not obey the call to labor, and many Churches have no victories and no blessings, because they do not "Go." The "Come" and the "Go" of the Gospel have gone from them.

O, for the baptism of the Holy Spirit on all the Churches.—*Rev William Runyon, D.D., in Western Christian Advocate.*

Live for our Children.—Fröbel's oft quoted saying is worth again repeating: "Let us live for our children, that the new generation may be fitted for answering the questions which lie in wait for it—questions which the passing generation can never solve."

If I can put some touches of rosy sunset into the life of any man or woman, then I feel that I have wrought with God.—*George Macdonald.*

DR. PENTECOST says that he never met with a really discouraged missionary. Come to think of it, it is one of the rarest things in the world to meet with a discouraged person who is really doing anything. It is the man under the juniper-tree who has lost heart.

Prominent League Workers.

PROF. E. R. DOXSEE, B.A., B.D.



REV. EGERTON R. DOXSEE, B.A., B.D., is a professor in Albert College, Belleville, Ont., but incidentally finds time to give considerable attention to Epworth League work. He was born at Marmora, Hastings County, in 1869. After

teaching school for two years, he attended Victoria University, and graduated in 1892 as an honor man in classics. While attending High School in Port Hope, he was converted at meetings held in the Welcome Church by his father, the minister in charge. After graduation, he preached for a short time on the Creedy Circuit, but was soon appointed Professor of Classics at Albert College. He was elected secretary of the Belleville District League, when it was first organized in 1895, and so well has he done the work that he has been retained in office ever since. At the recent convention, held in Belleville, the delegates showed no desire for a change, and Mr. Doxsee is secretary for another year. Everybody feels confident that everything that a secretary can possibly do to make the district organization effective will be done by the secretary of Belleville District. Mr. Doxsee has been president of the Bridge Street Church Epworth League, and for the last nine years superintendent of the University Church Sunday-school. He has always taken a prominent and active part in the missionary work at Albert College.

Anecdotal.

A Big Relief.

The Dean of Norwich in a recent speech told this story to illustrate the new criticism as it appears among the middle classes. A worthy timber merchant announced that he was relieved to find that he need not believe literally the various passages in the Bible which he had often proved to be impossible. Being pressed to name one of these passages, he mentioned the ark. It was, he understood, 450 feet long, 70 feet broad, and 45 feet high, and was filled with live animals. He was convinced, therefore, that the Israelites could not have carried it about with them for forty years!—*Pall Mall Gazette.*

The Footman's Decisions.

The New York *Tribune* tells of the tactful reply of the footman who, having been impressed as umpire into a cricket match in the park of an English baronet, was obliged to render a decision against his master.

In the course of the game the baronet went in, and the second ball that was delivered to him he stopped with his leg. The cry of "How's that?" was raised.

It was the footman on whom the decision rested, and turning to his master, he said, in a half-apologetic tone:

"I'm afraid I must say, 'Not at 'ome, Sir John."

"Not at home?" retorted the baronet. "What do you mean?"

"Well, Sir John," replied the footman, "if you will 'ave it, I mean you're hout!"

One Thing Done Well.

At the immigrant station on Ellis Island, the officers send back to their own country all paupers who would need to be supported by the government. *Scribner's Magazine* describes an incident occurring here which shows the benefit of being able to do one thing well.

Among others waiting examination was a tall young Pole, about twenty years old, who carried a black bag under his arm.

When the young man's turn came to answer the inevitable question, "How much money have you?" he smiled and answered frankly, "None."

"But don't you know you can't come in here if you have no money and no friend to speak for you? Where are you going?"

"To Fall River first. I have a friend there. Then I shall see the whole country. I shall make money. You will hear of me."

The inspector proceeded rather sharply: "How will you get to Fall River? Where will you eat and sleep to-night?"

"I shall be all right," replied the young fellow, confidently. "With this"—tapping the black bag—"I can go anywhere."

"What is it?"

The Pole laughed, and, opening the bag, took out a cornet. It was a fine instrument, and gave evidence of loving care.

"Can you play it well?" asked the officer, more kindly.

In answer, the young Pole stepped out into an open space, and lifting the horn to his lips, began the beautiful intermezzo from "Cavalleria Rusticana." At the first note every one in the great building stood still and listened. The long lines of immigrants became motionless. The forlorn waiters in the pit looked up and their faces became tender. Even the meanest among them seemed to feel the charm of the pleading notes.

When the music ceased there was a burst of applause. Shouts of "Bravo!" "Good boy!" "Give us some more!" came from every side. The physicians who had a few moments before made their hurried and not over-gentle examination, joined in the applause. The officer who had questioned him so sharply slapped him on the back. The commissioner himself had come up from his office at the sound of the horn, and asked for the particulars.

When he had heard them he turned to the agent of the Fall River boats and said, "Give this fellow a passage, including meals, and charge it to me." "I will charge it to myself," said the agent, and he took the young Pole by the arm and led him away.

She Was Looking for a Bargain.

The desire to get as much as possible for one's money is natural to human nature, and so long as it is kept within just bounds it is not especially reprehensible. But there are people who carry it so far, and who show so little regard for the rights of others, that it is rather refreshing to see them over-reach themselves. The woman whose experience is described by the Chicago *News* belonged to that class.

"What's the price of this basket of grapes?" she asked.

"Twenty-five cents, ma'am. Will you have it sent, or—"

"It's the last one you've got, isn't it?"

"Yes'm. Will you—"

"You ought to sell it for less than that. All the good baskets have been taken."

"They were all alike, ma'am."

"You needn't tell me that. Everybody that buys a basket of Concord grapes lifts the lid at one side and looks in. This one looks as if a hundred people had examined it. The lid's all split. There are bad grapes inside, too. I can see 'em. I'm sure they were picked six weeks ago."

"Well, of course, ma'am, the grape season ended several weeks ago, but these were carefully selected and carefully packed for the late fall trade. Shall I—"

"A week ago you were selling these same grapes for eighteen cents a basket, and they were better than they are now—a great deal better. They must have cost you just the same as these.

Will you take eighteen cents for this basket?"

"Can't possibly do it, ma'am. This is the last of twenty-seven baskets we had on hand this morning, and we sold them all for a quarter apiece. Like to accommodate you, but—"

"Take twenty cents for it?"

"One moment, please. What is it, miss?"

"Well, it's cheating, but I suppose I might as well—still, I think you ought to sell it for twenty cents—can't you take any less than a quarter for the basket?"

"Just a moment, please. Now, madam?"

"I was only going to say that I thought a quarter was too much for it, but I suppose I may as well—"

"I beg your pardon, ma'am, but I've just sold that basket of grapes to this little girl. Is there anything else I can show you? We have some excellent dried fruit."

A Nice, Thankful Old Man.

The disposition of some men to look on the bright side of everything was illustrated on a far western road the other day. An old gentleman had been an attentive listener to the somewhat remarkable experiences of his fellow-travelers, breaking into the culmination of each anecdote with a pious ejaculation of praise for some redeeming incident in the subject under discussion. Finally they got to setting matters up on the old man, and telling stories in which it was hard for him to find anything to be grateful for; but he managed to get there each trip, until the boys were nearly at their wits' end.

"But one of the worst I ever heard of," commenced one of the passengers, winking at his companions to look for a smasher—"really the worst—was on the Savannah and Pensacola road, in 1842. We ran into a coal train, and not a soul escaped. No, not a soul. Every one was killed."

There was a moment's pause, and every one looked at the old man to see how he would take it.

"Thank heaven!" he exclaimed, fervently.

"Thank Heaven! What for?" demanded the relator of the story. "What are you thanking heaven for now?"

"To think you were killed by the train," ejaculated the old gentlemen, rolling up his eyes. "If you had been spared, what a liar you would have been by the time you reached your present age. Thank Heaven for that disaster."

After that the boys let him alone.

A TEACHER was giving a lesson on "The Flood" to first class the other day. He tried in vain to get the children to tell him that Noah, immediately after coming out of the ark, thanked God for saving him. At last he said to a little boy, six years of age, "Look here, George, supposing you were drowning and I jumped into the dam and saved you, what would you do?" George at once replied, "Dry mesself."

The Canadian . . .

Epworth Era

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

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, - - Editor.
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Editorial.

A Word to the Senior Members.

It has been charged against the Epworth League, and reiterated many times, that it has had a tendency to alienate the young people from the church prayer-meeting, and to draw a line of division between the young and old. We do not believe that this is true to anything like the extent insinuated, as we shall endeavor to show in a future issue. There is another side to the question which is worth considering. It may be seriously questioned whether the older members of the church have given the young folks the encouragement and help that might reasonably have been expected. There can be no doubt that many a League has languished and died simply because it was let seriously alone by the seniors.

A correspondent in the *New York Christian Advocate* gives the following excellent words of counsel, which ought to be read by Methodists everywhere:

"Now consider another necessity, as real as it is grave, namely, for instant and cordial recognition and help for our young people by the older members of the Church. I plead in their behalf.

Visit their meetings and cheer them with your presence; counsel them out of your experience; inspire them with our prayers. Give them bits from the story of your Christian life; your victories, how won; your defeats, why sustained. Leave no room for doubt in their mind as to the genuineness of the interest you feel in and for them. I wish I could give you to realize the thrill of pleasure that would course along every nerve of the average Epworth League, incident to and consequent upon seeing in their meetings the trustees, stewards, class-leaders, and other prominent members of the church. What an uplift would they know were they frequently to hear such representative members say: 'God bless you, young

brothers and sisters, you have done well. We rejoice in that God has called you to be His followers, and that thus far you have run well. Be strong, and of a good courage; the God of your fathers will be with you, their children. Sometimes we have feared for the future of the Church, but seeing and hearing you has dispelled our doubts and banished our fears, and we rejoice in that we believe you will care for the dear old Church even better than we have done. God bless you!"

The Student Convention.

Such a fog as has not been experienced for many years hung over the streets of Toronto when the students of America gathered for their Quadrennial Missionary Convention. The spiritual skies, however, were bright and the delegates seemed to care little for the weather. It was a wonderful gathering of the keenest, brainiest collegians on this continent to discuss the greatest question of the day. The man who thinks that the former days were better than these or is afflicted with doubts concerning the future of the Church, should have been there. Chautauquan salutes, platform jokes, and fuss and feathers of all kinds were conspicuous by their absence. The atmosphere was one of prayer and the leaders seemed anxious that the Convention should be made a means of spiritual culture. Everybody agrees that the Convention has been a blessing to Toronto.

The Billeting System.

It is often remarked that the billeting system of entertaining convention delegates is going out of fashion. In many respects it is a pity. During the recent Student Convention nearly 3,000 young people were entertained in the homes of the Christian people of this city. In most cases the hospitality was extended without much inconvenience to the hosts, and it was a real blessing for them to come into contact with the abounding enthusiasm of these young missionary workers. There was probably more talk about missions in the homes of the people than has ever been known before. One reason for the great success of the London Conference League Convention was the fact that all who attended received free entertainment by the Methodists of London. It cost them little, and they learned something about the Epworth League and its work and received some inspiration which they would have lost if the delegates had gone to hotels and boarding houses.

The Campaign Movement.

During the Students' Volunteer Convention in Toronto, a meeting was held of those who are specially interested in pushing missions among our young people's societies. It was largely attended and marked by a spirit of intense earnestness. The campaign plan of bringing the students of the Colleges and the young people's societies into touch, which was inaugurated by Dr. F.

C. Stephenson, seems to be spreading among all the churches. Wisely managed and directed, as it has been with us, the movement seems to contain great possibilities of usefulness.

The local and district league officers should not rely upon the campaign, but should feel a sense of responsibility in developing and maintaining interest in missions, yet there is doubtless room for the work of the student campaigner in many places. After all that has been said and written on the subject it is surprising that there is much misunderstanding in some quarters concerning the Forward Movement for Missions. It is pleasant to know, however, that its principles are being so generally adopted by other denominations. In this department of the work, at least, Canada has led the way.

A Hopeless Contest.

The general feeling among temperance men is that there is not the slightest probability of securing Provincial prohibition through the Referendum in the form in which it has been submitted by the Government. The condition which requires a certain percentage of votes to be cast, based upon a former election, is particularly objectionable, when the day for the vote has been set at a time when no other issues are before the people. All that the liquor men need to do is to remain away from the polls, and keep others away, either by argument, intimidation or bribery. It is easy to say that the temperance people ought to be such strong advocates of prohibition that they would not fear becoming "marked men." Many of them, doubtless, would bravely show their colors at any risk, but there is a great mass of people who honestly believe that the removal of the bar-rooms would be a benefit to the country, but who are not prepared to imperil their business by coming into conflict with the liquor power in this way. It is a question whether it will pay to expend time and effort in such a hopeless fight.

As Others See Us.

Bishop Galloway, in the *Nashville Christian Advocate*, tells about his visit to Toronto, and thus characterizes the Canadians: "There is good blood in the strong veins of these sturdy sons of Britain, and this is thickened and strengthened by the frost in their northern parallels. They move rapidly and talk fluently and sing gloriously and treat you hospitably. They are models of promptness, both in coming and leaving. If a Canadian has an engagement for 10.40 o'clock it does not mean five minutes earlier or later. Just on the tick of the watch he steps smilingly in and is ready for business. On the other hand, I am told, and half-way believe it, that the nearer you approach the equator, the less appreciation there is of the value of time." This is very pleasant reading for us, of course, but we are afraid that the good Bishop would not speak quite so strongly on the question of punctuality if he had made a longer stay with us.

Danger of the Church.

Rev. Mr. Hotchkiss, missionary of the Society of Friends in Africa, in his interesting address at the Student Volunteer Convention called attention to one of the great dangers of the Church. He stated that in the early days of Christianity, Africa was the home of some of the greatest men of the time, such as Origen, Tertullian, Clement, Cyprian; and yet Africa has for many years been known as the "Dark Continent." Why was it, asked the speaker, that the Church did not exercise a greater influence in that country. Simply because these great leaders of Christian thought spent their energy in theological discussion instead of propagating the truth through missionary effort. They overlooked the "go ye" of the Master and heresies and divisions crept in. The aggressive spirit of modern missions is the salvation of the Church; its very existence depends upon its activity.

The Next Step.

What is the best thing to do for the temperance cause under present circumstances is the question which many are asking. Shall we go into the referendum contest for the sake of the educational value of the campaign, or ignore it altogether? This cannot be answered definitely just now. Temperance men must get together and decide upon a policy, so that there may be united action. Whatever may be the decision in regard to the referendum, one thing must not be neglected, and that is to take a very active interest in the general election in order that the complexion of the house may be materially changed, by electing sound temperance men in place of the time serving representatives who have treated the prohibition cause with such contempt. It was pitiable in the extreme that Mr. Marter's amendment to secure some degree of fairness in the conditions of the referendum should not be supported by more than three or four members. What can be expected in the way of temperance legislation from a house of which it is publicly said that not more than five per cent. are personally favorable to prohibition? Who is to blame for such a condition of affairs? The people, of course. We must awaken from our lethargy and take a more decided part in the selection of candidates, and when suitable men are in the field, work for their election no matter to what party they may belong.

Too often the temperance forces have allowed themselves to be forestalled, and before they have had an opportunity of expressing themselves, men antagonistic or indifferent to their cause have been placed in the field. In future we must commence a little earlier and "get in on the ground floor," as the speculators say.

"I do not know what I should do without the Epworth League on this circuit," writes a pastor. Every League should be the pastor's right hand support, and the pastors should give the Leagues to understand that very much is expected of them.

Now is the time for our Leagues to plan for an aggressive campaign, during the spring and summer months. What does your League intend to do for this summer? Let us have a symposium on this question.

On one of our country circuits, shortly after special services had been commenced, the pastor was taken ill, and could not leave his home. Did the revival stop? Not a bit of it. The League took hold of the work and carried on the services with good results.

The *Christian Standard* received 2,700 subscribers during the month of January. Of these 1,200 came from churches in which the church paper was taken by every family. We would like to know how many Leagues there are, all of whose members read THE EPWORTH ERA.

EXAMINATION questions for the Epworth League Reading Course will be ready by about the first of May. Readers need not be afraid to take this examination, as it will not be at all difficult. Secretaries of Reading Circles should report to the General Secretary how many of their members will probably write on the examination.

How some people do fail to grasp the situation! One of our ministers expresses the opinion that "this year will probably see the wind up of the Epworth League Reading Course." The facts are that we have entirely sold out the edition of the present year by the middle of March, and are seriously contemplating adding 500 more sets to the order for next year.

How much the success of a meeting depends upon the chairman was illustrated over and over by Mr. John R. Mott during the Student Volunteer Convention. About the only thing he did which was not approved by the delegates was when he addressed the delegates of Toronto as "My Lord." He evidently did not know that such titles are not held in high favor either in Canada or the United States.

DURING the Missionary Convention in Toronto there was a meeting of secretaries of Young People's Societies, to consider the selection of prayer-meeting topics. The Christian Endeavor Society, Baptist Young People's Union, Epworth League South, and Epworth League Canada were represented. A fine list of topics was adopted for joint use in 1903, and arrangements made for the future. Nearly all the churches now have a monthly missionary meeting.

We are accustomed to hear our visiting friends from the United States praise Toronto for her morality and goodness. For once there has been a slight change in the programme for several of the delegates to the Missionary Convention declared that they had never seen such disreputable posters as are displayed upon our bill boards. Somebody is certainly to blame when we can be thus rebuked by men coming from such cities as New York, Chicago and Cincinnati.

It is sometimes said that there is no longer any necessity to enlarge upon the evils of intemperance, because they are so well known. This is no doubt a fallacy. Public opinion must be aroused by emphasizing the harm that is being done by the liquor traffic to the home of the state, and the Church.

A FEW months ago our subscription list in Montreal was smaller than in any other city in Canada. Some of the workers took hold of the matter earnestly, and those who had read the paper and appreciated it recommended it to their friends. The result is now seen in a fine list of sixty-two subscribers in that city. Could not something similar be done in other places?

It was rather surprising to hear so many college men at the recent convention in Toronto make such glaring slips in pronunciation. "Student" was almost invariably called *stoudent*, and "magnitude," *magnitoud*. It was amusing to hear ministers and college professors attaching the letter "r" where it had no business whatever, and speaking of "Korear," "Canadar," and "Americar." Much, however, can be forgiven when men are dead in earnest, as these students were.

A PASTOR thus contrasts the old time and modern methods of Methodism: "If a soul was to be saved, the old way was to send a spirit-filled individual to plead and pray with him. The modern plan is to organize a committee, appoint a chairman and secretary, and send a formal message to the lost soul." We think that our brother is scarcely fair in this comparison. The committee method of doing church work is not intended to take the place of personal effort, but rather to promote and stimulate it. Here are, for instance, half a dozen young people who are doing nothing in the way of evangelistic work, and who never think of speaking to any one about personal religion. By being organized into a "Lookout Committee" they are stimulated and guided in doing all kinds of personal work.

ONE of our pastors expresses the opinion that "the greatest defect in the Epworth League is the predominance of associate members whose spirit and aims are away from spiritual religion, and who being in the majority, rule in the League." "It is unsafe," he adds, "to put a hymn-singing parrot in the same cage with one who swears." There is indeed a danger here, but not so great as might at first sight appear. The number of societies in which associate members are in the majority, is exceedingly few. Even in cases where this is the case the policy of the society should be entirely controlled by the active members. The illustration of the parrot is not apt, because young people who swear or have similar bad habits, are not admitted to the society at all. Associate members undertake to do all they can to maintain the character of the League as a Christian society, and when they fail to do this should withdraw.

Literary Lines.

The latest request to translate Book R Washington's Biography comes from an Arabian.

A manuscript work of Martin Luther, hitherto unknown, made up of theological treatises written in Latin, has been found in the library of a deceased Russian prince.

Immediately above the bust of Sir Walter Scott in the Poets' Corner of Westminster Abbey will now be found a memorial of John Ruskin in the form of a bronze medallion.

The largest library in the world is the National Library of Paris, which contains forty miles of shelves, holding 1,400,000 books, besides 175,000 manuscripts, 300,000 maps and charts, and 150,000 coins and medals.

Viewed merely as a literary production, the Bible is a marvellous Book, and without a rival. All the libraries of theology, philosophy, history, antiquities, poetry, law, and policy would not furnish material enough for so rich a treasure of the choicest gems of human genius, wisdom, and experience.—Philip Schaff.

A discussion having arisen recently as to the church relations of Sir Walter Scott, a thorough investigation of records was made, and it is shown that he was not only a communicant in the Presbyterian Church, but a ruling elder as well, and that he was twice a commissioner to the general assembly. He was also on a number of occasions a member of presbytery and of synods.

That the general public are interested in religion, the Bible, and the history of the evangelists, is abundantly proven by the circulation of novels moving about a religious theme. A book published a generation ago, and the copyright of which has expired—"The Prince of the House of David"—has had a sale of over four million copies; and the record of "Ben Hur"—with the sale still growing—is 725,000.

Methodist Chat.

Fourteen Methodist Gospel cars are now at work in England. The last, the "Immanuel," will work in the spiritually destitute parts of the Birmingham and Shrewsbury district. The first car was dedicated sixteen years ago by Rev. Thomas Champness.

Bishop Mallalieu says: "I have good news from Rev. Eilihu Grant in Palestine. If things go along as we expect, we shall soon have regular (monthly) preaching (Methodist) in Jerusalem. How Gilbert Haven would rejoice! It was the dream of his life to see our Church in Palestine."

An exchange says: "Methodism is a world-wide force. Its growth has been most noteworthy. According to the compiled statistics of the Rev. Dr. Daniel Dorchester, it now has 47,061 ministers and 7,833,456 members. An increasing baptism of the Holy Spirit, and greater home and foreign activity as a converting and evangelizing agency are now needed."

Dr. John Henry Barrows says of the Methodist Church: "One of the bodies the Methodist, with a little more than a hundred years of history, has made in that century a progress unparalleled in the annals of Christendom; it numbers to-day, in all its branches, with communicants and their families, a Methodist population of twenty-two millions, scattered all over the world; it has followed our American civilization in its march to the Pacific Sea; has kept burning the fires of a holy evangelism; it has been among the foremost in urging temperance and other reforms."

Dr. Howard Crosby once said, speaking before the Methodist General Conference, in Brooklyn: "I rejoice to believe that when God sent the Methodist Episcopal Church into America, that church was called and elected—and called and elected to conquer the country in order to put forth and activity into the Presbyterian Church, and it has made its calling and its election sure."

A united Methodist hymn-book in England is said to be now clear. It is agreed that the Wesleys, embracing about 2,112,000 adherents, the Methodist New Connexion with 168,000, the Reform Union with 44,000, the Irish Methodists with 100,000 and the Methodists of the Commonwealth of Australia with probably 1,900,000, making an approximate total of 3,500,000 Methodists, shall unite in using the hymnal when ready.

Dr. Louis A. Banks says that a Congregational preacher told him how, on one occasion, he was determined to be ahead of the Methodist itinerant in a new town to be laid, the railroad track had just been laid. A train load carrying an auctioneer and men who intended to buy town lots, and prospective home-makers, packed that train. The Congregational home missionary rode in the baggage car atop the engine, determined that he would be the first on the ground. But to his dismay, when the train slowed up and he emerged from his car, he saw the Methodist circuit-rider leap from the cow-catcher, mallet in hand, to drive down stakes for the new Methodist church.

General Religious News.

Bishop Warne writes of taking part in service in which 1,339 persons were baptized. It sounds like Pentecost.

The Michigan Christian Advocate says: "We see nothing that promises so great an uplift and advance in our American churches as the swelling tide of missionary intelligence and zeal."

Last year the seventy-two colporteurs, or travelling agents, of the British and Foreign Bible Society, distributed 510,209 copies of the Bible in Russia. About two-fifths of the number were sold, the remainder given away.

Not until recently have the Japanese book-sellers been willing to carry the Bible in stock, for fear of offending their Buddhist patrons. Now, however, Bibles are so eagerly sought that they are kept on sale in all the prominent book-stores in Japan.

Canon Farrar is said to have urged with great warmth and persistency that the Church of England "strip off part of her ecclesiastical vestments and omit something of the sonorous phraseology of her prayer-book, and adapt herself to the plain living and plain speaking of the common people."

The translation of the Bible is still going on, and it would seem that at a not far distant date every tongue and dialect will have received the Word of God. The latest step is to translate the Bible into the Morocco colloquial. G. S. Fisher, who is now in Morocco, writes: "We have now the text for the Gospel of Luke almost ready for the press and are in correspondence with the American Bible Society concerning its publication."

Rev. Charles A. Eaton, D.D., pastor of the Euclid Avenue Baptist Church, Cleveland, of which John D. Rockefeller is Sunday-school superintendent, has announced his intention of adopting radical measures in order to create a revival of religion, and will go to the down-town streets and preach on the street corners to whosoever will stop to listen to him. Dr. Eaton is one of the most prominent clergymen of the city, and formerly preached in Toronto.

A revival, "widespread, and daily gaining in momentum," is reported as in progress in the Asiatic squadrons of the British and American navies. "It began," writes Mr. F. S. Brockman, "in Shanghai and Hong-Kong when the men-of-war and the missionaries had to be in these ports because of the trouble." There have been many conversions, ten on one warship, twenty-nine on another, and so on. "One of the most gratifying features," continues Mr. Brockman, "is the active co-operation on the part of the officers, some of them very high officers."

Prominent People.

Prince Henry, who has been visiting the United States, is a clock-maker. His brother, the Kaiser, was taught the trade of glove-making. Their father, the Emperor Frederick, of noble memory, thought his boys should know a trade, princes though they were.

There was a time when Mrs. Isabella Bird Bishop, the famous traveller, was a critic of missions to the non-Christian populations of the world. Then came a stage of her development when she was a friend of missions, and now it is said that she intends to enter upon missionary work in India.

Mr. George Alfred Henty, the writer of stories for boys, is at present writing at the rate of three books a year. He has eighty stories to his credit now. He reported for the London Standard the Austro-Italian, Franco-Prussian, and Turko-Servian wars, and the Abyssinian and Ashantee expeditions.

Julius Verne has become blind, and a testimonial is being raised to the writer whose prophecies, told in the form of thrilling novels, have caused the world to wonder. He has said his ambition to complete his hundredth novel, "The Year 1910." The people of Amiens intended to celebrate the event by decorating the city.

That remarkable young woman, Helen Keller, deaf and blind, on receiving a complete edition of the raised-letter print of the Scriptures, wrote her acknowledgments to Dr. Fox in these words: "I am studying the Bible in college this year and reading it with a delight that increases from day to day. Life grows richer and sweeter, and God's great truths unfold themselves to me."

Mrs. Rebecca Salome Foster, the "Tombs Angel," a victim of the recent fire at Park Avenue Hotel, New York, is mourned by all who have to do with city courts and prisons. In so high esteem was she held that the criminal courts adjourned during her funeral. Mrs. Foster was a woman of broad philanthropy, who maintained toward the unfortunates in the city prisons the attitude of a mother toward her erring children, rather than that of a missionary. She was indefatigable in her work for the prisoners, and not only led many to change their modes of life but often succeeded in establishing the innocence of those in whom she had confidence.

When the late Newman Hall visited America he was given a reception in Boston, which he thus described: "An immense multitude listened to my speech, and loudly cheered when I pointed to their flag floating above me and said: 'There is not a flag in the world so glorious as the Stars and Stripes.' Here the applause was overwhelming, and delayed me some time; but I had not finished my sentence—my hand was still outstretched—and when I then pointed to the British flag waving side by side, an angry and loudest tones: 'excepting that of the Clattered Crosses,' the cheers were renewed, and intensified with the waving of hats and handkerchiefs, showing the generous enthusiasm for the old country."

Jacob A. Riis was delivering an address in a Long Island village, not long ago, when a man stood up and said: "May I ask to what Church the speaker belongs?" What he hoped for I cannot tell. I could not then, but I thought I was entitled to a fair answer, and I gave it to him. "By birth I was a Lutheran," I said; "I was converted a Methodist; some knew me when I was a deacon in the Congregational Church. I go to the Episcopal Church now, where my wife and children go. Yesterday I was the guest of the Unitarian Club in Boston. Now, how would you class me?" "Man," said he, "you are a heathen." "No," I replied, while the meeting shouted, "I am not that, but perhaps I am the real original Universalist."

Temperance Items.

Temperance societies of Sweden have a total membership of 249,000, and at least one-fifth of the nation do not use alcoholic drinks.

Out of the thirty-three cities and 320 towns of Massachusetts, fifteen cities and 254 towns are without public-houses. So much for the intelligent voting.

A traveller who has just returned from an European trip, says there is a remarkable change, since earlier visits he had made, in the use of wines at hotels and cafes. Formerly, one who asked for water was an object of curiosity, but not so now.

"Prohibition has ruled Maine" to such an extent that it is in the best financial condition in the history of the State. It has a surplus in its treasury of over \$300,000. It will be remembered that before the days of Neal Dow the State was bankrupt.

The German Empire spends \$750,000,000 a year on drink. Some of the manufacturers over there recognize that while the brains and bodies of their employees are soaked with beer, they are not themselves able to compete successfully against foreign competition. Drink is a costly luxury—to more persons than the drinkers.

The papers report that the Chicago, Burlington and Quincy Railroad, as a measure of public safety, is about to prohibit liquor drinking by its employees at any time, whether on or off duty. It is a poor time for moralists to be backing down from their high stand upon this question when the great industries are coming so powerfully to their aid.

The board of guardians at Stockholm, Sweden, has published the results of its inquiry into the causes of pauperism. It finds that drunkenness is responsible for fifty-two per cent. of the cases. In six per cent. of these cases the parents were drunkards; in thirty-nine per cent. only the father, and in seven per cent. only the mother. The children of such parents have to be supported by the poor rates.

By special order of the Mayor of Paterson, N.J., all saloons in the city were ordered closed immediately after the great conflagration that lately visited that city. The query that naturally suggests itself to an unbiased mind, is the question why, if the saloons cannot be trusted to do business in time of public calamity, they can any better be trusted to carry on their business in times of ordinary prosperity.

Ruin a city by closing the saloons? Of course you can—according to the saloonkeepers; and Santa Monica, California, is the latest case in point. Population has increased, visitors to the beach have been multiplied, merchants report a large increase of business—get more cash and give less credit, deposits in the local bank for three months were \$46,000

more than for a similar period in the year before, arrests for drunkenness and other crimes have been reduced to a minimum; and now Santa Monica people think they cannot afford to support a saloon any longer.

Statesmen are crying out against the dangers of imperialism, and lift their hands in protest against war, the extortion of money and men; but the notion of crushing, pitiless, autocratic, merciless imperialism of all ages is the liquor traffic with its two hundred thousand saloons, its twelve hundred million dollars of capital, and its defiant boast that it controls two million voters, and with imperious spirit declares it will destroy the political ambition of any man who dares to do the bidding of this monster, though temperance and righteousness perish from the earth.—Western Christian Advocate.

Interesting Facts.

The birds of Germany are the pets of the people and are protected by law.

The shooting of live pigeons from traps for sport is prohibited in Massachusetts.

New York is building a monkey house to cost \$64,160. And thousands of children in New York lack food, fuel, and clothing.

Chicago has started a movement toward opening its public schools to neighborhood social centre work, thus making them club-houses for the people.

Peru holds the record as a mining country. She has 2,500 mines, from which 70,000 workmen dig gold, silver, sulphur, coal, phosphates, quicksilver, borax, copper, and lead.

In one of the most remarkable operations known to surgery, the brain of the Rev. Wm. A. Starbuck, pastor of Broadway German Methodist Episcopal Church, of Baltimore, has been actually lifted from its bed and the roots of certain nerves that had caused the clergyman excessive neuralgia were extracted. The patient is said to have stood the operation well and few doubts of his recovery are entertained. The operation was performed at the Johns Hopkins Hospital.

Christian Endeavor News.

The next International Convention of the C. E. Society will be held in Denver, in July of 1903.

The evangelistic committee of the Pittsburg C. E. Union aims to put a copy of the New Testament, in his own tongue, in the hands of every foreigner who can accept it.

Mr. Baer, General Secretary of the Christian Endeavor Society is holding a series of meetings on the Pacific Coast, which thus far have been large and enthusiastic. An inspiring feature is the number of pastors who attend and give hearty testimony to the faithfulness of their young people.

Dr. F. E. Clark reports from Europe that the Christian Endeavor Society is finding friends in Italy, especially among the Waldensian churches. It is expected that soon many societies can be reported, though the work is still in its infancy. In Germany he found the work remarkably prosperous. New societies are constantly forming; the movement has become entirely independent of support from America, and a new field of travel throughout Germany.

Recent news from the eight Christian Endeavor societies among the Boer prisoners in Ceylon, states that there are now 700 members, including the three

Junior branches, consisting of boys up to the age of nineteen. In addition to their prayer-meeting they have a monthly public meeting at which a collection is taken to provide for the expenses of the union. They have a small printing press on which they publish a weekly paper called the "De Strever." A paper is also published in the Boer prison camp at St. Helena, called "Dekra Jsegean gene."

The Young People's Society of the Congregational Church at Hamilton, N.Y., has devoted itself to a "ministry of cheer" for the current year. Carrying out this ideal, it has (1) recently distributed among the old members of the church loving tokens consisting of dainty hand-painted boxes filled with homemade candy and an appropriate bit of "cheery" literature; (2) it has arranged a calling-list including all the shut-in friends of the church and Sunday-school, certain calls being assigned to different members of the society and reports exchanged when the calls have been made.

Pertinent Paragraphs.

Every day is moving-day with the Christian. The old question is as to which way he will move.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

"Self-made men" are usually self-centred men. What the world most needs is God-made men—men who can say, with Paul, "By the grace of God I am what I am."—Lookout.

I have no sympathy with those who are always bewailing "the good old times." My dear sir, the good new times, thank God, are a great deal better; and they are going to be a great deal better still.—Mark Guy Pearce.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

Reverence is the chief joy and power of life—reverence for what is pure and bright in your youth, for what is true and tried in the age of others, for all that is gracious among the living, great among the dead, and marvellous in the power that cannot die.—Ruskin.

There are martyrs now, who live out their quiet years, die in their beds, wear every-day clothes, enjoy homely worship, yet lay their lives at their heavenly Master's feet as fully and as acceptably as either Ignatius or Ridley. It is the habit of making sacrifices in small things that enables us to make them in great, when it is asked of us.—Bishop Thorold.

We have the choice before us, day by day, of doing as God would have us do, or of falling or refusing to do as God would have us do. The choice is ours, in the plan of God; and we cannot avoid or evade the choice, however we may desire to do so. As to this life of ours, with its imperative necessity of choice, Henry Ward Beecher said: "God asks no man whether he will accept life. You must take it; the only choice is—how."—Selected.

I would have you invoke God often through the love, asking him to kindle a love for your vocation, which you and saying with St. Paul: "Lord, would'st thou have me to do?" "Would'st thou have me to serve thee in the lowest ministries of thy house?—too happy if I may serve thee in any low thing; and when any special thing goes against thee, when 'Would'st thou have me to do it? Then, unworthy though I be, will I do it gladly."—Francis de Sales.

From the Field.

St. James' E.L.C.E., Montreal.

Perhaps one of the most progressive and up-to-date Young People's Societies in the Montreal District is the Epworth League of Christian Endeavor connected with St. James' Methodist Church. Since its organization, some fifteen years ago, in the old church, as a young people's society, it has developed through successive stages into its present form, and has steadily tried to work effectively as a force for good among the young people attending the church. Much of the success which has attended the work of the society has been due to the untiring efforts of past-presidents and officers, among whom are A. O. Dawson, John

sult to be obtained through all the efforts put forth by the society, and under the leadership of Mr. S. V. Col-dons, first vice-president, the whole League, and especially the Christian Endeavor Department, has been made to feel the responsibilities and opportunities in this direction. The prayer-meeting and evangelism of Mr. S. V. Lowey, have arranged the programmes and stimulated the study of the topics among the League members; a male Gospel quartette has been formed recently, and in the church after-service the members of the Prayer-meeting Committee lead in the singing, and perform effective personal work. The Evangelistic Committee is responsible for a meeting on the last Tuesday in each month at the Old Brewery Mission. The most important, or at least a very important, feature of the work of this department has been the establishment of a morning class, which meets in the League committee room on Sunday morning at 10 o'clock for

which have been held under the auspices of this department have been helpful and instructive as to the work being done in mission fields, both at home and in foreign lands, and a healthy missionary spirit has been cultivated among the members of the society. Miss L. Williams, second vice-president, has been chiefly instrumental in securing the nucleus of a missionary library, which is being circulated, and during the recent absence of Miss Williams, the interests of this department have been capably attended to by Miss S. Good.

Much interest has been taken this year in the work of the Literary Department, which had previously been somewhat neglected. A literary circle was organized and very successful monthly meetings have been held, at which the works and lives of various authors have been studied, and interesting programmes participated in by the members; a feature at the last meeting of this circle was the reading of a periodical, "The St. James' Clips," to which a number of articles on politics, science, art, religion, etc., had been contributed, together with a number of witty "personals." Several instructive League meetings have been taken charge of by this department, and a debate was recently arranged between representatives from St. James' and Dominion Square Leagues. Miss E. Anglin until recently held the office of third vice-president, but since her departure to take up studies elsewhere, Mrs. Scott-Browne has continued the work.

The fourth vice-president, Miss A. I. Abraham, and her conferees in the Social Department, have well upheld this side of the League work. In the autumn, the annual students' reception was held, and was very successful, and in many and various other ways has this department proved truly a sociable one. Flowers were also sent to sick members, and were greatly appreciated.

It has been said that some societies do not receive the proper support from the pastor, but St. James' League is fortunate in this respect, as both Dr. Williams and Rev. Mr. Graham are heartily in sympathy with the efforts put forth by the young people, and lend their co-operation in the work of the society.

Early in the season the League received with much regret the resignation of Mr. J. P. Anglin, and Mr. J. A. C. Reilly was elected to succeed him in the office of president.

Looking at the condition of the affairs of St. James' League, its members cannot but be impressed with the advantages possessed by them, and will undoubtedly use them to the best of their ability, and not content with past achievements and present circumstances, will press forward, and live up to the motto, "Look up, lift up, for Christ and the Church!"

Brought in Twelve Subscriptions.

The Norwich Epworth League held a Literary meeting with The Epworth Era on February 16th, which was a great success. At intermission the Literary vice-president, with a number of the committee, canvassed the crowd, and secured nine new subscribers and three renewals to The Era. The committee arranged the following varied programme: Reading, "Our Influence," E. Pollock; reading, "Peter MacKenzie's Wif," W. F. Thomas; solo, Mrs. N. E. Hicks; W. F. reading, "The Self-supporting Young Man," Miss E. Fry; reading, "Ploughing by the Cow," Miss Bower; reading, "Books and Readings," A. J. Elliott; reading, "Funny Occurrences in Church," Mrs. S. G. Kinsly.

J. P. ANGLIN, Past President. F. B. ALLSUTT, Treasurer. J. A. CLARK REILLY, President. MISS E. GALT, Sec'y. REV. W. J. GRAHAM, Junior Pastor. MISS E. ANGLIN, 3rd Vice-President.



MISS G. HARRIS, Con. Flower Com. MISS A. I. ABRAHAM, 4th Vice-President. MISS S. GOOD, Con. Secretary. REV. T. G. WILLIAMS, Hon. President. J. G. M. MARSS, Con. J. A. S. S. Com. OFFICERS OF ST. JAMES' CHURCH E.L.C.E., MONTREAL.

Vibert, W. W. Prudham, G. A. Lafolley, J. M. Oxley, Rev. H. M. Tory, W. C. Palmer, J. A. Gurney, and J. P. Anglin, who, with many others, devoted themselves to the League work.

At the present time the League is well organized, there being 63 active, 37 associate, and 4 honorary members enrolled, and working in the various departments. The society meets every Monday evening, with the exception of the summer months, the average attendance being about 70. During the months of July and August, services are held at the close of the regular Sunday evening church service, and during the past two years these meetings have been very successful, and have effectively solved the problem of how to work during the summer season. At present the regular League topics are being studied, and considerable interest and preparation has been shown by the members in dealing with the various subjects.

While due prominence is given to each of the departments, as such, the chief object of the society, winning the young people for Christ, is regarded as the re-

sources of untold good to the League members who have attended, and is constantly growing in interest.

The Lookout Committee, despite the fact that owing to changes in residence, etc., there have been several changes in the convenership, have been actively engaged to associate members have been induced to become active, and a number of new members were secured. At the last reception service, held in the church, a number of young people from the League entered into Church fellowship, largely due to the efforts of this committee. The church gallery ushering is very capable attended to by this committee, under the guidance of Mr. B. Sutcliffe, convener, and this committee, it is hoped, will continue to go forward along the lines in which it is now working.

The Missionary Societies, in common with the other societies in the district, has contributed to the support of Dr. Ewan, our missionary in West China, and in 1901 the sum of \$74 was raised for this purpose, being an increase of \$20 over the previous year. The meetings

Neepawa Epworth League.

Having read in the Era so many interesting accounts of the work done in the different Leagues, we are encouraged to write about our own society.

We are able to report progress along every line. The attendance at our weekly meetings is always good, and for several months has been on the increase. It is noticeable that a large percentage of those who are the newcomers are young people about fifteen or sixteen years of age. As we have no Junior League we heartily welcome these young people, and hope to find work for each one, so that all may feel they have a place in the society.

A few weeks ago we turned our regular missionary meeting into a union meeting, with the members of the Lucile Davidson Mission Band. We had for the evening's study the life and work of Dr. Mackay, of Formosa. We intend to take up in our missionary meetings the lives and the work of prominent missionaries in different countries. Last year, on our Literary evenings, we reviewed the nineteenth century. We had papers read on "Progress of Medicine in the Nineteenth Century," "Progress of Law," "Progress of Printing," etc., taking one night for each subject. The papers were written by those who were particularly interested in the different subjects, and all were quite as interesting as instructive.

Last Friday evening we gave a very successful social. The programme dealt with "Reminiscences of Early Days in Neepawa." The chief feature of the programme was a paper tracing the progress of the Methodist Church in Neepawa. We are having written a full history of our League, which will be copied into our large visitors' book, and kept for future reference. We have a Reading Circle of about fifteen members, who meet every two weeks.

During the third week in March we attempted to have a week of special meetings in connection with our League. —Jas McIntosh, Cor. Sec.

Absent Members' Evening.

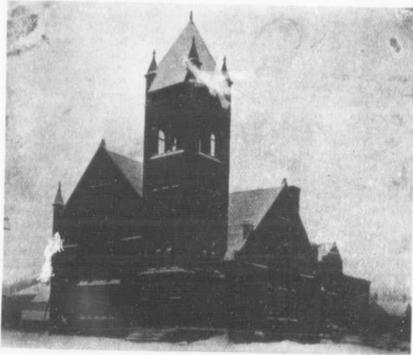
The Has-Beens of the Epworth League of the Tara Methodist Church are not forgotten. On Tuesday evening a very interesting feature of the programme was the reading of letters from those who had been connected with the league in years gone by, and had taken an active part in the same, but who now through absence are unable to attend, many having gone away from our village to distant parts of Canada and the United States.

Take Twenty-four "Eras."

The secretary of the Bethel League, Pine River, reports that their society is "wide-awake." It has forty members. Weekly prayer-meetings are held, which are well attended, and in which "every one takes part." This year six new members have joined, and are taking an active part. This League subscribes for 24 copies of the Canadian Epworth Era.

New Church at Midland.

We have pleasure, this month, in giving our readers some idea of the appearance of the new Methodist Church which has recently been opened in Midland. It is a splendid brick structure, occupying a prominent site upon the main street of the town. The auditorium accommodates about a thousand persons, and presents a very pretty and comfortable appearance. It is lighted by a beautiful chandelier of incandescent



NEW METHODIST CHURCH, MIDLAND.

lamps, which floods the room with radiance. The cost of the building was about \$20,000, all of which has been subscribed, with the exception of \$6,000. Most of the subscriptions were taken some months ago on Mr. Powell's plan of interest-bearing bonds, so that each contributor is responsible for the interest on his subscription until it has been paid. A novel scheme, by which a big bazaar was inaugurated, has enabled the trustees to place a fine pipe organ in



REV. T. DUNLOP.

the church, costing \$1,550. The success of the whole enterprise is largely due to the pastor, Rev. T. Dunlop, who has labored indefatigably from the very first. It is a most satisfactory close to his successful ministry of five years in this town, as the church was greatly needed.

Four Sundays of opening services were held, sermons being preached by Revs.

Dr. Carman, J. F. Oakley, J. C. Speer, and A. C. Crews. The last Sunday was made a Sunday-school and Epworth League Day, when a most inspiring audience of scholars and young people assembled.

The Sunday-school room is one of the best features of the building. It is entirely above ground, and is placed in the most modern style. Every department of the church seems to be in a prosperous condition.

The Evangelistic and Bible Study Movement in the Hamilton Conference.

Hamilton Conference League will have no convention this winter, so no report of the above movement can be presented in session this year. I ask you to allow The Era to carry information concerning the movement to any who care to know.

All timely effort after organization and inspiration was made. Every first vice-president of the Conference was addressed by letter, and the plans detailed. Every pastor was addressed and earnestly solicited to co-operate. To each was sent a blank report, to be filled up after the conclusion of the movement on his circuit, and returned directly to myself. This report gave me the results of the movement on his circuit. The printed plans were sent in generous quantities to every League. The number of reports filled out and returned is large, but the number not so returned is larger. May I confess to a little elevation of feeling at this point? Who are the delinquents? On many a rural circuit, where difficulties multiply, the movement was attempted with gratifying success, and duly reported. But, sir, the silence which broods over the League work in many of our large towns and cities, would indicate an indifference or neglect which is far from encouraging.

Now for the generalized conclusions since I will not present detailed statistics. A general compliance with the plan is evident. Many pastors arranged series of studies which were not only ingenious, but successful. Hundreds of sermons were preached on the gospel of Matthew. A young people's day is the universal thing. But the best and most for which to thank God, hundreds of laymen are reported as having become Christians.

There is entire unanimity as to the benefits occurring. All urge the continuance of the movement.—Hugh L. Donagall, First Vice-President Hamilton Conference E. L.

Peanut Social.

The young people of Victoria Church, well known for the successful entertainments they hold, surpassed themselves last Friday night at their Peanut Social. The peculiar name, doublet of the crowds, for the crowded basement of the church severely taxed the arrangements made for them by the society. On entering, a person was handed a peanut neatly tied with a silk ribbon, which came apart and disclosed a piece of paper with a line or so of poetry. After an excellent programme, in which songs were rendered by Miss May and Mr. Wm. Ives, recitations by Miss Olga Streight, and a dialogue by Miss Harsh each to find another with a scrap of poetry similar to his, and the differences in the age and size of the principals in these incongruous partnerships caused much amusement. Then conundrum refreshments were served, laughable orders were given from the puzzle menu cards handed around by the waiters, and peanuts composed a large part of the refreshments.—Toronto Junction Leader and Recorder.

London Conference Convention.

Since 1895, when the Methodist Young People's Association of Ontario was divided into Conference organizations, there has been no Epworth League Convention in Canada quite so large or enthusiastic as that of the London Conference, which assembled in Wellington Street Church on March 11th and 12th. It was a splendid evidence of the fact that the Epworth League is still a prominent factor in the work of the Church, and is on the upward grade as far as intensity of purpose and effectiveness of effort are concerned. Three hundred and fifty delegates were registered from all parts of the Conference, and most hospitably entertained by the citizens of London. At the day sessions the church was fairly well filled, and in the evenings it was crowded to its utmost capacity.

The topic of the morning session on Tuesday was LOYALTY, excellent papers were read on the following topics:

I. LOYALTY TO THE CHURCH.

- (1) Its Teachings, by Rev. F. E. Malott, B.A., Guilds.
- (2) Its Work, by Mrs. I. B. Wallwin, Seaforth.

II. LOYALTY TO THE LEAGUE.

- (1) Its Motto, by Rev. F. H. Langford, Union.
- (2) Its Pleas, by Miss Nicholson, Strathroy.

III. LOYALTY TO DUTY.

- (1) To my Neighbor, by W. H. Kerr, Brussels.
- (2) To Christ, by Dr. Thornton, Chatham.

In the afternoon the following topics were ably discussed: "The Home Library and the League," by Rev. T. E. Sawyer, Teeswater; "Social to Save," by Miss A. Mutch, Gorrie; "The League as a Social Factor in the Community," by Mr. A. Butchart, Teeswater; "The Objects and Benefits of E. L. Literary Work," by Mr. R. W. Dillon, St. Mary's.

A Round Table Conference was conducted by Rev. A. C. Crews, in which many took part.

At the evening session, an address of welcome was given by Rev. R. D. Hamilton, pastor of the church, and responded to by Rev. James Livingstone, president of the Conference.

Rev. W. R. Young D.D., of St. Thomas, delivered a fine address on "What we have and what we need." Among the things which the Church now possesses were mentioned: (1) Good organization.

(2) Complete system of doctrine. (3) Splendid hymnology. (4) The inspiration of great names. (5) A history of unparalleled success. (6) A spirit of denominational loyalty, coupled with a spirit of fraternal union.

The following were mentioned as among the things we need: (1) A clear, definite knowledge of personal salvation. (2) The practical application of our religion to our daily life. (3) A consecration that will give to us a company of cheerful workers. (4) The baptism of the Holy Ghost.

The closing address was given by Rev. A. C. Crews.

The entire morning session of the second day was devoted to missions, and placed in the hands of Dr. F. C. Stephenson, who occupied fully two hours with a Round Table Conference, which was exceedingly interesting. During the convention the Doctor sold over \$200 worth of missionary literature.

The first part of the afternoon session took the form of a School of Methods with ten-minute papers.

"Our finances" was dealt with by Mr. W. G. Young, London, and "Our Crowning Service" by Mr. W. R. Manning, Essex.

The remainder of the session was given to the Juniors, when a Junior rally was held, the Sunday-school scholars attending in a body, and occupying seats

in part of the gallery. Rev. Mr. Henderson, president of the St. Mary's Junior League, the banner League of the Province, with a membership of 149, conducted the rally. Several methods of successfully dealing with Junior work were suggested by the speaker, the use of the blackboard being strongly advocated. Mr. Henderson also presented a number of object lessons.

A paper was read by Master de Witt Leys, of St. Thomas, a junior, and a paper prepared by Miss Helen Tufts, president of the Junior League of Centennial Church, was read by Miss Abbott. "The Importance of Active Members of the Junior League Beoming Church Members" was the subject of an address by Miss M. Washington, of Cinton.

At the closing session two excellent addresses were given by Revs. G. J. Bishop and W. F. Wilson. Mr. Bishop addressed the audience on "Sabbath Observance," and made a strong plea for the better keeping of the Lord's Day.

Mr. Wilson congratulated the delegates and officers on the magnificent success of the convention and the splendid gathering. The speaker stated that the present time was a young people's day. He felt that if the young people, not only of Methodism, but of all the churches of the Prince and of this great Dominion would join together, all the impurity, infidelity, and intemperance of this country would be swept away. The young people had great difficulties to overcome. The question was, would they be equal to the task, and this great Dominion would join together, all the impurity, infidelity, and intemperance of this country would be swept away. The young people had great difficulties to overcome. The question was, would they be equal to the task, and this great Dominion would join together, all the impurity, infidelity, and intemperance of this country would be swept away. The young people had great difficulties to overcome. The question was, would they be equal to the task, and this great Dominion would join together, all the impurity, infidelity, and intemperance of this country would be swept away.

Several resolutions were presented by the committee on this department. A resolution adopted was that the last sentence in Article 6 of the District Constitution be amended to harmonize with Clause 6 of the Constitution for Conference Epworth Leagues, and read: "This committee shall nominate two or more candidates for each office, the election to be by ballot by the convention."

A strong resolution condemning the Referendum Bill was passed and ordered to be sent to the Government.

The following officers were elected: President: W. H. Kerr, Brussels; 1st Vice-President, Miss A. Mutch, Gorrie; 2nd Vice-President, Rev. G. N. Hazen, Sarnia; 3rd Vice-President, Rev. R. W. Knowles, Crediton; 4th Vice-President, Miss M. Musgrove, St. Thomas; 5th Vice-President, Miss O. Norton, Orwell; Secretary, Rev. J. W. Baird, Glencoe; Treasurer, Miss A. Nicholson, St. A. Strathroy; Representative to General Board, Rev. R. D. Hamilton, London.

London Conference.

The Secretary's Report

Read at the convention in Wellington Street Methodist Church, London, March 11-12, 1902. It was resolved to have the report printed, with the recommendation that it be read in every League of the Conference.

To the President and Leaguers:—

There is great difficulty in getting full data and complete statistics from all the Leagues. This is generally due to the negligence of some local secretaries failing to keep the district secretary properly informed on the work of the local Leagues, and promptly replying to the communications sent to them. Many do well. A few do ill, and the few careless ones greatly neutralize the good work of the many. It is urged that every League shall be careful to elect a secretary as will readily reply to all correspondence forwarded by District or Conference officers. The executive also regrets that a few pastors fail to place

in the hands of the proper officers programmes and letters sent for the Leagues. It every pastor would be careful to attend to such matters he would greatly aid our League work, and the efforts of our District and Conference officers.

According to the last Annual Conference report, which furnishes the most reliable information available, there are 363 young people's societies in the London Conference, with a total membership of 15,268. These figures show a decrease, but small as that decrease is, relatively speaking, it is hoped that for this year will witness that decrease converted into such a large increase that next June's report will show the largest number of Leagues and League members that the London Conference has ever had. Here is work especially for district officers.

On some districts the League officers are very energetic and enterprising, and the result is seen in new Leagues being formed, defunct ones being revived, and weak ones being strengthened. If every League will put forth an earnest effort to increase the number of members in his League, the most sanguine expectations will be more than realized. Let no League rest satisfied with its present membership. We must be both aggressive and progressive.

While the Leagues do well in raising over \$4,500 for missions in this Conference, could not much more be done? As to the other connexional funds, one can only note the smallness of the amounts. For our General League Fund only \$270 were given last year, while the sums contributed to the Superannuation Fund and Educational Fund were so small one hesitates to mention them. Our Leagues should never forget that we are a connection, and that our very strength, yea, our very life under God, rests on that fact. If every League will do something, even though it be but a trifle, for each of these important connexional funds, we will awaken a deeper interest in and a greater love for our Church as a whole. In conclusion, our leaguers are reminded that there are only 1,000 copies of our splendid and brilliantly edited League paper—the Epworth Era—circulated in this Conference. It is a periodical of such excellence it ought to have twice as many subscribers, and of such excellence that once taken it is sure to lead us on to the East. During his stay he visited many of the societies in the district, and before his departure an evening was held in his honor at the home of Dr. F. C. Stephenson. The presidents and vice-presidents of the Leagues were present with some interested friends, including the district's former missionary representatives, Dr. and Mrs. Jackson and Rev. Mr. and Mrs. Large, sen. A very pleasant and informal programme was given, Dr. and Mrs. Large both contributing in music and song. Before serving refreshments, which brought the evening to a close, an operating table and a small purse of gold were presented to Dr. Large, the first being for use in the hospital at Bella Bella, and the latter intended for the purchase of a shotgun.

G. H. COBLEDRICK, President.
A. K. BIRKS, Secretary.

Toronto Central District.

Rev. R. Whitfield Large, M.D., who represents Toronto Central District of Leagues as their missionary at Bella Bella, B.C., has just returned from a brief vacation in the East. During his stay he visited many of the societies in the district, and before his departure an evening was held in his honor at the home of Dr. F. C. Stephenson. The presidents and vice-presidents of the Leagues were present with some interested friends, including the district's former missionary representatives, Dr. and Mrs. Jackson and Rev. Mr. and Mrs. Large, sen. A very pleasant and informal programme was given, Dr. and Mrs. Large both contributing in music and song. Before serving refreshments, which brought the evening to a close, an operating table and a small purse of gold were presented to Dr. Large, the first being for use in the hospital at Bella Bella, and the latter intended for the purchase of a shotgun.

Many who were heretofore unacquainted with the Doctor except as "our missionary," found in him a genial and warm-hearted friend, and one whose per-

sonality, skill and devotion renders him specially adapted to his work as a medical missionary. Earnest prayers follow Dr. and Mrs. Large in the continuance of their labors in the West. A deeper interest is already manifest in the welfare of those to whom they minister.

Bay of Quinte Conference Convention.

The fifth convention of the Bay of Quinte Conference League was held in the Methodist church, Deseronto, on February 18 to 20. All the districts were represented. Nearly one hundred delegates were present.

On Tuesday evening addresses of welcome were given by Mr. E. W. Rathburn, mayor of Deseronto; Mr. Donnelly, president of the Christian Endeavor Society of the Presbyterian Church; and Mr. G. E. Deroche, president of the local Epworth League. Rev. H. B. Kenny, of Millbrook, replied on behalf of the delegates.

A feature of the convention was an hour's Bible study on Wednesday and Thursday mornings, conducted by Prof. McLaughlin, of Victoria College. The first study was on "The Kingdom of God." The leader followed the idea of the kingdom of God briefly through the Old Testament, then into the New, as contained in Christ's life and teaching, being based on selections read from St. Luke. The Bible study Thursday morning on "The Christian Church," was equally helpful. The convention approved heartily of making special devotional studies a prominent feature in all our conventions.

The address of the president, Mr. W. E. Courtois, showed a slight increase in the number of Leagues and members in the last two years. More substantial work, however, is being done, and there is already a steady move upwards again on all sides. He said the young men of the Church are not doing their fair share of League work. The duties of the ministers are still out of harmony with the Leagues, and local losses are often traced to the pastor's indifference. The great majority of pastors are enthusiastic Leaguers. The Christian Endeavor department work centered around two papers, one on personal work, by Miss Davoy, Orono, and another on "Bible Study," by Rev. A. W. Coone, Bewdley, and in the discussion which followed it was shown that the Leagues are an aggressive evangelical force.

On several districts the forward evangelistic Bible study in St. Matthew had been taken up in October, followed by a week of special meetings. In every case conversions were reported, and the membership of the League and the Church increased. Every League was strongly urged to set up a work table. The work of the Literary Department gathered around a paper on "The Literary Evening," by Rev. H. W. Foley, and one on "The Reading Circle," by Rev. G. E. Porter, of Frankfort. The Literary Department of our Leagues should create and develop a taste for literature that our Church may take her rightful place in Canadian literature. There was evidence that the Leagues are doing an important work in their literary work and reading circles. The Social Department felt that there was a lack of definiteness in its work. It feels a need of some centre around which to work, such as the Forward Movement for Missions in the Missionary Department, the prayer-meeting of the Christian Endeavor, etc. Yet much good is being done in visitation of the sick, and in creating a sociable spirit in the Church. Miss M. Johnston, Belleville, emphasized the work of the Social Committee outside the League is looking up strangers in the neighborhood, and also in making itself felt in the social amusements and evening parties.

The Missionary Department gave cause for great encouragement. Five missionaries are being supported, some in full. Every district is organized for the Forward Movement for Missions. Bowmanville District leads in the amount given with \$408. Campbellford leads in proportion to numbers, with about sixty-five cents per member. The need of more missionary education is widely felt. Some Leagues hold regular mission study lessons. Messrs. Jones, Bowmanville, in a "model missionary meeting," showed the great needs of work among the strangers within our gates. Dr. Stephenson, of Toronto, said that the days of campaigning are past. The Forward Movement must work its own way out into the whole Church. He proposed magic-lantern exhibitions and stereopticon views, as a means to missionary education. He also spoke about the "Summer School," and it was decided to urge some features of this work upon all the Conferences and district conventions.

A resolution was introduced protesting against any change in the restrictive rules of the Church. After some discussion the following was adopted as a substitute: "That whereas there is, on the part of some, an agitation for the elimination of the note explanatory to the rule in the Discipline of our Church referring to amusements, be it therefore resolved, that should said agitation for elimination indicate a desire to open a wider door to worldliness or indulgence, we, then, as Leaguers, stand for the retention of the note and rule; but if said elimination leaves room for a broader application and acceptance of the principles any genius of our holy religion, leaving upon the individual the responsibility of practicing the self-denials of the Gospel in the spirit of Christ, then we take no exception."

The evening sessions were characterized by public addresses. Stirring and timely addresses were delivered by Rev. Dr. Saunders, Cobourg, on "Ambassadors"; by Rev. E. Lanseley, Port Hope, on "The Mission of Missions"; and Rev. V. H. Emory, Whitby, on "The New Patriotism." Rev. J. C. Wilson, president of the Conference, gave an address of official recognition; and Rev. Dr. Crothers, of Belleville, closed the convention with an impressive consecration service.

Everybody was pleased with the spirit and tone of the convention. It was conducted in as business-like a manner as is the Annual Conference, and it showed that the Epworth League is doing a grand work for Methodism thorough, earnest, and far-reaching in its results.

The officers elected are: President, Rev. H. B. Kennedy, Millbrook; First Vice-President, Mr. J. H. Reddick, Trenton; Second Vice-President, Rev. J. P. Berry, B.A., Beaverton; Third Vice-President, Miss L. Rogers, Cobourg; Fourth Vice-President, Miss Jessie Arlton, Fenton; Fifth Vice-President, Miss S. Brooking, Cobourg; Secretary-Treasurer, Rev. S. C. Moore, B.A., B.D., Canton; Conference representative, Mr. George E. Deroche, Deseronto.

H. W. FOLEY, Convention Reporter.

An Hour in Japan.

On Monday evening, March 10th, the Epworth League of the Methodist Church, Simcoe, held a missionary bazaar. The Windham League was invited, and a splendid delegation was present. Mr. Henry Johnson, missionary vice-president of the district, acted as chairman, and his short sketches of Japanese life and character contributed largely to the evening's enjoyment. Stereoscopic Japanese views and native curios had been secured from Dr. Stephenson, Toronto, and the audience enjoyed a decided interest in them. Mr. Frank Park sang

a solo. A paper on Japanese customs was read by Miss Stalker. Miss May Austin read a letter from Rev. W. W. Prudham, to whom the Simcoe District is giving support, describing his work in Japan; replies to this interesting letter were read, on behalf of the Windham and Simcoe Leagues, by Miss Isaacs and Miss Edmonds respectively. Tea and rice cakes were served in the library, which was decorated in Oriental fashion. Taking it all in all, it was a notably unique missionary gathering, and cannot but be productive of increased interest in, and knowledge of, the missionary problems of the Far East. Rev. Mr. Isaacs, senior pastor of Townsend Circuit, pronounced the benediction.—British Canadian.

Warton District.

The officers elected for the present year of the Warton District are: Hon. President, Rev. George Clark, Ph.D., Warton; President, Rev. A. S. Colwell, B.A., Colpo's Bay; First Vice-President, A. A. Evans, Allenford; Second Vice-President, Rev. A. W. Shepperson, Kemble; Third Vice-President, Miss Carlill, Farn; Fourth Vice-President, Miss Newman, Warton; Secretary-Treasurer, Miss Mary Crawford, Arkwright; Conference Representative, Rev. W. J. Brandon, Allenford.

Would the Leagues of the district kindly arrange to have one or more of the members of the executive visit them during the spring and summer, as we believe by thus drawing the Leagues together it would increase the connexional spirit, and inculcate a deeper interest in the various departments of League work.

Just a Line or Two.

The Epworth League at Tilsonburg recently had a most interesting "Evening with Tennyson."

Bowmanville League publishes a local paper called "The Portfolio." It is read at the monthly literary meeting.

"Vaccination as a means of preventing smallpox" was discussed at a recent Literary meeting of Norfolk Street League, Guelph.

The Brighton Leagues have been debating a question: "Resolved, that Moses was a greater man than Paul." The judges decided in favor of the negative.

The inmates of the Aged People's Home, London, were entertained in a pleasant manner at the home recently by the missionary department of the First Methodist Church, Epworth League.

The League of Wesley Church, Amherstburg, is long ago having a temperance evening. Papers were read on the Crooks Act, the Gotenburgh system, the proposed prohibitory legislation, and high license.

The Uxbridge League had a debate a few evenings ago, which aroused considerable interest. The subject was "Resolved, that old-time Methodism was more successful and aggressive than modern Methodism."

The Epworth League of Galt Methodist Church recently held its semi-annual reception for students and other young people. There was a good attendance, and the visitors were entertained in a most hospitable manner, and were invited to attend the regular meetings of the League.

At a literary meeting held on Feb. 25th, the Norfolk Street League, Guelph, enjoyed an address by Mr. E. L. Hill, of Trinity Baptist Church, in which he took up the writings of the four apostles, and compared them one with the other, illustrating their different styles of writing with passages from each.

YOUNG PEOPLE'S

Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M.,
Corresponding member of the Students' Mission-
ary Campaign, 81 Cedar Street, Toronto.

Protestant Missions in Japan.

1859-1872.

The first period of missions in Japan (1859-1872) was a period of persecution and imprisonment. Intercourse between the missionaries and the natives was watched by Government spies. The missionaries, like other foreigners, were believed to have come to seduce the people of the God country (Japan) from their loyalty and to corrupt their morals. The man who killed a Christian was a patriot, the more so if he put out of the way a teacher of the wicked sect.

Was ever a field so discouraging? When the profession of the faith is proclaimed a death crime by the rulers; when the lower classes fear, and the upper classes hate the missionaries; when they are themselves practically shut up as prisoners within the narrow concessions, what could they do? Two things they could do: slowly win the confidence of the Japanese and learn their difficult language, yea, they did a third thing. Strangely enough, several daimyos, or feudal lords, suspicious as they were, yet eager to get the clue to the foreigner's knowledge, requested the missionaries to teach their sons. Even before the revolution, Drs. Verbeck, Brown, and Griffs laid the foundation of what afterward became the national system of education. This is unparalleled in missionary history. Just as the victory was set, while persecution was raging and the cross hated, so many young men, destined to be the leaders of the new era, should come under the training of the missionaries.

1872-1890.

Second period (1872-1890). Rapid and aggressive expansion. How strong the opposition was during the first period let the small number of converts answer—only ten converts in twelve years. Not until 1872 was the first little church organized. It was in Yokohama's foreign concession, under the American flag, and consisted of only twelve members. It was a mustard seed, but it began to grow, and will grow into a great tree, giving food and shade to millions of souls.

The Church of Japan was born in prayer. When Prince Iwakura's embassy returned from Europe and America (1872) a change took place among many leading spirits of the nation. The public edict-boards against Christianity were taken down, and many Japanese began to feel that the old system of things must pass away and a new policy and system modelled—not after China—but after the Western nations, must be adopted.

With a rapidity unknown before among the Asiatics, many great things were accomplished during this second period. Feudalism and daimyo rule over the clans were overthrown; the respective governors appointed by the crown; a modern system of education under foreign auspices was organized; a modern police system, modern banks and coinage, post-offices and telegraphs, steamship companies, railways, mineral mining, and so on, according to foreign model and methods, were started and subsidized by the new imperial government. We doubt if

changes so many and so radical, in so short a time, ever took place in any other nation.

As for the missionaries, their schools were crowded to overflowing; chapels, tents sprang up everywhere, regular churches were organized, native preachers were ordained, doors were opened on all sides, and calls from all directions for all sorts of work came thick and fast. What with preaching, itinerating, teaching, writing, visiting, and reviving, interviewing, etc., the missionaries and their poor wives were kept on the run day and night.

In Osaka, in 1883, the General Conference of Protestant missionaries was held for a week. That was an epoch-making assembly, and the Holy Ghost presided over their spirits and melted all hearts into one sweet cup of brotherly love and peace. Revivals broke out, a great stir was made, and converts were multiplied by the hundreds. But as there was no adequate provision for conserving these results it was not an abiding change.

1890-1900.

Third period (1890-1900). Slower but healthier movements. The rapid advance of missions and the admiration for everything foreign reached their climax about the year 1890. There were features: (1) The conviction of thoughtful Japanese leaders that Japan would soon be swept off her feet bodily, and into an untried foreign sea. (2) The discovery that all foreign glitterings were not gold. (3) The bringing in of Unitarian, rationalistic, and scientific scepticism from Christian nations. (4) A strong rally of the conservatives, together with Buddhist priests, by appealing to Japanese patriotism touching the foreign treaties.

But let no one suppose that during this period Christianity made no substantial progress. A sifting was needed, in which the faith of some did collapse, but that of many was the more confirmed. The converts were fewer, but more intelligent, and thoroughly grounded; revivals were not so sweeping, but less sensational. Real fidelity and self-denial were tested, the spirit of self-puppetry developed, and the moral influence of the Christians became more potent in the nation.—Dr. Newton, in an address at the New Orleans Conference, 1901.

Some Incidents of the Recent Great Forward Movement in Japan.

A FIVE-MINUTE SERMON BY A JUVENILE
PREACHER.

Public speech seems a natural gift in Japan. One is often astonished at the readiness of school boys in addressing audiences. We heard a five-minute sermon on the street one evening just before the hour for the service, from a mere lad, not more than fourteen or fifteen years of age, who hit upon the salient points of Christian doctrine in a few chosen words—a theologian could not have done better—while his companions, some with banners bearing the name of the church to which the band belonged, some with bundles of tracts and hand-bills strod around him. His hearers, men, women, and children, listened respectfully to the end, and we hope some of them found their way to the church near by. Certainly they all heard something of the great and elemental truths of the Bible. May we not expect that of the large number of young men and boys who have taken part in the street preaching many will feel the call to themselves to the ministry of the word, and prepare themselves accordingly? We know at least one young man who has been led by these meetings to abandon his cherished plan of a

distinguished professional career in order to give his life to the work of the Gospel.

GESOKUBAN; OR, SHOE CARETAKERS.

One of the indispensable functionalities in every Japanese audience room is the Gesokuban (careers of foot-gear), who takes charge of the sandals, overshoes and umbrellas of the audience. The lack of such an attendant (in a large audience several are needed) would be a serious hindrance to the gathering of an audience. This position, however, is considered a very menial one, and not a little money would be required to employ gesokuban for such meetings as we have been holding. In these campaigns every penny is needed for tracts and other necessary implements of warfare. Much surprise and admiration has been called forth from our Japanese brethren by the fact that in their zeal to work for God, the women of the churches, many of them, and of the higher social position, among them the wife of a nobleman, have been acting as gesokuban at the church doors, and as ushers. Others walked up and down the aisles on hot nights fanning the people as they listened to the Gospel. An evangelist reported with unbounded admiration that he had seen a foreign missionary lady helping in this fanning process.

WHAT A CHRISTIAN WOMAN DID.

Early in the Kyobashiku campaign the workers found that the tracts available for distribution were not written in sufficiently simple language for the masses. This fact was reported at the union prayer-meeting. The next day a manuscript leaflet was prepared and unanimously approved, the work of a Christian woman, who withheld her name, and who accompanied the offering with five yen toward the expense of printing. A large edition of the leaflet was printed immediately, and put into the hands of the volunteer bands for distribution. By this means this woman, who was an invalid and unable to attend the meetings, has been telling the story of Jesus and his love to multitudes of her countrymen. The woman who rendered this valuable service, we have learned since, is Mrs. Ando, wife of the well-known temperance worker. Her husband was himself unaware of her authorship of the tract, and spoke strong words of approval when he heard it read. This is but a single instance of the many in which faithful women have rendered signal services in this great work.

Things to be Remembered About Japan.

That Japan is about as large as the State of California.

That though beautiful, it is so mountainous that only about one-tenth of it is under cultivation.

That in this space live 45,000,000 people, 42,000 of whom are Christians.

That though there is no immigration the population is rapidly increasing.

That the Government is a constitutional monarchy, the Emperor being assisted by a Cabinet and by a Congress chosen by the people. Suffrage is limited by property qualification.

That as a whole the country is well governed. Life and property are as safe everywhere in Japan as in America.

That Japan has railroads, steamships, an army and navy, electric telegraph, telephones, street railways, sanitary regulations, an excellent school system, and everything that marks a civilized, progressive community. Letters are delivered at the rate of one million a day.

That notwithstanding all this, heathenism is still strong in Japan. Many of the more intelligent are utterly indiffer-

ent to any religion. This class is rapidly increasing.

That whether heathen or infidel, in spite of all their intelligence and progress, the people of Japan are without Christ.

That as Paul was sent to the Greeks and Romans, so we are sent to the Japanese.

Recommended Books on Japan.

"Japan and Its Regeneration." By Otis Carey. Price, 35 cents. This book is one of the text-books issued by the Educational Department of the Student Volunteer Movement. We heartily recommend it to every one wishing to study Japan, past and present. It contains up-to-date missionary map of Japan and reliable statistics.

"Japan, the Land of the Morning." By Rev. Jno. Saunby. Price, 25 cents.

"Verbeck of Japan." By W. E. Griffith. Price, \$1.50.

"Japan; Its People and Missions." By Jesse Page. Price, 50 cents.

"The Gist of Japan." By Rev. R. P. Perry, A.M., Ph.D. Price, \$1.25.

"Japan, Country, Court, and People." By Dr. Newton. Price, \$1.00. This book is in our Reading Course for 1901-02.

The prices quoted for these books are subject to the usual discount allowed to Epworth Leagues and Sunday-schools.

Items About Japan.

Shintism has twelve sects, 82,000 priests, and 192,000 shrines.

Buddhism has 41 sects, 81,000 priests, and 108,000 temples. There is one priest for every 280 people and one temple for every 150 of a population.

Our mission work in Japan was begun in 1873, when Rev. Dr. Cochran and Dr. Macdonald undertook the opening and establishing of our work in that country.

The first mission station was Yokohama, according to the Missionary Report of 1873. In 1878 we had four mission stations, Tokyo, Shizuoka, Newaza, and Kofu.

The Missionary Report of 1901 gives Japan twenty-four missionaries, twenty-three assistants, and two teachers, making a total of fifty-nine missionaries and a membership of 2,335.

The Measure of Giving.

As God hath prospered every one, so should every one give. See how this condemns those persons who measure their gifts by what they have been in the habit of giving, or by what some one else gives. Such giving as that is no giving at all. "Let every one give as God hath prospered him." That is worship. That takes God into account. That is acceptable giving. Not what I used to give, not what my neighbor gives, but "as God has prospered me." "What shall I render unto the Lord for all his benefits to ward me?"—Rev. R. W. Van Schoick, D.D.

A Change of Opinion.

That missionaries have won a place for themselves in India is shown by two remarks made concerning them.

Ninety-five years ago the directors of the East India Company placed on solemn record the declaration:

"The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project, that was ever proposed by a lunatic enthusiast."

"Ten years ago Sir Rivers Thompson, Lieutenant-Governor of Bengal, said:

"In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined."

News Items.

There will be a Summer School for the study of the Bible and Missions in Victoria University during the coming summer; the date is not yet decided upon.

Rev. Dr. Spencer, of Bella Coola, B.C., acknowledges with many thanks a box of hospital supplies from the "busy bees" of Berkeley Street Church, Toronto.

In the Springfield League there are 36 members, 26 of whom are giving systematically for missions. This number is just ten members too few in proportion to the League membership.

Since last October, seven days of the members of Rev. Emberson's Bible-class have been baptized. On Christmas Day two young men knocked at his door seeking Christ, and were sent away comforted.

Word has been received from the Rev. Geo. E. Hart, and Rev. W. J. Mortimore from Japan. They report "all well." They had the pleasure of visiting our missionaries in Tokyo for a couple of hours before leaving for Shanghai.

Rev. S. D. Gaudin, of Nelson House, has been assigned to the Epworth Leagues of the St. Catharines and Welland Districts for support—not Chatham and Welland, as announced in last month's Era.

The missionary spirit has taken strong hold of the West End Methodist Church, Montreal, P.Q., the members of which are holding a special meeting in the interests of the French Protestant Church, Elizabeth Street, of which our devoted missionary, Rev. Mr. Massicotte, is pastor.

The Leagues of the Newfoundland Conference are being helped in their work through the efforts of T. B. Darby, B.A. He is trying to organize the young people for missions. Many of the Newfoundland young people are already giving to our missionary work, but wish to come into line on the "Pray, Study, Give" plan.

We are pleased to know that a decided interest is manifest in the Montreal District in the French work. There is quite a revival along this line. Let all our beloved Church remember this work in prayer. It is important to the individuals concerned, important to Canada, and important to the peace and prosperity of our British Empire.

If you would like a map of the Dominion of Canada, 36 by 72 inches, you may have one on application to Dr. F. C. Stephenson, 81 Czar Street, Toronto, Ont. Enclose ten cents for postage. These maps, when mounted on cotton and our mission stations marked with legal seals, are an open sermon for missions when hung in the League room.

The Shakespeare class which Mr. Emberson conducts, the members of which are chiefly teachers in the Normal and Middle Schools, has given rise to another and more important study. The teachers have asked Mr. Emberson to form a class for the study of the English Bible. The many references to the Bible which they found in English literature led them to believe that the Bible must be a very important book, and therefore they wish to study it. This must result in the conversion of some of these Bible students, for God's Word "cannot return unto him void."

Montreal District reports, through Mr. Howell, the following Leagues which are giving more than two cents per week per member for the year ending 1901: East End, 50 members, \$53.12 contributed; Fairmount Avenue, 86 members, \$55.64 contributed; Montclair Street, 24 members, \$46.41 contributed; Westmount, 41 members, \$76.45 contributed.

One of our pastors writes: "We have changed our method of raising missionary money in our Leagues to that of the Scriptural 'Pray, Study, Give' plan, and as a result there is an increased vitality in the League itself as well as increased generosity. This is another testimony to the only 'orthodox' method of raising money for missions and I am rejoicing in the success of it here."

Several of our University students have volunteered for the foreign mission field. Since the Student Volunteer Convention non-prayer meetings have been held among the students in Victoria University. Special Sunday morning meetings have also been held. While these men offer for the field our Mission Board is powerless to send them unless we as Leagues, through prayer and sacrifice, supply the means.

Rev. Robert Emberson, of Shizuoka, Japan, for some time past has had a class of officers of the army, numbering about 35, composed of majors, captains, lieutenants. This is a wonderful door open for work. For some time the class had been held at Mr. Emberson's home, but lately the officers asked him to go to their mess-room and meet the class every Wednesday night. In this way he has access to both men and officers, who number about 2,500 in that city. The colonel of the regiment has given Mr. Emberson a passport which allows him to go in at any gate and visit the men.

Through the efforts and kindness of some of Mr. Emberson's friends, a box of books has been sent him for use in the work among the military men. Mr. Emberson writes, saying: "These officers are in dead earnest, and are ready to read good, solid religious books. I must have books for them." The letter only came in a couple of days before Dr. Sutherland left for Japan. It was a great pleasure to be able to send the books with Dr. Sutherland for this important work.

Nelson House Mission is preparing for a new church and school. Mr. Gaudin writes that he was off with a gang of men, and they cut, hewed, and hauled home about 100 logs from a distance of twenty miles. Part of the logs were sawn by hand into boards. The frame of a small school-house has been put up. Mr. Gaudin hopes to have it ready for use before very long. This school has not cost the Missionary Society a cent so far, but it has cost the missionary a good many hard days' work with his axe and saw. Mr. Gaudin has been appointed as representative of the Epworth Leagues of the St. Catharines and Welland Districts.

An Indian writes: "Our children been to school now, so we believe that these children will know more than we know. We don't know much about the Bible, but we keep on learning. We are not born from the Bible, we are born in darkness of sin, and Jesus brought us from darkness unto light. Now we all say we try to do the best we can this year. Now, brother in Jesus! You are my friend, now please remember us in your pray and send me words to make our hearts strong. All your friends send a thankful to you for your kind letter. If the Lord helping us we will try to give a cent every week this year. Your sincere brother in Jesus, Signed, _____"

Devotional Service.

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

APRIL 13.—"GIVING: ITS LAW, ITS REFLEX INFLUENCE"

2 Cor. 8: 1-7; 9: 6, 7; 1 Cor. 16: 1, 2.

HOME READINGS.

Mon., Apr. 7.	Quiet charity	Matt. 6: 1-4
Tues., Apr. 8.	Prize which one has	Mark 12: 41-44
Wed., Apr. 9.	Liberal giving	Job 31: 16-22
Thurs., Apr. 10.	Rewards of giving	Ps. 37: 21-27
Fri., Apr. 11.	Blessing and giving	Isa. 58: 6-11
Sat., Apr. 12.	More blessed to give	

The League meeting this week should have for its main object the consideration of systematic and proportionate giving. One of the things most needed by the Church to-day is the consecration of the pocket-book. Talking with an experienced Recording Steward some time ago, we were lamenting the existence of church debts, and the difficulty of raising the money necessary to meet the expenses of church management. This layman stated as the leading cause of the state of things in question, as follows: "The people don't give." He stated that out of a membership of 600 in the church he represented, there were only 250 giving weekly through the envelope. If this is a sample case, and there is no reason to believe that it is exceptional, it is a lamentable condition to exist in the great Methodist Church in Canada. And it is time that loyal young Methodists were considering the important subject of systematic and proportionate giving to the cause of God, and the vital relation between the prosperity of the Church and the consecrated givings of the people. It is true that nearly every church, if not every one, has its number of liberal supporters; but the number who give "as God has prospered them" is far too small. Very few give a fair proportion of their income, and give it regularly. If all members of the Church, and all professing Christians would recognize their duty and enjoy their privilege in this regard, there would be no serious difficulty in the financial management of the Church.

LOOK AT YOUR NEIGHBORS.

Comparisons are sometimes helpful. Think of this, young people. We are Protestants, and claim an open Bible, and freedom from priestly dictatorship. But should we be less loyal and responsive to the call of God and the Church because of this? Should not the qualities of loyalty and responsiveness to righteous appeal be all the more operative in us because of our Protestant principles? The Roman Church appears to have from its adherents the necessary means for the successful financial operation of its ecclesiastical enterprise. Romanists feel and recognize the claims of the Church as not only important, but vital. We may not endorse the methods which secure their fealty, but we must admire their faithfulness, and should profit by it as an example. Submission to efficient leadership, practical endorsement of methods of work, financial support of Church claims—these are things much needed now in Methodism. Shall not our young people rise to the occasion, honor themselves, and prove loyal to Christ and the Church by a recognition of these essential elements in Church progress and prosperity?

HOW TO BEGIN.

Begin by remembering that you are not your own. As a Christian, what you

have, as well as what you are, is the outcome of the goodness of God. In the eyes of your Lord you do not absolutely own anything. You are but a steward of the gifts of the Creator. After you have done with them, you cannot take them with you. Some one else becomes a steward of that over which you have been overseer. While a steward of God's gifts, you must exercise just and skilful management. You must give back to the owner a portion of his own for the establishment of the owner's kingdom. You are called upon to maintain "the Church of the living God, the pillar and ground of the truth." This should be done in the spirit of love for the owner who has entrusted you with his gifts, and allows you so much a share of them for your own well-being. And even in the portion you return you are really enriching yourself, and providing for your present and eternal welfare. In the light of this solemn truth, you should each ask yourself the question, "How much owest thou unto my Lord?"

THE SPIRIT OF GIVING.

The passage in Mark referring to the widow's contribution (Mark 12: 41-44) enforces the truth of our subject. The treasury in front of the sanctuary, into which the widow and the other worshippers put their givings, consisted of thirteen brazen chests, called trumpets, from their peculiar shape, swelling out below, and tapering upward with a narrow mouth or opening, into which the contributions were put. The money given was for the sacrifices, and the giving was voluntary. Here we see the true spirit of Christian giving—it is voluntary. Offerings to God are not forced, as civic taxes are, by the strong arm of the law; they are the outcome of a willing mind and a loving heart—a mind made willing by knowledge of the divine claims; a heart made loving by reciprocating of affection. "We love him, because he first loved us." As Jesus sat by the treasury, he beheld how the people presented their offerings. He was not only interested in the amount, but chiefly, as the narrative indicates, in the manner and spirit of the giving.

A DOUBLE COMMENDATION.

Jesus appears to have commended the widow for two things: (a) Because her offering, like all the others, was voluntary. And if any one had good reason for not giving anything that day—the time of the free-will offering—surely the widow was that person! for her entire means amounted to one farthing, about two-fifths of a cent in our money. But she did not allow her poverty to prevent her privilege of giving to God. The Saviour commended the widow (b) because, although poor, she gave what she could. She did not say to herself, "My farthing will look very small by the side of the gold coins of the rich people. It won't help much at best. It isn't worth putting in. Some one will laugh at me when they hear the farthing drop into the trumpet. I think I won't give. Let those rich men support the temple." If she had said this, as many poor people say in our these days, she would have deprived herself of a personal and the treasury of some needed help, would have lost the eulogium of her Saviour, and the famous farthing would never have been immortalized. (c) Because it was love which prompted the gift. The value of the offering in our Saviour's estimation was enhanced, no doubt, by the spirit of love for God and his cause which the gift conveyed. Christ's teaching is, let every one give something, and let that something indicate loving sacrifice for the great cause of Christ and the Church. The motive, the intent, is the leading factor in determining the character of any act of service done for our Lord.

HOW MUCH TO GIVE.

Well, the tithes which the Jew gave for religious purposes represented but a small portion of his gifts to God. There were many demands for charity which he was expected to meet. First of all, his gift was the tenth. That he must give. And if the Jew with his limited religious advantages and blessings as compared with those of the Christian, gave his tenth to the cause of God, should we in the blaze of Gospel light and privilege give less? Think of it, young people! In asking how much we should give for the Lord's work, Christ himself has given an answer. "If any man will come after me, let him deny himself." This does not necessarily imply a tenth or a twentieth, but as much as we should for sacrifice. If each follower of Christ would honestly apply this test, would measure his giving by this rule, Christ's ministers would never lack support, nor his work suffer for funds.

POINTS FOR THE PRESIDENT.

Make this a practical business meeting—business from the standpoint of the Lord's claim upon our givings. Make clear that giving is as much a religious exercise as praying, or reading the Bible. It is a religious act attended, as such, by God's blessing. State that the Church is hampered in its work by the attitude of the people to support its enterprises. Urge the young people to begin at once to give a proportion of their earnings or income to the Lord. It might be interesting to ask answers to the question from all present: "How much do you give weekly for the Lord's work?"

THEO. J. PARR.

APRIL 20.—"HOW CAN I KNOW THAT I AM SAVED."

John 8: 32; 1 John 3: 14; Rom. 8: 16; 1 John 4: 7.

HOME READINGS.

Mon., Apr. 14.	Salvation from what?	Eph. 2: 1-17
Tues., Apr. 15.	Salvation—how?	Luke 19: 1-10
Wed., Apr. 16.	Salvation—for whom?	Acts 2: 32-39
Thurs., Apr. 17.	Salvation—results	John 8: 14-17
Fri., Apr. 18.	Salvation—its effects	1 John 5: 20-24
Sat., Apr. 19.	Salvation accepted	Titus 3: 3-7

It is reasonable to suppose that when a man forsakes sin and gives his heart and life to God, he will have some evidence that his offering is accepted. The deluded worshippers of ancient Greece and Rome, after praying to some idol, would wait a reply, and having heard the answer from whatever deity they believed to be the lips of the god, would depart, satisfied that their petition had been heard. Not deluded as these ancients were, we are sure from certain testimony that our prayer has been answered of God, that he has accepted us as his followers, and that we have the privilege of sons of the highest.

In other words, it is possible to know beyond the possibility of mistake that we are Christians. It would be strange if it were not so! Must we go wearily through this world without the assurance that God has accepted us, chosen us, and in Christ come to him? Must we be forever uncertain whether or not our peace is made with God, and that all is well for the present, and for the future?

We present for the consideration and comfort of the young people certain truths and reasons to be drawn from the Word of God, which will lead us to the restful conclusion, the joyous assurance that "We know that we have passed from death unto life."

We shall consider four things:

1. The assurance of God's Word.
2. The testimony of our own spirit.
3. The testimony of the Spirit of God.
4. How may we distinguish the true witness from the delusion?

1. The assurance of God's Word. In the Bible, which is the Word of God, we find the distinct declaration that if we repent and believe on Him we shall be saved. We are told that if we come to Jesus he will in no wise cast us out. The promises are explicit, certain, plain. God does not will, not, cannot deceive. And when we comply with the conditions we may be sure that we are received by God, and become his spiritual children.

When a lad, father asked us boys to pile wood, and under the last stick we would find five cents. We worked away, and father arrived in time to see the last stick piled, and gave us the reward. We fulfilled the conditions and received what was promised. So God promises that on the fulfillment of conditions which he has prescribed we shall be saved. We have his word for it, and that is enough.

2. The testimony of our own hearts. The foundation of this testimony is laid in numerous texts of scripture, which describe the marks of the children of God. "As many as are led by the Spirit of God, they are the sons of God." That is, as many as are led by the Spirit, into all holy thoughts, and righteous actions, they are the sons of God. Our hearts testify to us, whether we are thus led. And when we are thus led, we conclude on the assurance of God's Word, that we are the sons of God.

Take some passages from the first Epistle of St. John. "Hereby we know that we do know him, if we keep his commandments." 2:3. Our hearts testify whether or not we keep God's commandments, and if we do (on the basis of faith), then the Word assures us that "We know God." "Whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." 2:5.

"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." 2:29.

"Hereby we know that we dwell in him, because he hath given us of his spirit." 4:13.

Now, here are plainly set forth the marks of the followers of Christ:

"If we keep his commandments;" "Whoso keepeth his word;" "Every one that doeth righteousness;" And as many as are led by the Spirit of God."

If these marks are evident in our hearts and lives, then we have God's Word for it, that we are the sons of God. This is rational evidence, the witness of our own spirit, our reason, our understanding. If then we have the consciousness that we are inwardly conforming to the Spirit of God, to the image of his Son, and that we walk before him in justice, mercy and truth, doing these things which are pleasing in his sight, then we are assured by the testimony of our hearts to these things, that we are the children of God.

Illustration.—Oxygen is a colorless, tasteless, odorless gas. It sustains life and supports combustion. It forms 20 per cent. of the atmosphere. By composition with hydrogen in the proportion of two to one, it forms water. When these characteristics exist the element is oxygen. So when the above spiritual characteristics exist, the person is a Christian, and is thus assured of the fact.

3. The testimony of God's Spirit.—How does the Spirit of God "bear witness with our spirit that we are the children of God." It is hard to find language in the words of men to express the deep feelings of God. But we might say that the testimony of the Holy Spirit is "an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me and given himself for me, that he blessed me and I, even I, am reconciled to God."

You notice this is different from the witness of our own spirit. The witness of our spirit is based upon certain char-

acteristics inward and outward, certain changes in the manner of thinking, and the manner of acting. The witness of God's Spirit is a divine communication to the soul of its acceptance with God. It is clear that the witness of God's Spirit must precede the witness of our own spirit. For knowledge of acceptance with God cannot precede knowledge of the changes which follow acceptance.

Illustration.—Suppose an apple tree to be conscious of its existence, and of its actions. The tree is planted, and begins to grow. It is conscious of life—the life that makes it grow. The second year it puts forth flowers and bears fruit. It is now conscious of bearing fruit. It was first conscious of existing life, and then conscious of producing fruit. So with the Christian, he is first conscious of divine life imparted to him by the Holy Spirit; then he is conscious of the fruits which are produced as a result of this life—the divine life within. The first is the witness of God's Spirit. The second is the witness of man's spirit.

4. How may we distinguish the true witness from delusion? If you should still inquire, How does the Spirit of God witness with our spirit so as to exclude all doubt on our part, the answer is to hand.

(a) As to the witness of our own spirit. The soul evidently perceives when it loves God, and delights in Him; just as when it loves a friend and delights in his companionship. Hence, he that loves God, that delights in him with a humble joy, and obedient love, is a child of God. Thus, a Christian man can in no wise doubt of his acceptance with God, of the fact that he is a child of God.

(b) As to the certainty of the witness of God's Spirit with our spirit. How can we be assured of this? It cannot be explained. The manner of its taking place cannot be understood. But the fact still remains. The fact we know, namely, that the Spirit of God does give to us a believer such a testimony of his adoption. And while it is present to the soul, he can no more doubt the reality of his sonship than he can doubt of the shining of the sun, while he stands in the full blaze of its light and glory.

Consequently we are assured of our acceptance with God (1) from the assurance of his Word; (2) from the testimony of our own spirit; (3) from the testimony of the Spirit of God.

"Thanks be unto God for his unspeakable gift!" Thanks be unto God who giveth us to "know in whom we have believed," who hath sent forth the Spirit of his son into our hearts, crying "Abba Father," and "bearing witness with my spirit that I am a child of God."

Let us see to it that not only our lips but our lives, show forth his praise. If we have this blessed hope in ourselves, let us purify ourselves as he is pure. While we behold what manner of love the Father hath bestowed upon us that we should be called the children of God, let all our thoughts, words and works be a spiritual sacrifice, holy, acceptable to God, through Christ Jesus.

POINTS FOR THE PRESIDENT.

This topic presents one of the distinct doctrines of Methodism—an precious doctrine it is. Do all in your power to lead the young people to an intelligent understanding of its meaning and its application to their own experiences. Have four brief papers or addresses prepared by members of the League as follows:

I can know that I am saved (1) By the assurance of God's Word. (2) By the testimony of my own spirit. (3) By the testimony of God's Spirit. (4) How may I distinguish the true witness from delusion? You will find help on all these inquiries in the foregoing exposition, which contains much of John Wesley's putting of the case.

THEO. J. PARR.

APRIL 27.—"SAMUEL'S CALL."

1 Sam. 3, 1-12.

UNION MEETING WITH THE JUNIORS.

HOME READINGS.

Mon., Apr. 21. The child's study Ps. 34, 11-22
 Tues., Apr. 22. The child's purity Ps. 119, 9-16
 Wed., Apr. 23. The child's knowledge Ps. 119, 1-4
 Thu., Apr. 24. The child's humility Matt. 18, 1-6
 Fri., Apr. 25. The child's duty Prov. 6, 20-23
 Sat., Apr. 26. The child's singleness Matt. 19, 10-15

Samuel, the last of the Judges, the first of the prophets, whose name means "Asked of God," when very young, was taken by his mother to Eli, the High Priest, at Shiloh, the religious capital of Israel, and dedicated to the service of the Lord. He lived in a time of general religious decline, when the word of the Lord was "precious," or "rare." Though living in the temple he was not without great temptations, for the active sons of Eli were ever setting him a bad example. Yet he kept his own life and heart pure amid all the surrounding sin. His early call to be a servant of the Most High God is full of instruction and encouragement to those of us who have eyes to see and ears to hear.

1. God calls His workmen, both small and great, and usually from lowly places. Moses, from tending sheep to become the great law-giver of his people; Joshua from being the servant of Moses to become the leader of Israel's host; Gideon from threshing wheat to become a general and a judge; David from being a shepherd to become a king; Elisha from ploughing with oxen to become a mighty prophet of the Lord; Simon and Andrew, James and John from fishing to become "fishers of men"; Martin Luther from a humble convert to become the torch-bearer of the Reformation; William Caven to become a covener's bench to become the founder of modern missions; D. L. Moody from a shoe-storer to become the great flaming evangel of the nineteenth century. So Samuel was called from the simple duty of opening temple doors and lighting and trimming lamps to become the greatest judge and prophet Israel ever had.

God as truly calls us to His service to-day. If Samuel was called from such lowly duties to a great life-work, is it not possible that God may call some of us from our lowly work? But it is only those of us who are faithful in the lowlier duties that God will entrust with the higher service. Samuel was faithful in the little things given him to do, and though a mere youth ministered to the objects of the temple, that ministering to the Lord is only preaching and praying, and teaching, and doing great services; little things, if done in Christ's name, are ministries just as beautiful and as acceptable as the greatest things of the gospel, and as often. Like Samuel, we can open the temple doors and light and trim the lamps by feeding the hungry, visiting the sick, caring for the poor, comforting the troubled, bringing our associates to the Sabbath-school and League and church services, and when we perform such like ministries to others, Christ tells us we are doing them to Him. "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

2. The call came to Samuel when he was thirteen or fourteen years of age, to divine influence. God spoke to the youthful Samuel—obedient; not to the aged Eli—disobedient in not correcting his wicked sons. It has ever been so. It was to Abram, not to Lot, that God revealed his purposes, and to Hagar, Abram's heart was open to God; Lot's to Egypt and her voices. It was to John, not Judas, that Christ held such intimate fellowship, revealed his mysteries of His mission, and the glorious

future of his kingdom. John's soul was open to the influences of the Saviour; Judas' to those of the earth. God wastes no visions on the blind, no songs on the deaf, no calls on the disobedient. To worshippers, shepherds, to praying Johns, to kneeling Stephens, to inquiring Pauls, to clinging Jacobs, to repentant Davids, to obedient Samuels, God communicates His purposes and issues calls for higher service. We need never expect to learn more of God's will, to be taken into closer fellowship with Him, to see visions and hear voices and receive calls, unless, like Samuel, we are constantly in the spirit of ready obedience to parents, and teachers, and others placed over us, as well as waiting patiently to hear further instructions from above.

3. The call came to Samuel when only twelve years of age, the age when good King Josiah was called to his life-work, just the age of Jesus when He first began to be "about His Father's business." If God called Samuel when only a youth of twelve years, may He not call many of us Juniors and Seniors, though but children and young people, to special service for Him? We may not have service until we are old women, but to wait until we are old women to know what special work God has in store for us. One thing is certain, God does call every one of us in our youth to become Christians. "Remember now thy Creator in the days of thy youth." "My son, give me thine heart." What about the day when your pastor talked to you and asked you to give your heart to Jesus, and begin then to serve Him? That was the call of God to you. What about the Sunday when your Sabbath-school teacher so lovingly pleaded with you to give your heart to the Lord? That was the call of God to you. What about the day when your mother talked to you and wanted you to begin the service of Jesus? That was the call of God to you. How have you responded?

God is wise in calling us to His service in our youth. It is easier then to become a Christian. We may never live to be old. Even if we do, it is still best and right to begin now to serve Him. Suppose you have a bouquet of fragrant flowers, and keep them to yourself until they are all faded, and then send them as a present to a friend, is not this the same as if you keep your heart until it grows old and hard and dry and withered, and then give it to Christ? God calls and wants us now. It is only when, like Samuel, like Jesus, we are already serving God that He honors us with a call for special service. Happy are they who hear God's call in the early morning of life. It is such who are able to do a full day's work for Him, and who at eventide hear Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

4. When Samuel was called he did not at first recognize it. Unacquainted with the visions of the Almighty, he took that to be Eli's call, which was really God's call. But God kept repeating the call, knowing that it was not from unwillingness to hear or obey that Samuel did not answer, but from inexperience. When Samuel understood the call he was as ready to respond to God's call as he was to Eli's. Do we never make the mistake of Samuel, and think the call of God merely the call of parents or pastors or teachers or friends? We do not understand the Lord's voice, we think it is only a human call we have had. Indeed, many of God's calls to us to-day come through human lips. We think it is only the voice of man that we hear, and do not understand that the words are divine, though the tones are human.

Who can tell what a great work

Christ has to give to some of us? He has some work for every one, and any work is a great honor, if it come from Christ. God may call you to a great work, a special life-work, even before you are capable of fully comprehending that work. What ought you to do? Do as Samuel did. Consult those over you in the Lord, parents, pastors, teachers, and God may use them as He did Eli to show you that the voice is God's, and that it is He who is calling you. When, like Samuel, we do hear and understand the call, may we be as ready as he was to obey it! May we live out what we so often sing:

"My gracious Lord, I own thy right
To every service I can pay,
And call it my supreme delight,
To hear thy summons and obey!"

REV. SANFORD E. MARSHALL,
Clifford, Ont.

MAY 4.—"PRAYER A NECESSITY."

Matt. 26, 39-46.

HOME READINGS.

Mon., Apr. 28. The time for prayer. . . . Luke 5, 16-28
Tues., Apr. 29. The subjects of prayer. . . . Luke 11, 9-13
Wed., Apr. 30. The manner of prayer. . . . Jas. 4, 6-10
Thurs., May 1. Confidence in prayer. . . . Matt. 7, 7-11
Fri., May 2. Power in prayer. . . . Matt. 5, 5, 17-20
Sat., May 3. Answers to prayer. . . . Matt. 3, 13-29

What the sunshine and rain are to man, prayer is to the soul. Prayer is the first, true sign of spiritual life and a means of maintaining it. Without this one great pre-requisite there can be no spiritual development. John Wesley describes prayer as a "spiritual respiration by which the life of God is kept alive in the soul of man." Prayer has a natural effect in spiritualizing and elevating the soul. It is instinctive to man. To whatever country we may go we will find men performing religious rites, and foremost among these is prayer. It would be as impossible for man to live spiritually without praying as it would be for him to live physically without breathing.

AN ILLUSTRATION.

There is a class of animals—the cetaceans, neither fish nor sea fowl, that inhabit the deep. They never leave it for the shore. Yet though swimming beneath the waves, and sounding its darkest depths, they have ever and anon to rise to the surface that they may breathe the air. Without that these denizens of the deep could not exist in the dark element in which they live and move, and have their being. And something like what is imposed on them as a physical necessity the Christian has to do by a spiritual one. It is by continually ascending up to God, by rising through prayer into a loftier, purer region for supplies of Divine grace, that he maintain his spiritual life. Prevent these animals from rising to the surface and they die for want of air; prevent the Christian from rising to God, and he dies for want of prayer, for it is the very breath of faith.

THE CONNECTING LINK.

Prayer is the soul of man moving in the presence of God for the purpose of communicating its joy, or sorrow, or fear, or hope (or any other conscious experience that it may have), to the heart of a loving parent. It is the connecting link between earth and heaven, without which all communication would be cut off. Cease praying, and we deprive ourselves of the great privilege of intercourse with the God who made us, thereby shutting up the one avenue by which he delights to reveal to us his purpose in our lives.

SOME EXAMPLES.

All through the Old and New Testaments we see the great necessity of prayer. It was the "secret of power" in the lives of the patriarchs and prophets. It was when they were in close communion with God that he unfolded to them his will and commandments. Take, for instance, the lives of Moses, Elijah, Samuel, David, and other holy men of God. While Saul lived a praying life, he prospered and received God's blessing, but when he degenerated into the profane all the beauty and strength of his character vanished, and in his last days he had only to reap the bitter fruits of neglected privileges and wasted powers. The soul that abuts itself off from God must surely starve.

THE GREAT MODEL.

In the New Testament our Lord and his apostles have practically and preceptually taught us the necessity of prayer. Christ himself did not enjoin upon us a duty or privilege which he did not perform or enjoy, as we find him so frequently "going apart to pray," and before any great crisis in his life, we see him spending long hours in prayer, and his wisdom (Matt. 4, 1-11) before choosing his disciples (Luke 6, 12). At the Mount of Transfiguration (Luke 9, 28-36), and in his intercessory prayer (John 17).

But our heart's deepest love is touched when we look at him in that last sad scene in the Garden of Gethsemane when he is about to face and vanquish death. His spirit is crushed with a great sorrow; his whole being is swaying and vibrating with the great struggle. He has no earthly comfort, for his disciples yet lack true spiritual sympathy, as they are still looking for an earthly kingdom. There, alone with God in all the intensity of his soul, he pours out from those holy lips that most beautiful prayer, "Oh, my Father, if it is possible, let this cup pass from me, nevertheless not as I will, but as thou wilt," and again, "Oh, my Father, if this cup may not pass from me, except I drink it, it will be done," and the third time he prayed the same words. Such a beautiful spirit of resignation he manifests in those words, "Thy will be done." His Father answered his prayer in giving him strength to drink the bitter cup to its dregs. So in our life we often cry to God for something we crave for, but God says no, because he has something far superior in store for us, and in his own good judgment regarding time and manner he will send us with it, and thus answer to our prayer our earnest prevailing, submissive prayer. Prayers are not denials. We are apt to imagine that the chief benefit of our supplications will be the obtaining of the blessing for which we make request; and yet nothing outside of us that can be secured by prayer is comparable in preciousness with the blessing wrought in us by heartfelt and prolonged communion with God. Some one has defined prayer as

"The mighty utterance of a mighty need. The man is praying who doth press with might,

Out of darkness into God's own light."

PAUL'S EXPERIENCE.

The keyword of the success and power in the life of Paul and all the apostles is prayer. Breathing heavenward in prayer is the beginning and ending of man's spiritual life on earth, as we see in Paul (Acts 9, 6) and Stephen (Acts 7, 60). Paul began his spiritual life with prayer and Stephen ends his with it. All through the Acts of the Apostles we see special prominence given to prayer. On all sorts of occasions, when wisdom and guidance were specially needed, we find

their only resort was prayer. The early church was a praying church, and by using this means of grace became powerful and added daily unto its numbers. All through Paul's Epistles he especially emphasizes the necessity of continual, fervent prayer. "Pray always," says the Apostle, "with all prayer and supplication in the spirit and watching thereunto with all perseverance." Ardent prayer draws out the whole soul after the blessing sought. This, continued for some time, or for any special object, becomes supplication, and if the heart of the supplicant is full of faith and love, God will honor that earnestness and sincerity by giving him a blessing above what he can ask or think (Luke 18, 1-8).

"Pray without ceasing," Paul says, not that the Christian can be always engaged in the positive act, but he ought to have a holy attitude of prayer. The bird is not always on the wing, but is ready to fly in an instant, so the believer is not always on the wing of prayer, but he has such a gracious aptitude for this service, that he is prepared in an instant when in danger or need to fly for refuge to God.

WHAT KINDS OF PRAYER.

We may term prayer as being of two kinds—social or public prayer, and private and secret prayer. Social or public prayer is like dwelling in the outer court—an assembling together in public places of worship and unitedly offering unto God petitions and psalms of thanksgiving. But secret prayer is an entering into the inner temple, the Holy of Holies as a priest before God, enjoying the closest soul communion and partaking of his divine nature. None enter the inner temple who are not found in the outer court. Every want, every grief, every anxiety, every temptation, every trial, and every foe should be objects of prayer. But prayer for spiritual blessings for ourselves and for others is the essence of prayer, and spiritual blessings consist chiefly in the gift of the Holy Spirit. Nothing is given us but by the Holy Spirit. He takes of the things of Christ and reveals them unto us.

A GREAT NEED.

Another essential in every Christian home is family prayer. It has been said that a home without family prayer is like a house without a roof, in which there cannot be either peace, safety, or comfort. Family prayer is a power to unify homes, promote righteousness in the land, and extend the kingdom of Christ. We have seen the necessity of prayer in the lives of the patriarchs and prophets, and in Christ and the apostles. If they needed this daily communion with God, how much more do we need it today. If the sinless Christ, the only Begotten Son of God needed to spend long hours and sometimes whole nights in prayer how much more do we frail human creatures need to go to our Father and his Father for wisdom, strength, and grace to sustain us in our many trials and temptations.

We have also seen the importance of public, family, and private prayer, and when this is so necessary, can we not trace the lack of spirituality and the need of greater blessing back to the neglect of this divine ordinance in our churches, homes, and lives? God is more ready to give than we need to receive, but we must be worthy receptacles before he bestows his gifts.

"For so the whole round earth is every way

Bound by gold chains about the feet of God."

MRS. (REV.) R. H. BELL,
Otterville, Ont.

MAY 11.—"JESUS, THE LIVING BREAD."

John 6, 25-55, 48-58.

HOME READINGS.

Mon., May 5, The water of life.....	John 4, 1-15
Tues., May 6, Spiritual meat.....	John 6, 10, 17
Wed., May 7, Manna and revival.....	Ex. 16, 7, 12-13
Thurs., May 8, Come and drink.....	John 7, 37-39
Fri., May 9, Bread for the soul.....	John 6, 25-30
Sat., May 10, Meat and drink.....	John 4, 31-38

It is well for young people to consider not only the themes of Scripture that point to practical work, but also those that contain deep spiritual truth. In fact all Christian work should be based on the Spirit-life. We must first have Christ "within," before we can manifest Christ without. And to prevent our faith being demolished by the winds and storms of opposition from the worldliness which surrounds us, we must be "rooted and grounded" in the truth. This week's topic will have the tendency, if properly studied and appropriated, both to give us an insight into the necessary spiritual basis for religious effort, and a view of a great doctrine in which all believers should be established—Christ, the Bread of Life.

HOW CHRIST REVEALS HIMSELF.

Our Lord revealed himself, says one, under many forms. To the woman at the well, he was the water of life. To the disciples at one time he referred to himself as the life in the vine. In the Last Supper the wine in his blood given for the salvation of the world. In one topic Scripture, he presents himself as "the true bread from heaven;" the "bread of God," and the "bread of life." In and through all these forms our Lord seeks to make the truth as simple and as strong as possible. What appeals to one mind may not appeal strongly to another. One type of person is moved by the manifestation of life, as seen in the vine, another by the sparkling cup of water just out of the deep and cool well; another by the fruit of the vine; while others are impressed most by the life-sustaining power of bread. We cannot represent everything in Christ's character under a single symbol. Look for the essential truth under each figure of speech, and thus determine the mind of the Spirit.

BREAD AN ESSEN TIAL.

Bread, implying food for the body, is an essential for physical life. It is "sine qua non." A very plain truth it is, that the body can neither live nor work without food. Man is absolutely dependent for his very existence upon supplies from the outside. His bread and water must be sure, otherwise his life, so far as it relates to this world, comes to an end. Everybody knows this. And everybody knew it in our Saviour's time. And the Great Teacher used this fact with which everybody is familiar to teach a higher truth. And this higher truth appears as follows—Man has a spiritual nature as well as a physical. The physical nature of man must have food or perish. So the Spiritual nature must have Christ as Saviour and Teacher and Lord, or lose its highest hopes and spiritually perish. The ancient Greeks represented their gods as living on nectar and ambrosia, drink and food of divine delicacy and flavor, but not to be enjoyed by mortals. But our Lord sends from heaven the food of the immortals embodied in Jesus Christ, that all may partake thereof and live for ever.

THE MATERIAL AND SPIRITUAL.

"Man shall not live by bread alone" is a subject frequently and urgently referred to by our Lord. And there is a reason for it. The spirit of practical materialism, of giving exclusive attention to the things of the present world is a

common evil, and exerts a baleful influence upon religious life and the interests of men. Our Saviour was well aware of this tendency and strove to correct it, and lead men to put things in their proper proportion, not only to attend to their material interests, but also to their spiritual well-being. "Labor not for the meat which perisheth;" this is not the chief purpose of man—"but for the meat (food) which endureth unto everlasting life." Put your life into that which is permanent, not transient, not into the things seen and temporal only, but into the things which are not seen, and eternal.

THE PROPER ORDER.

The spiritual life is of primary importance. Possessing that great boon, there will be none of that over-anxious striving after material things that takes the true spring out of life and often embitters it, but the angel of sweet content will smile upon the way. The Gospel order is contained in our Lord's words of old: "Seek ye first the kingdom of God and his righteousness (that is, spiritual things) and all these things (that is, material things) shall be added unto you." God is the true "summum bonum, and possessing him, his children need no other necessary things. The highest good we can attain through Christ alone. And for this true and heavenly food men must labor. Not as though it could be gained by their own unaided effort, but that Christ gives it when men strive after it—seek it, earnestly, and with it, every other need gift.

SIDE-LIGHTS.

1. The soul needs food as really as the body.
2. The source of this food for the soul is Jesus Christ.
3. The food of the soul is that which supports its life, enlarges its being, strengthens its faculties, develops its moral character, and satisfies its longings and aspirations.
4. The true aim and purpose of life is that which is spiritual and eternal, belonging to the soul, and the character rather than the body.
5. The sentence which used to stand on the title page of Sir William Hamilton's metaphysics is as true now as ever: "On earth there is nothing great but man; in man there is nothing great but mind."
6. The greatest proof of our Christianity is Christ himself, his person, his works, his character, his teachings, the effects of his life upon the world.
7. The tests of the bread of life are: (a) It is from God; (b) it is life-giving; (c) it is for the whole world; (d) it satisfies the wants of the soul.
8. The blessedness of the bread of life. (a) It satisfies; (b) it continues; (c) it gives safety; (d) it brings eternal life here and hereafter.
9. God, conscience, and history bear testimony to the fact that man cannot, in his complex nature, be satisfied with material things alone.

POINTS FOR THE PRESIDENT.

In this topic you have the "root of the matter," the essential thing in Christianity. Accept Christ as your life, appropriate him in the various offices as your spiritual father, and you have the essentials of religion. Make this clear at this meeting. Have two or three short papers illustrating Christ's relation to men—"Christ, the bread of life;" "Christ, the water of life;" "Christ, the true vine;" "Christ, the door." Or, have a short address on "How manna illustrates Christ, the bread of life." Make the meeting deeply spiritual by prayer, testimony, and Scripture quotation. THEO. J. PARR.



All communications for this Department should be directed to REV. S. T. BARKLETT, Box 210, Nanapanee, Ontario. He invites his correspondents to make their work-ers in making these pages both bright and profitable.

Weekly Topics.

April 13th.—"A grandmother's boy."—2 Tim. 1, 5.

This is a study of Timothy, especially as a boy. Some knowledge, therefore, of his early life is necessary. The following is a brief outline, giving the facts, as far as they can be gathered from the New Testament references to him. Have your Juniors thoroughly drilled in them—knowing the Scripture references in each case.

1. Timothy's father was a Greek.—Acts 16, 1, 3.

2. His home was at Lystra or Derbe, probably the former.—Acts 16, 1, 2; Acts 20, 4; 2 Tim. 3, 11.

3. Very likely his father (whose name is not mentioned) died during the son's infancy or early childhood, as the care of the boy seems to have devolved on the mother and grandmother.—2 Tim. 1, 5.

4. He was early taught the Scriptures.—2 Tim. 3, 15.

5. He became known as a good boy when still quite young.—1 Tim. 1, 18; 2 Tim. 3, 11; Acts 16, 2. (A good reputation is what every boy should seek to have.)

6. He was probably not very strong, physically.—1 Tim. 5, 23.

7. Sensitive even to tears.—2 Tim. 1, 4.

8. Set apart to be Paul's companion and co-worker (probably as an evangelist).—Acts 16, 3; 1 Tim. 4, 14; 2 Tim. 1, 1.

With the details of his later life, our topic does not deal. It is particularly concerned with the boy Timothy at home. From the facts gleaned about him, we judge him to have been well cared for, well trained, well taught in the Scriptures, and, in short, well started in life. Here is an important point for parents. So many seek to equip their boys physically, mentally, socially; but leave the moral and spiritual education to the Church or Sunday-school. The home is the primary school of character. What a boy learns there he will never forget, and rarely shake off. A truly good home in which the Word of God is the foundation of the whole institution, is the greatest stronghold of the nation. From such we may expect good men to come. (Quies. What is my home to the children in it?) But it is not sufficient that parents do their duty. The child must do his. Timothy was in every way a dutiful child. He not only knew, but did what he knew. So many boys to-day know more than they do! To learn duty is not enough; but when we practice what we have learned, we become "well reported of." Boys, like men, are making a reputation for themselves. The world knows them by what it sees of them, and every boy should seek to deserve and possess a good name. It was but a step from Timothy's home-life to that of the church. So the home and the church should join. From the one, well-trained boys should come to do the work of the other in the salvation of the whole world. There should be no gap between early Christian life at home and early work in the church. The church needs these dutiful home boys. But many a poor boy has no such home surroundings as Timothy. To these the church should seek to be a mother, and

a grandmother she makes when her work is well done. Go after the boys who have a poor, loveless home. This is the social side of the Topic. Always seek to be an honor and a strength to your own home. Do nothing to bring discredit on it, or your parents. Live so that your reputation in the community will be an ornament and a joy to your family, and then, in later life, you will be able to trace your usefulness to early religious training, and fidelity to youthful education in the Word of God.

April 20th.—"A helpful lad."—John 6, 5-13.

The following, written by Rev. W. F. Crafts, over twenty years ago on this subject, will form a most helpful reading on the topic, if given by one of the older Juniors:

"Hundreds of years ago a boy lived near the shores of a lake, which had many cities around it, and many boats on its waters.

"One day he saw a great crowd of people following a kind-looking man toward the shore of the lake, and when he asked about it, one of the crowd said that the man they were following could talk wonderfully, and do things that nobody ever saw done before. The boy had a basket in his hand, with four or five loaves of bread, and two or three little fishes. As he thought he had been selling bread and fish from his basket, he took it was almost empty. He hurried on with the crowd to see this wonderful man, never thinking that he would notice such a little boy as he was in such a great crowd. It was in the morning, and the people had left their beds very early, on purpose to hear and see this man. Before he could eat breakfast, they crowded around this loving teacher. He was also a loving physician, and would sometimes pause in his teaching to heal people whom no other doctors could. He had so many questions to answer, and so many people to cure, that he could not stop long to eat or rest. He loved others so much better than his own comfort, that some selfish people called him 'crazy'; but, of course, he was not.

"At length this weary teacher got into a boat to go across the lake and rest, but the people ran around the shore so fast that they reached the other side first. The teacher was very tired, but he saw how anxious the people were to know about God and truth, and he taught them again and again that night. Then he saw that the people were getting hungry, for they had forgotten to bring anything to eat. He was kind to their bodies, as well as to their souls, and so he said to his friends (he had twelve men always with him, who were his dearest friends), 'There were five thousand people in this crowd, besides women and children. And one of the teacher's friends, named Philip, reckoned up and said, 'Two hundred pennyworth of bread would be only enough for each one to have a little.' Two hundred pennies is not a great deal of money. A penny was all a man got for working all day, so that it would cost as much to feed the people as a man could earn in two hundred days.

Another friend, named Andrew, looked around to see if he could find any food, and he could not find any except what was in the little boy's basket, so he came up, feeling very much discouraged, and said, 'There is no food here, except that a boy has five barley loaves and two small fishes; but what are they among so many people?' The loaves were round like cookies, and as thin, but as wide as my two hands—ten inches in diameter.

'Now, do you think that would be enough to feed that great crowd of hungry people? It was. Every one in that great

crowd had all he wanted, and there was enough left when they got through for every one of the teacher's twelve friends to have a basketful.

Now, how could that be? Do you want me to tell you how such a strange thing happened? Well, the teacher said to Andrew, 'Bring the boy and his basket to me.' Then he put his hands on the bread and fishes in the basket and prayed, and gave the bread and fishes to his friends to give to the people; and the five loaves and two fishes, as he touched them, kept increasing, until they were, perhaps, five thousand loaves, and a great many fishes—enough for everybody. Now you can answer some questions in whispers. Could I touch five loaves and make them suddenly change into five thousand? Could anybody but God and God's Son do it?

Who was the teacher I have been talking about? Now tell me who gave means to help Jesus? (God.) Who gives us our daily bread? How does he give it? Seed, shoot, stalk, corn, mill, oven, bread. How did God's Son give men bread? By touching the loaves and making them more. Then God's Son is just as mighty as his Father in heaven.

Who helped Jesus feed the people? His apostles and the lad. Isn't it strange that Jesus should notice the little lad, and take him to help him?

What did Jesus say to Andrew about the lad and his basket? 'Bring them hither to me.' So the little lad was 'one to help Jesus.' How many of you want to be helpers for Jesus? Well, what can you bring to him? Words, money, prayers, hands, feet, hearts. These are your loaves and fishes. Were the five loaves and two fishes enough to feed the people? Not until Jesus touched them. Do you think your little words and pennies and prayers and hands and feet could do any good in the world if Jesus touched them?

I could tell you how a little girl's question, 'Does you love God?' led a man to Jesus; how a little girl's penny bought a tract that made a man a Christian; and how a little boy's prayer made his father give up drinking and become a good man.

Now, how can we bring our 'loaves' to Jesus for him to bless them? Think! Can we see Jesus? How do we come to him? By praying. Then let us bring all our loaves to Jesus in prayer every day.

Jesus gave the bread to his disciples, and said, as he pointed to the people sitting on the grass in little groups, 'Give ye them to eat.'

In England, many years ago, the poor came once a week to the rich for food, and the rich man's wife stood in the door and gave them bread, and so the word 'lady' means loaf-giver. Now, I want every lady here, and every lad, to be God's loaf-givers.

The Bible is God's basket of heavenly bread to feed the souls of the men in the whole world, and every verse is a loaf. On some round paper loaves, I have put a verse of the Bible to make them God's loaves: 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' I'll give each of you some of God's loaves to give to other people.

April 27th.—"A helpful maid."—Acts 12, 12-15.

Rhoda, the name of the girl in our lesson story, is a Greek name, meaning "rose" or "rose-bush," and so it possesses a beautiful significance. Everybody considers the rose as queen of flowers, and if our girls are like roses, they will surely add very much to the sweetness and beauty of home. In diamond, that week showed us how a boy can help in the Lord's work. The place of our girls is of no less importance. In fact, be-

cause girls in our Junior societies are of greater number than boys, their place and value increases proportionately. Just what Rhoda's position in Mary's Jerusalem home was, we cannot say. Nor does it matter. She was personally interested in the work of God. That she was a Christian is very clear. If her position and duties were what the world might call humble, they were none the less necessary or honorable because, in them, she showed her love for God.

"A servant with this clause
Makes drudgery divine;
Who sweeps a house as for God's laws,
Makes that and the action fine."

The rose perfume breathed in comonest surroundings makes the atmosphere sweet. Fragrance of holy living is possible wherever duty calls. So, whether daughter, sister, or servant, our girls and young women may adorn their station by being devoted to duty in the spirit of Christian faithfulness. Rhoda, in excess of gladness, failed to admit Peter; but hastened to tell the rest of the apostle's welcome deliverance. If our girls become possessed of the spirit of this man, they will rejoice to spread the good news of whatever progress the Lord's work may make in their community. Though they thought her beside herself, she affirmed again and again the reality of Peter's presence and her insistence of the fact brought ultimate conviction to their minds. It is a good thing for a girl to know a fact, and to so know that she knows it that nothing can shake her faith in its reality. In these days of weak convictions, our whole Junior work should stand for intelligent and persistent emphasis of demonstrable facts. The door may be opened, i. e., investigation will show that Peter is really there, and what the girl knows and declares as true is verified by the practical test—open the door—see for yourselves—"It is he!" So our girls may help by declaring the truths they know, and "a little child shall lead them." So in this story we have a fact and a lesson, viz.:

Learn to tell what she hastened with
Heard from Peter, good news.
Open wide the door by investigation!
Door, and
Admit the Visitor!

Rhoda's eagerness in running was commendable. It is suggestive of our duty in regard to all good tidings. The doubts of the company were not commendable. Why should they spend time in debate, when the simple process of opening the door would settle the question. So to-day, many spend time in unnecessary dispute over questions easily solved by personal test. It is the privilege of our girls and boys to be sure of their ground in vital truths. How Peter got out of prison, how he had reached Mary's home, the maid did not know; but that he was there, she was sure. And, while our Juniors may not know the "how" of Christian experience, they may have it, may "confidently affirm" it in passing it on to others, and so help the world find the truth. This may be made a good missionary study — "Run, Tell," "Affirm!"

MAY TOPICS.—"MEN WHO HAVE ACCOMPLISHED SOMETHING."

Our Juniors, like the adults, like to hear or read of deeds done. The Bible is pre-eminently the book of conduct. Full of action, it tells of men whose achievements are still bearers of life in the social, moral and civic life of the world. Joseph, Moses, Joshua, Paul, are the characters chosen for our study. The men and their accomplishments are to teach us lessons

full of inspiration for to-day. As an introduction to the month's course, we suggest the recitation of the following stanzas by one of your brightest lads:

MEN AND DEEDS.

Wanted, Men:
Men, not systems fit and wise;
Not faiths with rigid eyes,
Not wealth on mountains piled,
Not power with gracious smile.
Wanted, men!

Wanted, deeds:
Not words of mining note,
Not thoughts from life remote,
Not fond religious airs,
Not sweetly languid prayers,
Not love of scented creeds.
Wanted, Deeds!

Men and deeds:
Men that can dare and do,
Not longing for the new,
Not prating of the old;
Men whose life is action bold,
These the occasion needs.
Men and Deeds!

May 4th.—"Joseph, the man who could be trusted."—Gen. 29, 22, 23.

We all like a boy or man who can be depended on. This is one of the best things that can be said of any. "He may be trusted!" Such a man was Joseph. With his early history all are more or less familiar. His place in Jacob's heart and home, his dreams, his brother's eternity, his sale into Egypt, his varied experiences there, are all among the best known of Old Testament stories. At the time of our lesson, Joseph is in prison. Yet even there the force of the young man's character is felt, and his jailer soon learns to commit to him responsible duties. More and more does he place dependence on the young prisoner, and the verses of our Scripture tell us why—"The Lord was with him." "The Lord made it to prosper." These are very important statements. Joseph was wise. Early in his boyhood he seems to have chosen the path of purity and moral integrity, and God honors him. Even in prison, the young man is a living exponent of the power of God to help in life's hard places. The secret of Joseph's trustworthiness lay in his truthfulness. He was true; through and through he was true. He did not compromise with his conscience; but chose the way of God in everything, regardless of the cost to himself. Soon, men learned to trust him, the great king of Egypt elevated him, the highest honors were heaped upon him, and the most exalted position in the kingdom was his. Our boys may not have to go to prison for their fidelity to God and purity, they may not obtain the same kind of recognition that Joseph did, yet they cannot accomplish anything worthy without Joseph's spirit. Be true, and being trustworthy, both God and men will honor you. That is the great lesson to teach this week. What is it to have the Lord with us? To be so guided by him, that whatever may be our earthly lot, we shall know that we are doing his will, and receiving his blessing. What is necessary in us to have the Lord with us? To be willing to serve him in all things, whatever may be the consequences. That is the Joseph spirit. It may be shown in every sphere of life. Joseph as shepherd, boy, as prisoner, viceroy, in every station, was the same in spirit and motive. He was right with God. He kept right with God regardless of men's opinions. And so he became, whether boy, youth, or man, entirely trustworthy, and his achievements are evidence to our boys and young men, of the possibility of steadfast adherence to truth and duty at all times and everywhere. Joseph started right. Boys should do the same still. A good

start, a steady will, a fixed purpose, a high resolve, an abiding trust in God, a constant obedience to his will—these will ensure success, for, as God was with Joseph, is he willing to be with us. Boys, can God trust you? Let this grave question impress you with the need of the Psalmist's prayer: in Ps. 19. 14.

Hampton.

Our Junior League meets Sunday afternoon after school. We have an average attendance of thirty. One of the members usually prepares the topic, and the superintendent also talks on it. We take up other Bible study as well. We are now learning the books of the Bible. Last year we gave \$5 toward the T. C. T. Fund, and we have received our certificates of the enrolment on the Historic Roll, and will have it framed and hung in the League room. We are going to have the outside of our church painted next spring, and our Leaguers are going to try to raise a little money to help pay for it. Over thirty of the boys and girls have promised to earn five cents or more within the next month, and some of the boys and girls are very small.—Ethleen Johns, secretary.

Hannah Street Junior League.

Miss Mabel Taylor, superintendent of Hannah Street Junior League, Hamilton, sends the following interesting information:

Since assembling our League in September, 1901, we have more than doubled our membership roll, having now one hundred names enrolled, with an average attendance of seventy. We meet on Monday afternoon after school. Our secretary, who is seated at the door, enrolls the Juniors as they come in, and presents each one with a text card. The collection is also taken as they come in. Our regular League meeting lasts three-quarters of an hour, the children always taking part in the programme. Sometimes they prepare papers on the topic, or take part by giving texts, or singing, or even an instrumental selection now and again. The superintendent is taking up the "Pilgrim's Progress," giving a part of the story each day. On the following day two Juniors are required to review what had been taken the previous day.

After the regular meeting the girls remain to sew for half an hour, and the boys take physical culture drill. Before Christmas we made a patch-work quilt, scrap-books, and toys of various kinds, all of which were distributed among the poor of our city.

The girls are now preparing for a bazaar in May, the proceeds of which are for the Missionary Fund. In January our Juniors gave an entertainment, at which they made over twenty dollars, fifteen dollars of which we gave to the building fund of our church.

Besides the superintendent there are ten assistants, or young ladies of the church, who volunteer their aid in this work. The assistants supervise the sewing, and also act as conveners of committees, in order that the children may be properly guided in their work.

We have four committees, as follows: (1) A Work-up or Prayers-meeting Committee; (2) a Look-up Committee (looking after absentees). (3) A Clear-up or Music Committee; (4) A Cheer-up Committee, whose duty it is to see that the Junior meetings do not cause the caretakers unnecessary work. Our Juniors are greatly interested in their work, and are making progress in many ways. We have taken as our motto-hymn, "All for Jesus."

A Life Abstainer.

Here is a striking story—and a true one—for the temperance platform. A corporal of the First Scots Guards, serving with Lord Methuen's forces, writes of the battle at Madder River: "It was awful to see the poor fellows lying wounded all around and to hear their groans and see blood flowing, some of them bleeding to death and begging to be shot and put out of their misery. When we heard the guns so close to us and the bullets whistling around our heads we had to drop in the grass. That was the only thing that saved us. We were fighting in this place about thirty hours, and did not get food for nearly two days, and felt as weak as kittens. At night our teeth chattered with the cold, and they served us with some rum. I received mine the same as the rest, and put it to my lips, and, although I was dying for something to drink, I did not drink it. I thought of what I professed to be—a life abstainer and a Good Templar—and that settled it."

He Was a Hero.

Here is a superb tribute to the moral courage of the colored race from the address of Bishop Warren: "When the terrible scourge of yellow fever raged in Chattanooga the sufferers did not find fault because they were nursed back to health by a black man, an educated physician. When he had done his work he was crowned with honor and taken to the depot in a carriage, riding with the mayor of the city and accompanied with a brass band, making the air resonant with the praises of his sacrifices. The sufferers did not care whether it was a black or a white face, if they could only look up into it and see the face that made them think of Christ. This man is only one of thousands that might be made like him. It is a great field of uncultured mind, ready to spring into a blaze of power and usefulness."

A Cure for Crime.

A writer in The North American Review asserts that manual training is almost as good a preventive of crime as vaccination is of smallpox.

"What per cent. of the prisoners under your care have received any manual training beyond some acquaintance with farming?" a Northern man asked the warden of a Southern penitentiary.

"Not one per cent.," replied the warden.

"Have you no mechanics in prison?"

"Only one mechanic; that is, one man who claims to be a house-painter."

"Have you any shoemakers?" asked the visitor.

"Never had a shoemaker."

"Have you any tailors?"

"Never had a tailor."

"Any printers?"

"Never had a printer."

"Any carpenters?"

"Never had a man in this prison that could draw a straight line."

"Little Ina, nearly five years of age, set out to visit school one day, gay as a lark, but returned after the session with rather a careworn countenance. When asked how she liked school, she said: "I did not like it." "Why not?" "O, I had to work awful hard." "What did you have to do?" "I had to keep still like everything."

April 1st marks the date of the opening of the Spring Term in the Central Business College of Toronto, a school which is doing good work, and which seems to enjoy a liberal patronage, as stated in its advertisement in this issue.

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