

THE CANADIAN

APWORTH ERA

*Christian
Endeavor*

Vol. VI

TORONTO
JANUARY, 1904

No. 1

Missionary



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A Canny Scotchman.

There was a certain Scottish minister in a West Highland parish who has never yet been known to permit a stranger to occupy his pulpit. Lately, however, an Edinburgh divinity student was spending a few days in the parish, and on Saturday he called at the manse and asked the minister to be allowed to preach the following day. "My dear young man," said the minister, laying a hand gently on the young man's shoulder, "gin I lat ye preach the morn, and ye gie a better sermon than me, my fowk wad never again be satisfied wi' my preaching, and gin ye're nae a better preacher than me, ye're no' worth listening ta!"

Imagine Their Feelings.

Some visitors were going through a county jail under the escort of the chief warden. They came to a room in which three women were sewing.

"Dear me," one of the visitors whispered, "what vicious looking creatures! Pray, what are they here for?"

"Because they have no other room. This is our sitting-room, and they are repanded the chief warden."

Better Last Year.

"Bishop Whittle," said one of the Virginia prelate's friends, "sat through a long and atrocious sermon on a hot summer morning in 1898. With an immovable countenance he listened to metaphors that were mixed, pathos that was bathos, and humor that was sad. The preacher was a youth just out of college—a very conceited youth. He bellowed through his sermon at the top of his lungs. His gestures were violent enough to break his arms. At every climax he fixed the bishop with his eye to see if suitable impression had been made. And at the end of the service this young snip swaggered up to Bishop Whittle and said:

"I fancy I did rather well to-day, sir. Don't you think so?"

"Yes," returned the bishop, "but you did better last year."

"Last year?" said the young man.

"Why, I didn't preach at all last year. 'That's the reason,' said the bishop, with a pleasant smile."

Showing Respect.

Some years ago a clergyman made a most effective appeal for funds to build a new and better church—and these were the points:

"You have shown your respect for education by the fine new school-house you have built.

"You have shown your respect for law by your fine court-house.

"How can you better show your respect for the Almighty Ruler of heaven and earth than by erecting a suitable building in which to worship Him?"

Solid Virtue.

Youth has its own criteria by which to judge things which its elders assess by other standards. Henry had just come into his mother's kitchen, where she was rolling pie-crust.

"Making pies, mother?"

"Yes, dear."

"Set, mother, your pies taste all right, but why don't you make some like Mrs. Thompson gives me and Billy? You can take a piece in your hand and walk all round the yard eating it and it won't break."

HIS TROUBLES



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THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.



WILLIAM BRIGGS, Publisher.

Vol. VI

TORONTO, JANUARY, 1904

No. 1

Please look at the label on your Epworth Era. If it reads "Jan. 04," it means that your subscription has expired and should be renewed at once. We are, however, sending this number to all our old subscribers in the hope of retaining them for the coming year. We do not want to lose a single name. Please send on your subscription for 1904 within the next two weeks, so as to prevent the paper being stopped. Do not neglect this.

I Pack My Trunk.

What shall I pack up to carry
From the old year to the new?
I'll leave out the frots that harry,
Thoughts unjust, and doubts untrue.

Angry words—ah, how I rue them!
Selfish deeds and choices blind—
Any one is welcome to them!
I shall leave them all behind.

Plans! the trunk would need be double.
Hopes! they'd burst the stoutest lid.
Sharp ambitions! Last year's stubble!
Take them, old year! Keep them hid!

All my fears shall be forsaken,
All my failures manifold;
Nothing gloomy shall be taken
To the new year from the old.

But I'll pack the sweet remembrance
Of dear friendship's least delight;
All my jokes—I'll carry them hence;
All my stores of fancies bright;

My contentment—would 'twere, greater!
All the courage I possess:
All my trust—there's not much weight
there!
All my faith, or more, or less;

All my tasks—I'll not abandon
One of these, my pride, my health;
Every trivial or grand one
Is a noble mine of wealth.

And I'll pack my choicest treasures,
Smiles I've seen and praises heard,
Memories of unselfish pleasures,
Cheery looks, the kindly word.

Ah, my riches silence avail!
To my rags I bid adieu!
Like a Crucifix I shall travel
From the old year to the new!

—Amos R. Wells, in *Christian Endeavor*
World.

Very Obliging.—A contemporary observes that the devil is the most obliging person in the world. He does not stand much on his dignity. If he cannot get the privilege of preaching he is willing to play the organ, lead the choir, or serve on some important committee. He is not particular where he serves, only so he has a chance to get in his work.



For Farmers.—Wesley College, Winnipeg, takes another forward step in announcing a special course of instruction for young farmers. Lectures are to be given in the common branches of education as well as in subjects of direct benefit to the farmer, the course extending from the middle of November to the middle of March. This is an excellent idea.



Christian Civic Ethics.—The *Congregationalist* of Boston refers approvingly to the appeal published recently by the Committee of Temperance and Moral Reform in our church, and declares "no finer statement of Christian civic ethics have we seen of late." It goes on to say: "It shows that conditions in Canada are much like our own, but it also shows that Canadian church officials, acting in an official capacity, are much freer to impose their opinions and convictions on the rank and file, and to sound an alarm."



Overworked Phrases.—"Knoxonian," in the *Presbyterian* catalogues a number of worn-out words and stock phrases which ought to be laid aside. He mentions "function," "strenuous," "by leaps and bounds," "Macedonian cry," "inaugurate," "better imagined than described," etc. Strangely enough, however, he does not even mention that most hackneyed of all trite expressions: "along this line." If "Knoxonian" had attended many conventions he would certainly have put this down as one of the "overworked" phrases that badly needs a rest.



A Beautiful Message.—Miss Helen Keller recently sent a very tender message of sympathy to the blind children of the Marathi mission of the American Board at Bombay, in which she said: "My heart goes out to you most tenderly. I know the darkness which you see, and I feel through sympathy the sorrow that you have known. But now God's loving kindness has found you, and you will be happy in your school and in the knowledge that you are his children. The light of love is shining upon you as it shone upon me when Miss Sullivan,

my dear teacher, came to me and opened the eyes of my mind so that I saw many strange and wonderful things. You shall see these wonders, too. Your finger-tips shall open to you the world of beauty and goodness. By touch you shall share in the work of the world. I am deaf as well as blind, but I am very happy. Do not be discouraged if you find difficulties in your way. One obstacle surmounted makes all the others easier. If we put our hands in God's he will lead us safely, and we shall dwell in the house of the Lord forever."



The Bible in the Sunday School.—There is a strong tendency among Sunday school workers to substitute the Bible for use in the classes instead of "lesson leaves," and "quarterlies." In the past these have had the tendency to crowd the Word of God out. There is one case on record where a supply teacher asked as a first question one Sunday: "Now, where in the Bible is our lesson?" The prompt reply was: "It is not in the Bible; it is in the quarterly." One large publishing house has removed the lesson text from all its lesson helps. Whether this will meet with general approval or not remains to be seen.



Remarkable Conversion.—Strange as it may seem, men are sometimes brought to God, when they are drunk. Here is a remarkable instance, which illustrates the power of God to save: The Rev. Dr. Charles A. Crane, pastor of the People's Temple, Boston, sends the following interesting note to the Editor of the *Western Christian Advocate*: "Six weeks ago Wesley Emerson was a bar-keeper in Pat Dempsey's saloon. Five weeks ago he strayed into a meeting while he was intoxicated, and was gloriously converted. Since then he has been the happiest man I have seen in Boston. When converted he threw away his bottle and returned his card to the Barkeepers' Union. His old chums pursued him, anered, jeered, laughed, and cursed at him. One saloon-keeper offered him twenty-five dollars a week to go to Providence and take charge of a saloon there. Emerson told him that there was not enough money in Boston to hire him to go back to the business, although he was out of work and had no money. He misses no meetings in the Church. It seems to be a sanctuary to him indeed. He sometimes looks like a hunted partridge, and yet, withal, he looks the happiest man about. His testimonies are bright and exceedingly warm. He talks like one freed from prison."

The Island

The Garden
of the East

BY THE EDITOR



There are many islands in various parts of the world but there is one which, in the opinion of its inhabitants, has a special claim to be called "The Island," for it is scarcely ever referred to in any other way. Its full name, however, is "Prince Edward Island," located about 30 miles off the coast of Nova Scotia and New Brunswick, from which it is separated by Northumberland Straits. It is about 200 miles long and from 10 to 40 miles wide; in its natural features rather closely resembling Central Ontario. Nearly all of the Island consists of fairly good agricultural country, there being very little swampy or stony land. The soil has not the richness of the western prairies, but by being well cultivated is capable of producing very good crops, and the farmers seem to be prosperous. Nearly all the houses in country places are whitewashed, and present a very pretty appearance, surrounded as they are by orchards. Large quantities of potatoes are shipped from the Island, and recently the people are giving attention to raising fruit.

WEALTH OF THE SEA.

There is a considerable source of wealth, too, in the sea, which the Islander is not slow to recognize. The Bedouque and Richmond Bay oysters are said to be the finest in the



PROVINCIAL GOVERNMENT BUILDING,
Charlottetown, P. E. I.

world, and I can easily believe it, judging from the delicious specimens sampled at Summerside during a recent visit. Great quantities of lobsters are also caught in deep water, and the lobster packing houses are a profitable enterprise. Almost all kinds of salt water fish are obtained on the shores, and it is said that if a family could bring themselves to live on fish and potatoes, their table might be supplied at very small cost. The most toothsome fish are the mackerel and the salmon, the former being particularly fine.

POPULATION.

The population of Prince Edward Island is about 210,000, the majority of whom are Roman Catholics. The Presbyterians are the strongest Protestant body, the early settlers being largely Scotch. The Methodists have about sixty churches and good work is being done. We are particularly strong in Charlottetown, the capital city, where there is a Methodist Church almost as large as the Centenary Church, Hamilton, which it closely resembles.

The people of Prince Edward Island are noted for their attachment to their Province. It would be a serious task to undertake to prove to any of them that there is more

attractive spot on earth than their own home. Many of them go abroad, of course, to live permanently, but very frequently express a desire that when death comes they shall be carried back and laid to rest in the "dear old Island." Coffins are often seen in the baggage cars, coming from all parts of the continent.

ISLAND HOSPITALITY.

The Islanders are exceedingly hospitable people, and the stranger can count upon being "taken in," in the best sense of the term. A commercial traveller became ill last winter in Charlottetown, and was detained in the hospital for over three months. He informed me that he could not possibly have received greater attention among his own friends. Flowers, jellies, and various delicacies were sent to his room every day by people whom he had never seen, and every effort was made to relieve the monotony of hospital life. Personally I have had several opportunities of knowing how warm-hearted and kind the people of the Island are, and my experience can be expressed in the line:

"I have been there, and still would go."

THE CAPITAL CITY.

Charlottetown, the capital city, is a place of about 12,000 inhabitants, and is a very pretty place. There are some fine public buildings, and although the population of the Province is not as large as that of the city of Toronto, there is the whole paraphernalia of Provincial Government, including Legislative Assembly, Parliament Building, Lieutenant-Governor, etc. The military department is under the efficient management of Lieutenant-Colonel Moore, whose guest I was while in the city. A number of Islanders were in the South African campaign, and Colonel Otter said that they were among the very best men under his command, bearing fatigue more readily and being more amenable to discipline. (104)

HOW TO GET THERE.

There are two ways of reaching "The Island," one by steamer from Pictou to Charlottetown, a trip of fifty miles, and the other from Point du Chene to Summerside, thirty-five miles. When the water is smooth it is a most delightful trip, but occasionally it is about three hours of concentrated wretchedness. In winter more or less difficulty is experienced in maintaining communication across the straits, which are sometimes completely blocked with ice. Last winter the steamer *Stanley* was frozen in for five or six weeks, drifting up and down in the most helpless fashion. When the steamers are stopped, small boats make the trip, which are dragged over the ice for part of the way, and occasionally launched in the water. A seat in one of these boats costs \$4, but if the passenger is willing to take a strap and help pull the boat, he is only charged \$2. Those who have crossed in this way declare that it is a most unique and interesting experience, but even the most enthusiastic of them are not anxious to have it repeated very often.

A SUMMER RESORT.

During recent years Prince Edward Island has become quite a summer resort. Its cool and pleasant climate, the bracing sea air, the fine bathing, together with the excellent fish, lobsters and oysters that can be obtained, make it a most attractive spot for the tourist. The more its charms become known the greater will be the number who will delight in its shores.

Death in the Gold.

BY REV. A. MCKIBBIN, B.A.

A LEGENDARY story is told by Chaucer of three brave brothers who wished to face the shadow of which all men were afraid, *i.e.*, death. They were pointed by an old man to a path in the deep green wood where they would meet him. Following the path they came to a heap of gold coins. They agreed among themselves that two should keep guard while the third went to the town to procure a conveyance to remove the treasure. When he had gone, the two on guard decided that they would do away with him on his return, and there would be only two to divide the gold. Meanwhile the one who had gone away was planning a way by which he might secure all of the gold for himself, and he therefore brought back to the brothers a bottle of poisoned wine along with other food. On his return the two brothers slew him; then they ate the food he had brought and drank also the poisoned wine; and they died. In the heap of gold coins they had met death, although they did not recognize him. This is the parable of mammon, *i.e.*, of wealth not consecrated to God, nor held in a stewardship. It works along just such lines. We see it to-day separating friends, conspiring against love; taking bribes; plotting and executing murders. Before this accursed hunger for gold all the finer feelings of manhood disappear, the fountains of emotion dry up. That which God intended to be spiritualized becomes materialized, brutalized, and vulgarized; the very face of the man is reduced to a metal plate; his voice takes on a sharp metallic ring; his fingers become like crooked claws of silver, never so well employed as when raking in the coins. He has become an every day, every hour, every moment, worshipper at the shrine of mammon. On the other hand, however, there may be a right use of money, and Jesus Christ has shown us how we may use our money, or rather God's money, right. That way is to hold it and use it in stewardship.

Ailsa Craig, Ont.

Wisdom not Measured by Years.

BY REV. C. T. SCOTT, B.A.

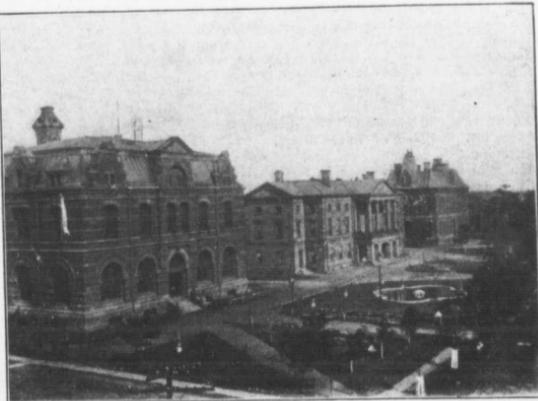
WITH all deference to grey hairs, they do not necessarily cover wise brains. Years mark the progress of man towards his eternal home, but they do not indicate how far a man has entered into life, or how far life has entered into him. We must make allowance for natural gifts when we estimate the wise men. David Hume was only twenty-six when he gave



FIVE GENERATIONS.
They live long on Prince Edward Island.

the world his "Treatise on Human Nature." Someone might say, "That accounts for his deism and his dangerous philosophy." But John Calvin was just the same age when he gave to the world his "Institutes of Religion."

We must admit that years usually stand for experience, and experience is a deep fount of wisdom. But even experi-



QUEEN'S SQUARE AND PUBLIC BUILDINGS, CHARLOTTETOWN, P.E.I.

ence cannot be measured by years, for some men touch more of life in a few years than others touch in a score. Luther was only twenty-four when he denounced the errors of the papacy, but he knew more about the human soul and its needs than the lazy, sleek, sensuous priests who peddled indulgences like an article of commerce. Some people take more out of their experience than others.

One American millionaire, who fought his way from poverty to seventy millions, never learned how to pity the toilers or to sympathize with those in distress. John Ruskin, who inherited a fortune, found it necessary to spend it all in trying to relieve the woes of his fellow men. So I appeal to you, young people. Wisdom is not to be measured by years. With your endowment, and such experience as may be picked up at your very doors, you may acquire wisdom that will give you mastery of both men and events. Not only wisdom that will make you shrewd and skilful in the affairs of this world, but wisdom, whose price is above rubies, is as accessible to the young as to the aged. "Let no man despise thy youth."
London, Ont.

Let It Alone.

I ONCE had occasion to call in a physician in St. Louis. I afterwards learned that he was one of the leading physicians in the city. When he came I was suffering greatly, and told him I had been advised to take a dose of whiskey, but I did not want to touch the stuff if it could be avoided. He quietly said it was not necessary. At a subsequent visit, after his medicine had relieved me, he referred approvingly to my refusal to take the whiskey, said he never gave it in his practice, and then said this: "I am a physician, and I see so much of the misery and the ruin wrought by whiskey, that I sometimes feel like laying down my profession, and just going up and down these streets, crying, 'Let it alone! Let it alone! Let it alone!'" He was right.—*Rev. S. A. Stead, D.D.*

Methodism in Canada a Hundred Years Ago.

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

THE story of the pioneer Methodist preachers is one of the most thrilling tales that can be told. As we worship and meet together in our beautiful churches, we seldom think of the self-sacrifice and courage of the early Methodist preachers, who laid the foundation for these things in the midst of the greatest difficulties. But it is to the heroism of the preachers of a hundred years ago that we owe our religious liberty to-day, and that enterprising spirit of Methodism, which is still one of its chief characteristics, and which if once lost, will bode ill for the future.

One hundred years ago this country was a pathless forest, with here and there a break in the woods where a settler, with infinite labor, had felled the trees, and was beginning to eke out from the soil a scanty subsistence. There were no means of communication, except by the trails blazed through the virgin forest; there was no news from the outside world, except such as was received from the travelling traders, who stopped to gossip while they offered their wares; there were none of the conveniences of our twentieth century civilization,

One day in the winter of 1790, a stranger made his appearance among the settlers along the Bay of Quinte. He was a man of very solemn aspect, with straight hair, a long countenance and a grave voice. Although he had only one arm, yet he was a fearless horseman, and could readily mount and dismount his horse and ride him over the roughest roads and most dangerous places. This was Wm. Losee, a probationer from the United States, the first Methodist minister who preached in the Bay of Quinte District, or for that matter, in Canada. He came from the New York Conference, and was welcomed by the settlers (although he was an American) from the fact that he was a loyalist in his sympathies and had relatives in Canada. He came without appointment, but with permission to organize a circuit, if he could do so, in the sparsely settled country to which he went. One of the first places at which he stopped and preached was the tavern of Conrad Vandusen, of Adolphustown. The landlord listened to him with such effect that he became converted, and showed his sincerity by chopping down his tavern-sign with his own hands. In the house of Paul Huff, on the Hay Bay shore, Losee formed the first regular class-meeting in Canada in 1791. Under his preaching conversions became numerous, and soon they felt that instead of worshipping as formerly in their own log cabins, they should build a chapel for their accommodation. So in the year 1792, the year of the first Parliament of Upper Canada, the Hay Bay chapel was erected, which still stands as a monument to the Methodists of a hundred years ago. During this year also, the second Methodist chapel was built by the efforts of Losee in Earnestown, a little east of the village of Bath.

As a result of the first year of Losee's labors, 165 members were returned from the Catarqui circuit, as it was then called, which extended from Kingston to Belleville. In the next year, a new circuit, Oswegotchie was formed, east of Kingston, extending down the St. Lawrence almost to Montreal, over which Losee was placed, while Darius Dunham was appointed to travel the Catarqui circuit. The after history of Losee is sad and romantic. He had formed an attachment for a young lady who lived in one of the homes he used to visit in the vicinity of the Napanee River. But while he was removed to another charge, his successor won the affections of the

young lady. As a result of this, for the ministers of those days were but mortal, the matter so preyed upon his mind that he lost his mental balance, and his name was quietly dropped from the list of ministers. Afterwards, when his mind was restored, he left the province, went to the United States, and engaged in business in the City of New York.

Darius Dunham was appointed to the Catarqui circuit in 1793 by the M.E. Church of the United States, and was the first ordained Methodist minister who travelled in Canada. He had been educated for the practice of medicine, but had changed to enter the itinerant ranks. At this time he was a young man, having entered the ministry three years before, and had been appointed to several fields of labor, which it was his duty to organize into circuits, as no regular circuits had existed in those places before, and he had to depend for his support on whatever the people might give of their own free will. He was a man of strong mind, earnest and firm in his opinions. He cared not for the praise or blame of men, but preached the Gospel fearlessly and with power. In the year 1800, after having travelled eight years in Canada, he ceased from his labors as an itinerant and became a located minister, settling on a farm near Napanee. Because of his faithfulness in reproving, he had become known as scolding Dunham, and several incidents are told of his sarcastic humor, one of which will suffice.



THE OLD HAY BAY CHURCH

The first Methodist Church built in Upper Canada. Erected in the summer of 1792, under the direction of William Losee, enlarged and rebuilt in 1834, and used until 1904. This view was taken, June 22nd, 1902, at the Centennial gathering.

which have become to us almost necessities; but these men were contented and happy, and lived their uneventful lives in quiet peace. It was to such men as these and in such places that the early Methodist preachers came with the Gospel, enduring hardships, but counting these things as nothing if only they could win some souls to a better life.

In the year 1788, a young man named Lyons, a school teacher in Adolphustown, an exhorter in the Methodist Episcopal Church from the United States, began the first Methodist preaching in the Bay of Quinte District.

In the same year came James McCarty, who was the first to suffer religious persecution in Canada. He was a convert of Whitefield, when he had preached in America, and now McCarty began to preach to the settlers with great zeal and earnestness. Because he did not belong to the Church of England some said that therefore he was a rebel and a spy, for at this time patriotic feeling ran high, and the settlers were men who had suffered on account of their loyalty to the Motherland. One Sunday, while he was preaching, four men armed with muskets, seized him, and took him to Kingston, where he was tried, but was at first acquitted. He was seized again by his enemies, taken down the St. Lawrence to an island near the rapids, where he was left, and was never heard of again. Undoubtedly McCarty was a martyr for the Gospel, and was so regarded by the early inhabitants.

A newly appointed magistrate once bantered him before a company because he rode so fine a horse, and said he did not imitate his Master in that particular, for he was content to ride an ass. To which Dunham replied with his usual imperturbable gravity and measured tones, that he would follow his Master in that respect if he could, but that it was impossible, as all the asses had been made into magistrates. And with this he was troubled no more by that magistrate.

At the end of 1795, there were three circuits in Canada, viz. Oswegotchie, Bay of Quinte (as it was now called instead of Cataract) and Niagara. In the next year, 1796, there came to the Bay of Quinte circuit, Samuel Coate, a man whose appearance seemed as if he came from another world. Carroll says of him, "He swept like a meteor over the land, and spell-bound the astonished gaze of the wondering new settlers. Nor was it astonishment alone that he excited, for he was the heaven-anointed instrument in the conversion of hundreds." He was a graceful and polished orator, and had the mien and bearing of a gentleman. On calling at a house he would rein up his horse outside the gate, take off his saddle-bags and come to the door, but before saluting any one of the family, he would kneel in prayer for a short time, after which he would arise and salute each member of the family.

It was in the year 1800 that Samuel Coate had an argument with a Presbyterian minister on the doctrine of unconditional election. On the day appointed, Presbyterians, Methodists and Baptists came from all parts of the surrounding country, even as far as from Thurlow and Sidney, to hear their champions. The place of meeting was at Ernestown. There was so large a crowd that the church could not hold the people who had collected, so the discussion was held outside in the open air. The Presbyterian minister spoke first, occupying half the day, and tried to prove his point of the unconditional election of man. Then Coate began, but after he had continued for two hours, the Presbyterian party, headed by their pastor, left the place. The Methodist preacher continued his discourse till evening. As a result of this meeting, it was said that for the time Presbyterianism declined in the neighborhood. Such were the characters and some of the achievements of the first Methodist preachers who travelled the Bay of Quinte district, men of power and purpose, men with one object in life to glorify God and to honor Him, men whose example should be an incentive to Methodists to-day, to help them to attain to a more spiritual life, and to keep back the insidious advance of worldliness.

Before the year 1800 the travelling preacher was allowed \$64 and travelling expenses as his yearly salary. In this year, it was increased to the princely sum of \$80 a year, an equal amount for his wife, \$16 for each child under seven, and \$24 for each from seven to fourteen. The year 1800 seemed to mark an onward march in the Methodist ranks; there were now four Methodist circuits with six ministers, which were formed into one district, with Joseph Jewell as presiding elder. The circuits were Oswegotchie, under the charge of Joseph Jewell and James Herron, having a membership of 320; Niagara, with 204 members, under the pastoral care of Joseph Sawyer; the Bay of Quinte, under Sylvanus Keeler and William Anson, with a membership of 412; while the new circuit of Grand River was just formed, in charge of Daniel Pickett; and the total number of members of the Methodist Church in Canada was 936. Referring to the combined minutes of Conference for 1902, we find a great change in these numbers.

Instead of four circuits in Canada, as there were one hundred years ago, there are now eleven Conferences, reaching from the Atlantic to the Pacific, and one across the sea to Japan, and instead of 936 members the number returned for this year is 289,162. Surely God has done great things for us during the past century, but what shall be the position of Methodism during the twentieth? Let us pray, not so much

for an increase of membership, but that there may be an increase of the spirit of our early Methodist preachers, who counted not their lives dear that they might win souls for Christ, and above all that the spirit of Christ himself may be shed upon our Church in a more abundant measure. Belleville, Ont.

"As Dying, and Behold We Live."

BY REV. J. R. PATTERSON.

ACCORDING to the *Michigan Christian Advocate* a new agnostic prophet has arisen in England, who declares that the end of Christianity, with "all its distinctive ideals and practices," is at hand. To persons who have read Church history, predictions like this have a rather familiar sound.

"From cynic Pilate down to Strauss,
For eighteen hundred years,
And Christ have reached their final hour."

In the eighteenth century a clever Frenchman announced that, whereas it had taken twelve men to set up Christianity, he would show that one man could throw it down. He further stated that in one hundred years the Bible would be read only as a literary curiosity. The one hundred years are past; and, while the Bible is in every home, it is safe to say that one would search the average public library in vain for a volume by Voltaire.

Nearly a generation ago Professor Clifford, of England, told the world that in ten years no educated man would believe in Christianity, and about the same time Mr. John Morley tried to introduce the custom of spelling the word God with a small "g." Professor Clifford is discredited as a



THE PASTOR'S SUNDAY SCHOOL CLASS.

A group of children on the porch of the Holy Cross Methodist Parsonage, B.C. The pastor was Rev. J. W. Heiler, B.A., now stationed in Ontario.

prophet; and it is to be seen that Mr. Morley succeeded in his proposed spelling reform.

In the early sixties Colonel Ingersoll declared, "Ten years from this, two theatres will be built for one church." Chaplain McCabe bided his time, and then wrote Ingersoll, saying: "The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction."

But to suppose for a moment that the new seer of America is right, what would an agnostic Europe and agnosticism be like? That is difficult to say, for man is so incurably religious that a purely agnostic civilization has never existed. The nearest approximations are the later Roman Empire and the Chinese Empire. But we fear that a modern agnostic would hardly like to offer these as exhibits.

Thorold, Ont.

"A Stranger—and Ye Took Me In."

BY REV. H. W. CREWS, M.A.

THE scene of the following incident was on a Grand Trunk Railway train between Hamilton and Detroit.

The cars were crowded. Among the passengers were a physician and his wife returning from a medical convention to their home in one of the most prosperous towns in Western Ontario. They were accompanied by several medical men, who were also homeward bound. Just across the aisle, in the same car with the medical group, a man with his wife and two children occupied a couple of seats. They had the appearance of being much fatigued. The wife held in her hands a babe of about a year old, which was very restless, causing annoyance to the passengers and trouble to the mother. The scene was one which touched the sympathetic heart of the doctor's wife. She at once went to the relief of her distressed sister, to whom she was an entire stranger. She found on enquiry that the couple had come a long distance, and that their babe was hungry on account of the milk having soured, no fresh supply being available. The doctor's wife soon proved to be a veritable good Samaritan. She took the babe from the mother's arms, walked up and down the car with it, amused it, and after a time succeeded in pacifying it. On handing the child back to the mother as the train was reaching its terminal point she found that the little family of four had come from a long distance and would have to wait in the depot until after midnight before they could get connections for Michigan, their journey's end. On hearing this the doctor's wife determined that she would invite them to her home for the night. Telling her purpose to her husband and his companions, she only met with discouragement. However being a woman of strong personality

and deep convictions, she did not allow her womanly instinct to be overcome by the discouragements she met. When the train reached its destination the carriage was at the station and the strangers were ushered into it and driven up to the doctor's fine residence, where princely hospitality was given to them. The druggist was 'phoned and soon a supply of baby food was on hand, and after doing ample justice to it the child fell into a sound sleep. The strangers were given their supper and then allowed to retire for the night. Then came the rub for the doctor's wife. The family indulged in all kinds of kindly but humorous criticism of what they considered her foolish piece of generosity. They told her she had better lock up her silverware and jewelry, or in the morning it would be missing along with the strangers she was entertaining. The little woman, however, stood her ground and refused to admit she had done wrong.

The next morning her humane policy was fully vindicated. The strangers were on hand, and so was the silverware and jewelry. When the time for morning prayer was announced, seeing they were in a Christian home, they felt free to disclose their identity. They were returned missionaries coming home on furlough to seek rest and renewed health after several years' experience in the mission field. The missionary conducted devotions that morning, and a friendship was commenced which was continued for years after. The wishes of the travellers were well filled with dainties of all kinds, and they were allowed to go on their way rejoicing. This is one of the best examples we have ever heard of of entertaining angels unawares."

Hamilton, Ont.

Elizabeth Fry, the Prisoners' Friend.

BY THE EDITOR.

ONE of the greatest philanthropists the world has ever known, was Elizabeth Fry, whose benevolent countenance beams forth from our front page this month. Her life story is a remarkable one, in which self-sacrifice triumphed over self-consciousness, and a high purpose made her brave and strong.

Elizabeth Gurney, afterwards Mrs. Fry, was born 21st of May, 1780, in Norfolk, England. Her father was a member of the Society of Friends. Benevolently inclined from the very first, when a young girl she taught the poor children in the neighborhood, and in a short time her school, which was commenced with one little boy, increased to seventy. In 1800 she married and took up her residence in London, devoting much of her time to visiting abodes of want and misery. In 1813, several members of the Society of Friends visited Newgate to see some felons under sentence of death. They gave such a sad account to Mrs. Fry of the state of the women confined there that she, accompanied by a friend, Anna Burton, entered this abode of misery and crime with the purpose of doing something to clothe the wretched inmates.

Not long after, she formed a school for the children of the prisoners and the young criminals, and organized an association for the improvement of the female prisoners in Newgate. The object was to provide clothing, employment and instruction for the women. The condition of the female prisoners at this time was frightful. All kinds of criminals, tried and untried, were crowded together, without classification, and without employment. In the same room, in rags and dirt, destitute of sufficient clothing, they lived, cooked, and washed. "With the proceeds of their clamorous begging from strangers, the prisoners purchased liquor from a regular tap in the prison, drunkenness prevailed, and the ear was assailed by the most terrible language. By gentleness and kindness she succeeded in getting a strong hold upon these poor creatures who had been regarded as entirely intractable, and did much for their comfort and moral improvement. The change wrought by Mrs. Fry's ministrations is thus described by a visitor to one of the jails:

"I was conducted to a ward, where sat at the head of the table a Quaker lady. She was reading aloud to about sixteen

prisoners, who were sewing round it. Each wore a clean blue apron, with a ticket of her number hanging by a red tape from her neck. They all rose at my entrance, curtseyed respectfully, and then at a signal resumed their seats and employments. Instead of a scowl, or leer, or ill suppressed laugh, they had an air of gravity and self-respect, a sort of consciousness of their improved characters, and the altered position in which they were placed. I afterwards visited other wards, and found them the counterparts of the first."

The poor ignorant wretches under sentence of death were visited, instructed, prayed with, and wept over by this devoted, sensitive woman.

In 1818 she journeyed into the North of England and Scotland, accompanied by her brother, and made a close investigation into the state of the prisons, finding much need for reform. In many places she founded Ladies' Associations for the reformation of female prisoners. By this means houses of shelter for discharged prisoners who had no homes were established, and help was given to those who showed a disposition to earn an honest living.

Mrs. Fry secured constantly on the lookout for opportunities of doing good. When informed of the loneliness and peril of the Coastguard's life, she at once interested herself in providing for these isolated men good reading matter. Through her efforts 500 libraries were established for the stations on shore, and others for the ships, etc., with a total of 50,000 volumes. A similar scheme was also inaugurated for the numerous shepherds who lived such a monotonous and solitary life. At Falmouth every vessel that left the dock was furnished with a box containing thirty volumes, which were changed from time to time. The naval hospitals were also, by her efforts, supplied with books. A number of journeys were made through Scotland and Ireland inspecting prisons, lunatic asylums, hospitals, etc., and a vast amount of good resulted. Mrs. Fry and her brothers made appeals to the sovereigns of England, France, Holland, Belgium, and Prussia on behalf of suffering humanity. Many of their suggestions were adopted. It is said that none could listen to Mrs. Fry's simple eloquence, breathing the very soul of love, without being touched by it.

A new field of work opened up for Elizabeth Fry in the

convict ships bound for New South Wales. Following the long and gloomy procession whenever a convict ship, with females on board, was to sail, was Mrs. Fry's carriage, and during the time before the ship started she was busy reading, and praying with the women, and distributing work of all kinds to be done on the voyage, so that upon landing they might have something that could be turned into money.

She passed away in her sixty-sixth year, deeply lamented by thousands who had been helped by her philanthropy. The key to her whole character may be found in these words from her own pen:

"I can say one thing—since my heart was touched at seventeen years old, I believe I have never awakened from sleep, in sickness or in health, by night or day, without my first thought being, how best I may serve my Maker." She served God by serving her fellow beings.

Life Issues.

BY REV. A. K. BIRKS, M.A.

IN Proverbs, the fourth chapter and twenty-third verse, we read: "Keep thy heart with all diligence, for out of it are the issues of life." We are so kept by the power of God unto salvation we are apt to forget we have any keeping to do. This passage teaches us that we are to watch, guide, restrain, preserve that fountain of real life—the heart. Every one knows it does not mean the fleshy, muscular organ; but that which is the seat and centre of the mental, moral and spiritual faculties and powers. While the heart beats there is life, but what makes the heart beat is a mystery. Physiologists tell us all about the formation of the brain, but none of them ever saw the thought that passes through it, and it is that inmost essence, which no eye can



THE FORWARD MOVEMENT FOR MISSIONS, IN ITS WORKING CLOTHES

A Remarkable Exhibit.

THE striking picture on this page shows our friend Dr. Stephenson, surrounded by the various instruments which he makes use of so effectively in pushing the "Forward Movement for Missions." Here are missionary maps, books, pictures, stereopticon, lantern slides, etc., all having one object, to awaken and maintain interest in the missionary work of our Church. Dr. Stephenson is a believer in the use of literature in the campaign which he is pushing and the best books and papers are kept well to the front.

The papers lying on the floor, reading from left to right, are *Onward*, *EPWORTH ERA*, *Christian Guardian*, *Missionary Outlook*, *Wesleyan*, *Methodist Magazine*.

Considerable prominence is being given just now to the text book, "The Heart of Sz-Chuan," and "The Missionary Bulletin."

The most remarkable part of the exhibit, however, is "the man behind the gun." All these educational appliances would not be of much account without wise and enthusiastic management. This Dr. Stephenson has supplied and the success of the Forward Movement is largely due to his energetic leadership.

ever see, and no philosophy ever explain, that is to be kept with all diligence, or, as the marginal reading has it, "above all keeping." Nothing else is to be guarded so zealously and kept so carefully, because out of it are the issues of life. The issues of life are from within, and not from without. They have their source-spring and fountain in the heart. A man may live in a royal palace with all the wealth of a Rockefeller many times multiplied, with all this world's luxuries that heart could wish for, and be the most miserable being on earth, living in a veritable hell, and with his mouth full of cursing. Another man lives in a little hut; he has hardly the necessaries of life. He lies upon a bed of straw and suffers the agonies of inflammatory rheumatism, but ever and anon he bursts forth into songs of praise and hallelujahs of thanksgiving. He testifies to his supreme happiness and abundant life. In the one instance, where from outward appearances we would most expect to find happiness, we look for it and it is not there. In the latter case, where we least expect to find it, lo! it is there. How is it? Because happiness, joy, peace, life are in the heart, and not in material things. Out of the heart are the issues of life; keep the jewel with all diligence.

London, Ont.

The Christian.

BY R. WALTER WRIGHT, B.D.

I stand and gaze upon Life's crowded highways,
And see the multitudes a-weary plod
For pleasure, riches, fame, in all earth's byways,
Till smitten down by Death's relentless rod,
With all their hopes they sleep beneath the sod.
I seek for pleasures endless, satisfying,
For riches incorruptible and true,
A wreath of fame untarnished and undying;
Death not a frightful goal of gloom I view—
A love arched, luminous gateway leading to
A vaster life, forever rich and new;
Though none but conscience and the angels laud,
One holy purpose, high, and strong, and broad,
Inspires my soul—to live and work for God.

Cayuga, Ont.

A Big Buffalo Run.

BY REV. JOHN McDUGALL, D.D.

"WE had some big buffalo runs at this time, one of which was quite exciting. Perhaps there were between three and four hundred of us as we approached the buffalo that morning, when they were feeding on the ascend-



FROM "THE DAYS OF THE RED RIVER REBELLION," BY REV. JOHN McDUGALL, D.D.

ing slope of a broad, gently rounded hill. The incline which we were approaching was dotted thickly with the buffalo. They seemed to be densely packed on the summit, beyond which we could not see. As we rode up, the stragglers fell in on to the herd, and soon the top of the flat, oblong hill was black with them. We rode slowly, in a long line, our captain and officers a little in advance, and as we came near the summit the herd broke down the other side and the word was passed to charge. I was on a good horse, and with half a dozen others was soon in advance of the general line. The dust was thick as we rode on the dead race down the declivity. I did not know, nor do I think did many of our party, that at and along the foot of the hill there was a long narrow lake with precipitous banks. At this the advance buffalo balked and turned, and soon we were met by the returning herds dashing at full speed upon our line. The little company of riders I was with was now right in the centre of the meeting rush. Buffalo young and old all around us, and we squeezed and jammed in amongst them, and compelled to run with them. I had steel stirrups, and I could hear the ring of them as they struck the horns or were struck in turn by the rushing, seething crowd of wild animals. To make things worse, the main line of hunters came up against the

right angle turn of the herd, and presently arrows and balls came, it seemed to us, all around where we were. Not a shot was fired by any one of our small detachment. We looked for room, and room only; for the time we had too much buffalo! Bulls and cows, and yearlings and calves, and noise and wild swirl and gallop—I can never forget the scene, nor yet how mighty glad I was when the flat along the lake became broader and we spread out more. Now we looked for our game, and began to kill. For about eight or ten minutes, or possibly less, myself and the few with me were having a lively time, and were thankful when we were well out of the scrape with life and limb intact.—From "In the Days of the Red River Rebellion."

The Achievements of Invalids.

IN his recent book, "Conquering Success," which is reviewed in another column, William Matthews has an interesting chapter on "The Achievements of Invalids," which shows how much can be accomplished by those who are weak in body. He gives a number of striking instances:

Bernard of Clairvaux was physically so frail that his speech seemed almost like one disembodied, and after any great effort it appeared as if he must die the next hour. He often for days was unable to take any food, and hardly ever took it except under the sense of necessity, to prevent the spark of life going out; yet this infirm monk ruled Europe from his cell.

Where in the whole range of pulpit oratory would it be possible to find a series of more powerful and impressive discourses than those of Robert Hall. Yet some of the greatest of these discourses were preached in the intervals of those frightful sufferings which shook his nervous system to its centre.

Among all the intellectual laborers of modern times where can be found a mightier toiler than that giant of theology, Richard Baxter! The results of his gigantic labors are contained in one hundred and sixty-eight ponderous volumes. Yet all these herculean labors were performed by one who all his life suffered from chronic disease, and during a large part of it from penury and persecution.

James Watt, the great Scotch engineer and mechanic, who did so much for mankind by the invention of the steam engine, was of an exceedingly fragile

constitution, and was all his life subject to violent headaches, which were the bane of his existence and confined him to his room for weeks together.

Were the deeds of William Pitt, or those of William of Orange, King of England, performances of great mark? Both these men were invalids. The last named, frail and sickly from childhood, had in manhood a constant cough, and was often tortured by a severe headache. Exertion soon fatigued him.

Who has forgotten the daring voyages, explorations and discoveries of Dr. Kane? Small in body, with frail health, he never went to sea without suffering from sea-sickness, and he suffered also from heart disease and chronic rheumatism, yet he climbed the Himalayas, ascended the Nile to a great distance, traversed Greece on foot, fought like a hero in the Mexican war, and triumphed over sufferings in the Arctic Seas under which the strongest men, specially trained to endure such hardships, sickened and died.

Who gave to the English-speaking peoples that sheet anchor of their liberties, the Habeas Corpus Act? Was it not the born cripple, who could not move without his servant and his crutch; who suffered daily from epileptic fits and was never without a dull, aching pain in his side—Shaftesbury.

In spite of his physical infirmities he was an animated companion, and a busy and energetic politician.

Was not the conqueror of Quebec all his life the victim of a fatal disease, and his constitution ruined at the very time when he scaled the Heights of Abraham, defeated Montcalm, and made the name of Wolfe memorable to all ages?

Let no one, therefore, who lacks bodily stamina be led to despair of usefulness. By concentrating his labors on some single worthy object, and putting into it every ounce of his force, by economizing the precious moments, the invalid may often achieve far greater results than many a robust man, who, confiding in his ability to work, and to work with energy at all times, lets hours and days and weeks run to waste.

Value of a Purpose.

BY REV. DR. GIFFORD.

IT takes a purpose to keep the head cool and the hand steady. Many a life is a continual zig-zag, because the man has not yet made up his mind just where he wants to go, nor what he wants to do.

Every time the mind changes his course changes, or it gives him bronchitis and lays him up. Oh, you vacillating brother, learn a lesson from your Lord, who, on "the same night" that his disciple sold him to his enemies because there was money in it, thought of you and me, and then and there twisted a cable by which we could be bound in lifelong allegiance to the right.

St. Thomas, Ont.

"I Declare, Ye Did!"

BY PHILIP E. HOWARD.

JUST behind the big barn on an old New England farm there are two butternut trees. In the shade of these trees an old man used to rest on warm summer afternoons. But the boy who spent his summers on the farm never wanted to rest. It seemed strange to him that his grandfather could sit so quietly in the big chair under the trees when there was so much to do. The boy had no use for big chairs. He was either riding his spirited little horse, or digging in the sand hill, or picking berries, or "raking after" with the big haymakers, or going fishing for hornpouts all day long.

The boy one day took two bean poles from the stack under the barnward shed, and drove them into the ground near the butternut trees about eight feet apart. He tied a string between them so that it could be raised or lowered. He selected another pole from the stack, a strong and straight one, and he was ready then to show his grandfather how the boys at school did the pole vault.

When the old man had finished his noon nap and had taken his place in the big chair, the boy ran over to the two poles, slid the string up above his head, and ran back a few paces with the vaulting pole in hand.

"What are you going to do?" asked grandfather.

"Going to clear the string—vault over it," came the quick answer, as the boy gripped the pole and measured with a glance the distance to the string.

"You can't do that!" called grandfather, in troubled surprise. "You can't go so high as that! Why you—"

But the boy had started. He was running with a long, springy stride, crouching low, with every muscle tense.

The old man leaned forward. "I dunno, though," he muttered, "I dunno; maybe you—maybe—"

The boy had thrust the pole into the turf, and at the same instant rose easily to the height of the string and, letting go the pole, swung clear of the mark, landing squarely on his feet on the other side.

As he shot through the air, well above the string, he heard grandfather excitedly calling. "Well, I declare, ye did; I declare, ye did!"

Suppose the boy had forgotten that he was young and strong, and had listened to "you can't!" Suppose you yourself never tackle the work that to someone else seems impossible for you to do!

Let us make up our minds to do hard things, even if some one else tries to make us think we cannot. The first thing

we know, someone whose heart is really full of love and hope for us, and who has said "You can't," will be just as ready and far more glad to sing out heartily, "Well, I declare, ye did!"—*Forward.*

A Solemn Tragedy.

MORE and more the secular press is becoming outspoken upon the effects of alcoholic stimulants and the ruin wrought by the liquor traffic. Here is Collier's, for instance, which says:

"It is when we look at drink in its general results that it becomes altogether a dark and solemn tragedy, and the frivolous view becomes impossible. It is when we realize what it means to thousands of laborers and their families, or what it means to the tone of a whole community—as in some parts of Kentucky—or when we realize its frequency as a cause of crime.

'The grape, that can, with logic absolute,
The two and seventy jarring sects confute,'

is easy to praise poetically, but all the glamour is knocked out of it if we are confronted with statistics in cold prose. John Fiske believed that man, when thoroughly evolved, would smoke and drink in moderation. Before that time, however, there will be plenty of time for alcohol to pile up more misery than it would be pleasant for any one of us to realize."

To this it may be added that, in the opinion of many who knew him, John Fiske, admirable gentleman and capable historian though he was, distinctly impaired his health and shortened his life by his habits of beer-drinking.

A Congregation of One.

WE know an elect lady—a daughter of one of our most venerable and saintly superannuates, whom God has still preserved to us, though living in his ninth decade—who sets an example well worthy of imitation by others. For many years she has been a hopeless invalid and a sufferer from almost constant and excruciating pain. This suffering, combined with a Christian faith of rare development, has so brought the soul to the surface that it seems almost to shine through the translucent flesh. She impresses one more as a spirit with a tenuous body than as a body; enshrining a spirit.

As a consequence of her affliction, this lady has been unable to attend the services of God's house. But every Sunday morning at the appointed hour of service, she conducts worship for herself, much as if she were both pastor and congregation in the Church. She selects hymns and sings them; repeats the Apostles' Creed; sings the Gloria; offers a prayer; reads the Psalm and the New Testament lesson; reads some helpful sermon, and concludes with a benediction. In this course she has found untold satisfaction and solace for years.

Then He Blushed.

DR. W. W. KEEN, of Philadelphia, has great repute as a surgeon. In New York, one winter afternoon last year, he saw a man slip on an icy pavement and fall heavily. He hastened at once to the poor fellow's assistance, and found that he had broken his leg.

Dr. Keen used his umbrella as a splint, and, with his own and several borrowed handkerchiefs, bandaged the broken limb tightly. As he finished his task the ambulance arrived. "You've bandaged this rather well," the young blue-uniformed ambulance surgeon said to Dr. Keen.

"Thank you," said the other.

"Oh, not at all. I suppose," the youth resumed, "that you have been reading up some 'first aid to the injured' treatise, eh? They say a little learning is a dangerous thing, but, really, the little you have learned about surgery you have put to good account. Give me your name and address and I'll forward your umbrella to you."

"I'll give you my card," said Dr. Keen. He did so, and the young surgeon flushed a little as he read on it the name of one of the greatest of modern surgeons.

Anecdotal.

Named at Last.

To some persons it is a great satisfaction to learn that a weakness of theirs bears some imposing name. They can sympathize with the Scotch crofter in the following anecdote.

The crofter met a friend whom he had not seen for some time, and said, "Hello, Archie, whaur hae ye been this while back?"

"Man," replied Archie, "did ye no ken I was laid doon wi' that trouble they ca' influenza?"

"No; I didna hear ye were ill," said the crofter. "An' what kind o' trouble is that?"

"Weel, I can hardly explain," replied Archie, "but efter yer gettin' better ye feel very lazy—in fact, ye dinna feel inclined tae dae anything a' day long."

"Man, man," said the crofter, "dae ye tell me that I've been troubled that way this last twenty years, and couldna find a name for it."

A Question of Labor.

College professors may be wise in book knowledge, and may offer many valuable suggestions to the wayfaring man. But a certain noted teacher is still puzzling over a question recently propounded by a farmer who evidently understood some problems to his own satisfaction, at any rate.

One of the most pronounced hobbies of Professor R., says one of the writers in *Lippincott's*, was the digestive and assimilative properties of various food-stuffs. He always gladly embraced an opportunity to inculcate some one of the lessons he had learned by dint of experiment, analysis, and research.

On one occasion the professor was out for a walk, and his way led him past a farmhouse. He observed the farmer feeding corn to a drove of squealing porkers. Here was an opportunity to impart a bit of valuable information.

"What are you feeding to those hogs, my friend?" the professor asked.

"Corn, professor," the old farmer, who knew the learned gentleman by sight, replied.

"Are you feeding it wet or dry?"

"Dry."

"Don't you know if you feed it wet the hogs can digest it in one-half the time?"

The farmer gave him a quizzical look. "Now see here, professor," he said, "how much do you calculate a hog's time is worth?"

A "Country Clodhopper."

Bishop Simpson made his first appearance in Lancaster, Pa., one Sunday morning unexpectedly to himself and to the Methodists of that city. His home was in Pittsburg. He was travelling over the Pennsylvania Railroad to Philadelphia, and a break-down detained him over Sunday in Lancaster.

After breakfast he sauntered out to find a Methodist church, and walking up Duke Street, he met a good Methodist,

the late Mr. Carpenter McCleery, who engaged the bishop in conversation.

Dr. Simpson was plainly dressed, and did not look as a bishop is supposed to look. Brother McCleery judged from his conversation that he was a local preacher, and the good bishop did not enlighten him to the contrary.

The preacher in charge of the Duke Street Methodist Episcopal Church finally arrived, and the bishop was introduced to him as "Brother Simpson, a local preacher of the Pittsburg Conference."

After considerable persuasion the bishop was prevailed upon to preach. What disappointment was visible upon the faces of that congregation that morning! They expected to be bored by a "country clodhopper."

A more eloquent discourse was never delivered in that church. As the bishop was elaborating his points the thought occurred to the preacher sitting in the pulpit that the orator must be Bishop Simpson, and at the conclusion of the sermon the preacher asked him, "Are you not Bishop Simpson?"

The bishop's modest and naive reply was "They call me so at home."

The preacher immediately turned, faced the congregation, and said, "You have had the extreme pleasure of listening to Bishop Simpson."

When His Wife Struck,

The walking delegate never tired of talking about the strike. He held that it was justified, if ever a strike was, and he was prepared to demonstrate that it was perfectly proper to strike to secure a desired result. He told his wife so, and she appeared to agree with him. She said it seemed the easiest way.

That night when he came home he found the table was not set.

"I want a new dress," she said, when he asked what the trouble was.

"I know. You've been bothering me for that dress for a month," he said, "but how about supper?"

"There isn't any," she replied; "this is a strike."

"A strike!"

"Yes. I have been trying to secure a peaceable settlement of this trouble for some time, now I've struck."

"Do you dare—"

"Oh, don't talk to me that way! If I can't get you to arbitrate, why I've got to strike."

"But, Mary, you don't understand."

"Oh, yes, I do. I've made my demands, and they've been refused. I've asked for arbitration with a view to compromise, and that also has been refused. A strike is all there is left, and I've struck."

"But your demands are unreasonable."

"I don't think they are."

"You're no judge."

"You're the judge of your own demands when you strike, and I want something. It's no use talking. The strike's on."

She folded her arms in a determined way, and he subsided. It was perhaps half an hour later when he looked up and said:

"Well, what are you going to do about it?"

"Nothing," she replied. "The strike is still on."

"Aren't you hungry?"

"No. I saw that there was something in the treasury before the strike was ordered."

"Meaning the pantry?" he remarked.

"Meaning the pantry," she repeated.

"I believe I'll get a bite," he said.

"It's locked," she replied. "The reserve is to be used to keep the strike going. You can't touch the striker's resources."

"Be careful, Mary," he said, warningly.

"If I shut off the cash—" She nodded toward the locked pantry.

"I can stick it out a week," she returned.

Five or ten minutes later he proposed that they compromise on the basis of ten dollars.

"Twenty," she said firmly.

"But I can't afford it," he protested.

"That's your business," she answered.

"I offered to arbitrate once."

It was 10 o'clock that night when he finally gave in, and somehow he felt he had experienced a new phase of the strike business. It looked different from the other side of the fence.

What Split the Log.

"There is nothing like giving a boy a little encouragement once in a while," said a wealthy down-town merchant, the other day. "I know I owe a great deal to a remark a crabbed old farmer made to me when I was quite small.

"I was trying to split a cross grained hickory log, and as our wood-pile was close by the roadside, my efforts attracted the notice of the farmer, who stopped his team.

"I was greatly flattered by his attention, because he was the crossset and surliest man in town, and never took any notice of us boys, except to sit in his orchards with a shot-gun in his hand when the apples were ripe. So I put in my best looks, and covered my hands with blisters, but the log refused to split. I hated to be beaten, but there seemed no help for it. The old man noticed my chagrin.

"Hum! I thought you'd hev to give it up!" he said, with a chuckle.

"Those words were all I needed.

"I made no reply; but the way that axe-head went into that log was a revelation to me. As I drove it into the knots, they yielded. There was a cheerful crackle, the gap widened, and soon the halves lay before me, and the farmer drove off discomfited.

"But I never forgot that scene. When I first went into business, I made mistakes, as every young man will. But whenever I got caught in a doubtful enterprise, I remembered that my friends were standing around waiting for the chance to say, 'I thought you'd have to give it up!'

"In spite of himself, that old farmer gave me the key-note of my success.

"So you see that if a boy has any grit in him, he is bound to profit by the right sort of encouragement; and in that connection I may remark, a well-placed sneer is often worth more than a barrel of taffey."

Quiet Hour.

The Unreached Goal.

A little time for rest
 And then—away.
 There is a race to run
 Ere close of day;
 A battle to be fought,
 Conquer who may.

High up among the hills
 The best things wait:
 Climb on and do not tire,
 The hour is late;
 The victor shall be crowned
 At heaven's gate.

Yield not to sloth; be strong,
 Alert, alive;
 From effort, courage, toil,
 New strength derive.
 There is no prize for those
 Who will not strive.

Take heart, keep hope, go forth
 On some good quest;
 Be satisfied with naught
 Less than the best:
 Those who the heights have reached
 Have leave to rest.

Be not thou beaten back,
 Persist, contend;
 Aim at the highest place,
 The noblest end;
 God's grandest prize awaits
 Those who ascend.

—Marianne Farningham.

The Defensive in Christian Warfare.

BY REV. D. W. SNIDER.

The weapons used by the Christian soldier in the contest forced upon him by his spiritual foes, according to Paul's list of them in Ephesians, are chiefly defensive. It is evident that he must be able to resist attack as well as to give battle. He is to ward off blows as effectively as he may give them. He is to anticipate, encounter and struggle and malicious opposition—not an easy, uneventful, unopposed march to victory. Many, in their simplicity, have been conquered, because they were not prepared for the defensive.

I have seen boys play soldiers. I remember the thrill of it myself, as with a broomstick for a gun I joined the ranks with my playmates and marched gloriously behind the band, composed perhaps, of two tin pans and a toy drum. We never forgot the decorations of war for we had to have cockades if only made of newspaper. The boy of all the neighborhood most envied was the one who could dangle a sword at his side—the belt buckled about his waist with many an inch of superfluous length. His father had doubtless been an officer and we were proud of him. But boys playing soldier have no idea of the defensive in battle. They march and the fort is taken. They lift their broomsticks and shoot and the enemy are gone.

Alas, that there should be so many in our churches who play—Christian; who go through an imitative pantomime of

religious exercises; shout at conventions and wear badges, but who fail to realize the immense issues of the faith. How many of us stand aghast when some prophet of God, some apostolic hero with the scars of battle upon him charges us with idleness or slumber or with the parade of worship while the devil strengthens his position in the pleasures and worldliness, in the covetousness and vice of the people!

Why are politicians wallowing in corruption not more afraid of our organized churches? Why does not the liquor traffic capitulate at the demand of Christian citizenship? Why do monopolies defy the attempts at their overthrow in the interests of liberty and justice? It is because too many are yet wearing cockades and carrying broomsticks, and have not come to the dignity and use of the implements of Christian warfare. For this reason they go back upon their principles, instead of defending them under the assaults of society. They give the lie to their principles in business instead of stoutly maintaining them. They adjourn their principles in the days of political upheaval instead of bringing into the field every needed reinforcement. Says the apostle, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."
 Berlin, Ont.

Nominal Christians a Failure.

There is no victory without a struggle. The world, the flesh and the devil are in league'd hostility to the cross of Christ. The demoniacal nature of unregenerate man has suffered no abatement since it hung the Saviour on the cross. Victory can never be achieved by the might of merely nominal Christians. What! Send forth a company of imbeciles in the form of professed Christians to take the world by storm! They are better fitted for a hospital. You might as well attempt to bombard a fortified city with snowballs, as to storm it with an army of manikins, as to think of taking the world by the might and prowess of merely nominal Christians. The work needs living, breathing, faith-inspired men, who count not their lives dear unto them, and who sing and shout with a constant certainty of triumph.—Rev. Geo. C. Wells.

Anger in the Morning.

"If I get angry in the morning, it spoils my work all day."

That is an experience which many of us can recognize with lament for days which did not bring their full harvest of accomplishment. For each day is a new beginning endowed with possibilities of work and pleasure, but strictly limited in its allowance of energy—and especially of that highest type of nervous energy which enables us to bring out the best that is in us. Anger is an irritant, a fever. If we begin the day with it, the fine flower of our vital strength is exhausted in the effort to get back to serenity, and we work all day with the poorer forces of our mind and spirit.

If there were no other argument for peaceful home morning hours, this of itself alone would be worth considering. If the son or husband robs the housewife of her serenity of soul by trying words before he leaves for his work, he has robbed his home of energy all day. If children go scolded and angry to school, they are in no mood to make the best of their opportunities. The world wants the best work, and will reward nothing less than that. Our best work is none too good for the world's needs and for our own conscience. Let us not provoke one another to anger in the hour of beginnings, lest we make ourselves responsible for failure. And let us not overdo to-day, lest we be tempted to visit our own weariness on others to-morrow, so hindering their work.—*The Congregationalist*.

A Bruised Reed.

A woman who was for years a resident of Palestine, in speaking of the shepherds of that country, told of the pipes upon which they played—a simple instrument fashioned from a reed. In the carrying or using of these they are easily bruised, so that their music is marred.

"May there not be a reference to these pipes where we are told that Christ will not break the bruised reed?" she asked. "The shepherd could so easily throw aside that which had been crushed, and supply himself with another—the reeds are many and common—but if he has grown attached to his little instrument he may put in a new piece, restore the tone, and keep his old companion still."

The thought, at least, is beautiful and true. There are so many hearts bruised by sorrow, by sin, by unbelief, until all the music grows mute, and the notes of praise they raised in earlier years die into silence. But the Master is pitiful and patient. Not for all the music of angelic choirs will He cast away one of these bruised reeds as worthless, but with infinite tenderness He heals and restores, until the melody of love and thanksgiving arises once more.—*Forward*.

Telltale Lines.

"I watched that pretty woman the whole evening, and I saw that she was cross and dissatisfied. There were telltale lines about her face which spoiled her beauty."

"Suffering lines, maybe?"

"No; suffering writes one story, and ill-temper another. That woman is not a good-tempered person."

The fragment of conversation gave me a text. Telltale lines are graven on our countenances by emotions which ravage and lay waste our souls. She who would be free from those marks of care and fretfulness which disfigure some middle-aged faces, must be neither care worn nor fretful. We are the artists of our own faces; we—not outsiders—by the domination of our thoughts, change ourselves from one degree of grace to another, or mar the loveliness we might have. No fretful heart can fail to impress itself on a face which will proclaim fretfulness to all beholders.—*Christian Herald*.

Hints for Workers.

The Life Preserver.—Life is hardly respectable if it has no generous guaranteeing task, no duties or affections that constitute a necessity of existing. Every man's task is his life-preserver. The conviction that his work is dear to God and cannot be spared, defends him. I am not afraid of accident as long as I am in my place.—*R. W. Emerson.*

Zeal for God.—"I stood to-night for an hour at the corner of the street," said Harlan Page, "on a cold wintry night, laboring with Mr. H—, to persuade him to submit to God." "So earnestly did he plead," says Dr. Cuyler, "so faithfully did he point to Christ, that within a few hours the young man found peace. He afterwards became a devoted pastor, and in his turn was wise to win souls to Jesus. Who does not envy Harlan Page his heavenly crown? I would rather wear the diadem which decks his brow than stand in Milton's or Bacon's place at the day of judgment. 'He that winneth souls is wise.'"

Motors and Trailers.—There is a difference among people like the difference between a motor car and a trailer. Some there are full of energy and push, who make their own way in the world, and help to pull someone else along. Others are like a dead weight, unable to move an inch by itself, a burden to be drawn by some outside power. The trailer can only follow the motor. We all know people, who can do what they are told, and imitate what they see others do. Very different, and of much more worth, are those who have learned to think for themselves, and can work without direction. The world wants more people of the motor-car sort.—*East and West.*

Lost to the Church.—Recently a pastor asked a middle-aged married woman why she did not attend the services of his church. She said: "I used to go to church regularly, and so did my husband before we were married; but after our marriage he never went, and now I seldom go." A common story, this, as every faithful pastor knows. It is surprising how readily and thoughtlessly Christian men give their hearts to non-Christian men of dubious character and mediocre attractions. Too often the result is like that described above. The number of women—some of them Christian workers—lost to the church by becoming "unequally yoked together with unbelievers" is appalling.

The Oil of Love.—A gentleman was riding on a street car when he noticed that every time the door was shoved back there was a disagreeable squeak connected with the movement. Finally, locating the offending spot, he took from his pocket a small oil-can and deposited a drop of oil thereon, then sat down with a satisfied air and remarked to a fellow passenger:

"I always carry oil with me to stop the squeaks I hear." If every Epworth Leaguer would do likewise, and carry at all times in his or her heart some of the oil of love, prepared in heaven's laboratory for perishing humanity, and judiciously apply it to the rough places as they pass along, who can estimate how many disagreeable squeaks would disappear from life's experiences?—*Rev. A. L. Gee, Ph. D.*

The Helping Christian.—There is a legend in the Greek Church about her two favored saints—St. Cassianus, the type of monastic asceticism, and St. Nicholas, the type of genial, active, unselfish Christianity.

St. Cassianus enters heaven, and Christ says:

"What hast thou seen on earth, Cassianus?"

"I saw," he said, "a peasant floundering with his wagon in a marsh."

"Didst thou help him?"

"No."

"Why not?"

"I was coming before Thee," said St. Cassianus, "and I was afraid of soiling my white robes."

Then St. Nicholas enters heaven, all covered with mud and mire.

"Why so stained and soiled, St. Nicholas?" said the Lord.

"I saw a peasant floundering in a marsh," said St. Nicholas, "and I put my shoulder to the wheel and helped him out."

"Blessed art thou," answered the Lord, "thou didst well; thou didst better than Cassianus."

And he blessed St. Nicholas with fourfold approval.—*Dean Farrar.*

Is it any Harm?—Dr. Torrey says: "Don't be saying, 'Can I do this, and can I do that?' or 'Is it any harm?' Christianity is not a no-harm religion. It always means some good. When you face a question, don't stop and ask, 'Is it any harm?' but ask, 'Is it any good?' If you study your Bibles carefully and pray faithfully, trying to be a winner of souls constantly, you will never be barren nor unfruitful. Keep away from the danger line. The devil has practised on this old world for over six thousand years now, and he is pretty skilful at his trade. His joints never get stiff; he never has the rheumatism, the asthma or neuralgia. I never heard of his being short of breath, and if you ever get over in his dooryard playing tag, sooner or later he will beat you and get your tag. But work for the Lord Jesus, and the devil will have no power over you."

The True Worker.—The best work is possible when life is most vigorous, when, by the use of the lungs and of the various senses—taste, touch, hearing, smell, sight—the worker is in easy, normal, enjoyable correspondence with the material world. Then only is the condition present to do the best work in relation to the "things seen and temporal." Just so much more important is the vigorous state of the

"spiritual life," as are the unseen and eternal things superior to the earthly. The true worker, while making a proper distinction, does not fix "a great gulf" between these things, does not divorce the secular and religious, the physical and spiritual. The true "worker" will intelligently appreciate the relative importance of each, and will sacredly regard the responsibility of keeping both the physical and spiritual lives at their best, inasmuch as the one acts and reacts upon the other, and both are God-given for the holiest purposes.—*Rev. C. W. Hamilton, St. John, N.B.*

The Mind Cure.—A gentleman with whom we have some intimate acquaintance was recently on the cars and suffering considerably with some ulcerated teeth, brought on by exposure and a cold. He found his time pass in misery. At last he resolved to try the Christian Science cure upon himself, and remarked blandly to his mind that there was no matter, that he had no body, nor any real teeth, nor any ulceration, nor any pain. But it was "no go." Finally he called the porter and asked for a table, and deliberately went to work, writing some material which he had to furnish very quickly. It was not long before he was absorbed in his work, and had forgotten his pain, although it returned to his consciousness when he stopped. We think that this illustrates a true law, and that if we can manage to get our minds off our miseries we shall become somewhat oblivious of them. An old colored woman was once singing, by the solid hour, "Nobody knows the trouble that I see," when her neighbor, an old aunt, remarked to her that she would not know it herself if she did not constantly sing about it and talk about it. Lord Lawrence, of the Punjab, just before the Indian mutiny, was in such constant distress with neuralgia that he had gone to the hills to wait for an opportunity to return to England. He gave up his post, but he returned to it when the mutiny broke out, was largely instrumental in saving many from murder, preserved his province, and had no more neuralgia until after the war was over, when it came back with added force. The absorption of the mind in some sort of mental work or practical activity is about the best prescription for sorrows and sufferings of the minor sort, or the major either. Let there be a trust in God and a plentiful occupation of thought and soul, and little afflictions will be rather completely lost out of sight.

"FELLOW Christians," cries dear old Doctor Cuyler, "have you never yet won a single soul from sin to holiness? Have you never yet opened your lips to speak of Christ to a dying sinner? Then I pity you when you reach your Father's house in heaven. For amid the innumerable hosts of the glorified you will not find a solitary soul whom you were the means of bringing in thither. Among the glittering diadems of those who were wise to win, you, alas, will wear a starless crown. Perhaps God will have no crown for thee at all."

Practical Plans.

Have You a Secretary Like This?

A correspondent who signs himself (or herself) "E" gives us a glimpse of a secretary who would be a joy to any chapter. Does this outline remind you of the secretary of your chapter? We once overheard this remark: "The secretary is the most appreciated of the league officers." One secretary did not find this true, but often felt that she was appreciated beyond her deserts. She was elected to office year after year, not only in the home chapter but also in the district league. We cannot think that this was due to her personality, but due to "faithfulness in little things." Upon hearing the minutes read you felt that you had been present at the previous meeting, yet no unnecessary lost motions, etc., were reported. The pastor always had a written notice of the league services, and a record of the attendance at the devotional meeting was kept. Absentees from devotional and literary meetings were written to; reports were written for quarterly conference, and anything of unusual interest was reported to a local paper. Business letters were answered promptly. The members came to her for information concerning the league. In the district the chapters wrote to her for information and even the presiding elder said: "If you want to know anything concerning league work go to Miss _____."—*Epworth Herald.*

A Refreshing Change.—It will be a refreshing change for many Leagues to lay aside the prepared "papers" on the topic which they have had so long and take hold of our new Bible Study Course in real earnest. Let the work be carried on by regular school methods, the leader drilling the members in the facts and truths of the Gospel by question and answer. In some places the old spelling-school plan of choosing sides and conducting a contest on Bible questions has been found to infuse new interest into the meetings. Why not try some such method as this? Do not fossilize, but test the value of new plans. Send for the book, "Studies in the Life of Christ," at once.

Choosing Sides.—Mr. G. E. Deroche, of Deseronto, writes of the Bible study work of the League: "The result of our month's study was an unqualified success. We had our Sunday-school auditorium packed full of people to hear it, and they listened with breathless attention for three hours to constant putting and answering of questions. Some of our Leaguers were so well up in the questions, that I could not get them down, except to go in to the Appendix, which contains about six pages of texts. I read the text and asked them to give me where it was found, and had nearly finished the whole lot of them, before the last one went down on the defeated side, leaving just one remaining on the victorious side. It was really a wonderful thing, and I am satisfied we have laid a

foundation and appetite for Bible study and Bible knowledge. The choosing sides worked so well on the Bible contest that I suggested that we might get two other leaders and choose fresh sides, and see which could bring in the most new members in four weeks, aiming at five a week. The sides were chosen last Monday night, and I am told that we will not only have our five, but about twenty-five new members, to receive to-night. Perhaps some Leagues whose officers think they are doing all that can be done, and perhaps are doing all that can be done in the regular way (as was the case with us, as we have a splendid Lookout Committee), might adopt this scheme and increase the membership."

The Omissionary Committee.—A bi-monthly circular sent to Wisconsin Endeavorers by Mrs. Arthur C. Kempton, State Missionary Superintendent, draws the following contrast between the Missionary Committee and what she calls the Omissionary Committee, whose chairman is Miss No-work or Mr. Do-little. Which picture represents the committee in your society?

The Missionary Committee.

- Meets regularly at least once a month;
- Interests each member by subdividing the work;
- Systematizes and sums up the work for the year;
- Sends for and studies Wall's Missionary Manual;
- Interviews the leaders of the meetings, and offers them helpful suggestions;
- Never allows the meetings to get into a rut;
- Always makes all possible use of maps, pictures, etc.;
- Raises missionary money through systematic giving;
- Yes, this and much more does this committee do.

An Omissionary Committee.

- Overlooks the regular committee meeting;
- Makes no plans for the year's work;
- Thinks that little is expected of it, and seeks to fulfil that expectation;
- Seems to think the leaders need none of his help, and interview them the last minute, if at all;
- Offers no report at the monthly business meeting;
- Never feels that it is responsible for an interesting meeting or a lack of missionary enthusiasm;
- Refuses to realize or grasp its blessed opportunities;
- Yes, this and much more does this committee do.

Which Have You in Your Society?

—C. E. World.

Do Not Have Hobbies.—Rev. Dr. Berry thus hits the tendency to become one-sided in League work: "Some chapters are not much more than a weekly prayer meeting. I do not disparage the weekly prayer meeting, as you know; but that is only a small part of the work which should engage the attention of our young people. Some chapters give all their attention to social matters. 'We have a young people's social club instead of an Epworth League,' a pastor wrote me a while ago. Social matters are very, very important, and the person who under-estimates the social life of the church is not wise; but the promotion of social joys is only a fragment of our activities. Some chapters, again, are literary societies. Others are Bible classes. Others are mere missionary societies. These things are all right if they occupy their own place in the chapter. But they are all wrong if they are pushed to the neglect of other branches of our work which are quite as important. What I plead for is a symmetrical chapter. What I protest against is a one-sided chapter. The present tendency is toward special-

ization in League work. Youth is absent. It readily adopts a hobby. It becomes so absorbed in the matter which happens to be just now in hand as to forget all other matters. This is not well. It is a mistake. Do not have hobbies. Call to mind what the Epworth League was organized to do. Review again the splendid variety in its working plans. Be many-sided. If you cannot be many-sided be several-sided. Do not be one-sided."

Preparation for the Topic.—Every member of the League should feel responsible for a few remarks. Keep yourself supplied with a topic card and do a little thinking by way of preparing yourself. Feel that you are in a position to say something, no matter how little. The meeting will mean more to you if an individual responsibility is felt. It will also do away with that oppressive silence which occasionally reigns supreme. As leader do not leave the preparation of your topic to the night before. If it is so easy that no preparation is required, it is not likely to prove of very much value as either mental or spiritual food for your colleagues.

However, the topics selected are all worthy of careful preparation. The committee who selects them realize keenly the immense interests entrusted to their care. They never do their work by haphazard. They have a reason for the selection of each topic. Now, if you can discover their reason for selecting that topic much of your difficulty will be removed. You will have a motive to urge you on. Don't leave your preparation until you are weary in body and mind. Don't try to prepare your work late at night. It is apt to savor somewhat of the prayers you say when you are too sleepy to keep your eyes open. Put in an extra hour in the morning, it is worth six hours at night.

For any ordinary young person two or three weeks at least should be spent in preparing for the evening assigned him. Read books or articles on the subject, keep your note-book on hand and make note of any helpful thought or suggestion. Converse with your friends or anyone whom you can persuade to talk on the subject. And if anyone advances a good idea or illustration, make a memorandum of it for future reference.

Many of the suggestions which you will receive may seem trifling, but it is well to remember that "Small sands make the mountains, moments make the years, and life itself is made up of trifles."

If you faithfully and perseveringly pursue this course you will become greatly interested, and the search after knowledge will be most fascinating.—*Miss Emily Atkinson, Revelstoke, B.C.*

A Good Meeting.—It is a meeting in which you have had some part. It is a meeting in which Christ's presence has been felt. It is a meeting for which the leader has made careful preparation. It is a meeting that begins on time, and ends on time. It is a meeting that moves briskly, yet thoughtfully. It is a meeting with much prayer. It is a meeting with much praise.

THE CANADIAN EPWORTH ERA

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

PUBLISHED MONTHLY AT TORONTO, ONT.

REV. A. C. CREWS, - - Editor.
REV. WILLIAM BR'GGS, Publisher.

SUBSCRIPTION PRICE, 50 cents per year, payable in advance. For every five subscriptions received, one free copy of the paper will be sent.

SUBSCRIPTIONS should be sent direct to the office of publication, addressed to REV. WILLIAM BRIGGS, Wesley Buildings, Toronto; or to C. W. COATES, Methodist Book Room, Montreal; or REV. S. F. HURSTIS, Methodist Book Room, Halifax, N.S.

ALL ORDERS for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course, or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

COMMUNICATIONS for this Paper, News Items, etc., should be addressed to the Editor, REV. A. C. CREWS, Wesley Buildings, Toronto.

Editorial.

"Happy New Year" to all our readers! Do not forget to renew your subscription to the Era for 1904. Let this be one of your New Year's Resolutions that shall surely be kept. We want all our friends to remain with us for the coming year, as we have some good things in store for them.

Organize Study Classes.

The object of our new Bible Study Course is to interest all the members of the League in the work, if possible. In some places, however, this can scarcely be done, as many of the Leaguers have their time already wholly occupied. When this is the case, do not give up, but go ahead with as many as will agree to take the course. Organize a Bible Study Class, even though not more than three or four can be induced to join, and conduct it much in the same way as a Mission Study Class. Meetings can be held in each other's homes, and a very profitable time spent. Now that the Christmas festivities are over start in and see what can be done. "Studies in the Life of Christ" is an exceedingly attractive book with which to commence the course. An explanatory booklet for the use of leaders has also been prepared. For full information write to the General Secretary of the Epworth League, Wesley Buildings, Toronto.

The Sacred and the Secular.

Rev. R. J. Campbell, at one of his recent Thursday services in the City Temple, London, said that he had received letters from many city men deprecating his intention of devoting the Thursday service to the discussion of any social question, however urgent. As they had to work in the midst of things material, they did not wish to hear these things material discussed when they entered the house of God. Mr. Campbell said he had felt both glad and sorry to get these letters—glad, because they were an evidence that there was a desire for the Gospel message, and one of the signs of the times for which he was profoundly thankful was that at these mid-day services there should be such a hearing for such a Gospel. On the other hand, he was sorry, because it was an evidence of dichotomy which existed in the minds of many Christian people between the sacred and the secular. These were not two, but one. They might secularize the sacred, but to the man who had been set on fire of Christ there was nothing common or unclean.

It is very difficult for us to get away from our old ways of thinking and speaking. Even in our own Epworth League work, we have people who draw very sharp lines of division between the departments which they label to suit themselves. Who has not heard the Convention delegate make his report in a self-satisfied kind of way by saying, "We hold nothing but religious meetings in our League"? This usually means that the Literary and Educational features of the League are neglected. It is about time that we got rid of such narrow and one-sided ideas of "religion" as this. Rightly conducted every part of the Epworth League organization is religious, and ought to be made to bear upon the development of character.

For the Stay-at-Homes.

This paper makes a specialty, in its advertising columns, of calling the attention of its large constituency of young people to a number of very excellent educational institutions, all of which we can highly recommend for thoroughness of work. Those who are in a position to patronize them are fortunate, but the many who cannot do so, and yet long for an education, need not despair. The Correspondence School is one of the newer educational features whereby the experience and skill of the best instructors are made available to those who cannot afford the time or money to attend college. It is surprising how much can be accomplished in this way in the direction of self-improvement. It will be seen by advertisement in another column, that we have an institution of this kind in our own country, known as the Canadian Correspondence School, whose instruction is in harmony with the educational system of Canada, and ought, therefore, to be of greater value than foreign schools. The teachers are experts in their various departments.

The Weak Spot.

A few months ago a large fire occurred in the town of Tilsonburg, which swept a whole block. Out in the country there was a barn filled with hay. On the side toward the town there was a window which had a small hole not more than two inches in diameter. Strange to say the wind carried a brand from the fire two miles, directly to that small opening, and set fire to the hay, consuming the whole building. Even so the forces of evil—the temptations of the world assail us at the weak point in our nature. Many a man has been morally strong in every respect except one, but that is exactly where the enemy makes his fiercest assaults. Above all else, this point should be watched and strengthened. How necessary it is to

"Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole."

Never Finished.

Referring to a town in Nova Scotia, a gentleman made the remark: "That is a finished place," meaning that it had ceased to grow. This statement did not, however, express the whole truth, for the town was found to be actually in a condition of decay, with the grass growing in the streets. There is reason to believe that there are some "finished" churches in which there is no development. Their glory is all in the past. In some cases circumstances beyond the control of the members have caused the decadence, but in others it can be traced to indifference, indolence, and lack of generosity. A live Church of Christ will never be "finished," but will be

continually expanding and growing. The same is true of the ideal Christian character. It must go on adding to "faith, temperance," etc. John Wesley taught the doctrine of Christian perfection, but he never believed in any perfection that did not admit of an increase. "The path of the just is as the shining light that shineth more and more unto the perfect day."

Where the Need is Greatest.

One of our ministers, in writing for a copy of 'Studies in the Life of Christ,' refers to the difficulty of arousing attention to the importance of Bible Study, and then adds this very significant sentence:

"In such a work, surely 'tis where the interest is least there the need is greatest. Therefore I am persuaded that every difficulty in the way is but an additional reason why the work should be carried on." This is good philosophy.

A Gratifying Change.

It is evident that Christ's followers are becoming more altruistic. A few years ago it was quite common to hear people in their prayers and testimonies thank God for health and strength, "while others were lying on beds of sickness." Men praised the Lord because He had saved them, "while thousands had been left to perish." There is reason for gratification that this note of personal satisfaction has, to some extent, been changed to one of concern for the comfort and salvation of others. This thought, however, needs still greater emphasis. A selfish form of religion is a hideous caricature of the Gospel of Jesus Christ, who spent his life "ministering," and not in being "ministered unto."

Do Something.

Some of our correspondents ask: "How can we take up the Epworth League Reading Course, the Bible Study Course, the Missionary Study Class, and all the other work that a League is expected to do?" Our reply is simply this: We do not expect that every Epworth League will take up every phase of work suggested by our General Board, but every society should do something besides holding a weekly prayer-meeting. So many Leagues are doing nothing of an educational nature that there is plenty of room for all the schemes that have been launched. In many places they are all being worked successfully, for it is surprising how much can be done when there is an earnest purpose.

A Sunday-school Pastor.

The new pastor of the Jarvis Street Baptist Church, Toronto, Rev. Dr. Perry, late of Chicago, commenced his work in this city on Sunday, December 6th. How long did it take him to identify himself with the work of the Sunday-school? So little that the Sunday-school workers themselves were almost startled.

At the Sunday-morning service he announced that he would meet the officers and teachers for half an hour previous to the Sunday-school session. After saying a few introductory words, and telling them how glad he was to meet them, the new pastor went right to business by addressing one of the teachers: "How many scholars have you in your class?"

"Eight," was the reply.

"How many of them are Christians and members of the church?"

"Three," replied the teacher, "and five are not."

"It ought to be the other way," said Dr. Perry. "Now

work and pray for the conversion of the five, and see if you cannot bring them in before Christmas."

Similar counsel was given to all the other teachers who had unconverted scholars in their classes, and all those men and women went to their work that afternoon with a greater sense of their responsibility in regard to spiritual results than they had ever realized before.

What would be the result if pastors everywhere would follow this example!

JUST think of it! Thirty-seven thousand copies of the book, "Studies in the Life of Christ," have been printed and circulated among the young people of the M. E. Church. It must be a book of unusual excellence to command such a sale. Everybody who has seen it praises it.

SINCE last October the Bureau of Bible Study in the M. E. Church of the United States has enrolled five hundred new classes to study "Studies in the Life of Christ," which is the text-book adopted for our own Leagues. Who says that Methodist young people are not interested in Bible study!

WE saw a freight train on the Grand Trunk passing under a bridge at Harrisburg the other day. It was fully ten feet from the top of the cars, but the brakeman "ducked" his head when the car on which he was standing came to the bridge. It was a striking illustration of the force of habit.

A YOUNG man when asked to attend an Epworth League meeting, replied, "Oh no, I can't do it, for I have to go to the Lodge, and you know I have an office." Wouldn't it be a good thing to anchor more young men to the League by giving them an office and thus put responsibility upon them?

WE are pleased to know by a note from the Literary Vice-President of the Ottawa District that the prospects for the Bible Institute to be held in that district next fall are good, and a "successful result is assured far beyond question." The district officers are acting wisely in making arrangements well in advance.

AS an illustration of the attention that our Young People's Societies are giving to the subject of Bible study, at the recent Convention of the Guelph District League there were no less than four addresses on this subject on the programme: two by Prof. McLaughlin, one by Rev. A. E. Lavell, and one by Rev. T. J. Parr. This indicates that the Epworth League means to put "first things first."

IN talking of and working for missions, do not forget the home field. Mr. Moody once asked a young missionary candidate what he had ever done for the conversion of another. He answered, "Nothing." Mr. Moody then remarked that if he had done nothing in America he was not likely to do much in India. If you have a desire to be a missionary go right out and see what you can do with the heathen on your own street.

WE are pleased to learn that the executive committee which had the task of arranging for the holding of the late International Epworth League Convention has about closed its work, and reports the entire cost of their part to have been \$12,000. There is a surplus of \$1,000 in the treasury, so thoroughly did the committee, under Chairman Southwick do its work. This \$1,000 will be divided *pro rata* among the subscribers.

Temperance Items.

Bishop Hartzell says that 75 per cent. of the demoralization of natives of Africa in their home life and character comes from the use of strong drink.

The Duke of Pife, the son-in-law of King Edward, made a notable statement in a public speech the other day. He told his audience that he had, for the past five years, been a total abstainer, not because the doctor had ordered him to abstain, but because he believed it to be the best way.

Dr. William Goodell Frost, president of Berea College, Berea, Ky., in speaking recently upon "Feuds in the Southern Highlands," said that it is the common belief of judges who have tried criminals for murder, that 95 per cent. of all these killings are performed under the influence of the whiskey bottle.

The Michigan Christian Advocate gives the following belligerent advice: "Smite the saloon with the arguments of reason; smite it with the noble sentiment of love for home, for kindred, for fellow men; smite it with the education of the children; smite it with the boycott; smite it with the law, and smite it with the ballot."

At Poplar Bluff, Mo., the judge, during a murder trial, interrupted the proceedings for an hour to allow two ministers to address the people present on the question of local option. During the speaking the sheriff was required to maintain the order customary during regular session of court. If local option was universal there wouldn't be many murder trials.

Prominent People.

President Loubet, of France, plans a visit to the United States during the World's Fair.

Rev. Dr. Gunsaulus, of Chicago, will lecture in Toronto on January 12th. He is worth hearing.

Emilio Aguinaldo, of Manila, seems to be a thoroughly patriotic Filipino and withal working in harmony with the United States authorities for the good of the people. He is showing considerable genius as a statesman.

Rev. Dr. Robert McIntyre, of First Church, Los Angeles, and his congregation, Sunday morning, November 22nd, freed the church of indebtedness. The sum of \$13,000 was subscribed in a short time to cancel the entire debt.

Under the auspices of the London City Mission, Dr. Campbell Morgan lectured in City Temple, London, on Dwight L. Moody. It was the original intention to give a lecture to the missionaries alone, but the general public was finally allowed to be present, and for an hour and a half listened to the description of the great evangelist's character. Dr. Morgan mentioned seven characteristics of the man—namely, tenderness, humor, insight, impulsiveness, reserve force, breadth and modesty.

Dr. Henry Clay Trumbull, for a number of years editor of The Sunday-school Times, and author of several books on Sunday-school teaching, died during the past month at the age of 73. A recent number of The Times says of him: "Dr. Trumbull was as a loved father to many thousands of those who have been helped, and guided, and cheered, and uplifted, by his consecrated life and God-directed words. There are hotis whose hearts are aching and whose lives are saddened this week by the news of the passing of their loved friend. He has left behind him thousands of those who have never known this friend save through his writings."

Mr. John Morley, who recently completed his monumental biography of Gladstone, will visit the United States in the autumn of 1904, when he is to deliver the address at the opening of the Technical College in Pittsburg.

Probably the oldest musician in the world is Manuel Garcia, now aged 93 years. He has given up teaching and lives in a villa in North-west London. His memory is still excellent, and his wit sparkling. His 100th birthday is due on March 17th, 1905.

Zion's Herald says that it is evident that Dr. Henson, the new pastor of Tremont Temple, Boston, is to be one of the attractive preachers to the general public; and the reason is apparent to any sympathetic hearer. He preaches the old Gospel as if he believed it, with tenderness and unusual force. His sermons are short (thirty minutes) his plan of discourse simple and natural in its divisions, and he speaks straight from a warm heart to the hearts of his hearers.

Dr. McLaren, says a London exchange, would seem to be losing some of his old inspiring optimism. In a letter to Dr. Theodore Cuyler, of Brooklyn, he plaintively remarks: "We are greatly secularized in this country, and need the widening fan in all our churches. I fear it is not much better with you. Many a time I am ready to thank God, when I see the deadness in the Churches and the awful problems to be faced, that I am nearer the end than the beginning of my course."

Literary Lines.

Wesley's sermons have been recently translated into Bengali under the authority of the Wesleyan Missionary Society.

The Inkstand that was used by Robert Louis Stevenson, author of "Treasure Island," in Samoa, has been sold at auction in London for \$125.

A copy of Wycliff's New Testament brought \$580 at a sale in London the other day. It was almost five hundred years old, having been written in 1425.

"Who wrote the most, Dickens, Warren, or Bulwer?" Warren wrote "Now and Then"; Bulwer wrote "Night and Morning," and Dickens wrote "All the Year Round."

Bishop McCabe thinks if the Apostle Paul were on the earth to-day he would be publishing the largest church paper in the world and turn out of the church every official member who did not take it.

A careful estimate printed in The Independent reckons up the world's production of books, up to the year 1904, at twelve and a half million separate works, including new editions and translations. And authors are busier than ever.

The Fleming H. Revell Company reports that Ralph Connor's books, "Black Rock," "The Sky Pilot," "The Man from Glengarry," and "Glengarry School Days," although published only four years, have reached over a million copies.

The Christmas number of The Farmers' Advocate is a splendid issue, containing ninety pages of interesting matter, including many fine illustrations. Even those who are not farmers will find much that will repay careful reading in this excellent periodical. Such a paper is a credit to the country. In future it will be published as a weekly.

Germany is the greatest reading nation. Russia reads less than any other country. In 1893 23,607 books were published in Germany, as compared with 8,082 in Russia. As regards newspapers, the inhabitants of the United States have 22,000 journals, while Russia, with a population of 130,000,000, has only 300.

Herbert Spencer, who died during the past month, wrote a number of books, most of which he had to publish at his own expense, and out of which he derived little or nothing. He once declared that ninety-nine out of every hundred English people would sooner take a dose of castor oil than read a page out of one of his books.

Miss Bookley—You are from Boston, I believe, Mr. Staples?

Mr. Staples—Yes; I have lived there several years.

"Then you must know all about Brown- ing and Emerson?"

"No—no, I can't say that I do. Clothing firm, isn't it?"

About Women.

There will be thirteen women delegates at the General Conference of the M. E. Church next May at Los Angeles.

Miss Vera Goldstein, of Victoria, is about to test the right of women to sit in the Australian Parliament, by offering herself as a candidate.

If the efforts of the English temperance women to bring the employment of women as bar-mads abolished proves successful, 80,000 young women will give place to men at the drinking places.

Mrs. Lillian Stevens, president of the national W.C.T.U., says: "The question, Is liquor drinking among women increasing? is hard to answer. We surely hear more about drinking women than formerly, perhaps from the fact that the drinking habit attracts more attention than it did in the days when nearly every one used liquor in one form or another."

Rev. Dr. Clifford, the celebrated Baptist preacher of England, attributes whatever physical and mental vigor he possesses, in a large measure, to the helpful sympathy and co-operation of his wife, who has been the happiness and the strength of her husband. Dr. Clifford advises young men to select their wives from among those who are workers at home, and who are learned in household ways.

A report from London, England, states that the House of Lords has finally decided that women are debarred by their sex from becoming qualified lawyers in that country. The question arose on the appeal of Miss Bertha Cave, of London, against the decision of the Benchers of Gray's Inn not to admit her as a student for the purpose of being called to the bar. The court decided that there was no precedent for a woman's admission to the Inns of court and no reason to create a precedent.

Pertinent Paragraphs.

Eating and drinking to the glory of God certainly does not mean eating or drinking anything that will lessen the glory of the body which God gave us.

To feel much for others and little for ourselves; to restrain our desires, and to indulge our benevolent affections, constitute the perfection of human nature.—Adam Smith.

The old hermit Palladius, having five hundred scholars, used never to dismiss them without this admonition, "My friends, be cheerful; forget not, I beseech you, to be cheerful."

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another.—Thomas Hughes.

Book Shelf.

Friendly Talks with Young People. By G. W. Oyer, Principal of the Oyer School, Cincinnati. Published by Mofford & Co., Cincinnati, O. Price 30 cents.

This is, as its name implies, a series of familiar talks to young folks, containing some very practical and helpful counsel by one who has been intimately associated with boys and girls for many years. It is written in a very interesting style, and deals with such subjects as "Home Companionship," "Character and Reputation," "Recreations and Amusements," "Opportunities of School," "Evils of the Tobacco Habit," "Treatment of Inferior Animals," etc.

We can heartily recommend it.

Conquering Success or, Life in Earnest. By William Matthews. Published by Houghton Mifflin & Co., Boston. Price, \$1.50.

Thirty years ago William Matthews wrote a book for young men on "Getting on in the World," which commanded a very large sale, and was translated into several foreign languages. This volume is somewhat of the same character, and is characterized by the same good sense and practical advice which made the first volume such a success. Some of the chapter headings are "Choice of a Calling," "Health, Bodily and Mental," "The achievements of Invalids," "Unity of Aim," "Energy," "Live Men Wanted," "Thoroughness," "A Talent for Work," "The Value of Patience," "The Wealth of Economy," "Lions in the Way," etc. It is a splendid book for young people. So well illustrated is it that it makes very interesting reading.

The Old Orchard. By Mark Cole. Published by Wm. Briggs, Toronto. Price, \$1.50.

This is a very good temperance story by a Canadian author, the scene being in Western Ontario, near London. The evils of the liquor traffic are portrayed in a vivid manner, and incidentally some very strong reasons are advanced why prohibition should be made the law of the country. The story is an interesting one, and there are elements of humor and pathos running through it. There can be no better way of inculcating temperance principles than by the circulation of such books as this among the young. This volume is worthy of a place in all our Sunday-school libraries.

The Teacher and the Child. By H. Thibault. Published with an introduction by Patterson Du Bois. Published by the Fleming H. Revell Co., Toronto, Chicago and New York. Price, 75c.

The quickened interest in child studies has called loudly for new text-books for the man who demand a popular, and not a technical, treatment of the subject. Prof. H. T. Mark, Master of Method in Owens College, Manchester, England, has written a book which feeds this hunger for new teaching skill. "The Child and the Teacher" is a book characterized by great simplicity, common sense, and incisiveness. It has all passed through the sieve of personal experience, in training college and Sunday-school training classes. Sunday-school teachers and junior superintendents will find here the answers to many of their perplexing questions.

Studies in the Art of Illustration. By Amos R. Wells. For Preachers, Teachers, Prayer Meeting Speakers, and for all readers. Published by the Revell Co., Price, \$1.25c.

The author of this book possesses the rare faculty of finding illustrations of truth in the ordinary happenings of every-day life. It will be wonderfully suggestive to all who have to speak in public or lead meetings. Facts of science, new inventions, newspaper reports, and natural phenomena of all kinds have been drawn upon to furnish illustrations that are bright, up-to-date, and morally helpful.

The Fall of the Wolf. By Jack London. Published by George N. Morang, Toronto. Price, \$1.25.

A splendid story of animal life. Deals with the adventures of "Buck," whose father was "Elmo," a St. Bernard, and whose mother was "Shep," a Scotch shepherd dog. He was the pet of the family of a California judge, was stolen and sold on the route to Dawson City, and finally for transportation to the Klondike, to be used as a sledge dog. The story tells of his taming (for at first in slavery he became very savage), of his subsequent training for his new work, of his becoming the greatest of all the sledge dogs on the route to Dawson City, and finally having lost his master, of his ultimately obeying "the call of the wild," and joining himself to and becoming leader of a pack of wolves.

The story is graphically told, and gives an excellent idea of the life, and the methods of transportation and fight and maul matter in those frozen regions. On this account, it cannot fail to interest any live boy. It should have a place in every Sunday-school library.

Three Hundred Things a Bright Girl Can Do. By Lilla Feltwell Kelley. Fully illustrated. Published by Dona Estes & Co., Price, \$1.50.

Here is a book which the girls, from twelve to twenty, will delight in. It is full of valuable suggestions concerning what a bright girl can do. There are interesting chapters on needle-work of all kinds, wood-carving, basket-making, rug-making, painting and drawing, athletics, gardening, house-work, girls' clubs, etc. Numerous illustrations help to make the directions given more clear. The accomplishments referred to in this book will make our girls more useful, and at the same time they will be found to be vastly entertaining.

It is ever so much better for girls to be engaged in delightful tasks like these than learning to dance or wasting their time in perambulating the streets. Amos R. Wells there are "bright" girls should get this book.

Stepping Stones to Manhood. A book of inspiration for boys and young men, by William P. Pearce. Published by Harper and Brothers Co., Philadelphia. Price, \$1.50.

This is one of the best and most readable books for young men that we have seen. Great truths are taught and illustrated by apt and entertaining anecdote and story, emphasizing the principles that make true manhood.

The book is divided into two main sections: 1. Relation to Self; 2. Relation to others.

The chapter headings in the first section are: Be neat, Be polite, Be truthful, Be choice of language, Be ambitious, Be industrious, Be studious, Be temperate, Be free of the weed, Be persevering.

In the second section there are chapters on: Be dutiful, Be honest, Be kind, Be generous, Be careful of your company, Be chary of bad books, etc.

The book is written in such an interesting style that boys over fifteen will read it eagerly if they get a chance.

Modern Methods in Sunday-school Work. By Rev. Geo. Whitfield Mead. Published by Dodd, Mead & Co., New York. Price, \$1.50; Postage 17 cents additional.

This volume differs from most books on Sunday-school methods in that it is a record, not of theories, but of plans that have actually been worked successfully. The author has gathered, by means of a wide correspondence, information concerning the actual working methods of many of the best Sunday-schools on the continent, and has given the result in these pages. It is almost needless to say that the book is practical and helpful.

Following are some of the chapter headings: "The Graded School," "The Cradle Roll," "Young Men's Bible Classes," "Openin' and Closing Exercises,"

"Ways of Awakening Interest in Bible Study," "Securing Regular Attendance," "Securing New Scholars," "Securing Church Attendance," "Special Days," "Libraries," "Missions," "Decision Day," "Home Department," "Teachers' Meetings," etc.

Sunday-school workers will find this a very valuable book.

The Child's Religious Life. By William George Brown, D.D., with 160 illustrations. Published by Eaton and Mains, New York. Price, \$1.00.

Our attention was first directed to this book by seeing it very strongly recommended in Zion's Herald. It certainly deserves all the commendation given. The whole question of religious education is dealt with in a comprehensive and sensible way, and many valuable hints on child-training are given. The author believes that it is a serious mistake to leave this entirely to the Sunday-school. Responsibility is pressed home upon parents and pastors; deficiencies in our present work are pointed out, and practical plans suggested for greater success in this important field.

It is one of the best books that has ever been published on the subject, which will be in the hands of every preacher, teacher, and parent.

Forms You Ought to Know. Selected by Ella W. Peattie, Literary Editor of The Chicago Tribune. Published by the Revell Co., Toronto, Chicago and New York. Price, \$1.50.

"Whatever your occupation may be, and however crowded your hours with affairs, do not fail to secure a few minutes every day for refreshment of your inner life with a bit of poetry." This sentence appears opposite the title page of this book. It is worthy of note. Scarcely anything can be more elevating and refining than committing good poetry to memory. The best poems appeared first in The Chicago Tribune and are now in book form in response to a large demand. It is a very choice selection from some of the best-known poets of the world, with several beautiful things from names not so well known. The volume is illustrated by a large number of beautiful sketches.

The Young Man Entering Business. By Orison Sweet Marden. Published by Thomas Y. Crowell & Co., New York. Price, \$1.25.

It is enough to awaken interest in this book to say that it is by the author of "Architects of Fate," which was one of the most popular books we have ever had in our Reading Course. Like all of Mr. Marden's books, it is intensely practical, and highly illustrative. He deals with such subjects as "The Country Boy's Opportunities," "Choose Upward," "Avoid Misery," "The Value of Business Training," "Just Getting Along," "The Timid Man," "The Importance of Self-Confidence," "The Slide-tracked Man," "Chronic Leners," "Misers of Time," "Dollars and Desires," etc.

The young man who is going into business of any kind should read this book.

Character. A moral text-book, for the use of parents and teachers in training youth in the principles of conduct, and an aid to self culture. By Henry Varum. Published by Hinds & Noble, New York. Price, \$1.50.

It is an interesting sign of the times that so many books on character-building for and about young men are coming from the press. This volume is not written in the entertaining, anecdotal style generally used in books of this class. It is more of a text-book for parents and teachers, but thoughtful young men will be wonderfully stimulated by reading it.

The chapters cover a wide scope of subjects, and are divided up into numbered paragraphs which are terse and suggestive.

Bible Study.

Our Bible Study Course.

The orders for the text-book, "Studies in the Life of Christ," are coming in fairly well, although many places have yet to be heard from. Will your League take up this work? Remember that the course begins January 1st, and extends through three years, the first book covering 1904. If the whole League cannot be interested, then start a Bible study class, even though only a few can be induced to take it up. The benefits to be derived are so great that great efforts, and even sacrifices, should be made to engage in this work.

In some cases it is objected that the Leagues cannot see their way to take this course, because they expect to take part in a Bible Institute or school some time during the winter or summer. This is due to a mistaken idea of the purpose of these schools. They are intended to stimulate young people to undertake just such work as this. Not very much can be done in two or three days. The chief benefits lie in the number who may be encouraged to pursue the study of the Scriptures privately, and in the local Leagues.

There is thus need of both the schools and institutes, and this more thorough course, which is intended to touch our whole work. We cannot do too much.

The lack of time and the lack of money are other excuses urged why this course of Bible study cannot be launched, but these difficulties can be overcome when there is an earnest determination. "What ought to be done, can be done."

There ought to be at least one copy of "Studies in the Life of Christ" in every League, to be used by those who are appointed to lead the meetings, and others.

Its Own Advertiser.

A District League President sends in his second order for twelve copies of the book, "Studies in the Life of Christ." He says: "The book is its own best advertiser. This is quite right, for everybody likes it."

System, Sense and Solidity.

Rev. Hiram Hull, M.A., President of the Manitoba Conference League, writes: "The New Bible Course is something after my own heart. It has system, sense, and solidity, and is backed up by a carefully-prepared text-book, which should be studied in every home in the church."

For S.S. Teachers.

The Sunday-school lessons for the first six months of 1904 are to be from the life of Christ. There will be no better way to commence such a series than by reading "Studies in the Life of Christ." It is very fortunate that in both Leagues and Sunday-schools attention can be concentrated upon the same general subject.

Growing Interest in Bible Study.

Among the many things which should encourage the Christian to think that the world is growing better is the increased interest in the study of the Bible. The Young Men's Christian Association has done much to stimulate a systematic Bible study, and has enrolled in its various classes the names of many thousands of students. In the city of Cleveland about one thousand men in the different railroad shops meet weekly to study the Bible and to hear talks on its history

and meaning. There are also something like forty thousand college men who are enrolled as Bible students, and even a greater number of men in the employ of the various railroads engaged in a similar study. Interest in the old Book is by no means dying out; indeed, actual statistics of its use and distribution make us think that its popularity is on the increase.

In Our Bible Reading.

We need to read the pages of the Bible simply, with the childlike spirit which expects a gift; prayerfully, remembering that the teaching comes through the divine Spirit in our hearts; joyfully, as children of the Father who has given us the Word; thoughtfully, remembering that the message comes by way of the intellect to reach the heart; humbly, for our thought is seldom large enough to be a mirror of divinity to others; thankfully, because the well is inexhaustible and we may draw new need. "Thus delightful private associations will grow up about Scripture passages, and we shall use it as a garden where we wander at our will, and find out food and refreshment because God himself walks with us in its various ways.—Congregationalist.

What Great Men Think of the Bible

"There is no book like the Bible for excellent learning, wisdom and use."—Sir Matthew Hale.

"It is a belief in the Bible, the fruit of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital satively invested and richly productive of interest."—Goethe.

"The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of special revelation from God; but it is also a book which teaches a man his own individual responsibility, his own dignity and equality with his fellow man."—Daniel Webster.

"I have carefully and regularly perused these Holy Scriptures, and am of the opinion that the volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains of poetry and eloquence, than could be collected within the same compass from all other books, in whatever age or language they may have been written."—Sir William Jones.

"For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law—in short, with the moral and intellectual progress of the species—always supporting, and often leading the way. Its very presence, as a believed book, has rendered the nations emphatically a chosen race; and this, too, in exact proportion as it is more or less generally known and studied."—Coleridge.

A Tribute to the Bible.

Sir Edwin Arnold, the famous English author, is now seventy-two years old and through his books enjoys a world-wide reputation. He is a graduate of King's College, and in early life had an extended experience as a college professor and editorial writer. Being asked recently by the British and American Bible Society to make a statement of his personal obligation to the Word of God, he replied:

"You ask me to respond to the query, 'What I owe to the Bible.' My short reply would be: 'Everything.' My longer reply, to be sufficiently serious and comprehensive, would run to reams of paper. But if, as I suppose, I am addressed as a man of letters, I will simply say that I owe my education as a writer more to the

Bible than to any other hundred books that could be named. It is, together with the classics and our Book of Common Prayer, the grandest possible book of style, letting alone all that it must ever be on the moral and spiritual side. I had read the Bible through and through three times over before I was twelve years old."

Let the boys and girls make note of the above testimony. How many of them have read the Bible carefully through ever since? How many of them are reading it now? Where are our diligent Bible students to-day? How many of our American youth will be enabled to testify in old age that they owe their education as writers "more to the Bible than to any other hundred books?" Possibly most of them who cannot will have no education as writers, far less a world-wide reputation.

Finding God in His Word.

"Your literary ear-marks were there; I saw you in it in an instant," remarked one friend to another, of an article which the latter had written.

"Saw you in it." How much that means! At first he saw only the impression of the type upon the paper; then the words, the sentences, the expression of thought. Suddenly a familiar term of phraseology or play of fancy, a characteristic of his friend, a flavor or aroma of that absent one, greeted him, and lo! the curtain lifted and the absent was present. He saw no longer merely the printed characters, the letters forming words, and words forming sentences; but he saw the smiling face, the kindling eye, the noble brow of his friend. He heard the voice, caught the gleam of a kindred spirit and was in spiritual touch with him.

You say you find the truth in the Bible; you find guidance; you find gems of thought well worth your study; but do you also find God beyond the type, the phraseology, the parable or proverb, or promise or precept, do you get a vision of Him of whom these are but a sign? Do you see your friend there? Read again thoughtfully, prayerfully, expectantly, and see whether God does not burst forth on your vision; whether the clanking of the press that imprisoned his thought toward you on the paper be not transmuted into his accent of love.—J. F. Cowan.

Helps for Leaders.

A Manual of Suggestions for Leaders of Classes in "Studies in the Life of Christ," has been prepared by the authors of the text-book. It is full of valuable hints. Price, ten cents, postpaid. Order from Rev. A. C. Crews, Central Office of the Epworth League, Wesley Buildings, Toronto.

The Text Book.

Arrangements have been made to supply the book, "Studies in the Life of Christ," at the following prices:

Bound in cloth, prepaid, single copy	\$0.75
Same in lots of 10 or more to one address, carriage extra, per copy	50
Bound in manilla, prepaid, single copy	50
Same in lots of 10 or more, carriage extra, per copy	40

To obtain the book at these very low prices it will be necessary to apply to Rev. A. C. Crews, Wesley Buildings, Toronto, Ont. For further information concerning the course, write to the same address. A four-page descriptive circular is now ready. Leagues intending to take up the course should report at once.

Letter Box.

A Model Letter.

A letter came to our desk the other day that is so suggestive that we quote it here.

Newcastle-on-Tyne, England.

To the General Secretary of the Epworth League.

Dear Sir,—A young lady member of our Wesley Guild is going out to Findlay, Manitoba. If there should be a Wesleyan Church there, and a branch of the Epworth League, may I trouble you to write the Secretary, giving the address of the young lady, which I enclose, so that she may receive a welcome from our church there. Thanking you in anticipation, I remain, yours faithfully,

Sarah B. Graham,
Correspondence Sec., Brunswick Wesley Guild.

This is certainly a model letter, which our corresponding secretaries would do well to copy. Many of our members, removing from one place to another, might be saved to the League if such letters as this were sent on to the place where they expect to reside. It should be done in every case.

"Quick Returns."

"A Country Parson" writes the following wise words concerning one of the perils to which young men especially are exposed:

"Dear Friend,—Between you and me, are there not many young men whose one desire, to get rich quickly, leads them to a conduct detrimental, rather than helpful.

"This is the desire of quick returns, and the methods by which a few people leap from the bottom to the topmost rung of the ladder in such a short time, make the youth with energy anxious to do the same. If he frequently changes his residence and his occupation, he thinks on the day he will "get rich quick." Young men give up good situations, and leave their native town, bound to seek their fortunes elsewhere, forgetting that "distance lends enchantment to the view," and it is surprising how often the perspective is more rosy than real.

"No doubt the idea of a lad leaving his home to try his fortune elsewhere, is often commendable. If a fellow is following a business, in the successful pursuit of which he finds his native town too restrictive, any reasonable mind would say, 'Go where prospects are brighter.'

"Everyday experience shows that many are disappointed because they think their ability warrants rapid promotion, and, since such advance has not come, they must try some other town. Might it not be that the imagination is rather active. Pause one instant; might there not be found something wanting in the application to duty. Seeking situation elsewhere does not correct the old fault.

"When a young man leaves home with a consuming impulse to do that which will make his parents proud of him, the loss of home-life and its safeguards is not so serious as to one not so anchored. Remove those safeguards and there is but one step to bad company and downfall. If dissatisfied with present situation at home, before taking the step, think twice and think hard both times.

"Remember, I am still alluding to 'get rich quick' instances only.

"If a position out of its own town is offered him, that is a horse of another color, perhaps it would be well to accept it.

"Before leaving for enchanting fields, look well over the ground where you are, give all the good out of it, and well remember that in every calling on earth

there are 'lions in the way.' If you follow the genuine article, it will be out where you are. If not, changing holds will not write success.

"Hasty and unwise moves do more to retard than to hasten progress."

The New Evangelism.

A letter from a prominent pastor has been received congratulating the General Secretary on the forward step taken in regard to the lectures to theological students of Victoria University on Sunday-school and Epworth League work.

This pastor suggests that what is being attempted for the students should be done for all the ministers and probationers, by means of district institutes especially for their benefit.

If any satisfactory working plan could be adopted we should be glad to co-operate. Certainly it is most important that the workers to be thoroughly alive to the opportunities that present themselves for work among the young. This is the "new evangelism," that will do more for our church than any other means that can be adopted.

President was Amazed.

During the past month a list of present Epworth Era subscribers for each post office in Canada has been sent to the local League president, with a view to securing a renewal of the subscriptions. In some cases this has caused surprise at the small number of League members who are taking the paper.

Here is a note which the President of one League sent to the editor:

"Your circular, with enclosed list of subscribers, coming to this office, received and perused with amusement. Your worthy paper surely deserves a better support than that indicated. At a business meeting held last evening, I told our members that they had the distinction of taking four copies only. I certainly do not grant that so good a paper should be insulted by such indifference. I will see what can be done to secure new subscribers here."

During the past year we have had an increase of over 1,000 in our circulation, but there are still a few places which afford us but little help. If the officers would wake up, something could be done. Now is the time to secure subscriptions. Let everybody help!

The District Institute.

Readers of The Era will remember that the General E. L. and S. S. Board, at its last meeting, authorized the holding of Bible Institutes in four districts. The next conferences next fall, and appointed a committee to arrange details. The secretary of this committee, Rev. A. E. Lavell, B.A., furnishes the following information concerning the enterprise: "The arrangements are completed for holding institutes in the Ottawa, Woodstock and London Districts. The Committee would be glad, however, if the League executive of some district in the Bay of Quinte Conference, with the concurrence of the chairman, would write the secretary of the committee, giving the name of their district next fall or winter. First come, first served." The sooner you write the better. Four institutes are to be held. We do not wish the Bay of Quinte Conference left out.

"Would you like to go to College? Of course you would, if you are a live Leaguer or Sunday-school worker. But time, and money forbid. Perhaps even the summer school at Victoria or elsewhere is denied you—surely you will go there if you can. Well, would you like the college to come to you? That's what a committee of the General E. L. and S. S.

Board proposes to do for the four districts mentioned. The institute is a four days' college, a convention and college mixed. What subjects? Two short courses, of four classes each, in the Old Testament, two in the New Testament, two in the History of the Church. Careful, scholarly, inspiring, interesting study of the Bible, illuminating study of men and periods in the history of the Church, with special emphasis on modern missions. The discussion by members of practical topics of interest to Leaguers, Sunday-school teachers, and Christian workers generally arising out of the classes. Who will teach? Our college professors are willing enough, but in fall and winter are already overworked. But look at those who take their place. Rev. A. J. Irwin, B.A., B.D., of Norwich, will take up 'Ephesians,' and another New Testament subject having a special bearing on the Sunday-school lessons. Rev. Eber Crummy, B.Sc., of Kingston, will take up one or both of the prophecies of Hosea and Amos. These are directly connected with the Sunday-school lessons for next year. He will also give an historical course in some order between Hezekiah and Captivity. Mrs. F. C. Stephenson will give a course on 'Modern Missions.' A short course will also be given on 'The Early Dawn of the Reformation.' Much else which cannot be enumerated. To cap all there will be furnished each member having a complete printed syllabus or outline of all the courses. Your notes, from fifty to seventy-five pages, all ready for you months ahead. Cost of all this delivered at your very door in your own district? One dollar covers all instruction, literature, everything. No collection even. All connected with the institute without remuneration. What are you to do therefore? League secretaries will take names of all in your church who will attend the institute. Pay him your dollar at once, if you possibly can. It will help the committee. Secretaries will then send names, etc., to their district secretary. Don't wait till fall. Do it now. You cannot begin too soon to prepare for your convention, and it is at the annual convention that your districts are to have the institutes. Have we said enough? If not, write to the secretary-treasurer at once, and he will be glad to answer all questions.—A. E. Lavell, Secy.-Treas., Waterloo, Ont."

Smiles.

"Hello, old man!" exclaimed Boreas as he meandered into Bushy's office, "I just dropped in to kill time."
"Sorry," answered Bushy, "but I haven't any time I want killed. Good morning."

Mrs. Homer—"How do you manage to get your carpets clean? Do you hire a professional carpet beater?" Mrs. Neighbors—"No. My husband beats them, and I always do something to make him angry just before he begins the job."

"The organist's wife told me this morning," said Mrs. Thornton, "that several of the men at the party were out of order." "Well," replied Mrs. Hadley, "I hope they'll get Mr. Jones, our old plumber, to fix 'em, and not those new plumbers that have just set up on the corner."

Towns—Bighed had a signed article in the paper yesterday; printed as he wrote it.

Brown—I suppose he's very pleased. Towns—Not exactly. The article reads: "Dear Editor—John Bighed is one of the handsomest and most popular young men in uptown society. Please print this in your society column and oblige, yours truly, John Bighed."

From the Field.

Send along your subscription to the Era for 1904, or hand it to the person appointed to look after the club. Do not allow your subscription to lapse.

A Prairie League.

We have pleasure in presenting this month a very good picture of a live western league, located at Melita, Manitoba, which is working the different departments with good effect. Special attention is paid to the evangelistic and missionary features. This league has undertaken to raise \$100 for missions, and also to bear a large share in building a new stable in connection with the new parsonage.

MISS N. LEWIS, Organist. R. LOVE, President. MISS M. E. THOMPSON, Missionary Vice-Pres. REV. H. LEWIS, Pastor, Hon. Pres. G. B. BAKER, Treas. MISS F. BROWNELL, 1st Vice-Pres. A. E. KEFF, Cor. Secy.



Miss (Rev.) H. Lewis, Organist. Laura Lauchlin, Assistant Organist. Mrs. J. Cobb, Social Vice-Pres. Mr. G. F. Connor, Rec. Secy.

OFFICERS OF THE EPWORTH LEAGUE AT MELITA, MAN.

The Toronto Union.

The annual rally of the Toronto Epworth League Union was held in Sherbourne Street Methodist Church, on Monday evening, December 7th, and was eminently successful both in point of attendance and enthusiasm. The grand old hymn, "Onward, Christian Soldiers," heartily sung by 1,200 Leaguers, seemed to fill each one present with a renewed courage and zeal.

The President of Sherbourne Street League, Rev. G. S. Faircloth, B.A., then opened the meeting with prayer, after which the chairman, Mr. T. G. Rogers, the past President of the Union, introduced the newly-elected President, Mr. Charles Bonnick.

While the offering was being taken, Master Clarence Glass sang very sweetly "The Dream of Paradise."

The Leaguers then partook of a rich treat in listening to a missionary story by Rev. Dr. S. Cleaver, who, in a most interesting manner, depicted the work of the pioneer missionary, Rev. Jas. Evans, among the Indians in the far North-west whose efforts in the early years of the

past century had met with singular success.

A resolution of thanks to the lecturer of the evening was moved by Rev. Dr. Withrow, seconded by Mr. Chapman.

The council of this Union at the end of the current year, purpose presenting two missionary libraries, which it is hoped will be of great benefit in the promotion of missionary zeal and study among our young people.

Just a Line or Two.

We are pleased to announce that an Epworth League has been organized at New Liskeard.

Rev. R. O. Armstrong has a strong appeal to the Nova Scotia Leagues, on behalf of the Forward Movement for Missions, in a recent number of The Wesleyan.

The new League which was formed recently in Robie Street Church, Halifax, now has seventy-five members, who are taking hold of the work with much zeal.

Who says that young men cannot be induced to attend League services? At a recent meeting of the Parkdale League, Toronto, on December 14th, fifty-five young men were counted.

A proposal was made, not long ago, to start a local League paper in Halifax, but the District Executive very wisely decided to push the circulation of The Epworth Era instead, and make use of the column offered by the editor of The Wesleyan.

Schreiber is a small place, and the Epworth League numbers fourteen, according to a report presented at last conference, but there is an Epworth League Reading Circle there with sixteen sets of the books. The pastor and his wife are responsible for it all.

A Christian Endeavor Society has been organized at Swift Current. There are Presbyterian, Baptist, Congregational and Methodist Churches in this village, and as none of them are strong enough to sustain a young people's society alone, the union plan has been adopted.

Miss Gertie Clegg, one of the most useful members of the Wesley Epworth League, Vancouver, having passed away, a memorial service was held during the past month which was deeply impressive. Her noble Christian life will long remain with her comrades as an inspiration.

The Epworth League of Christian Endeavor of Grace Church, Winnipeg, has published a very beautiful souvenir of "Familiar Quotations." Two thousand copies have been issued, which are to be sold at 50 cents each, the object being to make some money for the society in a legitimate business-like way, and also to provide friends of the church with a holiday gift valuable and unique. It is one of the most attractive booklets of the kind that we have seen.

Unique Missionary Social.

A most unique missionary gathering was one held recently at the home of Mr. and Mrs. T. H. Keough, when Miss Helen A. Sheppard, the District Missionary Vice-President, and Mrs. Keough entertained the Missionary Committee of the Toronto West District Epworth League.

Upon arriving, each guest was furnished with a card and pencil and, instead of being introduced to those present, was instructed to secure upon the card the names and Leagues of everyone. In this way, each became quickly acquainted with all the others, and the formality of an orthodox introduction was not necessary.

After sufficient time had been allowed for this, each guest was given two sheets of paper, and requested to write (within the space of twenty minutes) short letters to each one of the district missionaries, Mr. T. C. Thom, in New Westminster B.C., and Rev. W. J. Mortimore, B.A., in Chentu, West China. These were then collected and sent as a Christmas message of greeting. The most interesting feature, however, was a set of eighteen questions bearing on the work of the Missionary Society. Corresponding to each question was a comical picture, in studying which the question's answer might be found.

Thus the question, "Who has charge of the Hospital at Bella Bella, B.C.?" was answered by the familiar picture, taken from the old First Reader, of "The Fat Man and His Cat," the answer being Dr. R. W. Large. These questions and pictures were conspicuously posted on the wall, each person on a card wrote

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their interpretation of the pictures, and the correct answers were then read.

Refreshments were served in the dining-room, which was prettily decorated for the occasion. Prominent among these decorations was a large holly wreath encircling the photographs of the District's missionaries.

Large Reading Circle.

The Epworth League of New Westminster, B.C., are greatly indebted to Rev. W. J. Sipprell, B.A., B.D., Principal of the Columbian College, for the practical help he is affording them in their literary work. He has undertaken to lead them in the study of the Epworth League Reading Course, delivering several lectures on the books, and kindred subjects. Twenty-five sets of the books have been ordered, and great interest has been developed.

At the close of the season an examination will be held, and three or four prizes given.

New Members Received.

Special services in Grace Methodist Church, Digby, have resulted in a gracious revival, in which a large number of young people have taken their stand for Christ. On Friday evening, the 11th, the League service took the form of a social reunion and reception. Methodist members were received. A short service was held, in which addresses were given showing the help received from the League, also the influence of the League in building up Christian life and character. One speaker said that his history in town he had always found a cheer and a welcome at the League meetings, and was always glad to attend. An address of welcome was given by the Pastor, Rev. A. B. Higgins. A pleasant social hour was spent, during which the Social Committee gave a practical demonstration of the work of their department.

London Conference Convention.

The fifth bi-annual Epworth League convention of the London Conference assembled in Victoria Avenue Methodist Church, Chatham, on November 24th and 25th, and was in every way a very successful gathering. It was conducted as a "School of Methods," and each department of our Epworth League work under the direction of its Vice-President was canvassed.

The convention first resolved itself into a school of the social department. Valuable and suggestive papers were given by Miss Irene Baker, Ethel, on "The Aim and Value of the Social Meeting," by Mr. W. E. McCann, London, on "League Music," and by Miss Jessie Bond, Chatham, on "A Sample Social Evening."

In the afternoon an address of hearty welcome was read from the mayor of the city, Mr. McKough, which was enthusiastically received and appropriately replied to by Hon. Pres. Rev. J. Wilson, Mt. Ridgeway. The convention then took up "The Christian Endeavor Department." The keynote address was given by the Rev. G. Bishop, London. It was, "Come, see, Go, tell," the message delivered to the apostles after the resurrection. Look-out committee work was discussed by the Rev. F. R. Irwin, B.D., Lambeth, and Rev. Mr. Hussar Homesville. Mr. W. E. McArthur, Chatham, gave an excellent topic study on "Thanksgiving."

"League Evangelism," was next taken up by K. J. Benson, Whitechurch; Rev. J. B. Gundy, D.D., Wingham; and the Rev. C. P. Wells, B.A., B.D., Ethel.

A pleasant feature of the afternoon was

the introduction and address of the Rev. Dr. Murray, of Jamaica. In the evening addresses were delivered by the Rev. R. D. Hamilton, London, on "Methodist Connexionalism," and by the Rev. T. Manning, St. Mary's, on "The League and Social Problems." Both addresses were eloquent and strong.

In the Literary Department the keynote address was given by Mr. Wilson Taylor, M.A., Chatham, who spoke of the rich inheritance we have from the past in good literature.

The Bible Principal Warner, M.A., D.D., of Alma College, St. Thomas, gave a powerful address on "The Literature We Read." An excellent paper by the Rev. J. E. Ford, Forest, on "How to Study the Bible," was read. Mr. W. H. Wigg, St. Thomas, then gave a capital paper on "The Bible and Personal Work." The Rev. J. Morrison, Springfield, in his usual felicitous style, took up "How to Organize a Reading Circle." Miss Marybell Bond, Dresden, gave a very suggestive paper on "A Sample Literary Evening."

In the afternoon missions were discussed. The Rev. R. Hobbs, Stratbroth, gave a whirlwind address, and struck as the keynote "Men Wanted, Money Wanted." The Rev. G. N. Hazen, B.A., Sarnia, then read a suggestive report of his department. Dr. F. Stephenson was on hand with his usual pile of carefully winnowed books, and spoke in his own fervent way of "The Macedonian Cry at Home," and conducted a class in missionary methods. His maps were a great feature of the occasion. Bro. Hazen's address on "Our Work in China," was listened to with rapt attention. At four o'clock, Miss Ida Sifton gave us a soul-stirring address on "Japan." She spoke as only the returned missionary can.

Junior League work was ably discussed by Mrs. (Rev.) C. Crichton, Cambridge, and Mrs. F. J. Oaten, Ph. B., Melbourne. The Rev. J. J. Sinclair, Bothwell, then gave an excellent address on "The Morning Watch." In the evening addresses were delivered by Rev. W. R. Young, D.D., St. Thomas, on "A Revival on Every Circuit," and a Quarter of a Million for Missions," and Mr. C. B. Keenleyside, B.A., B.D., London, on "The Image of Christ." Each address sparkled with rich diamonds of thought.

The following are the officers for the next term:

Hon. Pres., Rev. Jasper Wilson, M.A., Ridgeway.

Pres., Rev. J. W. Baird, B.A., Gienocce.

1st Vice-Pres., Miss Irene Baker; Henryryn.

2nd Vice-Pres., Rev. F. R. Irwin, B.D., Lambeth.

3rd Vice-Pres., Dr. A. A. Hicks, Chatham.

4th Vice-Pres., Miss M. McNaughton, Brussels.

5th Vice-Pres., Mrs. (Rev.) W. R. Vance, Bervey.

Secretary, Rev. H. J. Uren, Tilbury.

Treasurer, Miss M. Bond, Dresden.

Representative to General Board of Missions, Rev. G. N. Hazen, B.A., Sarnia.

Cannington District.

The eighth annual Epworth League convention of the Cannington District was held in the Methodist Church at Victoria Road, on Wednesday, October 7th, 1903.

The morning session was appropriately commenced by a talk on Bible study, subject, "The Cross and the Christian Life," by the president, Rev. J. P. Berry, B.A., of Beaverton, followed by a consecration service.

The various reports were called for in the afternoon. The purpose of its organization. We cannot report an increase in membership, not that the Leagues are deteriorating, but the young people are

moving into the towns and cities, where they can secure more lucrative positions.

Many of our Leagues are doing good work, and several conduct the Sabbath evening service. Two Junior Leagues have been organized since last convention. The Forward Movement is on a good working basis, and from reports the missionary contribution will exceed that of last year.

An interesting discussion followed, in which emphasis was laid on many phases of the League work.

Rev. W. Elliot, of Woodville, in a very pleasing and able manner conducted a Round Table Conference.

A very helpful and suggestive paper, prepared by Miss Phelps, of Cannington, on "Systematic Bible Study," was read by the secretary.

An interesting feature of the evening session was a debate, "Resolved, that West China is more important as a mission field than our Canadian North-West." The affirmative was sustained by Rev. J. Robeson, of Norland, and Mr. J. Peel, of Victoria Road, the negative by Rev. W. W. Jones, Little Britain, and Mr. F. Bell, of Beaverton. It was thought advisable not to give a decision; therefore it was left an open question. Both sides were well contested, and many points worthy of mention were given. The impression was left that the work in each should be sustained, and that we should do all we could to advance the Kingdom of Christ.

The Question Drawer, conducted by Mr. Newman, of Woodville, proved very interesting and helpful.

The convention was brought to a fitting close with an address on "Forward," by Rev. W. G. Clarke, B.A., Little Britain, which was an inspiration to all.

The following were the list of officers:

Hon. President, Rev. Mr. Jolliffe, Cannington.

President, Rev. J. P. Berry, Beaverton.

Secretary, Miss L. Smith, Little Britain.

Treasurer, Miss L. Phelps, Cannington.

1st Vice-Pres., Mr. Newman, Woodville.

2nd Vice-Pres., Rev. R. A. Delve, Dalrymple.

3rd Vice-Pres., Mr. Jos. Peel, Victoria Road.

4th Vice-Pres., Miss Pascoe, Oakwood.

5th Vice-Pres., Mrs. (Rev.) Wickett, Victoria Road.

Conference Representative, Rev. W. T. Wickett, Victoria Road.

Windsor District.

The annual Sunday School and Epworth League convention of Windsor District, was held in Epworth Methodist Church, Kingsville. There were about seventy delegates in attendance, a larger number than on any previous occasion. The first day was Sunday-school day, and commenced at 10.30 a.m., with devotional exercises, followed by organization and appointment of committees. The subject, "Duties of Superintendent," was introduced by Mr. G. W. Coatsworth, of Kingsville, and "Primary Work," by Mrs. Fear, of Amherburg. Open conferences were held on "Our District" and "Experience." How to keep the older scholars from drifting away from the Sunday-school," and "The Teachers' Meeting." The session was a most profitable and instructive one for S.S. workers. At the evening session there were two excellent addresses—Child Conferences and by Rev. John Ball, of Wheatley; and "What part should the Sunday-school take in the Evangelistic Campaign," by Rev. W. J. Ford, of Essex. A consecration service brought the meeting to a close.

At the Epworth League session the following resolutions were given: "Our Epworth League: The Purpose of its Organization," Mr. A. A. Buchner, Kingsville; "Its Future Outlook," Rev. W. J. Ford, Essex; "Its Present Duty," Miss Minnie

Malott, Leamington. The subject of Missions was taken up as follows: "The League as a training school for missionaries," Rev. B. Clement, Kingsville; "The League as a training agency for missionary givings," Miss Kennedy, Wheatley; and "The duty of the League in the present missionary crisis," by Rev. John Ball, Wheatley. The subject, "Our pledge," was next on the programme. "Systematic study of the Bible," by Rev. S. L. Toll, South Woodside; "Public prayer and testimony," by Miss Hughton, of Harrow; and "Deepening of the spiritual life of the members," by Mr. E. Simpson, of Wheatley.

The following are the officers for the ensuing year:

President, Rev. W. E. Millson, Romney.
1st Vice-Pres., E. Simpson, Wheatley.
2nd Vice-Pres., Miss M. Malott, Leamington.
3rd Vice-Pres., Rev. J. C. Reid, Cottam.
4th Vice-Pres., Miss Anna Cooper, Kingsville.
5th Vice-Pres., Miss Grace Ure, Windsor.
Secretary, Miss S. Kennedy, Wheatley.
Treasurer, Mrs. Trimble, Amherstburg.
Conference representative, Rev. J. Ball.

The evening session was opened with a song and prayer service conducted by Rev. B. Clement, after which the newly re-elected president was introduced. There were two addresses—"The relation of the League to the evangelistic campaign," by Rev. O. F. Chittick, of Gesto, and "The endowment of the Spirit as a qualification for service," by Rev. W. J. Ford.

Brighton District.

The ninth annual Epworth League convention of the Brighton District, held in the Methodist Church, Smithfield, on Wednesday, November 4th, was quite a success. Forty delegates were present, as well as a number of others who were interested in the young people's movement.

Rev. S. F. Dixon, the president, opened the morning session with a half-hour prayer service.

Very helpful addresses were given by Rev. H. W. Foley, Mr. W. Chapman, Rev. R. Bamforth, Rev. J. S. McMullen.

An excellent paper on "Why we have no Junior Leagues," was sent by Miss A. C. Wilson, who was unable to attend the convention, and was read by Miss Olive Johnson. After this paper was read and discussed many felt that this important work had been neglected in this district. We hope that before another convention takes place we will be able to report several Junior Leagues in our district.

Brighton District decided to unite with Campbellford District in the support of Dr. Lawford as their missionary. No doubt, with this definite aim in view, the Epworth League offerings in this district will reach the required amount.

The following resolutions were adopted by the convention:

1. That the district aim for at least three hundred dollars for the Forward Movements this year, and that the president, secretary, and missionary vice-president be a sub-committee to appoint to each League the amount expected from them.

2. That, during this year, several Leagues be grouped for afternoon and evening sessions for the purpose of a visit from the president.

3. That the campaign work be done as early as possible, and that the Campaign Committee be under the supervision of the missionary vice-president, and that the campaigner take a collection from the League at the time of their meeting.

4. That our district enter heartily into the work of the Summer School, and that the Rev. T. S. McKee be our district organizer.

5. That each League in the district appoint one representative to be a member of the District Executive, and that the corresponding secretary of each League notify the district secretary of the person appointed.

The officers for the coming year are as follows:

Hon. President and Conference Representative, Rev. T. J. Edmison, B.A., B.D., Brighton.

President, Rev. S. F. Dixon, Wooler.

1st Vice-Pres., Mrs. W. Sprung, Hilton.

2nd Vice-Pres., Mrs. Sneigrove, Brighton.

3rd Vice-Pres., Mr. F. J. Snider, Smithfield.

4th Vice-Pres., Mrs. J. Spicer, Trenton.

5th Vice-Pres., Miss G. E. Ross, Hilton.

Sec.-Treas., Miss Olive Johnson, Frankford.

Representative to Conference Executive, Rev. R. Bamforth.

Campbellford District.

The ninth annual Epworth League convention of the Campbellford District met in the Campbellford Church, Friday, October 2nd. A good representation of delegates attended the morning session, and listened with delight to Rev. H. B. Kenny's consecration address.

An open conference on "State of Missionary Work in Campbellford and Brighton Districts," by Rev. H. W. Foley, B.A., B.D., of South Dummer, was an interesting feature of the convention, and it was agreed to join Brighton District, and support Dr. Lawford in his Gallican work in the North-west. Last year's report was very encouraging. The district executive had campaigned the local Leagues, and two new societies were organized for the Forward Work, and about one hundred new names were added to the list of regular contributors. It was resolved to make, if possible, a minimum of five cents per members per month the goal, and so bring the missionary givings up to about \$400, which would be a decided increase. The enthusiasm manifested made this truly a missionary convention.

The addresses and discussions on the various departments of work were very interesting and helpful.

The following officers were elected:

Hon. Pres., Rev. Wm. Johnston
President, Mrs. W. H. Ashton, Campbellford.

1st Vice-Pres., Mr. C. W. Anderson, Hastings.

2nd Vice-Pres., Rev. H. W. Foley, B.A., B.D., South Dummer.

3rd Vice-Pres., W. A. McKim Young, Blaiton Mission.

4th Vice-Pres., Miss Maud Howson, Keene.

5th Vice-Pres., Miss E. Currie, Stirling.
Secretary-Treasurer, Miss L. Peake, Campbellford.

Conference Representative, Rev. J. W. Shier, Norham.

Representative to Summer School Association and District Organizer, W. A. McKim Young.

Members of Executive—Representatives from local Leagues.

Rev. S. F. Dixon, President of Brighton District Epworth League, delivered a most effective address upon "Summer Schools," which he designated "The Twentieth Century Camp Meeting."

The... Epworth League Reading Course

Is selling better this year than ever before. The quality of the books is so good, and the price so low that there has been a great demand.

Three Choice Volumes for \$1.25

By mail, \$1.45

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In charge of F. C. STEPHENSON, M.D., C.M.,
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Mount Hope Epworth Leagues have purchased a missionary library.

Watford Epworth League has a Study Class, using "The Heart of Sz-Chuan" for a text-book.

Campbellford and Brighton District Epworth Leagues have undertaken the support of Rev. C. H. Lawford, M.D., our pioneer missionary among the Galicians, at Pagan, Alta.

Newcastle, N.B., Epworth League has a "Pray, Study, Give" Band, with an energetic secretary. The Epworth Leagues of New Brunswick are looking forward to having a missionary representative in the field.

Rev. Marchmont Ing, of Morley, Alta., has been assigned to the Brampton District Epworth League for support instead of S. S. Osterhout, who was transferred from the Indian to the white work last June.

Stratford District Epworth League Convention will be held January 26th, 27th and 28th. An excellent programme is being prepared, including several addresses on missionary problems and mission fields. Noticeable items in all the programmes being prepared for the winter schools and convention are a missionary story and book reviews.

The students of Victoria University, and the interested ones from the churches and the other colleges of the city, will meet in missionary conference in the Chapel of Victoria, January 15th to 17th. Among the speakers will be members of the General Board of Missions, representatives of the W.M.S., local superintendents of missions, and missionaries returned from the foreign field.—W. A. Gifford, President Missionary Society.

Circuit schools for the study of Bible and missions have been tried with great success. Rev. R. Keefer, of Nanticoke Circuit, has planned for a school to be held there January 17th to 24th. Through Mr. Keefer's energetic and untiring work general interest in the school has been aroused throughout the Simcoe District. Young as well as old will gather from all parts of Simcoe District, and take advantage of the information which may be obtained from the workers and speakers during the few days.

Mr. Herbert Ausman, a member of Central League, Toronto, writes from his new home in Okotoks, Alta., that they have a good League, and are working for missions. They have been studying China. Mr. Ausman finds the surroundings of his new church home very different from those of Central Church. He has carried with him his missionary spirit and seems to have young people in the West quite as enthusiastic as those whom he left in the East.

During the past year seven missionaries have been assigned to the Epworth Leagues for support. Dr. James Cox to the Carman District, Rev. A. C. Hoffman to the Collingwood, Bracebridge and Parry Sound Districts. These two workers are now on their way to West China. Rev. A. C. Armstrong to Woodstock, Galt and Milton Districts. Mr. Armstrong will help Rev. Robert Emberson in the Shikotai District, Japan. The other four missionaries who have been assigned are at work in our own great North-West.

Toronto West District officers are providing for the training of missionary leaders in their Leagues. A normal Study Class, which is using as its text-book, "The Heart of Sz-Chuan," is conducted by Rev. A. P. Addison, of Epworth Church.

Mount Allison University has a Student Volunteer Band numbering seven. Last year the volunteers numbered eleven, three of whom were young ladies. Although six of the old ones have gone away from the University, two new ones have come in, and the interest in mission work is increasing. The prospects for additional volunteers in Mount Allison are bright.

London District Epworth League has undertaken the support of the Rev. O. Darwin, the Missionary Superintendent for Manitoba, Eastern Assinibola and Eastern Saskatchewan. The District has been for some time supporting Rev. George E. Hartwell, of our West China Mission. Last year they asked for a second missionary, but as a man was not available, they helped the printing press work in West China, to which they contributed the sum of \$484.00. Mr. Darwin is a second missionary representing London District.

MAPS

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JAN. 17—"DISTINCTIVE DOCTRINES OF METHODISM."

(See Reading Course "Our Church," Chapter I.)

It is to be feared that the young people of Methodism are not familiar enough with the fundamental doctrines of the great church to which they belong. "Why I am a Methodist?" is a question that should receive an intelligent answer from every Epworth Leaguer, from every member of the Methodist Church. And one way to give this question a satisfactory reply is to be intelligently and experimentally acquainted with the distinctive doctrines of Methodism.

OUR DOCTRINES, WHERE EXPLAINED.

To quote from the Discipline, page 11, "The Doctrines of the Methodist Church are declared to be those contained in the twenty-five articles of religion, and those taught by the Rev. John Wesley, M.A., in his Notes on the New Testament, and in the first fifty-two sermons of the first series of his discourses published during his lifetime." Some Epworth Leaguers ask, "Where can I obtain these things." Here is the answer—The twenty-five articles of religion are found in the opening pages of "The Doctrine and Discipline of the Methodist Church"; Wesley's "Notes on the New Testament," and Wesley's "Fifty-two Sermons," are published in separate volumes. All may be had at The Methodist Book Room, Toronto, and all are worthy a careful, intelligent study by every loyal Methodist.

OUR DOCTRINES, SCRIPTURAL.

The doctrines which Methodism has emphasized appeal to God's Word, as based on the Bible. Hence they are eminently scriptural. That is the only true basis of faith and practice in Protestantism. Our fifth article of religion states, "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." (See our Discipline, page 12.) Accordingly, our doctrines as a Church emanate from the Bible and have divine authority.

OUR DOCTRINES, EXPERIMENTAL.

Methodist doctrines are experimental; they appeal to experience. They are not theories only to be argued, proven and held as intellectual tenets. They are practical, and are to issue in practice. They appeal to a human soul to know something and to do something. They show a state, and demand a change of that state. They reveal a truth, and demand an immediate application of that truth. They declare a standard of morals, and require an acceptance of that standard. They teach a system of belief to meet the soul's needs, and find their outcome in experience. The times in which Methodism took its rise demanded a practical theology, a religion of experience. Theory enough there was, but it was cold and dead. Wesley declared doctrines that were instinct with life, that were to be accepted by men, and that were to be the experience of men, and under Providence, the history of England, and the ecclesiastical history of the world, was changed for all time.

OUR DOCTRINES, INTELLIGENT.

Methodist doctrines are intelligent; they appeal to reason. The Gospel does not force truth upon men, that does not appeal to the constitution of the human mind, and needs of the human heart. The teachings of Christ and the doctrines

of Methodism drawn therefrom are not a system of truth coming from another world without reference to the needs and conditions of this world. But rather it is truth that had its rise in reason akin to our own, the divine reason, so that when the truth and the human soul meet, they fit with perfect exactness. This quality of truth—adaptation to human experience, and appealing to human reason—the doctrines have happily caught and expressed. And when men hear such doctrines expounded, the reason assents, the will consents, the heart is moved, and surrender to the power of the truth accomplished. Young people of Methodism should be charmed with these doctrines, so reasonable, so philosophical, so easily comprehended, so effective in results—the truth of Scripture, the truth of God.

OUR DOCTRINES, HISTORICAL.

Methodist doctrines are historical; they have stood the test of time. For one hundred and sixty years since the rise of the United Societies, the groundwork of Methodism, these doctrines have been declared, and the onward flow of the decades of time have proven their necessity, expediency and effectiveness. The multitudes that have been saved through their declaration, if testifying

lower of Christ to be made perfect in love toward God and man, to serve God with all his heart, and to obtain complete victory over sin. This is the doctrine of Entire Sanctification.

These are the four fundamental doctrines of Methodism: (1) The Universalities of Redemption; (2) The Freedom of the Will; (3) The Witness of the Spirit; and (4) Entire Sanctification. Not one of these great truths was a living article of faith when John Wesley began to proclaim them. And although they have been combated by the theologians, and branded as heretical by the clergy, still they have triumphed over all opposition, and have become not only the peculiar heritage of Methodism, but the accepted faith of all evangelical churches. They are, as Hurlbut declares, in the hymnals, in the sermons, in the prayer-meetings, in the testimonies of the entire Anglo-Saxon Protestant world. Let us cherish them, young Methodists, and let the faith of our fathers be the faith of their sons and daughters.

BIBLE PROOF.

Universality of Redemption. John 1: 29; 2 Cor. 5: 14, 15; 1 Tim. 2: 6; Heb. 2: 9; Rom. 5: 18; 1 John 2: 2.
The Freedom of the Will. Ex. 19: 6; Deut. 30: 19; Isa. 1: 18; Matt. 10: 22; Zech. 3: 7; Joshua 24: 15; John 5: 40; Phil. 2: 12, 13.

The Witness of the Spirit. John 14: 16, 17; Rom. 8: 14-16; Gal. 4: 6; Heb. 10: 15, 16; 1 John 2: 5; 1 John 3: 24; 1 John 5: 6, 10.

Entire Sanctification. 2 Cor. 9: 8; Eph. 1: 18-20; Jude 24, 25; Isa. 55: 10, 11; Phil. 2: 13; Matt. 22: 37, 38.

POINTS FOR THE PRESIDENT.

A most important study, this. Prepare carefully for the meetings by prayer and study. Remember that these doctrines have no value until used in experience. Hence urge not only intelligent study, but personal appropriation. There are six paragraphs above which characterize our doctrines—appoint six persons to deal with the same. Then appoint six others to deal with the four distinctive doctrines of Methodism. Then employ the entire League with their Bibles in finding the Bible proof for these doctrines. Interperse appropriate music, prayer and testimony. May God help the members of your League to be faithful to these great Bible requirements.

JAN. 24.—"FUNDAMENTAL EXPERIENCES.—A PREPARATION FOR LIFE."

(The Baptism, Matt. 3: 13-17, The Temptation Matt. 4: 1-11.)

In our last study in the life of Christ, we considered his influence on home life. We saw how he retired to Nazareth, became subject to his parents, lived the life of love and obedience and helpfulness, set an example for all time of normal boyhood and young manhood, and "increased in wisdom and stature, and in favor with God and man."

This abode at Nazareth was that of a private citizen. His public mission had not yet begun. But now, at Bethany or Bethabara, within a single day's journey of Nazareth, he preached the gospel of repentance, and baptized those who believed. The people of Galilee flocked to hear him as the people of Judea had done. Among the rest, as might naturally be expected, Jesus came. It was enough for

JESUS COMES FOR BAPTISM.

John, the Baptist, removed from Judea to Galilee, and there, at Bethany or Bethabara, within a single day's journey of Nazareth, he preached the gospel of repentance, and baptized those who believed. The people of Galilee flocked to hear him as the people of Judea had done. Among the rest, as might naturally be expected, Jesus came. It was enough for

trines, our usages, our polity, our spirit of love for all men, our God who has done such great things for us.

WHAT ARE THESE DOCTRINES?

We have seen the characteristics of the distinctive doctrines of Methodism, now what are these doctrines? They are as follows:

1. That all men may be saved; that Jesus Christ died, not for a chosen and elect few, who had been appointed to be saved while the mass of mankind had been left to perish. This is the doctrine of Universal Redemption.

2. That every soul makes his own choice for salvation or for condemnation; that we are not machines predestined to run a certain course, and doing only what fate has ordained us to do, but that each one of us stands within a circle of personal choice, and decides for himself whether to accept Christ or to reject him. This is the doctrine of the Freedom of the Will.

3. That a soul, that has been forgiven of his sins, that has entered into peace with God, and that is accepted in Christ as a child of God, may possess all the assurance of his salvation stamped upon his own consciousness; that no one need remain in doubt whether he is saved or not. This is the doctrine of the Witness of the Spirit.

4. That it is the privilege of every fol-

him, to know that the baptism of John was of divine appointment. He was in all things guided by his Father's will, to whom he would day by day commit his way. Accordingly, just as he had been subject to his parents, and just as he had seen it to be right to go up to the temple in accordance with the law, so he recognized it to be his duty to receive baptism from John.

FITNESS OF THE BAPTISM.

A moment's thought will show the appropriateness of Christ's baptism. The people had come to receive the baptism of John, professing to be willing to do the will of God by turning from sin to righteousness. Jesus had no need to turn from sin to do the will of God. But he had to turn from the quiet home-life of Nazareth that he might take up the burden laid on him as Messiah. So he, as well as they, had to leave the old life and begin a new one, and in this we see how fitting it was that he, as well as they, should be baptized. By baptism John opened the door of the new kingdom.

SURROUNDING EVENTS.

"The heavens were opened." What was the natural phenomena witnessed can only be pictured. But whatever it was, it was but a symbol of the spiritual opening of the heavens. The heaven of God's love and of all holy angels, shut from man by sin, was opened again by Christ. "And he saw the Spirit of God descending like a dove and lighting upon him." This was his anointing for the work he had come to do. The priests of the line of Aaron had been anointed with oil; Jesus was anointed with that of which the oil was but a symbol, the Holy Spirit. The dove suggests the idea of completeness and at the same time of beauty, gentleness, peace and love.

"This is my beloved son in whom I am well pleased." This was spoken not merely to Jesus individually. All along in the personal sense he was God's beloved son, in whom he was well pleased. But these words were spoken also to Jesus as the Messiah, as the Representative and Head of a new redeemed humanity, as one who, at the very moment, was undertaking to be Saviour on behalf of all who had already received him, or who should in the ages to come receive him as their Priest and King.

"In whom I am well pleased." God was well pleased with his Son. So he is well pleased with all his faithful sons in Christ. We may prove "What is acceptable unto the Lord." Blessed thought, that by divine grace in a life of godliness, the believer may be well-pleasing to his Father in heaven, and live under his smile of approval.

THE TEMPTATION.

The temptation of Jesus and its result, showed, as we have seen, his internal fitness for his great office. He was tested, and stood the test. He was weighed in the balances, and not found wanting. He is an example for all time of complete victory over sin. "There is only one way of understanding the narrative," says Mansel, "namely, as the history of a real occurrence—of the actual temptation of our Lord by the devil as a person." It presupposes two things—the possibility of the supernatural, and the personality of the tempter. If either of these is denied, the fundamental doctrines of the Christian faith must fall with them. To deny the supernatural is to deny what is asserted on nearly every page of the gospels; and to deny the personality of the tempter is virtually to assert that the temptation was suggested from within, not from without, an assertion incompatible with the sinlessness of Christ, and with all the edifice of Christian truth.

Of course, it appears difficult to imagine at first sight that a sinless Being could be tempted. But think for a moment: do we not all know what it is to be tempted without sin? Are there not desires in our nature quite innocent which, nevertheless, give rise to temptation? But as soon as it is recognized we repel it, and our integrity is perfectly preserved. In such case there is temptation, conflict and victory—all without sin. Surely what is possible to us on occasion, is possible to our Lord on all occasions, all through his pure and spotless life.

TEMPTATION TO DOUBT.

Great is the craft, says a writer, with which this first assault is both conceived and delivered. It is suited exactly to the Saviour's condition. In extreme hunger (v. 2) how great a temptation is any prospect of food? It is suited exactly to the Saviour's character.

There is nothing self-indulgent or sinful in bread. It was suited to the Saviour's position. Only a short time before he had been declared as God's Son in a peculiar degree. If he really is such, why should he be allowed to suffer as he is doing? The Son of God without bread? Why not command "these stones" to effect? Is this: "Although in truth the Son of God, I am here as a man, and man has been appointed and taught to live in entire dependence upon God and to obey his word. I cannot doubt God."

"STUDIES IN THE LIFE OF CHRIST," our new text-book for Bible Study will be a great help in preparing the topics of the Epworth League Prayer Meeting. Most of the topics have been chosen to correspond with the chapters in the book. For price, etc., see p. 20.

TEMPTATION TO PRESUMPTION.

One avenue to evil is closed. The act of closing it opens another. Dost thou depend on God? Then, suggests the tempter, depend on him to the full. See, here is his house! Here its lofty point. Are not his angels about thee? Are they not charged to preserve thee? Show thy faith, then in this promise; be fulfilled where they have no application (vs. 5, 6). One ray of truth, as before, clears away all this mist of deceit. God's promises must be fulfilled in the way that God wills. It is forbidden to man thus to put God's truth to the test. Man must not presume on God's promises to be fulfilled where they have no application. "Thou shalt not tempt the Lord thy God" (v. 7. Deut. 6: 16).

TEMPTATION TO TREASON.

Two assaults the Saviour has met as a man. The tempter now resolves to tempt him as a man. How often has ambition conquered those who have conquered all else! So the tempter takes him to the summit of an exceeding high mountain and shows him a sudden and far-reaching prospect of the kingdoms of the earth. If he will only do homage to him, all shall be his (vs. 8, 9). Was there ever before so dazzling a prize to be had on such terms? It is not so regarded by the Man tempted thereby. The other temptations had come in disguise, as it were. This was a naked incentive to treason. It meets with a direct rebuke. Get thee

hence, thou adversary; for it is written, "thou shalt worship the Lord thy God, and him only shalt thou serve" (v. 10.).

THE ISSUE.

On the one hand, the evil one goes. On the other, angels come in his place. Why not before? Because they are not to share in Christ's work. Why now? Because they sympathize with his work. They come to sustain him in his great mission. "What a momentous thing," continues Lewis, "is the ministry of Jesus! The Spirit of God directs it. The whole humanity of Jesus is absorbed in it. The mightiest powers from below are set in action against it. The elect angels come to give it their aid. Everywhere it is watched with the deepest concern—this blind earth alone excepted. Christ's victory over temptation may be the victory of all his followers through his spirit, by his grace."

POINTS FOR THE PRESIDENT.

The Baptism, the Temptation—two great events in the life of Christ, and instinct with practical lessons for Christians today. Make most of this study. Appoint some one who can do it well, give a paper or talk on "The Baptism," and another on "The Temptation." Ample help will be found in the foregoing. Give out some questions a week in advance bearing on these two events, as they are awared at in this study. "How can Jesus be tempted?" "Is there a personal devil?" "What is the meaning of baptism?" "Is it possible for a Christian to resist every temptation?" This should arouse much interest. Make the meeting practical by forming a character in harmony with the great principles of the topic.

JAN. 31.—"OUR MISSION IN WEST CHINA: THE FIELD."

(See "Heart of Sz-Chuan," Chapter I.)

We begin this year a study of our Mission work in China. It is a field of entrancing interest, and heroes are there, too, whom none braver are to be found at any post of duty or danger. The territory for the evangelization of which our Church is to be responsible is a part of the Province of Sz-Chuan. Our section is in the very heart of the province. It includes not only two large cities—Chentu and Kiating—but also a part of the famous Chentu plain, as well as rich and populous districts on both sides of the line. The population of this district is about eight or ten millions. It is one of the most densely settled, influential sections, containing the provincial capital, which is bound to play such an important part in the history of West China. Our staff of missionaries is small compared with the numbers of Chinese to be reached with the Gospel. We have some fourteen mission stations, and ten missionaries, giving to each missionary a charge of over one million souls. The harvest truly is great, but the laborers are few.

OUR TEXT-BOOK.

Every League and every League member should be supplied with the text-book published for them, giving a most interesting account of the field and the work to be accomplished. The book is called "The Heart of Sz-Chuan," and may be obtained for thirty-five cents at the Book Room, Toronto. It gives a well-written account of our field in Sz-Chuan, its occupation, its development, evangelistic work, medical work, educational work, work for women, and excellent helps for study classes. This book is indispensable for a sustained and intelligent study of the work and church has undertaken in West China. A number of good illustrations adorn its pages.

showing photographs of our missionaries there, and other interesting features.

PRESENT CONDITIONS.

The dark storm-cloud which was so threatening last fall, for the time being, appears scattered. If China has not yet thrown open the door it would seem that it does stand at least ajar to the missionary in Sz-Chuan. The fact that over 2,000 of the citizens of Kiating come to say farewell to the Rev. Dr. Smith on his departure for Canada, shows the large place which our workers enjoy in the esteem of the people.

INCREASED INTEREST.

There is increased interest at all services. The people are coming every Sunday to hear the Gospel story, and frequently seating accommodation cannot be found for all. Outside, there are other cities where they are waiting to welcome a missionary as soon as he can be sent. There is a unique movement in Renshou—one of the eight cities which he has been asked to occupy. It is composed of the more intelligent and influential class. They have purchased a fine site with buildings thereon, suitable for church and schools, and have passed the same over to our mission authorities at Chentu without asking for a dollar from the Missionary Society. Thus the first Christian church in the history of that city is soon to be dedicated to the worship of God. This has led others to go and do likewise. Delegations from some of the chessless cities around have come offering to do the same thing, provided a missionary can be sent.

EDUCATIONAL WORK.

Progressive China is loudly calling for help in educational directions. Hundreds of students have been sent by the government to Japan and the West to study. Our missionaries are being urged to open schools for young men, who are willing to pay double fee. The opportunity to life up that great nation by educational means has come. Hitherto evangelistic effort has been properly pushed ahead of the educational. It is felt, however, that the time has come when these two factors must move on more abreast—each other than has been the case heretofore.

THE PRINTING PRESS.

The printing press has proved a powerful ally in mission work. In this regard, conditions are peculiar in China. Many more are being reached by a printed than by a preached gospel. In the last fifteen months the output of our press exceeds that of the entire three years preceding the Boxer uprising, and the demand is still universally greater than the supply.

HOSPITAL WORK.

Our hospitals are filled. The urgent need of rendering relief to suffering China is very apparent in Sz-Chuan. Our medical work is being made tributary to that of bringing men to Christ. The thought of every patient is at once directed to him as the Great Physician, and it is not an uncommon thing to hear the suffering one say: "I prayed to Jesus last night, and he helped me."

THINGS ABOUT SZ-CHUAN.

It is the banner province of China. Sz-Chuan means "Four Streams," from the four rivers within its borders. It is an area, of about 200,000 square miles slightly smaller than Ontario. Its population is about 50,000,000, the largest province in the Chinese Empire, containing one-eighth of all China's millions. It is a country of hills and valleys. Where not too steep, the slopes of the hills are terraced for agricultural purposes from top to bottom, one mass of vegetation. The

rich soil of the plains regularly yield double crops. The mighty Yang-tse-Kiang river is the main artery with tributaries stretching out in every direction, making irrigation easy, and furnishing water highways to transfer produce from one point to another. The climate is moist and cloudy. Rains are frequent, and heavy, dull canopy of cloud covers the sky three-fourths of the time. It is fairly healthful for foreigners. Sz-Chuan excels every other province in China in the variety and extent of its products. Grain and vegetables and fruits are found in abundance.

The people of this Chinese province are industrious and peace-loving traders, comparatively well-to-do and livelier and quicker-witted than most Chinese. It is estimated that in country districts 40 per cent. of the men, and 25 per cent. of the women, are addicted to opium, and in the cities the percentage is greater. The people are ruining themselves body and soul with this baneful drug. The capital of Sz-Chuan is Chentu, although there are many large and important cities. The population of the capital is about 500,000 people. It has a wall, 12 miles in length, and with enough room on top for three carriages to drive abreast. There are in the province 140 walled cities, each of considerable size, and the centre of a market of market towns. It has a great trade and a bright commercial future lies before it, Western capital finding its way there. Missionary success in Sz-Chuan and Western China, means the exaltation of a pure Christian influence in central Asia, and the erection of a barrier against Moslem fanaticism and intolerance. Missionaries found their way to Sz-Chuan in 1877, and now a large number of missionary societies are working there, the territory being divided among them in the country districts to prevent overlapping. The Canadian Protestant Mission was assigned the Heart of Sz-Chuan.

POINTS FOR THE PRESIDENT.

Have a map prepared of our mission district in Sz-Chuan, marking the boundaries, cities, rivers, mountains. A small map which could be enlarged on a blackboard, or better, on large printing paper, so it could be preserved for future reference, will be found in our text-book, "The Heart of Sz-Chuan." Drill on this map till the members are familiar with it. Appoint some one to prepare a paper, or talk on "Present Conditions." (See exposition above.) Have "Things about Sz-Chuan" distributed among the members and read. Then have a question class covering the information given during the evening. Have prayer that God may show the Leaguers the work to be done during the evening, and their missionary offering. And thus—"Pray, Study, Give."

FEB. 7.—PERSONAL EVANGELISM.

John 1: 35-41.

Here we have an example of individual work for individual souls, a most effective way of service for the Master. Revivals, special evangelistic services, and means of a similar kind, have their place in the establishment of God's kingdom among men. But these are transitory efforts which end after a certain time. Individual work for souls, however, may continue all the year round, at all seasons, and under almost any circumstances. The Christian Church has not yet learned its power. Let the young people of Methodism take to heart the teaching of this topic, and begin without delay, and continue without interruption, the principle, the divine plan, of personal evangelism.

JESUS' FIRST DISCIPLES.

The choice of his disciples was a matter of great moment to Jesus. It was necessary that some of them should be witnesses of his life and work from the beginning of his ministry (John 15: 27). They were to learn to know and understand himself and his mission so as to be fitted to carry out the work of his kingdom. He did not choose those bound by the traditions of the rabbis, but those by his witness. He chose men of simple, yet strong and earnest minds, already led to repentance by the Baptist's teaching, and waiting in their own honest way, not idly waiting, but actively working for the coming Messiah and King, who to them was a consolation of Israel. Such were the first two disciples led to the Savior.

HOW LED TO CHRIST.

The name of one of these first two disciples is given in the narrative. It is Andrew. The name of the other, in all probability, is John, the writer of the Gospel. How did these men become disciples of Christ? Individual work. The Baptist was standing in conversation with these two men, and Jesus came that day and was passing by the Baptist. Here was an opportunity. These two men should not only be disciples of the Baptist's ministry, they should be followers of Christ. Accordingly, the Baptist pointed to Jesus, as he passed and used the remarkable expression, "Behold the Lamb of God," and by this statement might be to some, it was understood by Andrew and John, and they followed after Jesus, as if they would like to talk to him. Jesus saw them coming after him, and, with a simple question, led them to that important decision which changed the land's current of history, and made their names shine amongst the most honored and revered in history. How simple and natural the story is! "Rabbi," they say, "where dwellest thou?" in answer to his question, "What seek ye?" It was their wish, probably, to converse with him at that time, as the day was declining, and they might not wish to disturb him when evening was approaching. His answer at once decided them, "Come and see," words of simple invitation, but implying so much on the lips of him who spoke them. We know not where it was that Jesus was dwelling. It is himself and not the place that is important. The writer of this account (one of the two) was so impressed by the events of that afternoon interview with Jesus, that he recalls the hour when he first heard that divine voice. He was in the future desirous to understand the teaching of Jesus. He was to hear his latest word from the cross (John 19: 30). He was recognized first of all the disciples after the resurrection (John 21: 7). He was in later years, in apocalyptic vision, to hear the same Jesus speaking in words of power (Rev. 1: 17-20). Oh, the Jesus had value in these two men and the results of that personal interview which results of the Baptist's wisdom in pointing these men to Jesus! Personal evangelism! Individual work! We have thus the Baptist's action, and the Saviour's example, both teaching disciples for all time the value and importance of personal effort for the spread of the Redeemer's kingdom.

ACTIVE WORKERS.

Those who truly come to Christ and accept him often become active workers for him. John modestly records Andrew's action only, in leading his brother Simon Peter to Jesus. But in other time, no doubt he led his own brother James to the Savior. No sooner did these two men, Andrew and John, come to Jesus, than they became witnesses and

active workers for him. Jesus now finds Philip, and, for the first time, issued the oft-repeated direct call: "Follow me!" Their command is in the Gospels given only by our Lord himself. This word implies that now there is a new centre for humanity—not Moses, not Jerusalem, but Christ (John 1: 17; John 4: 23-26). Every believer in Christ is a test of genuine Christianity. A chief duty of genuine Christianity is, like John, to direct others to Christ. And those who hear this call of Jesus should like Philip, promptly and unhesitatingly obey it; and having obeyed it, seek to bring others to the Master, as Philip brought Nathaniel.

SPIRITUAL INVENTORY.

The Baptist accepted Christ, and then pointed Andrew and John to the Saviour. Andrew brought his brother Peter to Jesus; and John brought his brother James. Then Philip obeyed the call, "Follow me," and at once leads Nathaniel to the "Lamb of God." All these men became Apostles and prime factors in the establishment of Christ's kingdom upon earth. Who can begin to tell the value of individual work for Christ!

POINTS FOR THE PRESIDENT.

Appoint some one in advance to prepare the subject "Personal Evangelism: Its Power and Its Results." Helpful hints will be found in the foregoing. Ask all members of the League to have been instrumental in bringing any one to Jesus to write a brief account of the event, and how it was accomplished. No name need be signed, and the president or pastor could read the replies during the meeting. This plan should be very helpful and interesting. If there are any who have not brought any one to Jesus in their life-time, let them write the reason why they have not. These answers, too, might read without names. Have much prayer that God may give wisdom and desire to engage in personal work for Christ. In this second month of the New Year, let every created help, to lead some one else to a knowledge of the truth. Epworth Leaguers, what are you doing!

"Must I go and empty-handed,
Must I meet my Savior so,
Not one soul with which to greet him
Must I empty-handed go?"

FEB. 14.—THE METHODIST SYSTEM: HOW OUR CHURCH IS GOVERNED.

(See Reading Course, "Our Church," Chap. V.)

All young Methodists should know the polity of their Church. They should be able to give an intelligent account of the way in which their church is governed to any one who might enquire. The fact is, John Wesley, the prime factor in the founding of Methodism, was a great organizer. Had he given his attention to military matters he would undoubtedly have been a celebrated general. He has bequeathed to Methodism a system of government which is from the human standpoint, a tribute to his remarkable genius, well-nigh perfect.

ENTITLED TO THE BEST.

If any institution on earth is entitled to the best, it is the Church of God. And as organization is of such vast concern in the success of an institution which reaches out its arms of mercy to enfold humanity, the Church's organization should be most wisely planned and faithfully executed. Of course, organization without life is next to useless; but organization filled with spiritual life is the greatest force for good on earth. Says

Francis E. Clark: "Two wings are essential to the bird that would soar toward the sun. Organization is one wing, spirituality is the other. A poor, broken-winged eagle is that church or society that fails to use both wings. Organization without spiritual power is the periton fever engine standing upon the track with no fire under the boiler, no steam in the pipes. It is a dumb, dead, impotent thing. Spirituality without organization is the fire upon the prairie, kindling a blaze, but driving no wheels. Organization, energizing no writing looms, or flying shuttles. This, too, is an impotent, evanescent thing. But spirituality and organization together may move the world." So let us use our efficient organization as a Church, but let us see to it that we never forget, "not by might, nor by power, but by my spirit, saith the Lord."

A CONNEXIONAL CHURCH.

The Methodist Church in Canada is a "Connexional Church." That is to say, the many local churches, 3,386 in number, do not stand isolated and independent one of another. They are connected in spirit and in form, with great common interests binding them together. Hence the Methodist Church is appropriately called "a connexion." There is thus a strong bond which unites each member, not merely to his own local church, but to the whole Church. Such great interests as those of the Missionary Society, the Educational Society, the Superannuation Fund, the Union Church Relief Fund, the Sunday-school Aid and Extension Fund, the General Conference Fund, are connexional, and the whole Church throughout Canada unites in their support.

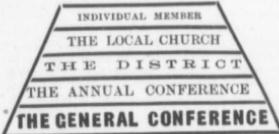
STORIES IN THE BUILDING.

If the Methodist Connexion is represented as a great building, then the topmost story is the individual member. According to the plan of Methodism, he belongs to a class, and is under the care of a leader. His class is not a confessional, and his leader is not a priest. But in the class meeting a little band of Christians are united to help each other in the life of godliness. The class has been a great power in Methodism, and the fundamental principle involved in it is still essential to the spiritual life of the Church. The second story downward is the local church. A number of the classes referred to are united to form "a charge," or "an appointment," by which is meant a local church. This local church is supervised by a pastor and two boards, the Quarterly Official Board, and the Trustee Board. The leaders watch over the religious interests of the business of the church. The care for the business of the church, the trustees are the legal corporation holding the property in trust. The third story downward is the district. A number of contiguous appointments are united to form a circuit, and about a dozen of these circuits form a district. The district is generally named for the largest city or town, as the London District, the Hamilton District, the Winnipeg District. Over each district is placed a presiding officer known as "The Chairman of the District," who is elected by the Annual Conference. In addition to the duties of his own pastorate, the Chairman has general charge of the district. The fourth story downward is the Annual Conference. The Annual Conference is made up of the ministers, and an equal number of laymen chosen at previous district meetings. As its name implies, it is held every year, at least once a week. Here the work of all churches within the bounds of the conference is reviewed and discussed. The fifth story downward—the foundation story—is the General Conference. This is the highest power in Methodism. It is

all at once the Supreme Court, the Congress, and the Executive of the Church. It is the only body that makes laws for the Church, and that interprets those laws. Under the auspices of the General Conference, all the work of the Annual Conference is reviewed and the entire machinery of the Church is controlled.

THE METHODIST STRUCTURE.

The Methodist system might, therefore, be represented by a huge structure, as Harbutt points out. The top story represents the individual. Under it lies another story, the class with its leader. Below this is still larger, the local church, having its pastor and Quarterly church is a lower and larger story, the district with its chairman. Still lower down is the Annual Conference, and as the basis of all, and supporting all, is the General Conference, which represents and controls the entire body of the Methodist Church. Thus:



BIBLE PROOF.

- The Church, its design. Matt. 5: 13-16; Eph. 3: 10, 11; 1 Tim. 3: 15.
- The Church its foundation. Matt. 21: 42; Isa. 28: 16; 1 Peter 2: 7; 1 Cor. 3: 9, 11; Eph. 2: 20, 21.
- The Church, its Head. Matt. 23: 8-10; Eph. 1: 22; Col. 1: 18, 19; Rev. 1: 18.
- The Church, its officers. Jer. 3: 15; Acts 20: 28; Eph. 4: 11, 12; 1 Peter 5: 1-3; Acts 6: 1-4; Rom. 12: 4, 5.
- The Church, its fellowship. Col. 3: 16; Heb. 3: 13; Heb. 10: 24, 25; Ps. 133: 1; Rom. 12: 10; 1 Cor. 1: 10.

POINTS FOR THE PRESIDENT.

At this meeting make a careful study of our Church system. Appoint some one to prepare a brief paper or talk on "The Importance of Organization," another on "John Wesley as an Organizer," another on "The Methodist Organization." Use the Bible proof to put to work as many as possible of the members in reading what the Scriptures say about church organization. Bring the blackboard into service and construct a pyramid representing the Methodist structure. Urge upon all the duty of intelligent loyalty to the Church of their choice.

A Famous Institution.

The Ontario Business College, Belleville, Ont., which has just entered its thirty-sixth year, has achieved a reputation that extends throughout Canada, the United States, and the West Indies, and its well-known text-book, the "Canadian Accountant," is in demand in all parts of these lands. There are to-day in attendance at Ontario Business College students from the following countries: New York, Rhode Island, Vermont, Michigan, in the United States, and Trinidad, Grenada, St. Kitts, Barbadoes, in the West Indies; Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba and the North-West Territories, in Canada. The College has been conducted for twenty-seven years by Messrs. W. B. Robinson, and J. W. Johnson, F.C.A. The Thirty-Sixth Annual Calendar (a handsome illustrated book of 116 pages) is just published. Send for a copy to Messrs. Robinson & Johnson, F.C.A., Belleville, Ontario.

Junior Department

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

Weekly Topics.

Jan. 10.—"The Great Commission." Mark 16. 15. (Read also Matt. 28. 18-20, Luke 24. 47, and Acts 1. 8.)

After a careful comparison of these passages, study the topic in the following simple analysis, which may be easily memorized by the Juniors: viz. "Who? Where?—1. Who? 2. What? 3. Where? 4. When? 5. Why?"

1. Who? Who was the speaker? Christ. To whom did he give this command? His apostles. Explain the situation. The Lord Jesus Christ had finished his personal and visible work on earth. He had preached the Gospel of the Kingdom of God with mighty power, had been crucified, dead, and buried. He had risen from the tomb, and had appeared many times to his disciples. Now he is about to return to heaven. Before his ascension he gathers them together and tells them, in the words of our lesson text, that they are to go everywhere and continue the work he had begun.

2. What? What was this work? Notice the words Jesus used, e.g., "Go," "Preach the Gospel," "Teach," "Baptize." Explain that Jerusalem was the place of Christ's crucifixion. It was the great Jewish capital city. From it the apostles were to "Go." Their mission was to "preach the Gospel," to teach others what Christ had taught them concerning the kingdom of heaven, and to baptize those who believed, as a sign of their entrance into Christianity. The preaching was that of "repentance and remission of sins in his name." The teaching was of "all things" expounded by Christ. The call was to observe (do, obey) these things. The baptism was simply a visible rite by which public recognition of believers was made, and as an initiation into the communion of Christians. The work of the Church is thus clearly defined: "Go," "Preach," "Teach," "Baptize."

3. Where? Notice again the words of Christ, i.e., "all the world," "all nations," "every creature." The kingdom of heaven was not for the Jews only. It came to them first (in point of time, not preference), but includes all people who enter it by Christ. It was bigger than Judea, or the Roman Empire. It extends everywhere where men and women live. The angel said "good tidings . . . which shall be unto all people." Christ in person could not reach all people everywhere for all time to come, so he sent his disciples. Note: The work of the Church is imperative and universal. "Go!" "Go to all people." This is the essence of the missionary problem.

4. When? "Go!" That meant "now" to the apostles. They went. "Unto the end of the world" means now to us, and shall mean the same to all who come after us until the end-times and the work is done. "an with you always." How full of meaning "am" and "always" are. It means that the work is going on, and is to keep going on always until finished. With Christ it is forever "now." With us it should ever be "Go" keep going." We cannot postpone the work. We should not stop until He comes."

5. Why? The great reasons are suggested in his words, "All power is given unto me. . . . Go ye therefore." It is his right that all the world should acknowledge him. More; all the world needs him, and he came for all. Those

who know him have no other business than to tell others of him. This is witnessing. "Ye are witnesses," he said. A witness is one who knows and tells what he knows. We know and must tell others. It is in this way that "all the world" is to learn of him. Let us not think, or let our Juniors think, that it is optional with us to tell or to remain silent. Our duty is to make him known. Our business is to extend his kingdom, and to do it now, and to keep doing it until "all the earth shall be filled with his glory."

Jan. 17.—"The secret of success." 1 Cor. 9. 25.

"So run that ye may obtain." "Temperate in all things." These are the particular passages. This study will appeal to the Juniors best, if the figure of life as a race is used. Study it under five divisions—or five R's thus:

RACE—Life.
RUNNERS—All.
RUNNERS—Our own.
REFREE—God.
REWARD—Eternal Life.

It will be indeed a "slow" leader who permits a "dull" meeting with such a wealth of material and so easy of practical illustration.

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Jan. 24.—"The Greatest Thing in the World." 1 Cor. 13. 13. (Encourage your older Juniors to read Drummond's beautiful essay on this subject, and why not arrange for several extracts from the same incomparable booklet?)

Paul says that the greatest virtue of all is "charity." The Revised Version says "love." No one has ever found a more valuable thing than "love," nor ever will find one. True love unites in itself affection, gratitude and reverence. Thus the first and great commandment is "love the Lord thy God with all thy heart" demands of us all we are capable of giving to him, and hence there can be no greater thing towards God than perfect (full) love. Towards one another we are commanded to "love." We speak sometimes of a "labor of love." This means any task or work done willingly and without thought of reward or payment; but done because we love the work itself, or more often, because we have a strong affection for the person for whom we are working. True love does not stop at sacrifice. It gives freely because that is its very nature. God gave his only

begotten Son" because he "so loved the world." To love is to give because love lives for the wellbeing of the beloved one. So we can understand now, perhaps, why and how love is "the greatest thing in the world."

Remember—1. In itself love is of the greatest value. It is more precious than gold, because gold without love will make one miserly, and a miser's soul is very small, and very wretched. Unlike money, the more love you give the more you have. The farther it goes the more it grows. 2. Give and it shall be given unto you—not because you give expecting to get; but because "the liberal soul shall be made fat." In itself there is nothing in all the world as great as love.

2. In operation love is the greatest thing because nothing is so strong, nothing so universal. Think how it reaches all persons. Everyone at some time or other feels its power. Sin may blunt it, selfishness may starve it, Satan may seek to destroy it; but "down in the human heart, crushed by the tempter, feelings lie buried that grace can restore," and no heart is so hard as to be wholly unresponsive to love, to seek, to love, to love prompts and permeates all good deeds. Men and women are daily doing greater things for love than for money or for ambition. Every true parent, every dutiful child, every faithful Christian all over the world are showing more or less of the power of love every day. And over all is the love of God—"broader than the measure of man's mind. . . ." Again, Love vanquishes all opposition. It overcomes all enemies. "Therefore, if thine enemy hunger, feed him. . . ." What money cannot buy, what worldly wins, when money is powerless, love is often omnipotent. "Kind words can never die," is an old and true proverb. Speak them! Remember also, Love measures all. That is, the worth of all we do, or give, or say, is measured by the motive behind it. Mary's bit of ointment, or the widow's farthing, was precious, not so much because of its value in the market or store, as because of the loving spirit that prompted her to give it. Not what you do, but why you do it, is of most importance. Thus, you see, we hope that love and only love can make us like our Lord "who gave himself for us." Does someone ask, "How can I get love?" John says, "We love because he first loved us." Pray that you may learn to appreciate the gift of God, and as you will get some of his spirit, and love will become easy because God has given you a heart like his own—full of sympathy and compassion that prompts you to do good for love's sweet sake—not for hope of reward or gain

Jan. 31.—"The Young Soldier of the Cross." 1 Tim. 1. 18; 2 Tim. 2. 3, 4.

Feb. 7.—"The Old Soldier of the Cross." 2 Tim. 4. 6-8.

We have until the subjects in our exposition as they are so intimately associated together. For Jan. 31st study "What a Soldier must have," and for Feb. 7th, "What a soldier must be," making application about the lessons. In one instance, a soldier is a man who serves in an army. The army Paul and Timothy belonged to (and in which we all should enlist) was Jesus Christ's. There is another very large army fighting against Christ's army. Satan is its leader. None but about the lessons. In one instance, other of these two armies we are all found. "He that is not for me is against me." And not only are we on one side or the other; but if on Christ's, the other is against us, and we have to fight "a good fight," "war a good warfare," and "endure hardness as a good soldier of

Jesus Christ" Here is a splendid recitation for your meeting:

There is an unseen battlefield
In every human breast,
Where two opposing forces meet,
And where they seldom rest.

That field is hid from mortal sight,
'Tis only seen by One,
Who knows alone where victory lies
When each day's fight is done.

One army clusters strong and fierce,
Their chief of demon form;
His brow is like the thunder-cloud,
His voice the bursting storm.

His captains, Pride and Lust and Hate,
Whose troops watch night and day;
Swift to detect the weakest point,
And thirsting for the fray.

Contenting with this mighty force
Is but a little band;
Yet there, with an unquelling front,
Those warriors firmly stand.

Their leader is of God-like form,
Of countenance serene;
And glowing on His naked breast
A single cross is seen.

His captains, Faith and Hope and Love,
Point to that wondrous sign, er
And, gazing on it, all receive
Strength from a source divine.

They feel it speaks a glorious truth,
A truth as great, as sure,
That, to be victors, they must learn
To love, confide, endure.

That faith sublime, in wildest strife
Imparts a holy calm;
For every deadly to a shield,
For every wound a balm.

And when they win that battlefield,
Past toil is quite forgot;
The place where carnage once had reigned
Becomes a hallowed spot.

I.—What a soldier must have.
1. He must have a cause to fight for. An army stands for something. The cause for which it exists and fights may be good or bad; but something has made somebody form the army. Armies have been formed for patriotic reasons, and sometimes for personal pride and ambition. Sometimes they have fought for homes and country, for liberty and for religion, and sometimes for greed and lust of power. Soldiers are not always proud of their cause, but simply serve for pay. But these "mercenaries" are not the heroes. The bravest are those whose whole hearts are devoted to the object they have enlisted to serve. What is the Christian's cause? "Soldiers of the Cross." The "cross" stands for salvation. It is the emblem of the kingdom of God.

2. The soldier must have a commander. I knew an old veteran once who was proud of having served under Lord Wellington in the Peninsular War a hundred years ago. His cheek would flush with pride, his eye brighten and glow, and he would strengthen himself with youthful vigor, as he told of the battles that led up to Waterloo. Others have boasted of Roberts, or Wolseley, of Kit-hener or Macdonald, of Grant or Sherman, as their generals. How much more should we rejoice in the Captain of our salvation.

3. The soldier needs an outfit. What boy has not wanted to explore a soldier's knapsack, to weigh his rifle, to examine his "kit" throughout? I am sure you all have. The Christian's outfit is given in Ephesians 6. 10. Read it up and see how

much of it you have. It is all for use. "Faith," "Sword of Spirit," "righteousness," "salvation," "peace," and all the rest of it, we are to use.

II.—What a soldier must be.
1. He must be loyal to the cause. (Whom does Paul name as a deserter? No meager man ever lived than the traitor. (Who is known in N. T. history as "the traitor"?) The bravest deeds ever done have been by truly loyal soldiers of Jesus Christ. They have dared to acknowledge him when face to face with prison and death, and, as we have the same spirit, are we heroes? Be loyal (true) to Christ's cause everywhere and always.

2. A soldier must be brave. Enemies wait to harm him, and he must not be afraid. A coward runs away. Never make a quarrel; but never be afraid of fighting for Christ's sake and in his cause.

3. A soldier must be alert (watchful). He must not sleep on duty; but keep vigilant eye on the foe. (Read 1 Peter 5. 7.) Jesus said, "Watch." If we do not, Satan will take us unawares and not, Satan will take us unawares and do us injury, and so the cause of Christ will suffer harm.

4. A soldier must be obedient. His superior officer gives the orders. He obeys. Christ tells us what to do. It is our duty to do it every time. "Whatever he saith unto you, do it." 5. A soldier must be willing to suffer, to "endure hardness." A "good soldier" does not grumble. He makes the best of everything, and keeps ready to fight when the time comes. It is not always an easy thing to be a soldier in any army. Certainly it is sometimes hard to do what a Christian soldier should. But if we "endure" we shall win.

Feb. 14.—"Learning of Jesus." Matt. 11. 29.

"Learn of Me." We are all learners. Young and old though we are, every day finds us learning something. Whether good or bad depends upon ourselves. Christ is our school. So has Satan. The pupils in each are numerous. To which do we belong? . . . Let us take a look in Christ's school and see what we can learn about it.

1. The school! Where is it? It is in the human soul. It is everywhere where men and women, boys and girls, live. It includes the whole of our spiritual life from the cradle to the tomb. It is not a local school, limited to one place or to a few people, but it is throughout all the world.

2. The scholars! Who are they? Whence do they come? They comprise all Christians—all who desire to belong to Jesus and to serve him. The child, the youth, the man, the grandsire—from anywhere or everywhere where people live—all nations, colors, sects among men, they come to Christ's school. He accepts of any. He refuses none. It is indeed a public school.

3. The school! What is it? How long? How are the terms measured? The course in this school of Christ takes in the whole extent and period of human life. There is only one term. It begins with the dawn of reason in the infant and ends only at death. It is a life-long term. There are no vacations, though many play truant. The steady, punctual, regular faithful pupil is the one who learns the most, and most enjoys attending this school. The course may be long or short, as our lives have many or few years in them; but it must be completed if we want to graduate into heaven at last.

4. The curriculum! What are the studies? What are we taught? Everything that belongs to godliness. It

is a school of applied Christianity. It teaches us not only about things; but how to do things of God. We learn not only facts that increase our knowledge; but how to use what we know, and so be wise. And these things of divine wisdom cannot be learned anywhere else. One may study about the Bible, and be no pupil of Christ's. But when we learn such great qualities as humility, patience, fortitude, faith or love from Christ, our Teacher, we become like him in them. The studies we have daily should not only be about him, but from him himself and every lesson we learn should make us more like him, and help us to do this will and work in the world.

5. The teacher! "Learn of me," he said. Christ himself teaches us. He understands his pupils, adapts his methods to them, helps them all to grow wise, sympathizes with all their efforts to learn, and is in every way a fitting master. "Never man spake like this man." The source of wisdom is he, yet, though so infinitely wise, he is wonderful kind, and in him every student finds not only a teacher, but a friend. So Jesus helps us learn by personal spiritual converse with him (in prayer); but he also has a Book for us to study.

6. The text-book! This is the Bible in righteousness." We must study ("search") the Scriptures, for no Christian can become scholarly or cultured if it is neglected. Nothing can take its place. Books about the Bible may help us; but only the Bible itself can make us "wise unto salvation." Do not think that you can do without regular Bible study if you would be a pupil of Jesus.

7. The discipline! Has the school any rules? Yes, certainly! Obedience is necessary. Christ's true pupils are docile, not stubborn; obedient, not careless; not self-willed; and only by being so can they please him and become wise. We must not think that we can go to school when we like, or do as we please when there. The will of the master is supreme, the discipline of the school must be enforced, and if we lovingly respect and obey him, we shall indeed grow in knowledge of the truth.

8. The graduation! Is such a grand time coming for us? Yes! We cannot tell when; but if we are faithful daily, we shall certainly be promoted from earth to the heavenly, and what joy and honor shall be ours when we join in the glorious exercises with those who have come from East and West, and North and South, to receive, not fading diploma of parchment, but "a crown of life." If we are to be thus crowned at last, we must "study to show" ourselves "approved unto God."

Let us all seek to be apt, willing, obedient, progressive pupils in Christ's school of life, and so learn how to live here and enjoy eternal life hereafter.

Bible Study for Juniors.

Rev. R. J. Elliott, of Toronto, is conducting a unique course of Bible study for the juniors of his church, and the young folks "are going at it with a will." We are not surprised to hear this. The juniors will always respond to any work of this kind. The pity is that more of it is not done.

Mr. Elliott has prepared a programme in the form of a large card to be hung on the wall at home, and the work to be done is arranged in the form of steps. He will be glad to send a sample to anyone, postpaid for 25c. By the way, the are our junior superintendents going to are our "Junior Studies in the Life of Christ." So far we have not heard from many of them.

Miss Riggs' Choice.

For more than eighty years Miss Riggs has lived in the little New England town in which she was born. A recent comer to that village, meeting Miss Riggs for the first time, said apologetically after a while:

"You must excuse me, but I am not sure whether you are Miss or Mrs. Riggs; I didn't quite understand when we were introduced."

The bent little spinster drew herself up as straight as possible.

"Miss Riggs—from choice!" she replied, in a freezing voice.

Sure Enough Success.

A successful "mission preacher" (as the English call revivalists) recently had an amusing experience. He had been holding a "mission" in a certain rural parish, and, on its conclusion, paid a round of farewell visits with the rector.

Among them was a young dressmaker who had attended the services regularly, and who told Canon — how much she enjoyed them, and how sorry she was they were all over.

"Do you think the mission has done any real good?" the canon asked.

"O, yes, sir, indeed!" she replied, heartily.

"What makes you think so?"

"Well, sir," the dressmaker answered, "I don't think you'd doubt it if you only knew how many people have called during the last few days to pay their bills."

"Come and See."

One of the anecdotes told of Benjamin Franklin's youth, and quoted in The Helper, is in connection with his visit to London when nineteen years old. He was in search of work, and, having learned the printer's trade, went straight to a printing office and made known his errand. The foreman was rather supercilious and said: "Ah, a lad from America seeking employment as a printer. Well, do you really understand the art of printing? Can you set type?"

Young Franklin stepped to one of the cases and in a brief space set up these words from the first chapter of John's Gospel: "Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." The text conveyed such a delicate rebuke, and the work was done so quickly and accurately, that a position was granted him at once.

California Excursion.

The General Conference of the M. E. Church will be held next May, in the city of Los Angeles, California. An exceedingly low rate of \$50 for the return trip from Chicago has been secured, and by special arrangement this very attractive offer will be open, not only to delegates, but to all who choose to go. The tickets will be on sale April 25th, and will be good for 60 days, affording the opportunity of visiting California at a most delightful time of the year. The Michigan delegates and their friends will travel by a special train over the Santa Fe route, and Canadians will be welcome to join them. The attraction of the Grand Canyon, and the famous Petrified Forest, will cause many to go by this road. The equipment and general management of the Santa Fe place it among the finest railways of the continent. Fuller information concerning the excursion can be obtained from Mr. J. N. Bastedo, 151 Griswold Street, Detroit, Mich. Every possible arrangement will be made for the comfort of those who travel on this excursion.

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