

THE TWENTIETH CENTURY.

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THE CANADIAN

# LEWIS P. WORTH FRA

*Christian  
Endeavor*

Vol. 3

TORONTO  
JANUARY, 1901

No. 1

*Missionary*



HANDEL, THE GREAT MUSICAL COMPOSER.

*Social*



*Literary*



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## One Touch of Nature.

Several years ago, the Princess Louise, Duchess of Argyll, was holding a reception in Holyrood Palace, in Edinburgh. One of the guests was Dr. John Brown, author of the famous *Rob and His Friends*. Going up to the princess, he shook her heartily by the hand, and guilelessly asked, "And how is your mother?" The princess was both amused and touched, saying it was the first time she had ever been asked at such ceremonies how her mother was. Usually the question was put with all formality, as to the health of "her gracious majesty."

## Act at Once.

Nearly all the best work in the world is done by men who are pressed for time. John Wesley used to say: "Leisure and I have parted company." He filled up every hour of every day with some task or other. Our well-meaning friends who are going to accomplish something worthy at some indefinite date in the future when they are freed from the little drudgeries of daily life may as well undecieve themselves. The relief for which they are looking will never come. If they mean to act they must act about it at once, and not be appalled nor hindered by the thousand and one besetments that the world puts in their way.

## Applied Christianity.

Why do we attend religious meetings—the league, the prayer-meeting, the class-meeting, the public worship of God? Is it not that we may obtain truth which may be carried out in every-day life? One of the serious charges against professing Christians, and one of the great stumbling blocks in the way of the progress of the Church, is that there is a discrepancy between profession and practice, between religious pretension and every-day living. Of course it takes pains to bring our life up to the measure of our knowledge, but it must be done, else we live below the line of our duty and privilege.

The thousands of Epworth Leaguers throughout Canada have appended application to show the meaning of the science of applied Christianity, the application of the principles of the gospel to every-day life and conduct.

## An Opportunity for Serving.

The Christian, it should always be remembered, is one who regards all life as an opportunity for serving his Master. The true Christian will not only be ready to serve his Lord, through the medium of the Church, but he will serve him also, where such service is always needed, within the precincts of the home. Do fathers and mothers take pains that their children shall be early taught the truth about Christ, and how they may follow Christ? Do the older brothers and sisters take pains to reveal Christ to those that are younger in years and who look to them for proper example?

## Ten Beautiful Resolutions.

Matrimony has ten commandments. They were studied out by Theodore Parker, shortly before his wedding day. They took the form of ten beautiful resolutions, which he inscribed in his journal. They are as follows: 1. Never, except for the best reasons, to oppose my wife's will. 2. To discharge all duties for her sake freely. 3. Never to scold. 4. Never to look cross at her. 5. Never to worry her with commandments. 6. To promote her piety. 7. To bear her burdens. 8. To overlook her foibles. 9. To save, cherish and forever defend her. 10. To remember her always in my prayers. Thus, God willing, we shall be blessed.

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"BETTER THAN EVER"

# The Canadian Epworth Era.

A. C. CREWS, Editor.

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WILLIAM BRIGGS, Publisher.

Vol. III.

TORONTO, JANUARY, 1901.

No. 1.

## COMPOSER OF "THE MESSIAH."

OUR frontpiece this month is a very fine picture of the immortal musical composer, George Frederick Handel. He was born at Halle, Germany, in 1685, in a home where music was despised. The record of his childhood tells us chiefly the old story so common in the early biography of musicians and artists, of an innate passion for his art, early manifested, and sternly repressed by his father.

The first great turn of his life resulted from his own strength of will at the early age of seven, when, on his father refusing to take him on a journey to the ducal court of Weissenfels, where an elder brother of the family had a post, the child followed the carriage on foot, until he was taken up and duly introduced to his half-brother at court, where he soon got the run of the harpsichords. One day he climbed up to the organ stool in the chapel and began to play. His music so attracted the attention of the Duke that father and son were summoned to the august presence, and the father got a lecture on the duty of developing his son's genius. The opinion of the Duke could not be overlooked, and the boy was placed under the tuition of a good teacher. He developed rapidly and soon became a player of extraordinary ability. At twelve years of age, it is said that he could compose a piece of sacred music in eight parts in less time than another man would take to write a letter.

At the age of twenty-six he went to London, England, and received a position at Court, which brought him an income of £600 a year. His early years were devoted principally to writing operas, but his fame as a musician is almost altogether connected with his sacred productions, and he is chiefly known as the author of the great oratorio, "The Messiah."

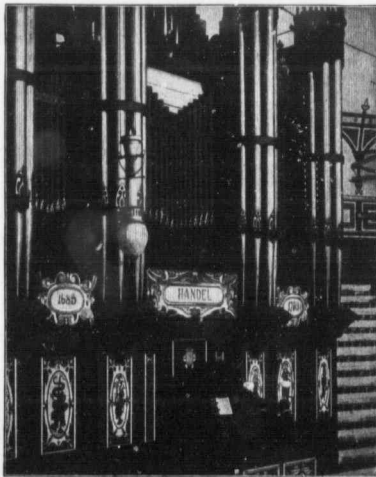
Among his other productions are, "Esther," "Deborah," "Saul," "Israel in Egypt," "Samson," "Joseph," "Hercules," etc. His "Messiah" was written in twenty-four days, and first performed April 18th, 1742, at Dublin.

Handel himself, it is said, preferred "Samson" to his other works, but the music-loving public has always given "The Messiah" the first place. From every point of view it is a truly great work. The opening recitative, "Comfort Ye My People," is unsurpassed in beauty and appropriateness, as representing the first dawn of hope and promise to a peo-

ple walking in darkness. The subject is carried on from point to point with new beauties, until the climax is reached in the Hallelujah Chorus, which is unequalled in the whole of choral music.

Handel seems to have been a man of very decided opinions, and somewhat brusque in his manner. On one occasion he scolded the Prince and Princess of Wales for being late at a concert, and "keeping all these poor people (the performers) so long from their scholars and other concerns."

When a certain poet complained that Handel's music did not suit the words he had written, the great composer said, "Den de worts is bat."



ORGAN AT CRYSTAL PALACE, LONDON, ENG.

If he was pleased with the way the music was going at one of his oratorios, his enormous wig had a peculiar nod or vibration, and at the close of an air he called out "Chorus" in a voice which his biographer says was "extremely formidable."

Handel was never married. He was at one time offered the position of organist of Lubeck if he would take the daughter of the retiring organist along with the organ, but he did not accept. Something did not suit, whether it was the organ, the daughter, or the salary we are not told, but he remained in single blessedness.

In 1751 he was attacked with blindness, but continued to preside at the or-

gan to the last. It is said that he could never hear the pathetic air allotted to "Samson" without being visibly affected. His blindness, instead of causing him to become, sour, impatient or irritable, made him gentle and subdued. He made large amounts of money, and was exceedingly charitable,—always anxious to assist poor and suffering people by the performance of his music.

He inherited from his mother a deep reverence for the Bible, and knew it well. During the composition of "The Messiah" he was absorbed in the deep significance of the words, and was found pouring over some of them with tears.

He expressed the wish that he might breathe his last on Good Friday, "in hopes," he says, "of meeting the good God, my sweet Lord and Saviour on the day of His resurrection." This desire was gratified, as he died on Good Friday, April 14th, 1759. He was buried in Westminster Abbey.

The name of Handel will be kept ever green so long as his magnificent oratorio, "The Messiah," continues to be sung, and, from present indications, that will be for many generations. In most of the large cities of England there is an annual production of this masterpiece about Christmas time, and at the Crystal Palace, London, it has been given many times by immense choruses. The magnificent organ at the Palace was built as a memorial to Handel. His name and the dates of his birth and death are inscribed on the front. The "Handel Festivals" at the Crystal Palace have been great musical events.

Mr. F. H. Torrington has, during recent years, conducted "Messiah" concerts thirteen times in Toronto, but the public do not weary hearing the splendid classical music. On the 18th ult., a very fine performance of this oratorio was given by Mr. Torrington's well-trained chorus in Massey Hall.

The citizens of Toronto owe a great debt of gratitude to the late Mr. H. A. Massey for the splendid hall which his generosity erected. It enables the people to hear concerts of this class at very reasonable prices.

HIGH hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.—J. Martineau.

THE ERA wishes its growing family of readers a very HAPPY NEW YEAR.

### THE TWENTIETH CENTURY FACTORY.

BY THE EDITOR.

**T**O outline the future is not so difficult a matter as it may seem. It is not necessary to be a seer or a prophet, but simply to observe the tendencies of

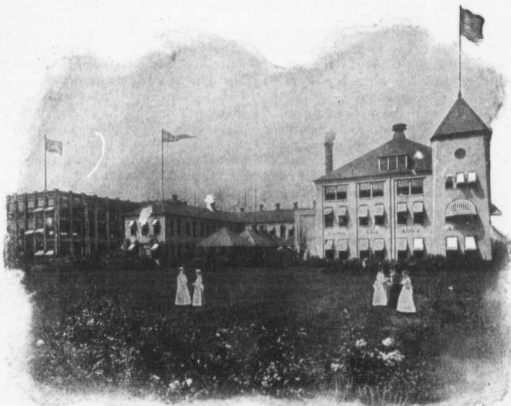
been cleaned of all rubbish, beautiful lawns have been made, shrubbery has been planted along the sides of the buildings, ivy covers portions of the walls, and altogether the place presents a striking appearance, very different from the average factory. The idea of Mr. Patterson, the president, is that pleasant surroundings have an influence upon the health

the leading principles adopted: Preserve open lawn centres, plant shrubbery and flowers in masses, not isolated, and avoid straight lines.

What has been accomplished may be seen in the accompanying pictures, which have been taken from actual photographs.

In connection with a workman's house, not worth more than, probably, \$800, I saw one of the most beautiful gardens that my eyes ever rested upon. A large amount of money is spent by the company every year in prizes for the best kept lawns and back yards, and recently special prizes have been offered for the neatest and best planted yards, which are seen from the railway. The whole city of Dayton seems to have caught the enthusiasm, with the result that it has become one of the cleanest and prettiest cities in America. The effect upon the employees, too, is most marked. Watching the throngs of girls passing in to work, one would suppose that they were going to church, so clean and neat is their attire. Great stress is placed upon cleanliness, and twice a week the girls are allowed half an hour during working hours for the purpose of taking a bath. Their material wants are not by any means forgotten, as a cosy lunch room has been provided, where a nutritious meal is served for two cents every day at noon. This costs the company about four cents, but it is believed that the scheme pays, on account of the better service the employees are able to render because of having a warm meal rather than a cold lunch.

Special attention is given to the comfort of the young women, of whom there are more than two hundred. They go to work an hour later than the men in the morning, and leave ten minutes earlier in the evening. In addition to the ten minutes' recess each morning and afternoon, they have regular holidays during the year. There is a curtained rest-room, with cots and easy chairs, for the comfort



THE N. C. R. FACTORY—THE CENTRE OF SOUTH PARK ACTIVITY.

of the past and the present to paint a fairly accurate picture of the future.

The improvements which have taken place in the factory during the past two or three decades warrant one in coming to the conclusion that the average manufacturing establishment of the twentieth century will be a very different concern from that of one hundred or even fifty years ago. It will, doubtless, be an institution in which employers will manifest an interest in the health, safety, and happiness of their employees to an extent unknown during the century which has just closed.

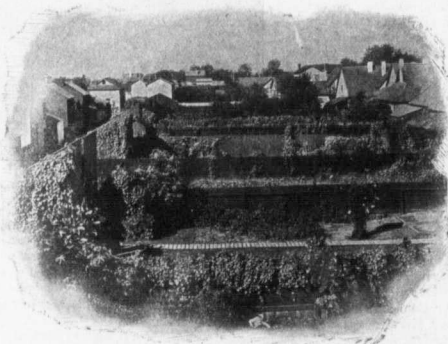
Perhaps no better idea of the twentieth century factory can be obtained than by taking a view of an institution which has grown up during the latter part of the nineteenth century. By comparison with almost any other factory in the world it is considerably ahead of the age. Of course my readers will know that I refer to the National Cash Register Company, of Dayton, Ohio, which I had the privilege of visiting a short time ago.

This company has succeeded in blending the utilitarian and the aesthetic in a remarkable manner, for, while everything is conducted upon strictly business methods, with a view to making the concern financially profitable, great attention has also been paid to making the buildings comfortable and sanitary, and the surroundings attractive.

The rooms in which work is carried on are airy, well-lighted and clean. The walls are tinted in bright colors, and the machinery has been painted buff instead of dead black, which results in making the shops more cheerful. The grounds have

and spirits of the employees, and thus result in a commercial advantage.

It was soon suggested that the same methods might be used in the homes of the workmen, which looked like rows of packing boxes without the slightest adornment. A skilful landscape gardener was secured to outline the improvements and assist the people by suggestions.



A GLIMPSE AT SOME BACK YARDS.

It was found that a few morning glories planted alongside of a board fence would, in a very short time, cover its ugliness, and flower gardens could be maintained with very little expense. The lawns were planted with a view to the most beautiful effects. The following are

of any of the young women who at any time may be indisposed. A piano, purchased by the young women, offers opportunity for music during the intervals of the noon hour.

Educational features are by no means neglected. There is an excellent library



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THE N. C. R. HOUSE OF USEFULNESS.

and reading-room, kitchen garden, cooking school, sewing school, Kindergarten, woman's guild, literary club, and Sunday-school. These organizations meet at regular intervals, and carry on a most valuable work. What is known as the "House of Usefulness" is the meeting-place of thirty different clubs and societies. In the "Advance Club" hall lectures are frequently given on important subjects, and illustrated by stereopticon views.

Another feature peculiar to this factory is the invitation given by the management to the employees to make suggestions or criticisms of any kind concerning the business. Six hundred dollars in gold is given each month in prizes to the fifty persons making the best suggestions for improvement in methods of carrying on the work.

Thousands of visitors look through the premises of the National Cash Register

Co. every year, and among them are many manufacturers, who go home to put into practice not a few of the good things they have seen. This factory has shown what can be done, and its splendid example is being widely copied. It is certainly a pioneer in improved conditions for its employees, and well deserves to be considered as the best illustration of the twentieth century model factory in existence. May there be many like it before the first ten years of the dawning century have passed!

THE TWENTIETH CENTURY HOME.

BY REV. JOHN MORRISON.

"Each man's chimney is his golden milestone,  
Is the central point from which he  
measures every distance  
Through the gateways of the world  
around him."

—Longfellow.

"It is wiser and less expensive to save children than to punish criminals."

This is the practical and humane motto of the Ontario Children's Aid Society.

Proper homes and right home life are the greatest factors in the world for the saving of child life in purity. Every happy home added to those we now have means closing a prison cell. Formation is cheaper and better than reformation, and to the twentieth century home must we look for the formative principle in character-building and the preventative of crime. Ruskin said: "The true history of a nation is not of its wars, but of its hou-eholds." As the family is the basil unit of society, that which helps to make the family life better, will be man's discovery of Gods' law and will.

The home of the twentieth century will be a purely suburban or rural home. The overcrowding in human beehives called tenements will be no more. The slums and unsanitary rented house sections, with their unsavory sounds and sights and smells, which are physically and morally disintegrating, will be forsaken for homes where the limpid brook can be heard babbling over its stony bottom; where green lawns and fields, with no warning sign, "Keep Off" will greet the eye everywhere, and the air redolent of the odor of apple and clover blossoms, new mown hay and ripening fruit.

The home of the twentieth century will be less the abode of the overworked artisan and laborer, struggling against adverse circumstances, existing (not living) in a house owned

by another—and more a home of his own, on some of God's millions of vacant and wide acres now awaiting and silently wooing such exodus from the skim-milk life of city competition to a bread buttered on three-sides life of home ownership, which carries with it moral power. Electric roads, threading our land everywhere, will make rural or suburban isolation a thing of the past, and travel between country, town and city comfortable, rapid and cheap. Rural free mail delivery, which has been proved a success in a test covering several hundreds of routes in the United States, and rural telephone service, which five thousand farmers in Indiana State alone are using—will help to stop the exodus from country to city, and turn it back to the purity of country life.

The home of the twentieth century will be one in which the daughters will remain and learn practical, sanitary home-making and the hygienic preparation of food, being trained for happy wife and motherhood, for which sacred duties, factory, workshop, and store-clerking have largely unfitted them, and also kept their brothers in idleness by filling the places the brothers ought to have.

A home library will be counted not a



WORK FOR BOYS—A GARDEN AND FENCE IN SOUTH PARK.

luxury, as in the past, but a necessity, containing not the froth and foam of the crested wave of modern fiction, but the fountain-heads of a world's literature. "Plain living and high thinking" will be more common than in the past.

The twentieth century revival, the new evangelism so many are looking for, will be a home revival, a home evangelism. The rapidly-disappearing family altar will again be erected, the Sunday-school will cease to be the children's church, parents and children will go to church service and Sunday-school together, then as a family return to the home and together study the sermon they have heard and the lesson they have taught or learned. Then shall the torchlight of spiritual fire and power blaze out from every home in the land.

We stand between two centuries; we touch the past with the finger of recollection, and feel that, with all its mistakes, it nevertheless was the best the world ever knew. We touch the future with the finger of prophecy, and declare it will be yet grander, more splendid in word and deed. Let every Leaguer strive to make the home a working model of heaven, and the world shall be brought to Christ speedily.

London, Ont.



GATHERING MORNING GLORIES.  
Specimen of Vine-culture in South Park.

## THE TWENTIETH CENTURY EPWORTH LEAGUE.

BY REV. GEO. S. CLENDINEN.

AT the suggestion of the EPWORTH ERA, I recently visited Anno Domini 1980, to learn something of the future of the Epworth League. There are things "not lawful for a man to utter," and matters incomprehensible to the people of this age, and my most startling discoveries are therefore reserved, but I herewith present a few fragmentary notes of my observations.

Entering a handsome Methodist Church, whose very stones seemed to speak a welcome, and whose doors swung open automatically and silently as I approached, I was conscious of a genial social atmosphere that was like home-coming. After a sociable half-hour in the reception room, we passed into the Epworth Chapel to the Christian Endeavor meeting. I regret that I cannot adequately describe that meeting. The subject—one of a consecutive series—was, "Paul's Personal Experience of Temptation," and after a concise, suggestive definition by the leader (if leader he was), almost everyone present had some interesting question, remark, illustration or quotation to contribute. There was no order of service, no Bible reading, no exhortations to take part or to be brief, no haste, no hesitancy, no formality, no inattention. It was at once an earnest, reverent study and a frank and courteous conversation. One whom I took to be the pastor gave brief answers to a couple of difficult questions. An intense devotional spirit pervaded all, especially during the singing, which was very hearty, and included the *Te Deum* and two oratorio selections from Handel. But what amazed me most was the full and exact knowledge shown concerning Paul's life and letters. It was a revelation to me that the great apostle was so continuously and so sorely tried by temptations strangely similar to my own. I wished that I could meet them as he did.

The Epworth League of 1980 is more surely than ever a permanent and potent factor in church work and in the life of the community. It aims to uplift humanity by producing Christian character. Recent developments have greatly extended and diversified the work, and each League fully adapts itself to local needs, but, generally speaking, the weekly devotional meeting is still central. The Christian Endeavor department puts emphasis upon "Communion," but, like many other English words, this one has an expanded meaning—such a broad sense as Paul's usage illustrates. Close study is given to such themes as: Christian experience, its various phases and modes of manifestation in successive periods of history and in different temperaments and environments; the development of a true devotional life; the confirmation and enrichment of the experience of young Christians; the history of worship; the use and peril of stereotyped forms, etc.

The watchword of the Missionary department is "Stewardship." Though there is no longer any country in the world without its vernacular Scriptures and its native Christian church, yet there

is constant need of workers from Anglo-Saxon countries to train and aid the native ministers, and to inspire and lead great reformatory movements, and much genuine missionary work remains to be done.

About 1910 there was a great awakening in the Church on the subject of Christian stewardship in property, and about

studies, and the young people read only the best, chiefly the masters.

"Service" is the dominant note in the Social department. The abandonment of all money-raising devices and the revival of Christian home life many years ago modified the working of this department. At the same time the modernized Church architecture and enlarged League influ-

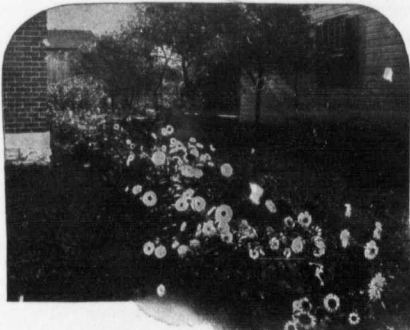


A GLIMPSE FROM A FACTORY WINDOW

Of What is Pronounced to be the Most Beautiful Street in the World, Size of Lots and Cost of Houses Considered.

the same time a powerful stimulus was given by the colleges and the press of America to the study of sociology from a religious and an international point of view. Thus the whole Church was stirred to realize the need of more aggressive evangelistic effort both at home and abroad. The Epworth League has been a mighty factor in these and other great movements.

ence with homeless and unchurched people opened further avenues of social service. The athletic clubs and other social organizations, which were once a menace to morals second only to the nineteenth century saloon (now happily obsolete), have been permeated with the salt of Christian character, and the popular amusements, though not under church



A BEAUTIFUL DIVISION FENCE

In the literary work of the League the motto is, "Inspiration," and though art and science are receiving much attention, and original work of high merit has brought some Leagues into prominence, yet the study of literature, especially Biblical literature, holds first place. Anglo-Saxon literature (we called it "English") also holds an honored place in League

management, are thus chastened and sweetened immeasurably.

To tell of the great things achieved by the Intermediate and Junior Epworth Leagues would require another chapter in the story.

Conventions are still held frequently, but they are generally local in character. On special occasions, when gatherings of



A VINE CLAD PORCH—SOUTH PARK.

extraordinary interest are arranged, the Leagues all over the Province secure connection with the convention Church by telephone and telesean (an invention of 1914), by means of which each League in its own place of meeting is enabled not only to hear all convention addresses and discussions perfectly, but to see on a screen what we used to call a "moving picture" of everything that is done in the convention. So, in many other ways also new inventions have solved League problems and have facilitated work formerly impossible. There is, however, as much news as ever of such old fashioned virtues as Diligence, Courage, and Kindness. Brockville, Ont.

**SOMETHING LEFT UNDONE.**

Labor with what zeal we will,  
Something still remains undone,  
Something uncompleted still  
Awaits the rising of the sun.

By the bedside, on the stair,  
At the threshold, near the gates,  
With its menace or its prayer,  
Like a mendicant it waits ;

Waits, and will not go away ;  
Waits, and will not be gainsaid ;  
By the cares of yesterday  
Each to-day is heavier made,

Till at length the burden seems  
Greater than our strength can bear,  
Heavy as the weight of dreams,  
Pressing on us everywhere.

And we stand from day to day,  
Like the dwarfs of time gone by,  
Who, as Northern legends say,  
On the shoulders held the sky.

—Longfellow.

You can't jump away from your shadow, but if you turn to the sun your shadow is behind you, and if you stand under the sun, your shadow is beneath you. What we should try to do is to live under the meridian Sun, with our shadow, self, under our feet.—Rev. F. B. Meyer.

**THE TWENTIETH CENTURY SUNDAY SCHOOL.**

BY WILLIAM JOHNSON.

**B**Y comparing the schools of seventy or eighty years ago with what they are to-day, I assume no prophetic office in attempting to describe "the Sunday-school of the Twentieth Century.

The Sunday-school of the twentieth century will believe in the *Divine* origin of the Sunday-school as we of the nineteenth never have. We have dated too much the origin and conception of Sunday-schools to Robert Raikes. Different views from these will prevail when the speculations of Rev. Dr. Trumbull's "Yale Lectures on the Sunday school" will be issued by the thousands. Further research by others will give added light to these views of Dr. Trumbull. He proves that from the days of Ezra the Bible-school was a recognized agency, among the Jewish people, for the study and teaching of God's Word.

In the twentieth century the Sunday-school will be known by its scriptural name—The Bible-school. Apart from the propriety and rightfulness of this name, there are practical reasons why the present name should be changed. The "Sunday-school" still stands for a child's school, and is, in my opinion, the greatest bar to a successful solution of "the sixteen year old boy-girl question," "How to retain the senior scholars," and "the Young Men problem."

Because it will be the Bible-school it will attract to it the "masses" and the "classes," the learned, the unlearned. It will be like its original, a school for all ages. The child, when born, will be enrolled in its "Cradle Roll," will then be welcomed into its Kindergarten Department; from there promoted to its Primary Department; then publicly graduated

before the whole school (which will then be the entire congregation) into the Intermediate Department; from thence another public graduation into the Senior Department; then the Home Department, in preparation for the Home Department "not made by hands, eternal in the heavens." Such a school "From the cradle to the grave" will be the ideal of the Bible-school.

There will be a wonderful revolution in church architecture in the next century. The "long drawn aisle, with its "dim religious light," will give place to bright, cheery, court-the-sunshine churches. These churches will not be "one-day churches," but will be open every day in the week for prayer, meditation or reading, and their Bible school rooms turned on week days into reading rooms, strangers' parlors, Dorcas Society rooms, boys' girls', young men's and young women's club rooms, and will become the centres of all

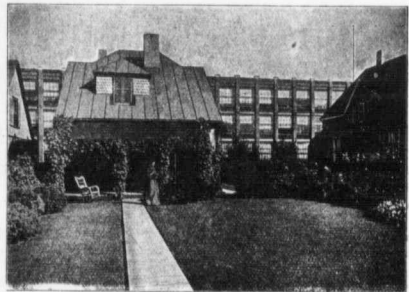
the philanthropies demanded by their surroundings.

The Bible-school rooms will then be one-third larger than the rest of the building, and will be on the same plane. Why? School rooms require more space than auditoriums of churches.

Imagine some one in the Provincial Bible school Association of 1950 describing the church buildings of seventy-five years ago—110 feet long, 80 feet wide, spire 100 feet, frescoed, carpeted, cushioned, cost \$40,000. Under them they dug holes twelve feet deep, and in these holes they had coal and colds, furnaces and cockroaches, and the Sunday-school. The century will be young when the plan of Bible-school rooms, now known as the "Akron, Ohio, plan," will become of universal adoption. A large centre circular room, lit by dome, with rooms all around it; these rooms separated from the centre one by glass and panel doors, and all on an angle from the middle of the platform.

In the twentieth century Bible training schools will be everywhere. Chautauquias and Northfields will be multiplied by hundreds. The pastor's chief study at his theological college will be, "How to teach teachers." The degrees of B.T., Bachelor of Teaching; D.T., Doctor of Teaching, will be the highest that the universities will then confer. In those days the minister who first and foremost cannot teach, and cannot train others to teach, will be a back number. The Church will have no use for him. The nineteenth century Church has suffered immeasurably from a ministry utterly lacking this great essential qualification.

The present universal morning church service will be abolished, and the whole congregation will spend that time in the Bible school, because the twentieth century Church will emphasize far beyond the centuries that have preceded it, that



A BACK YARD.

its greatest need is the STUDY of the "Book of Books."

Sunday afternoon then will be spent in home training, in families getting to know each other, good books and fruit, sacred, glad songs, the church and Bible school papers and wholesome drinks being so intermingled that Sunday afternoons will be foretastes of heaven. While for those who have not homes, the church parlors and reading rooms will be as near to home-life as can be. The door, the

sick, the destitute, the hospital will have special attention on these afternoons, and in the evening the gospel will be heralded, or, as we say, preached.

The twentieth century Bible-school will be a spiritual nursery; will be a spiritual training school; will supply the churches and the world with such workers as will speed the coming of the Golden Age of the Church and the time when

"Jesus shall reign where'er the sun  
Doth his successive journeys run."

Belleville, Ont.

#### LAKE TAHOE.

**A**MONG the many treasures that are hidden in the depths of Sierra solitudes, none more surely surprise and charm all classes of travellers than the glacier lakes. There are hundreds of them, whose crystal mirrors reflect the hues of peaceful, over-arching skies, that are unhonored and unsung; while others, known to the lovers of the beautiful, are

this shades into emerald, from emerald into turquoise, which gradually deepens into an indigo blue so dark that in the shadow it seems almost black.

A number of popular resorts, also many beautiful camping places, are located around the lake. The steamer "Tahoe," a splendid specimen of lake craft, 168 feet long, with comfortable accommodation for 200 passengers, makes a circuit of the lake daily and stops at the principal resorts. This trip is a revelation to visitors, affording, without fatigue or other inconvenience, a panorama of magnificent mountain scenery not surpassed in grandeur and variety in the world's famous tours.

#### FAITH HEALING.

BY T. M.

**T**HE question of healing diseases without medicinal remedies has never attracted the notice of so many persons in this country before as at the present time. There must be something

circuits a few years ago a most serious accident happened to a young man whose parents are faithful members of our church. This young man, after lingering for some days, was finally given over by both attending physicians as one who could not possibly recover. Great was the grief that came upon that household. But there was one member of the family who went about her daily duties in a composed and cheerful mind. It was the young man's mother.

"What ails you, father?" she asked, as her husband mourned and wept.

"What ails me?" he replied, "and George about to die!"

"But George is not about to die."

"Not about to die! when both the doctors have given him up!"

"No, he shall not die, but live."

"He cannot live!" exclaimed the father.

"The young doctor says he cannot live; the old doctor says he cannot live."

"But he shall live!" exclaimed the mother. "Put your trust in God and stop your weeping, for I know George



LAKE TAHOE, CALIFORNIA.

enshrined in songful lines, and have a fame extending far beyond their environment.

Lake Tahoe is one of the largest and most beautiful of these Alpine lakes. It is about twenty-three miles long by thirteen wide, and its greatest known depth is upward of 2,000 feet. Situated at an altitude of 6,220 feet, it is everywhere surrounded by peaks that rise from 2,000 to 4,000 feet higher. Bold, picturesque headlands break the shore line; magnificent forests in places sweep down to the water's edge; beautiful and impressive contrasts meet you everywhere.

One of the peculiar attractions of this lake is the marvellous clearness and beauty of its waters, which reflect the wealth of peak, crest and forest, and permit the bottom to be distinctly seen several hundred yards from the shore. The tinting of the iridescent water is exquisite. Near the shore it has a greenish-yellow tint;

in a subject that attracts so much notice. There is certainly a great deal of error in it, but there must also be some truth. It would be difficult to mention any other subject upon which so many people have accepted a belief so utterly at variance with both reason and scripture. Christian Science, for example, is neither Christianity nor science. It is horrible to set forth Christian Science and say, that is Christianity. It is much more like blasphemy, and to call it science is ridiculous. Many of the cures, also, that are attributed to faith are explicable from natural causes.

But the gross errors upon this subject should not obscure the real truth that "the prayer of faith shall save the sick and the Lord shall raise him up." There are in our church many living examples of humble piety, who, by faith, bring about results which no human means seems capable of effecting. On one of my

shall recover, and, besides, he shall be a good man."

"Thus," said the old doctor, who narrated the circumstances to me, "thus did that godly mother protest her faith in God right in our presence, and, against hope, believe in hope for the recovery of her son."

"And," said the doctor, the next visit I made, expecting to find the young man dead, he was much improved, and is still living, as his mother said he should."

It is rest—that means the quiet mind that is stayed on God. It is the Lord's Day—that means meditation and communion, but not these alone. Christ is Lord of the Sabbath rest, and how often we read of his doing works of charity and healing in its hallowed time. The true disciple never loses sight of ministry, and least of all, when he comes near to Christ.—From Closet and Altar.

GOOD-NIGHT.

Good-night, sweet year, that brought to me

Dear friends to love, rare wealth to hold,

That gave me flowers for memory

More precious far than fleeting gold.

Good night, sweet year, wherein I read

Full many a page with rare delight ;

Thy latest hour will soon have fled

O pleasant year, sweet year, good-night!

Good-night, sad year, that رفت away

Some hopes I cherished ; gave the pain

Of disillusion ; dimmed the day

With wrecks of labor wrought in vain.

Good-night, sad year, that some time knew

My pillow wet with bitter tears ;

Good night, sad year, that drifteth too

Far hence on Time's black sea of years.

Good-night, blithe year, that to the home

Came smiling with so gay a face,

Bade roses bloom in hall and room,

Sent small feet pattering through the

place

That woke such bells of melody

As touch the eternal chords that ring

Where evermore the ransomed be.

And' saints for aye behold the King.

Good-night, brave year, that gave me strength,

And helped my will to overcome

In struggles, where the foe, at length

Baffled and beaten, left me dumb,

Yet thrilling with victorious song !

Good-night, brave year ! I fain would keep

Thy secrets still to right the wrong,

But thou art weary. Rest and sleep !

Good-night, O year, most sorrowful

Seen from the earth side, ache and loss,

And clouded dawns, and dear ones gone,

Have deeply stamped thee with the

cross.

Good-night, O sorrowful, sweet year,

Sweet with the promise of the day

Where heaven's own morning shall appear

And all the shadows flee away.

—Margaret E. Sangster.

THE BATTLE OF QUEENSTON HEIGHTS.

THE thirteenth of October, 1812, stands out as one of the historic days of the war of 1812-14, for on that day, and on the banks of the Niagara river, was fought the memorable battle of Queenston Heights.

Let us imagine ourselves on the summit of the great hill and on the morning of the momentous day.

A cold, pitiless storm darkens earth and rain and sky, but through the mist and rain a sentry on the Canadian shore suddenly sees an approaching boat, followed by nine others, all filled with American regulars. At last the long-expected attack on Queenston has begun.

The alarm is given, and the small guard of British soldiers and militia-

men rush to the river-bank to repel the invader.

Soon the sound of cannon and musketry is heard above the roar of the storm ; but before many minutes have sped by, the enemy effects a landing of 1,300 men, but not until many lose their lives in the attempt. The force facing them totals only 350, who, even with such odds against them, bravely oppose the larger number.

But where is Sir Isaac Brock at this dangerous point ?

Far to the north a solitary horseman is seen galloping madly toward the Heights. It is the Commander-in-Chief, who, hearing the boom of cannon whilst at Fort George, seven miles away, mounted his horse and hurried to the battle-field, where he arrives at a most critical moment,

which they hold in everpowering numbers for several hours.

Fortunately, reinforcements arrive. General Sheaffe, Brock's successor, marshals the army, still absurdly small and instead of storming the hill from the front, leads his men along the St. David's road around the western slope of the Heights, thus surprising the unsuspecting foe.

Once again the battle rages furiously until the tide turns, and the Americans flee for safety as best they can.

The immediate result is over nine hundred American prisoners of war. The British loss is sixteen killed and seventy wounded, that of the Americans proportionately much larger.

A cairn marks the spot where it is supposed Brock actually fell, while the



WHERE GENERAL BROCK FELL.

when the little band of defenders are on the point of retreat.

In the meantime, so quickly are events happening, a portion of the American force has gained the Heights.

Placing himself at the head of less than a hundred men, Brock orders them to the charge — up the slope and in the face of a deadly fire !

The first attack fails.

Brock again calls upon his men to advance but for him it is to be an advance to death. His stalwart form—he was over six feet in height—makes him a conspicuous target. A ball strikes him in the right breast and instantly the brave soldier staggers, falls, and in a few moments, dies at the base of the steep hill.

At this point of time the invaders have gained the summit of Queenston Heights,

great monument on the height above further speaks of the brave general.

TAKE five minutes before you sleep that you may shut out everything save the great fact that you stand alone with your God. Some are terribly afraid to spend as much time as that even with their own thoughts. But get alone, if you will, if you dare, and say as you stand in the light of that first commandment, "What is my god ? To what is my life devoted ?" If your answer indicates anything that puts God into the background, then in the name of heaven and of your own safety,

"Break down every idol, cast out every foe,"

and let the God who will be, who is, who was, be your God.—*Rev. G. C. Morgan.*



## SMILES.

How many smiles there might be  
If people only knew  
That they feel better every time  
Their faces smiled anew.

How many smiles there would be  
If people simply thought  
Their look is fairer when they smile  
Than when they're smiling not.

How many smiles there could be  
If folks would only say:  
"Good morning, neighbor, let me give  
A helping hand to-day."

How many smiles there will be,  
My friend, when you and I  
Have learned to practice what we wish  
These other folks would try.

—John T. Troubridge.

## SOME WEAK POINTS.

BY REV. J. H. OSTERHOUT, B.A.

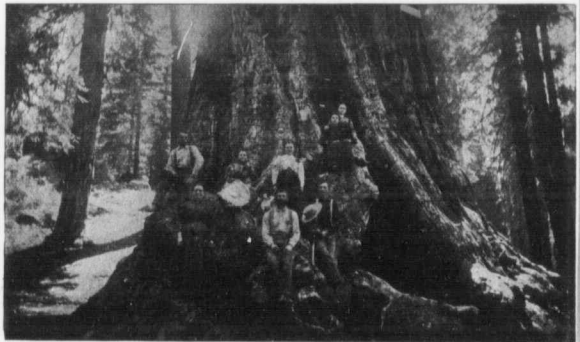
MUCH interest is being attached to the discussion by Rev. George Edwards, in the November number of the ERA, on the question, "Is the influence of the Epworth League declining?" His very clear and forcible discussion of the question and his optimistic answer, that "the movement was never in a better condition than at present," is quite inspiring indeed to those who have the work at heart. His contention that the League is essentially a spiritual institution, with its chief object, the building up of and the deepening of the spiritual life of the Christian young people, and the bringing of the unconverted to Jesus Christ, is correct. But as a matter of fact, does the large decrease in membership admit of such an easy and optimistic solution as he gives? Is the League reaching as many young people as it did three years ago? Do not the social and literary evenings have by far the largest numbers present, and is it not a sad fact that the consecration meeting is the least attended? The literary and social evenings are necessary, and the League with its different departments is one of the best, if not the best, institutions of today for the development of all the capacities of our young people. But all departments should be subordinate to the one supreme end. There is an irresistible power of attraction in the simple old gospel yet, if proclaimed in the Holy Ghost, by young people who live it as well as proclaim it. One cause for the decline or apparent decline in the influence of the League, is in the selection of officers for local Leagues, and especially for district officers. We have scarcely learned yet that it is more important what a man is, and does, than what he says. We elect those who are brilliant, instead of those who are good, and hence the spiritual work suffers. It was my privilege to campaign a district one summer and attend the district convention. The missionary vice-president gave his report by saying that he had done nothing since his election. Strange to say, they rewarded this "unprofitable servant" by electing him president for the next year. We should elect those who are on fire for God,

then the work will go on. We elect the clever or brilliant man without taking thought whether his life is consistent with his profession or not. There is too much of this rewarding cleverness and not enough of rewarding goodness; for the cleverness we are scarcely responsible, but for our goodness we are. Place a man whose hobby is literature or science at the head of your League and he will leave his impress on every meeting; place a thoroughly good man at the head and he will do the same. If the two are combined so much the better, but we should insist on the latter at least. If the man at the head of the district has the confidence and respect of all, progress will be made by presidents, vice-presidents, pastors and members uniting in the work, but if he has not, the spiritual life of the Leagues is apt to be at a low ebb.  
Jeannette's Creek.

## "DIFFERENT FROM OLD SMITHSON."

THE men who pass their lives in handling money are very apt to become abrupt and harsh in manner. The Spectator has observed this

a second that would cost me a day's or a week's pay. Then there are lots of people who are trying to do you in little ways. These things get on a man's nerves, and he gets so cross that it becomes a habit. Why, after I had had my place about six months I found that I was losing all my gentility. I even took my habits home and was cross there to the children. One time, when I had been particularly disagreeable, I felt so ashamed of myself that I went out and took a long walk and looked the matter over with myself. I saw how it was, and I concluded that I would throw up the job rather than grow into the kind of a fellow that old Smithson was. You remember old Smithson? He had been in my cage for thirty years, and when he died there was not a man of the twelve hundred in our place who went to the old man's funeral. They hated him, and were not sorry that he was dead. None of that for me, I said to myself. When I die, I should like for some of the boys to come around with flowers and look sad. So I concluded to be as different from old Smithson as possible. And I find it lightens the work, and I do not believe I make any more mistakes than I would if I were cross." Such was the



CALIFORNIA BIG TREE.

for many years, and has pondered over it. There was one place where the Spectator had twenty-odd transactions with a cashier every year. It was a disagreeable business. The cashier always made the Spectator, who was then a very impressionable youth, feel that he was doing something wrong in getting the money he had earned. This was the worst case the Spectator ever encountered, but he has known many others. In the course of years, in the same spot where the very disagreeable cashier had been was a new man. He was affability itself. He always had a pleasant word and a kindly smile. The Spectator once met this cashier away from his duties, and said to him: "You are the pleasantest cashier I know." "That is nice," replied the cashier. Then the Spectator explained himself, and asked the agreeable one why it was that men who handled money were habitually cross. The cashier said: "Yes, I have noticed that, and I will tell you why. The responsibility is very great. I can make a mistake in the tenth part of

pleasant cashier's story. He holds a higher position now, and is still pleasant. Maybe he got the higher post because of his good manners and kindly habits.—Spectator, in *The Outlook*.

## SPEAKING AND PRAYING IN MEETING.

A GOOD many times the testimonies and little talks and prayers in the prayer-meetings sound as if they had to be drawn out by a tremendous sense of duty. It is quite possible for us, old people as well as young, to put the sense of duty in the place of a better thing—to expect of ourselves that which neither the meeting nor He who should be the leader of every meeting expects of us.

Because even our little meetings cannot go without more or less machinery, we make the mistake sometimes of making ourselves a part of that machinery. We fit ourselves in where we think something is needed to make the meeting go, and

we turn our little cranks as many times as are needed to do our part, quite forgetting that there is absolutely only one thing that we can do that is of any genuine value and service.

I mean that no word or prayer of ours is going to be of much help to our own souls or to anybody else in the meeting if it is uttered in a perfunctory way—simply to help the meeting on. If we love the Master, we are sure to love that place where we really believe the Master is coming to meet, and by His Holy Spirit to teach and help His children. If we love to be there, and genuinely expect to meet Him there, our hearts will be so glad in that prospect that we will find it difficult not to tell how glad we are, and how eager that the others should see and feel and love Him as we have come to do. Whole chapters of talk about it along other lines are not going to help us in this if the one thing needful is omitted.

If we haven't yet come to the place where our hearts are in the service in a trustful, happy, loving, spontaneous way, then we haven't come to where it is of use to us, or where our taking part in it can be of much use to others.

Suppose we get at the very heart of the difficulty, and see if we cannot find the secret of the trouble. That secret, I suspect, will lead us to the secret of His presence, and the secret of His presence makes every service not only a duty, but a joy.—*Silver Cross.*

ACKNOWLEDGING GOD.

BY J. S.

ONE evening recently, a friend of mine, who remained down town in order to be present in good time at a large gathering in Massey Hall, dropped into a restaurant for his supper. There sat opposite to him, at the same little table, a young couple, who, judging from their conversation, were evidently bound for the same meeting. Our friend's order for supper was filled first, and as his custom is, he leaned his head on his hand, closed his eyes, and reverently asked a blessing. When the young couple came to be served, he noticed that the lady did exactly as he had done, before beginning her meal. At first he wondered whether, in acknowledging thus publicly the Giver of all good, he had influenced her to follow his example; but he concluded otherwise, when, on glancing at her dress, he perceived she wore a neat Christian Endeavor button of gold, with the familiar letters set in blue at once a sign and pledge, that, in all places and under all circumstances, she would be true to her Master and honor Him in act as well as in word. It was, perhaps, not an easy thing for either to do, in a crowded room, when asking a blessing is so entirely dispensed with. It was easier, however, for our friend, with whom constant use for many years had made it habitual. It was no small matter, we think, for this young Christian Endeavorer to prove faithful to duty in spite of the silent moral support and approval from the other side of the table. She honored God and His cause, as did our friend, and there could be no doubt in the mind of any one then

present what side she was on. Let every Epworth Leaguer and Christian Endeavorer wear a distinguishing button or badge and live faithfully up to what it stands for.

Toronto, Ont.

THE ART OF LISTENING.

WOULD there were more people who know how to listen! We sometimes deplore the fact that there are so few good talkers; may we not rather regret that those who can talk so seldom find people who know how to hear them? The habit of interrupting is one which is certainly on the increase. If one will sit quietly by and take notes of a casual conversation, he will be disagreeably surprised to see how few sentences are allowed to run their smooth and even way without some interruption. When the story is in telling by one of a small group, it is bound to be paraphrased by exclamations, needless questions, or would-be jocose speeches. To listen properly one should look at the speaker, and think of what he is saying. Such a listener is in himself an inspiration. We sometimes hear it said of a man or woman: "That person brings out all that is best in me in the way of conversation." And generally the reason for this is that this particular one gives appreciative heed to what is being said.

To look at a book, to turn over the pages of a magazine, or to glance over the columns of a newspaper, is not to listen attentively, and will serve as a damper to the most enthusiastic of speakers.—*Harper's Bazaar.*

THE "HOME DEPARTMENT."

ONE of the most remarkable revivals on my district in recent years, in which many men and women were converted who had not been in the habit of attending church, was initiated by the "home department" of the Sunday-school. This work was followed up by cottage meetings conducted by parties of workers who went into different sections of the country until no house would hold the crowds. Special services at the church were the natural consequence. Every revival which has come under my observation owed its beginning and fruitage to the personal efforts of a devoted few who brought seekers to the regular services and thus prepared the way for protracted meetings.—*Rev. E. O. Thayer.*

WHEN WE HEAR PREACHING.

WE do not go to church to be amused, nor to be entertained, nor to be enlivened with eloquent stories, nor pleased with poetic fancies. Primarily, we go to church to worship God. The sermon of our minister is part of the worship. It is designed for our instruction, and it should open to us some new mental attitude is so antagonistic, or so impatient or dull, or one so preoccupied that our souls are like houses with doors locked and shutters barred. We are much too apt to blame the minister when we hear a sermon which does

not interest us. In nine out of every ten cases the fault is in ourselves. Numbers of people never in their lives learned how to listen. They have no power of consecutive thought. They do not pay attention to a preacher, but allow their minds to wander far afield. Only by being attentive and reverent can we receive good from a sermon. If we pray for our minister we shall be apt to derive benefit from his teachings, not otherwise to be expected.—*Mrs. M. E. Sangster.*

UNFIT FOR THE ELEVEN.

THEODORE Roosevelt recently said in an article on "Character and Success": "I was speaking to a famous Yale professor, one of the most noted scholars in the country, and one who is even more than a scholar, because he is in every sense of the word a man. We had been discussing the Yale-Harvard football teams, and he remarked of a certain player, 'I told them not to take him, for he was slack in his studies and my experience is that, as a rule, the man who is slack in his studies will be slack in his football work; it is character that counts in both.'"

WOUNDED PRIDE.

ADVERTISERS sometimes deem it worth while to ask their new customers point-blank in what publication they saw the advertisement that attracted them to the store or office concerned.

As a rule, says one, they reply courteously, but once in a while a man takes the question as an affront. One pompous old fellow told me it was none of my business. Another advised me to "hire a checking clerk." A languid young man referred me to his valet. But I was worst taken aback by a roughly-dressed customer once to whom I put the usual question:

"What magazine, may I ask, did you see my 'ad' in?"

"In all of them, sir," he replied, indignantly. "Did you think, sir, from my appearance, that I read only one?"

A MAMMOTH WATCH.

THERE will be a mammoth watch at the St. Louis World's Fair in 1903.

The watch will have a polished metal case, and will lie on its back and be so large and roomy that people will be able to walk around inside of it among the moving wheels. It will be nearly seventy-five feet in diameter and more than forty feet high, with neat little stairways running all about it. The balance wheel will weigh a ton, and the hairspring will be as thick as a man's wrist. The mainspring will be three hundred feet in length and made of ten sprung steel bands, two inches thick, bound together. Guides will point out and name every part. The watch will be wound by team regularly at a certain hour each day.

It is interesting in this connection to read that there is in Berlin a watch which measures one-fourth of an inch in diameter, its face being about the size of the head of a large-sized tack or nail. It weighs less than two grains Troy and keeps perfect time.—*American Boy.*



## DON'T!

Dear Brother Pastor don't allow your people, young or old, Epworthians or mission workers or any church society or organization to forestall your plans and efforts for the deepening of the spiritual life and the promotion of a revival. We have known many a revival nipped in the bud by some lecture course or concert or humorous reading; exercises that might be proper at other times, but which are not consonant with spirit of brokenness of heart and prevailing prayer that precedes and accompanies a mighty work of the Spirit. O, let us lay aside every weight and remove every stone out of the highway for the coming of the King!

If those official members and prominent leaders in your church who indulge in questionable amusements which prove a stumbling-block to so many were truly converted to God and fully consecrated to His service, what a tidal-wave of salvation would visit congregation, Sunday-school and community!

## EXAMPLES OF PERSONAL WORK.

- Christ and the ruler. Matt. 19. 16-22.  
 Christ and the leper. Mark 1. 40-42.  
 Christ and the boy with a dumb spirit. Mark 9. 14-29.  
 Christ and Bartimeus. Mark 10. 46-52.  
 Christ and Andrew. John 1. 35-40.  
 Andrew and Peter. John 1. 40-42.  
 Christ and Philip. John 1. 43.  
 Philip and Nathanael. John 1. 45, 46.  
 Christ and Nicodemus. John 3. 1-15.  
 Christ and the woman of Samaria. John 4. 1-42.  
 Christ and the nobleman. John 4. 46-54.  
 Christ and the infirm man of Bethesda. John 5. 1-18.  
 Christ and Mary Magdalen. John 20. 14-17.  
 Christ and Thomas. John 20. 26-29.  
 Christ and Peter. John 21. 15-23.  
 Philip and the Eunuch. Acts 8. 26.  
 Peter and Cornelius. Acts 10.  
 Ananias and Saul. Acts 9. 10-19.  
 Paul and Silas and the Philippian jailer. Acts 16. 25-31.

## HINTS FOR PERSONAL WORKERS.

Be perfectly natural and courteous in your approach when talking with inquirers.

Seek to attract. Avoid repelling. Remember we are to win them.

Be willing to make a mistake for Christ's sake, rather than miss an opportunity which may never again present itself.

Deal with the inquirer alone. Avoid terms not in common use among the unconverted.

Avoid the spirit of controversy.

Before giving the word of God ascertain the condition of mind that you may

rightly divide the word of truth unto the inquirer.

Find out what the person believes, rather than what he does not believe.

Avoid giving your own experience, as this may lead him to expect conversions in the same manner as yours, which is not likely to be the case.

Be candid in dealing with sin.

So far as possible select persons of your own sex and age in presenting Christ.

Press them to decision.

Engage in prayer together.

After having done your best and there seems to be no result, leave, prayerfully, the sinner and the seed you have sown to God, the judge of all.

When the sinner has found Christ let the fact be doubly assured to both mind and heart by Isa. 12. 1, 2.

Impress on the inquirer the importance of jealously guarding the beginning of the new life. Matt. 13. 3-9, 19-23.

Take full name and address and church preference and see that he is introduced into the Church of his choice.

## DECISION DAY.

One of the best addresses delivered at the recent Provincial Sunday-school Convention, at Brockville, was given by Rev. W. H. Hincks, LL.B., of Toronto, on Decision Day. The following are some of the good things from this address:

We naturally ask, what is meant by "Decision Day?" It is a day set apart in the Sabbath-school which gives the children an opportunity of declaring definitely for Jesus Christ. It is not a day suddenly to be sprung upon the Sabbath-school. With us it was a day set apart three months before submitting the test to the school. The preparation consisted of three factors, (1) the home, (2) the pastor, (3) the school itself.

I may say that we began our work on the first day of this year, with the announcement from the desk that all children should belong to Jesus Christ.

(2) That the responsibility in bringing children to Christ rested upon the home and on the parents, first.

(3) That the home had the better opportunity than the Sabbath-school; that the home was responsible before the Sabbath-school.

I then announced that we would take from eight to ten sermons along that line, and that at the end of these sermons, putting the responsibility where the Word of God puts it, the pastor and superintendent of the school would test the faithfulness of the home in this matter; that the day on which this test should take place should be called "Decision Sabbath," and that every child led by the parents and by the pastor to accept Christ might indicate it by signing a decision card.

If the home and the church do not together afford the children a distinct opportunity for decision, the outside world will. We find the book stores getting a certain class; cigar stores get them; the billiard halls get them; the saloons get them. We go down to see the theatres emptying at night, and we find that the theatres get them. We find the Sabbath bicycle gets them; we find the vaudeville in the parks gets them;

and, at last, the penitentiary gets many of them; but we find that neither the Sabbath-school, the Church, the Epworth League nor the Christian Endeavor really gets hold of a very large proportion of the boys.

History proves conclusively that early ideals, that early decisions tell emphatically on the after-life of the child outside of the religious sphere, and if outside of the religious sphere, we reason, surely within it.

"Decision Sunday" steps right into the life of a child at that period when ideals begin to take hold of him or her, and if you lead up to it properly, with the sanction and care that the scripture demands of you, you are going to make it one of the most blessed days in the history of your church.

Now, the point I would emphasize is one, perhaps, more interesting to the pastor than to the Sunday-school teacher, because "Decision Day," with its necessarily thorough preparation, gives to every pastor the opportunity from the pulpit and in his pastoral class to put the responsibility of child-religion where the Word of God puts it—upon the Christian home, and to strengthen what remains of the family life in our own homes.

"Decision Sabbath" will be a permanent blessing for a boy or girl come from a home where the father and mother are as two blades of one pair of shears, each properly united, each in proper relation to one another, and above all, each in proper relation to God. But there is little hope for "Decision Day," it may become a terrible danger to the Church, if it is suddenly sprung upon the school without very strenuous preparation upon these family and home lines.

Of course we cannot wait for ideal conditions, but we strive to lead up to them by prayer, and pulpit, and song, and pastoral visitation, and only submit the question when there is a degree of ripeness. With such preparation we held, in my own congregation, our "Decision Sabbath." Between 150 and 200 children, mark you, with the advice, with the sanction and with the sympathy of their parents, signed our "decision card." Whole classes of young ladies from 18 to 25, signed it. We have some classes where every member signed last March and have stuck to it, unfolding beautifully in Christian life. We have what is better, because it seems that religion comes so much more natural to the daughters, whole classes of boys who have signed these cards. I took a census two weeks ago in my school, by stepping up to the desk and asking the boys and girls who had signed these cards a year ago and were still holding fast to the vow they then took, to indicate it, and we were delighted and thrilled with the large number of hands that went up. I can assure you we believe "Decision Sabbath" has come to stay in this country. I thank God for the day I heard of it, and for the day on which I submitted it in my own little sphere, and I can recommend it thoroughly. But I warn you never to try it after one or two weeks' preparation; there are so many questions involved, and I believe the more thorough the preparation and the more solid it is, the more blessed will be the results.



## The Quiet Hour.

### THE DESIRED HAVEN.

A timid rap at my study door—  
 "What do you want, my child?"  
 Comes a whisper the threshold o'er:  
 "Only to be with you sir,  
 Only to be with you!"

So I sometimes to my Father go—  
 "What dost thou want, my child?"  
 And I answer him, soft and low:  
 "Only to be with thee, Lord,  
 Only to be with thee!"

And when, at death, to my Lord I go,  
 If he asks: "What needs my child?"  
 I shall answer him, murmuring low:  
 "Only to be with thee, Lord,  
 Only to be with thee!"

—J. S. Wrightsaur, D.D.

### "LOOK THIS WAY."

BY EDGAR L. VINCENT.

It is night, and our little one wishes to go for a moment into a room which is not well lighted. The shadows lie darkly on floor and wall and all things in the room. The nameless fear that always haunts the breast of childhood looids him back from venturing alone. Mamma is busy.

"Mamma, look this way. If you cannot come with me, just look toward me while I go."

So pleads the little one, and made brave by the fact that mother's eyes are upon him he marches away into the dark.

"Look this way."

How full of dark places this life is. We linger on the threshold and wonder what the shadows have in store for us. Only children grown a little older, our hearts almost stand still as we pause on the verge of the sorrow or the unknown experience which awaits us. Then we lift our eyes to Him who is all strength, all goodness, and all mercy and say:

"Oh, our Father, look this way!"

How quickly the shadows flee away! Guided, protected, comforted by the loving gaze of Him who never slumbers nor sleeps, we go to meet the thing which a moment before had such terrors for us. For quickly the answer comes back to us:

"I will guide thee with mine eye."

Never does He drive the trusting heart away alone. Never is He impatient because we tremble so in the face of trials. He knoweth our frame. He remembereth that we are but dust. Always to our cry comes back the precious word, "Prove me, and see if I will not pour you out a blessing."

Did you ever think particularly about the patience God showed with Gideon when he could not quite believe that He meant what He said about saving Israel from the hands of the Midianites? First he asked that the fleece might be wet with the dew while all around was dry.

God made the dew to fall on the fleece alone. Then Gideon, with the poor weak nature of so many of us, asked again that the dew might fall on the earth all about the fleece, leaving that and that alone dry. By this he was to know of a certainty that God would fulfil His promise. Again Jehovah reached far down to place His arm under the trembling limbs of His servant, and the fleece was dry. No word of reproach, no impatience, but a perfect willingness to be proved.

Father, now look this way. Be with us through every night of sorrow. Strengthen us by Thy might for each trial. Let Thy Holy Spirit dwell richly within us. Look this way.—N. Y. Observer.

### A UNITED HEART.

What is the reason that we so often fail to get soul refreshment at religious service? Why do we so often leave the house of the Lord with a weighty consciousness that there must be something wrong or lacking with us, since the service that, of all others, should fill our souls and minds with peace and comfort, and nerve us anew for life's conflict, has gone by, like another tiresome task, with scarcely an uplifting influence?

Is it not because we have attempted a thing that cannot be done? Is it not that we have entered the sanctuary with our hearts divided and at play with a thousand trifles that, hateful at any time, seem most delighted to thrust themselves in pleasing and entertaining variety upon the consecrated hour? The psalmist must have felt something of the things that hinder in the worship of God when he prayed that his heart might be united to fear his name.

Ah, that is it. The heart must be united. Its tendrils must not cling in the holy hour about a thousand unimportant objects. Let go all business, all outside associations, all domestic cares, and devote your whole being to waiting upon the Master; bearing in mind that the united heart only can render unto him the things that belong to him. And to do this the best of us will often find ourselves in need of David's prayer.—Christian Work.

### A MESSAGE TO YOUNG PEOPLE.

Under the above heading, Dr. J. Wilbur Chapman recently preached a sermon to young people. In it he said:

"There can be no abiding power until that day comes when we keep our conduct abreast of our profession; there must be something back of our profession; that something is a consistent life. It is a beautiful thing to hear one who is gifted in speech and in prayer in the prayer-meeting, but I am persuaded that there is something far more beautiful, and that is, for one to be able from Monday morning until Sunday night to live Christ. Here is a power infidelity cannot assail nor unbelief deny. If you are travelling through an orange country you are sensible all the time of the fact that the orange blossoms are about you; the fragrance is wafted to you the last

thing at night, the first thing in the morning, and it even makes your sleep the sweeter, and there is a sweetness like that about life that is truly 'hid with Christ in God.'"

### THE ARTIST NOT THE TOOL.

The praise for a beautiful statue or painting belongs not to the chisel or the brush, but to the sculptor or artist. No glory attaches to a tool, but only to him who wields it. We are God's tools. When he uses us we should not boast, for it is not our excellence but his great ability that merits praise. All the honor for the success of God's work belongs to him, for he must needs accomplish it in spite of poor tools.—Forward.

### GOOD IS LIGHT.

Light is purifying; let sunshine into a dark cellar, and it soon becomes pure.

Light is vivifying; expose a withered plant from a dark room to the sun, and it colors up.

Light is power; all sources of fuel are directly from the sun, coming in rays of light.

Light is joyous; nothing contributes so much to making a brilliant assembly as a flood of light upon it.

Light is comforting; a dark day is always a gloomy day, but a burst of sunshine brings cheer.

Light is strengthening; a puny child may grow strong if he can play in the sunshine.

So in many characteristics of light we can find a phase of God's character exemplified. His presence purifies our hearts, energizes our abilities, brightens our lives, cheers our spirits, invigorates our motives. We can not claim the presence of God in our lives unless these results are shown, any more than a plant may be exhibited as growing in the sunlight while its stalk and leaves are of a bleached, sickly appearance.—Christian Press.

### A GOOD READER.

Billy Bray, the eccentric but very pious Welshman, once said of his sister, that she was a good reader. "Why, Billy, your sister can't read at all, neither English nor Welsh," said some one. "But," said he, "she can read her title clear to mansions in the skies, and I call that good reading."

A CONFEDERATE soldier said the men of Stonewall Jackson's army always concluded that a battle was near when they saw the general spending more than the usual time in prayer. Jackson said of himself once, with modesty, "I have so fixed the habit in my own mind that I never raise a glass of water to my lips without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thought heavenward. I never change my classes in the section-room without a minute's petition for the cadets who go out and those who come in."—North-western Christian Advocate.

## Hints for Workers.

### THE JOY OF LIVING.

O give me the joy of living,  
And some glorious work to do;  
A spirit of thanksgiving,  
With loyal heart and true;  
Some pathway to make brighter,  
Where tired feet now stray;  
Some burden to make lighter  
While 'tis day.

O give me the joy of living,  
In the world where God lives, too;  
And the blessed power of giving,  
Where men have so much to do;  
Let me strive where men are striving,  
And help them up the steep;—  
May the trees I plant be thriving  
While I sleep.

On the fields of the Master gleaming,  
May my heart and hands be strong;  
Let me know life's deepest meaning,  
Let me sing life's sweetest song;  
With some faithful hearts to love me,  
Let me nobly do my best;  
And, at last, with heaven above me,  
Let me rest.

—The Rev. Julian S. Cutter.

**Quick Salvation.**—Bishop Warren tells how a Christian worker at Hamilton camp-meeting went to a serious-looking man in the crowd and invited him to the altar. He replied: "I have no time. I am an engineer and must go and pull my train out in ten minutes." "Oh, that is plenty of time to get converted," said the other. "Come along." He went, was gloriously converted, and pulled his train out on time. How easy it is for Christ to save the soul that is ready to forsake sin and believe in Him!

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**One Brotherhood.**—Rev. Joseph Cook forcibly remarks that "the nineteenth century has made the whole world one neighborhood. The twentieth ought to endeavor to make this one neighborhood into one brotherhood. The world was once like a block of marble; struck on one side, the other side did not quiver. But it is now like a mass of sensitive nerve fibre; wound the modern world anywhere and it winces everywhere. There are no foreign lands; there can be no more hermit nations."

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**Working Together.**—David noted how blessed a thing it is for brethren to dwell together in unity, but Paul and other Bible writers emphasize the blessedness of working together in unity. There is no dream connected with or relating to the triumph of the Church on earth so full of splendor as that which rises upon the foundation of an assumed unity in work. In this vision every success becomes infinitely multiplied, and the scriptures indorse the correctness of the magnificent results, for they tell us that where one can only chase a thousand, two can put ten thousand to flight.—*Lookout.*

**Great Faith Needed.**—Christian workers want faith. You won't succeed if you have not faith and expectation. Let us go to work with faith, believing we shall succeed. Matthew, Mark, and Luke record that four men brought a paralytic to Jesus, "when he saw their faith." Perhaps the poor man himself had no faith. But the four had. I can fancy those four men were men who themselves had been healed. I can imagine one had been a leper, and healed. Another deaf and dumb, and healed. A third had had a paralyzed arm. Jesus had restored it; and a fourth, perhaps, had been lame from his birth. But they well knew in themselves Christ's power, and so they believed he could heal this poor man. They let him down right at the feet of Jesus. You cannot lay your friends in a better place.—*Moody.*

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**Fitness.**—When James and John asked Jesus for the best places in His kingdom they were told in His gentle, gracious way that the main point was not wanting the best places but the being worth them. It is a question of preparation. "For whom they are prepared" is only another way of saying for those who are prepared. We are so used to favoritism in public life that we turn every way for enough influence to get ourselves appointed. But perfect governments are officered, not by official favorites, but by qualified men. "God is no respecter of persons." He does not look twice at a man's petition and signatures. It is wholly a question of personal fitness. Let

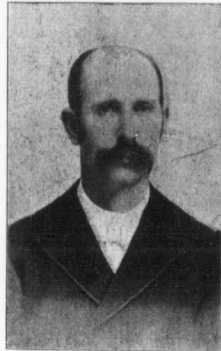
us put the emphasis of our life, then, in the right place. It is not wanting something, but being worth something. God has plenty of time in which to make discoveries, but we have none too much time in which to become worth discovering. We should care not so much about being recognized as about being worth recognition. The real values of life are spiritual and eternal, and the fit man will some day succeed the favorite.—*Maltbie D. Babcock, D.D.*

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**Th: Personal Touch.**—In a great meeting a young man was leaning forward on the back of a seat, with his face covered by his hands. There were many like him, and the workers were all too few. "Go speak to that young man," was the loving command of the leader to another young man who happened to be in the forefront of young people's work in that church. Fear took possession of him—he trembled as a leaf, and said: "Oh, I cannot go; I never did such a thing before; I am not able to do it." The leader was firm in his loving demand. "You must go," he said. Going down the aisle, he dropped into the seat of the young man, put his arm over his shoulder, and, in a half-sobbing tone, said, "I have been sent to talk to you, but I do not know what to say. But Jesus loves you, and I know He is ready to save you." They both dropped on their knees, and it was only a moment or two before a soul was born into the Kingdom. The personal touch of the loving heart was the means, under God, of directing and winning a soul.—*Rev. W. H. Geisvick.*

## Prominent League Workers.

REV. JOHN MORRISON.



ONE of the most energetic League workers in Western Ontario is Rev. John Morrison, pastor of Kensington and Richmond Street Churches, London. He was born in Plympton, Lambton County, about thirty-six years ago, and received his education in the public school, Wesleyan Theological College and McGill University. Previous to entering the ministry he was greatly interested in scientific farming, and was director of the Agricultural Society, helping to organize the first Farmer's Club

in the county, and the first Farmer's Institute. His special recreation has always been science, and his hobby, botany.

He commenced to preach in 1887, and since ordination has been appointed to Strathroy, Goldsmith and London, Al. though only a probationer, he was one of the first to ask Dr. Withrow for information concerning the Epworth League, and show an interest in the new society. At Strathroy he organized a League at Frank Street Church, and also at the request of the District Chairman, organized the Strathroy Church, and arranged its first convention. During the past year he has been president of the London District League, and the prosperous condition of the work there is largely due to his unbounded enthusiasm. He has freely given his time and effort to the cause which he has so much at heart. When the Epworth League Reading Course was published six years ago, Mr. Morrison at once recognized its advantages, and has been its warm supporter ever since. During the past three years he has had a very fine Circle in his church at Kensington, and for two successive years has enjoyed the honor of passing the largest number of readers in the examinations.

As a lecturer he has had gratifying success. His subjects are: "Plough Deep," "That Boy," and "Canadian Monuments." The papers speak of these lectures in the highest terms. They have been delivered under the auspices of the Epworth League in quite a number of places. He has recently written a little book on "Home Ownership," which has had a good sale. The Manager of the National Cash Register Company has ordered 100 copies for the library of his far-famed institution. Mr. Morrison is a faithful pastor, a good preacher, and a hard worker.



*Twentieth Century New Year's Messages  
for Young Methodists*

**From the General Superintendent.**

Any age can pay its debt to the past, which is now an enormous and ever growing debt, only by fidelity to itself and to the coming time. Powers, opportunities, facilities, agencies, motives, and results ever increasing, increase beyond measure our obligation, our toil and our hope. Nothing but the grace of God upon enlarged human endeavor is sufficient for these things.

The ever-recurring problem of all the centuries stands with freshening and more eager demand and call at the opening door of the Twentieth Century. How shall the salvation of God be brought to the cure of the sin and consequent misery of man?

The solution of this problem justly claims the most diligent and most wisely directed labors, and if need be the most exacting sacrifices of our bravest, our noblest and our best. The enterprises of the Church of God and the preaching and teaching of the pure effective gospel of Christ trace out our line of action and plan of campaign. The men and women of the Twentieth Century must be faithful to the Church, the family and the state. They must be true to the school, the court, the mart, the council and the parliaments. Church membership, home ties, and pure citizenship in their grandest exercise must be the solemn bond, the lofty aim and the priceless reality of a noble life fruitful in love and good works.

**From the "Guardian" Editor.**

How can our Canadian Epworth Leaguers be ready for the obligations and opportunities of the twentieth century? It is an important question. Obligation means, "I ought," and opportunity means, "I can," or, "I may." Opportunities lost never return, and obligations shirked are like millstones ever after.

Three things will be required of our young Canadian Methodists in the early years of the new century, namely, increased faith, increased knowledge, and increased service, driving out fear, doubt, ignorance, indolence, disease, injustice and impurity.

The "great things" wrought by God in the eighteenth century in the Methodist revival, and in the nineteenth century in the missionary revival, should silence doubt, dispel fear and produce "great faith," attempting and expecting "great things" for God and from God. The energies and victories of faith in the new century should astonish the nations and win the world for Christ.

It is a great thing to be a young Methodist just now. May God bless the youth of our church.

*A. C. Courtice, D.D.*

**From the Missionary Secretary.**

To the young people of Canadian Methodism, grace, mercy and peace with the dawning of the twentieth century.

Your opportunities are grand beyond all precedent; your responsibilities are correspondingly great. Upon you will soon devolve the burden of the church's work, and her future will be what you make it. Let the motto be written upon your hearts: "For Christ and His Church.

What are your aims for the coming century? Whatever they are, these should not be forgotten:

1. A deepening of spiritual life in your own souls.
2. A prayerful study of the scriptures.
3. The conversation of your unsaved companions.
4. The evangelization of the world.

The forces that make for righteousness are on the increase; therefore you may well be encouraged. But it is equally true that the tide of worldliness is rising; therefore you have need to be watchful. Stand fast in the faith. Beware of religious fads. Pray, without ceasing, for a revival of God's work; and pray, study, give for the world's salvation.

*A. Sutherland, D.D.*

**From the Book Steward.**

I am very glad of the opportunity thus afforded of sending through the ERA greetings and best wishes to all young Canadian Methodists, in whom are founded the destiny of no mean part of Greater Britain. If, coupled with the present Epworth League features, there could be embodied a course in good practical citizenship—municipal, provincial and federal—with distinct and definite aims and principles, the birth of the new century will mean much to them, and more to those that come.

*Wm. Briggs, D.D.*

**From Rev. W. H. Withrow, D.D.**

Young Canadians! "heirs of all the ages, foremost in the files of time!" you stand upon a vantage ground of privilege and opportunity equalled at no time and in no land in the history of the world. Determine by God's grace to make the most of yourselves—of body and brain, of heart and soul. Study the Word and works of God. "Look up," long and earnestly into the face of the Redeemer, till your souls are aglow with His love and sympathy. Then let it be your joy to "lift up" the fallen, the faint, the weary—by your prayers, your effort, your money, to lift the world up nearer to the heart of God.

*Toronto.*

**From Principal Maggs.**

Nothing will enter upon the new century and be at once so old and so new as the Bible. It is old, as you trace its growth through the ages, or mark its work since the time the book stood complete. Yet it is living, vigorous, young, able to meet the wants of the larger world that shall greet the new century. Most devoutly do I wish that the young people of the Canadian Methodist Church may take it to their mind and to their heart. It has power to make them; to neglect it will mar them and corrupt the fleeting years.

*Wesleyan Theo. College, Montreal.*

**From Rev. S. T. Bartlett.**

As the new century dawns upon you, realize more deeply than ever the sacredness of life. The priceless boon of living in these days should impress us all with the responsibility of making the most of ourselves, and of letting no opportunity pass by unimproved. Life's golden hours are much too valuable to be frittered away in profitless pursuits. Ps. 90: 12. Do not rest content with mediocrity in either character or service. Nothing is "good enough" until it is as good as you have power to make it. Improve every day, but avoid rush. Take time to do your best work. Study, not merely read; pray, not merely meditate; work, not merely move; and so make everything tell. Do more for yourself than you have ever done, and you will be able to do more than ever for the Church. Methodism needs strong souls to "push things" for Christ. As He realized the sacredness of life for study, prayer and service, so, young friends, may you.

**From Rev. F. H. Wallace, D.D.**

Let the opening of the century be marked by a revival of Bible study in private and in the League, that character may grow, and that Christian work may prosper. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do, according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

*Victoria University.*

**From Mr. C. D. Massey.**

DEAR YOUNG FRIENDS:—I congratulate you upon the great opportunities that come to you with the opening of the new year and of the new century. These are great days in which to live, and we should appreciate them. There are so many agencies at work to help you to be good, and so many avenues of usefulness constantly opening up in the service of your Master. Remember that there will be no time in your life more valuable to you than the present. Every temptation overcome, every act of obedience, every word for Christ, every fervent prayer, every moment of the study of the Word, all help to build up character, which is the greatest treasure a man can possess. Be earnest Christians, loyal Methodists, and true Canadians.

*Toronto.*

The Canadian . . .

## Epworth Era

ORGAN OF THE EPWORTH LEAGUES AND  
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IN THE METHODIST CHURCH.

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



### Editorial.

We wish the singer who renders the solo without any gospel in it at the close of the Sunday evening sermon would take a severe cold, and retain it for the rest of the winter.

In conducting religious services we must guard on the one hand against sensationalism, and on the other against dullness. The church must not be turned into a theatre or a circus. Nevertheless, it must be aggressive, enterprising and up-to-date in its efforts to reach and retain the people.

No insurance company or benevolent society can be said to be in a healthy condition unless constant additions are being made to its policy-holders or members. It is even so with a Sunday-school or Young People's Society. There must be continual skirmishing for recruits if the organization is to prosper.

The Christmas number of *Onward* is a remarkably fine issue. Many publications send out so-called "Christmas numbers," but if the cover were removed no one would discover that it was a Christmas paper. *Onward*, however, is fairly packed with splendid Christmas stories and illustrations. We have seen nothing equal to it.

MR. SHELDON is a well meaning man, who has doubtless done much good, but many devout people have been shocked at some of his attempts to decide exactly what Jesus would or would not do. It seems that he has recently made the announcement that if Christ were living now he would play cricket but not football. This is simply Mr. Sheldon's way of telling the public that he approves of cricket and disapproves of football, but he might give this information without dragging in "the name that is above every name."

JANUARY will, we trust, see many new Reading Circles under way. In places where organization has been prevented by special services, no time should be lost in getting to work. We want to hear from the secretary of every Circle now in existence, concerning the methods used in carrying on the Circle. Please write at once.

WE are pleased to announce that a special rate for the San Francisco Convention has been arranged, of \$50 for the return trip from Chicago. It will probably be about \$62 from Toronto, which is the lowest price ever quoted for a trip to the Coast. Many enquiries have already been received concerning the Convention, and the prospect is bright for a large Canadian attendance.

It is an interesting sign of the times that ministers and others in reporting their revival services do not proudly state, as they used to do, that the large proportion of the conversions were among "heads of families" and "adults." The Church of God is getting more sense as it grows older, and we are coming to see that nothing should cause so much joy as the reception of young people into the Church.

ALL our Leagues should remember that the Forward Movement in Bible study and Evangelistic Work is to be inaugurated, February 1st. The scriptures selected for reading and study during the month of February, are the Epistles to the Romans, Ephesians and Colossians, a chapter a day. Evangelistic services will be inaugurated on the first Sunday in March, which will be observed as Young People's Day.

WITH this issue our paper commences the third year of its existence, with brighter prospects than ever. Our thanks are due to many friends who have said kind things about the ERA, and helped to advance its circulation. We are not, however, satisfied with what has been accomplished, and are anxious to greatly increase the number of our readers. Let there be a hearty and united effort in this direction at the beginning of the new year.

MR. WILLIS COOPER, a layman with great business responsibilities, is giving one half his time and generously of his money to the Twentieth Century Evangelistic Movement of the Methodist Episcopal Church in the United States. He expresses the opinion that the obstacles to a revival lie more with the laymen than with the ministers. "The preachers," he says, "are ready and at work, but the indifference is found in the membership." What can be done to get the membership of the church to work?

EMERSON'S advice to "never read any book that is not a year old," is an excellent way to avoid wasting time on worthless and ephemeral literature, but to follow it literally would cause us to miss reading some really good books. When it is evident from the book reviews that a

new volume is a strong one it is a good plan to read it at once. You will then enjoy the interesting experience of forming your own opinion and comparing it with that of the critics.

DR. HOSS, of the Nashville *Christian Advocate*, says that "the man who goes about with a big quid of tobacco in his mouth, or an old pipe that salutes your nostrils seventy-five feet away, and says he cannot afford to take his church paper for his wife and children, needs sitting up with." We suggest that what this man needs is sitting on, somewhat after the fashion in vogue at Victoria College a few years ago.

WHAT a farce party government really is! If we could divest ourselves of our prejudices and lay aside the force of custom, we should see its actual ridiculousness. If any member of our church should propose that in electing representative for our next General Conference we divide them into two camps, one to do the business of the church and the other to oppose in every possible way the proposed legislation, he would be thought a fit subject for the lunatic asylum.

WHAT a difference there is in Sunday-school rooms! Some are bright, cheery and comfortable, with pictures and mottoes on the walls, so that a feeling of "at homeness" comes over one as the door is entered, while others are bleak and barren, dark and dismal to such an extent that a fit of the "blues" is brought on by even looking at them. Commence the twentieth century by brightening up your school room, and the effect will soon be seen on the school.

THE best testimony to the work of the Rev. Wm. Patterson, in Cooke's Church, Toronto, is the fact that the great congregation which he gathered there still continues to attend the services. No falling off whatever has been noticed since the departure of the beloved pastor to Philadelphia. The congregation which is attracted by the minister who preaches for personal popularity is usually a rope of sand, but he who exalts Jesus Christ will permanently build up the church.

If evangelistic services are to attract the people, special attention must be paid to the music. We recently attended a meeting where there was neither choir nor musical conductor, and the efforts of organist and congregation to keep together were really painful. On other occasions we have heard "Onward Christian soldiers" sung as if it were a funeral. Make the music bright, lively and hearty and it will have a wonderful influence upon the success of the services.

"THERE is quite a difference in preachers," remarked an official member not long ago. There is, indeed. One minister at a District Convention said that in all his ministry he "had never organized anything that had been of such benefit to his young people as the Epworth League

Reading Circle." Another pastor, when asked by some members of the Epworth League to assist them in starting a Reading Circle, told them not to trouble their heads about it. We are glad to believe that the former variety of preacher is largely in the majority.

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"Is the Epworth League likely to be a permanent institution?" This is a question which is sometimes asked. It is easily answered. There will always be young people in the Church, and during the twentieth century, there is reason to believe, their number will increase. There will consequently be the need of some means of putting these young people to work, and training them for usefulness. It is not very likely that anything better than the Epworth League will be discovered for Methodist young people. It may be developed and improved, but it will not be superseded.

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In another column we publish a reply to the recent article by Rev. George Edwards, on the question, "Is the influence of the Epworth League declining?" which speaks for itself. We have only one remark to make. Our correspondent falls into a very common error when he says, "Is it not a sad fact that the social and literary meetings are attended by the largest numbers, and the consecration meeting the least attended?" We do not believe that this is true by any means. Judging by a large number of reports which have come to this office from all parts of the Dominion the facts are exactly opposite to this. A majority of the Leagues state that the distinctly spiritual services attract more of the members than any other meeting. This is as it should be, and we trust that the time is not far distant when it can be said of every young people's society in our Church. There are, however, some things in Mr. Osterhout's letter which all Leaguers will do well to read, and take to heart.

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SOME of the revival methods which are in vogue at present are decidedly objectionable. It is possible to go altogether too far with the various tests which are submitted to an audience, and the practice of asking people to stand up two or three times during an evening has a tendency to greatly weaken the force of gospel appeals. Not long ago an evangelist in one of our towns requested the entire congregation to rise, and then asked those who knew that they were saved to sit down. This left the unconverted standing in the most conspicuous manner, or at least those who were too conscientious to take their seats. The action of the evangelist humiliated and angered them so that he had no further influence over

them. It is a mistake to submit tests which drive unconverted persons away from the meetings.

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THE other evening we dropped into a Toronto church with the intention of listening for half an hour to Chaplain Lane tell the story of the war. The recital of adventures in South Africa proved so interesting that we did not leave the church until eleven o'clock. The Chaplain saw much, and knows how to tell his experiences so as to hold the breathless attention of his audience. Still, it was a terrible tale that he told, of the awful scenes that he witnessed. Before he was half through, one was prepared to believe the statement of an eminent man that "war is hell." Every Christian should earnestly pray for the universal reign of peace.

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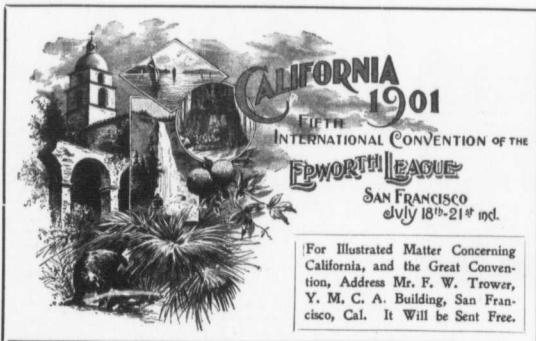
We had the pleasure during the past month of taking part in the Sunday-school Anniversary services of Douglas Church, Montreal. The feature of the morning service was the public reception

THE BUDGET is the name of a very creditable little paper published by the Methodist Church, North Fay, with Rev. E. I. Hart, B.A., as editor. It contains some very good contributed articles besides considerable local news. A paper of this kind ought to be a valuable assistant to the pastor, but unfortunately these enterprises do not possess the gift of continuance. We have never known a local church paper to last more than a year or two. The unpaid workers after a few months seem to tire of their task, and the advertisers lose their interest. A much better plan is to make a strong effort to circulate our connexional papers.

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REV. T. J. PARR, M.A. in his official capacity of President of the Hamilton District League, recently visited the Zion Tabernacle Christian Endeavor Society, and gave an address on "Some Elements of Success in Young People's Work," following it up with an appeal on behalf of the CANADIAN EPWORTH ERA, and a call for subscriptions. In this he was warmly supported by the pastor,

Rev. T. A. Moore, who uttered some timely words of commendation concerning the paper. Three young men were appointed to canvass the members present, with the result that twelve new subscribers were secured. This society has shown that, while it has not seen fit to adopt the name of Epworth League, it is thoroughly loyal to the Methodist Church, and its publications. Why could not many other District Pres-



into church membership of twenty-five of the scholars, most of them quite young. The pastor made the service most impressive, and it certainly was a beautiful sight to see so many boys and girls thus openly declaring their allegiance to Christ. It is pleasing to notice that an increasing number of Sunday-schools are adopting this method of admitting young folks to the membership of the church. The anniversary occasion is thus made a sacred and memorable time to many.

✘

A subscriber in Montreal, in sending for his paper for 1901, says: "I am delighted to renew my subscription to the EPWORTH ERA. I have watched its development with particular and peculiar interest. Its pages are bright and interesting, clean, clear and crisp. It is a most welcome visitor to my home, and I hesitate not to say that it should go into every Methodist home in Canada." We would like very much if more of our Montreal Leaguers would feel towards the ERA as this enthusiastic reader, whose kind words are greatly appreciated. Our subscription list in that city is the smallest of any city or town in the Dominion.

sidents do work similar to that accomplished by Mr. Parr! It would greatly aid in securing a worthy subscription for the ERA, and would also help their own work.

✘

"No one can estimate the amount of inspiration and help that came from the convention. Our League has entered on a new lease of life with renewed energy, and fuller consecration. We would like the convention again next year." Thus writes Rev. A. P. Braco, of the Uxbridge District League Convention, which was held recently at Sutton. We commend his words to pastors and League officers who decline to entertain a League convention because it will entail a little work. The place where the gathering is held is always well repaid for the effort put forth in preparing for the convention. If the programme is of the right sort an abiding inspiration is left with the local workers. Oftentimes very delightful acquaintances are made between the delegates and their hosts. In some places where district conventions have been held, the people talk about them for months afterwards, and tell of the good received from the services.

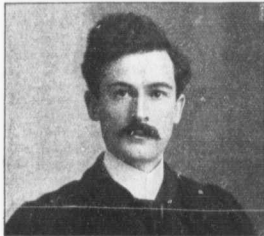
### Dr. Barrie's Home-Coming.

Dr. H. G. Barrie, the representative of the Y.M.C.A. with the first contingent to South Africa, has received a very cordial reception on his return to Canada, and has delivered a number of addresses on his experiences with the army. The following is an extract from one of his talks:

"Little Bobs" was the man whose influence for righteousness was felt from the top to the bottom of the army. He was a man who took the initiative in everything. On the Sabbath you would see him passing down some village street with his Bible under his arm, and his tall Indian servant behind him—the servant who attended him everywhere, and whom we called his shadow. He is the man to whom our committee is greatly indebted, because he gave us a letter that made everything easy and smooth in our work.

"The Canadians were always noticed. Why? Because few of the other regiments of the Empire had so large and fine-looking a body of men as the Canadians.

"During the marches it was a touching sight at night on the open veldt to see groups of soldiers huddling around a lighted candle with hymn books in hand, singing 'Rock of Ages,' 'Lead Kindly Light,' and the other good hymns, with the stir and motion of a vast camp around them. Among the saving influences, that of letter-writing took no small place. Many men were induced to write to their mothers who were yearning to



DR. H. G. BARRIE.

hear from their absent boys. The Association also supplied the men, as far as possible, with wholesome literature, for the want of which many fell into evil habits.

"Hospital visitation was another branch of the work. When the fever was raging at Bloemfontein there was a great opportunity for Christian workers. Personal work among the soldiers was also a feature in which we rejoiced, and many of the men accepted Christ. The majority of the men who professed conversion were the men who laid down their lives."

"The non-commissioned officers and men of the Royal Canadian Regiment presented Dr. Barrie with a purse of \$25 as a mark of its esteem, and did it with a heartiness that took him off his feet. It was done on board the home-going steamer.

Through the courtesy of *Association Men* we are able to publish a very good picture of Dr. Barrie.

### Evangelist's Movement.

The *Guardian* contains many reports of revivals in all parts of the Dominion.

FROM across the waters come the news of a great concerted effort, and of united prayer for the awakening. In the ten days between January 26th and February 6th the greatest scholars and preachers in England will concentrate their efforts for a spiritual awakening upon greater London, preaching in churches and halls, in theatres and on the

streets, while it is expected that the lord mayor will open the guildhall of London for the opening sermon by Dr. Parker. Then for ten days in February these same preachers and scholars, augmented by others, will hold similar meetings in all the other great English cities.

MR. D. W. POTTER of Chicago has been leading in a remarkable revival at Holyoke, Mass. Nearly two hundred determined to begin the service of Christ on one day, and the whole city is greatly stirred.

The corresponding secretary of the Twentieth Century Evangelistic Movement in the United States has caused to be published 10,000 copies of the "Life of William Carosso." The book is sold at the low price of twenty-five cents.

REV. F. E. CLARE, D.D., a few weeks ago wrote a letter, entitled "The Call to Prayer for a Great Awakening." He reports that more responses have come to this letter than to any that he ever wrote. This of itself is a most hopeful sign of the times. It shows how the hearts of Christian people are centered upon one theme; how they are longing for the great awakening.

The *Watchman* remarks that "Personal religious conversation with one whom you are seeking to win to the Christian life is seldom easy. The man of keen sensibilities feels that he is in danger of oversteering the restraints that lie about every personality. It is like talking to another about his intimate personal affairs, uninvited; and yet it is right to press home upon the hearts and consciences of our friends and neighbors the claims of Christ. A man who lives in close fellowship with Christ finds that its suggestions are the best guide in this matter; and one of the most searching tests of one's own religious life is the ease and naturalness with which he can commend religion to others."

### Methodist Chat.

TWENTY-NINE Methodists have been elected to the new British Parliament in the place of twenty-four Methodist members in the old house.

The increase in the membership of the Methodist Episcopal Church, as reported at the spring Conferences for the past year, was 20,230. The increase in fifty of the fall Conferences, as tabulated by the *Northwestern Christian Advocate*, is 24,470. Total increase, 44,700. There are thirty-eight Conferences yet to report.

The *Pittsburgh Advocate* says: "During the late parliamentary elections in England nineteen members were elected who are members of the Wesleyan church or connected with Wesleyan families, and four others who are closely connected with that church, or belong to other branches of the Methodist family."

BISHOP HENDRIX thus characterizes British Methodism: "After sharing their delightful hospitality, enjoying their Christian fellowship, addressing their congregations from the pulpit and platform, visiting their institutions, and studying their methods, I can but better understand their strength, influence, and usefulness as a living Church. They seem to have received a new commission for the new century."

The present president of the Methodist New Connection, says the *London Methodist Times*, is a man of considerable diameter. While making pastoral visits in a poor quarter of Barrow he happened to get into the wrong house, where he found washing in full blast being carried on by two women. Some men were lounging about smoking their pipes. The president got into conversation and invited the men to go to chapel. They refused, taunting the minister with being an idle man, who lived otherwise than

by the sweat of his brow. At length the men made an offer; if the minister would do ten minutes' honest labor at the "dolly-tub" they would all go and hear him preach. He accepted the challenge, took off his coat, and worked for the specified time. Next Sunday the men were seated well in the front of the chapel; they came again, and in the end two were soundly converted.

QUEEN VICTORIA, in reply to the official address presented to her by the Irish Methodist Conference, said: "I thank you very heartily for the loyal and dutiful address which you presented to me during my stay in Ireland. The activity of your communion throughout my dominions, and the strenuous efforts of its members in the furtherance of religion, have gained my deep interest and respect, and I pray that God may ever guide and strengthen you in your labors."

### Literary Lines.

WHEN Mrs. Stowe visited the White House, Lincoln bent over her, saying, "And is this the little woman who made this big war?"

PROF. MAX MULLER, in an interview, said: "The old novels are very good. I am never tired of Sir Walter Scott, but modern fiction is mostly very poor stuff. The writers of the novels of to-day can't possibly work at them."

The home which is stocked with book shelves, and where the tables are well supplied with magazines and journals of merit, has a literary atmosphere which cannot fail to influence the inmates in the direction of literary culture and knowledge.

WHAT'S in a name? Sometimes very much. One man who took out a membership card in a public library warned the secretary against letting his daughter draw "any novels to read." He had not, however, the slightest objection to "good books of fiction."

KATE—"I wish, dear, you would go around to the book-store and get some of the newest novels.

MAYBE—"Why not wait until this afternoon? There will be some more out by that time."

GENERAL and Mrs. Lew Wallace have presented to the Wabash College library the original manuscript of "The Prince of India." There are over two thousand pages on 6 by 9 paper. The pages are in the fine handwriting of General Wallace, and show corrections and suggestions in the handwriting of Mrs. Wallace. "The Prince of India" was begun in 1886 on the Kankakee River and was finished in 1892.

A TORONTO elevator boy gave Mr. McDonald Oxley quite a unique compliment the other day. In some way he had discovered Mr. Oxley's name and asked him if he was the man who wrote the books for boys. He seemed greatly delighted when an affirmative answer was given. Upon being asked if he had read many of the books, the boy replied, "No, not very many. Its hard to get 'em from the library, for the kids is all after 'em."

WHAT ten books would you choose as ideal companions, provided you expected to be cast ashore on a desert island for a year's sojourn, and were limited to a library of ten volumes?

This is the query in substance that *Moonshine*, an English periodical, addressed to its readers—a query that has been repeated with variations in several American journals. In England the books that received the largest number of votes were the Bible, Shakespeare's works, Dickens's "Pickwick Papers," "The Pilgrim's Progress," Thackeray's "Vanity Fair," "Robinson Crusoe," Bunyan's "Pilgrim's Progress," Lamb's Essays, Milton's Poems.

**Prominent People.**

DR. JOSEPH PARKER, characterizing his Wesleyan friend, the late Rev. Charles Garrett, said, "He whispered his doubt but guarded his faith."

SIR ARTHUR SULLIVAN, the musical composer, died very suddenly on the 22nd at his home in London. He wrote a considerable number of anthems and a large quantity of excellent church music, but is best known as the writer of a number of operas, very popular in their day, but most of them even now forgotten.

LORD WOLSELEY shows great decision of character in small matters. Although an inveterate smoker for many years, he gave it up at a moment's notice, feeling that the appetite for it was getting a mastery over him. One morning during the Egyptian campaign of 1885 he resolved to smoke no more, and he has rigidly adhered to his determination ever since.

It is announced that a Denver newspaper has offered to give Mr. Bryan \$10,000 a year to accept the chief place on its staff, and that he has declined. The offer, if made, probably originated in the desire to produce a sensational effect. Mr. Bryan acted wisely in refusing it. Editing a newspaper is a trade, as much so as making brick or running a railroad engine. No man can do it well, let his native gifts be what they may, that has not served an apprenticeship at it. Later reports indicate that Mr. Bryan is to try his hand on a weekly newspaper of his own.

A LIST of "preaching peers"—English lords who also preach—given in *The Temple Magazine*, includes Lord Kinneard, who, besides being an acknowledged authority on football, is "no less earnest and resolute as a lay preacher," and whose name is often prominent in connection with public religious meetings; Lord Overton, who preaches frequently sermons having a "practical solid vein running through them"; the Marquis of Normandy, the Earls of Stamford, Stratford, and Devon, and Canon Scarsdale, all duly ordained priests of the Established Church.

**Christian Endeavor Notes.**

REV. DR. CLARK suggests that one good work for the twentieth century will be to strengthen and unify all local unions.

THERE are boxers in Hornellsville, N. Y., who help the missionaries instead of killing them, by boxing up good literature and sending it to them, prepaid.

THE officers of the Ontario Provincial Christian Endeavor Union have taken time by the forelock, and already announce their next annual convention, to be held in Brockville, Oct. 1-3, 1900.

INDIA'S fourth National Christian Endeavor Convention was held recently at Bangalore, South India. There were two hundred delegates, representing eight or more districts.

THE mammoth State Christian Endeavor Convention recently held in Philadelphia had a registration of over 17,000. Eighty street and shop meetings were held, thus bringing the total number reached up to thirty-seven thousand.

FOUR thousand or five thousand people were crowded into the simultaneous Christian-citizenship meetings of the Maryland Christian Endeavor Convention in Baltimore, to hear Messrs. Wooley and Sheldon, and it is estimated that enough more stood in solid line between the two churches to make eight thousand in all.

THE Christian Endeavor Society will be twenty years old on February 2nd. It is the intention of the United Society to celebrate the occasion by holding their semi-annual meeting at Portland, Maine, the birthplace of the organization, when a memorial tablet will be unveiled.

A \$50 church pew is hired by the First Congregational Endeavorers of Milford, Mass. They use this pew to seat strangers, especially young people and members of the society that have no regular seats. Besides the contribution thus made to the church treasury, the Endeavorers are enabled in this way to do some personal work.

TEN years ago Rev. Russell H. Conwell, pastor of the Baptist Temple, Philadelphia, expressed the following opinion: "It is clear that the mission of the Christian Endeavor Societies is yet but partially accomplished. It will yet infuse its enthusiasm, fidelity and allegiance to the Church of Christ into all departments of home and foreign Christian work. No human power can stop it. It is of God." Mr. Conwell now has fifteen Christian Endeavor Societies in his great church, which is evidence that he has not changed his opinion of the movement.

**Pertinent Paragraphs.**

"Our chapter is 'holding its own.'" We are sorry to hear it. An organization that is not moving is in a bad way.—*Epworth Herald.*

DON'T forsake your church prayer meetings; and don't sit in the back seat and look solemn, and then go out and say, "What a dull meeting we had!"

A NEW YORK writer on young people's societies says: "If the young people of our land once learn to 'keep books with the Lord,' the active, practical Christianity of the twentieth century will know no financial problem."

SENATOR Albert J. Beveridge gives four important rules of advice to young men: "Be total abstainers;" "Cultivate reserve in speech;" "Seek the wholesome influence of pure women;" "Foster confidence in humanity."

IF you are a servant, make your employer feel that you are the most reliable person about the place. Joseph in jail was as reliable as when governor of Egypt. Cream rises to the top even if it is in a washhand basin.—*Chambers.*

DRING, Horace Greely exclaimed, "Fame is a vapor, popularity an accident, riches takes wings, those who cheer to-day will curse to-morrow,—only one thing endures, character." These weighty words bid all remember that life's one task is the making of manhood.—*Hillis.*

**Temperance Notes.**

Drunkennes does not travel in single harness. It yokes itself up with other sins.—*Rev. G. F. Pentecost, D. D.*

REFERRING to the matter of taking the pledge, John B. Gough once said, "If the pledge had been offered me when I was boy in Sabbath-school, I should have been spared those seven dreadful years."

"TO POSTMEN and others: If you would like a glass of oatmeal and water, please ring the bell." This notice, which is a bit of practical temperance work, is posted on the front door of a clergyman's house near Cambridge, England.

NO boy who smokes cigarettes will be employed hereafter in the Chicago post office. The rule has been heretofore that boys could not smoke during working hours. Postmaster Gordon has decided that all cigarette-smoking by the boys in the office must cease, and no boys who have ever been addicted to the habit will be given positions in the future.

THE National W.C.T.U. of the United States reported at its convention in Washington this year the largest gain in membership that has been made for years. This increase will show nearly 15,000 more paid up members than last year when the treasurer's books close.

THE English exporters of whiskey are groaning over the length of the South African war. Writes one of them: "The dreary length to which the war is being drawn out is proving very irritating to those houses that are ready to make shipments there at the earliest opportunity."

THE story is told of Sir Charles Trevelyan, brother-in-law of Lord Beaconsfield, and father of the present Sir G. O. Trevelyan, biographer of the historian, that on returning from India to England, with an ample fortune, he became convinced that the drinking of alcoholic stimulants was a national evil, against which every citizen should contend. He was true to his convictions. Possessing a valuable wine-cellar, he gave orders that the contents should be poured out into the neighboring stream, and the order was ruthlessly carried out.

**Interesting Facts.**

THE clock which is being placed in the tower of the new Toronto City Hall will be the largest in Canada. It will have four 20-foot dials—ten inches less in diameter than the clock on the parliament building in London, England.

A remarkable invention which is now attracting wide attention is a phonograph that, according to *The London Daily Mail*, shouts so loudly that every word can be heard at a distance of ten miles. A shorthand writer ten miles away can take down the message as easily as if you were dictating to him in a small room.

PARIS is said to be the cleanest city in the world. Every morning two thousand male and six hundred female scavengers, divided into 149 brigades, turn out to perform the toilet of the capital. The men work from four in the morning to four in the evening, less two hours for meals, or ten hours a day. The women are engaged in the morning only.

THE Salt Trust of the United States has increased the price of a good quality of table salt nearly 130 per cent.—from \$1.10 a hundred pounds to \$2.50. The trust controls directly 95 per cent. of the salt output of the country, and is said to be able, indirectly, to dominate the remaining five per cent. of the production. Its principal mines are in Michigan.

THE latest on the market is a sanitary Testament for use in the administration of oaths. It is bound with celluloid instead of leather, and can be washed and disinfected from time to time. Those who have seen some of the books in use in notarial offices and court rooms do not much blame witnesses who kiss their thumb instead of the cover of the book.

A WELL-KNOWN authority on bacteriology says that all kinds of diseases may be traced to the eating of unwashed fruit, and particularly unwashed grapes. After washing some grapes which had stood for a long time in a basket on a fruit stand, the man of science found that the water contained tubercle bacilli in sufficient quantities to kill a guinea pig in two days. Two other guinea pigs which were inoculated with the germ-infected water died within six weeks.



## Missionary.

### Great Missionaries.

ADONIRAM JUDSON.

Adoniram Judson was born in Malden, Mass., Aug. 9th, 1788. He was the son of a Congregational minister, his father being a man of inflexible integrity and great strength of character. As a boy, it seems that Adoniram was somewhat of a prodigy. We are informed that he could read a chapter in the Bible at three, and at four years it was his great delight to stand up on a chair and preach to his playmates. Even then his favorite hymn was, "Go, preach my gospel, saith the Lord." At school and college he was very successful, and easily carried off the prizes.

He was graduated at the age of nineteen, and was appointed valedictorian of his class, of which honor he enthusiastically informed his father in a short letter: "Dear father, I have got it. Your affectionate son, A. Judson."

Upon returning from college, however, the pious parents were horrified to hear him coolly declare himself a decided infidel. He had imbibed sceptical views from a brilliant young associate named E—. The arguments of his father and tears of his mother were both ineffectual in turning him from his sceptical notions. His conversion was brought about in a somewhat dramatic way.

Stopping one night at a country inn, he was placed in a room next to one occupied by a man who was not expected to live until morning. Young Judson could not sleep on account of the groanings of the dying man, and was very much affected. In the morning he heard from the landlord that all was over. "Who was he?" asked Judson.

"Mr. E—", a young student from Providence College, was the reply. Judson was thunder-struck. It was his own college companion, the brilliant scoffer from whom he had himself imbibed sceptical ideas. He was led to see that infidelity was not the thing for a death-bed, and was also led to solemnly dedicate himself to God. In May, 1809, he united with the Church, being then twenty-one years of age. Shortly afterwards he went to Andover Theological College in training for the ministry, when Buchanan's "Star in the East" came into his hands, and stirred his soul with longings for service in some mission field. Then a work on "The Burmese Empire" interested him greatly, and soon the desire to preach the gospel in Burma became the master-passion of his life, before he had spoken a word concerning it to any human being. He was offered a desirable position, as assistant pastor, in one of the largest churches in Boston. His friends all expected him to accept, but he told them it could not be. He informed them that God had called him to a far-distant field of service. The "Go ye" of the Master had come to him with such power that he felt he must obey, and after that he never faltered for an instant.

In 1811 he married Ann Hasseltine, a young woman of unusual ability and great consecration. Shortly after they started for their distant mission field in the far east. After sixteen weary weeks of ocean travel, they came in sight of the mountains of India. They landed at Singapore, where he was received into the Baptist Church, which, from this time, undertook his support. Many tedious delays and hindrances occurred before the Judsons took their passage in a vessel bound for Rangoon, which was to be the starting point of their missionary operations. Mr. Judson felt assured that God had called him to Burma, and, at the time of his coming, there was not a single native who

had accepted the religion of Jesus Christ. They obtained as comfortable quarters as possible and began the study of the language, which is a most difficult one to acquire. Such, however, was Mr. Judson's natural ability, and such his diligence in study, that in a short time he was able to make himself understood, and also to prepare several translations of tracts in this uncouth language, in which he afterwards became remarkably proficient.

There were severe trials during this time of hard study and preparatory work. Mrs. Judson's health broke down, and she was away six months at Madras. Their first-born child died and the father was in a low state of health for more than a year. Mr. Judson was cheered and encouraged in 1817 by the arrival of Mr. Huff and his family, bringing with them a printing press. It was not long before two little tracts were printed in the Burmese language. These gave brief summaries of Christian truth which were handed about in Rangoon, so that the new religion began to be talked about. One morning Mr. Judson was sitting on the veranda with his teacher, when a Burman, attended by native servants, came up the steps and sat down beside Mr. Judson. With downcast eyes he



ADONIRAM JUDSON.

remained silent for a few moments, and then asked: "How long a time will it take me to learn the religion of Jesus?"

This was the first cry for salvation from Burman lips, and it filled the heart of Judson with unspeakable joy. Other timid inquirers began to call occasionally, and on Sundays Mrs. Judson got together a class of women.

In 1823 Mr. Judson was arrested by order of the king, and thrown into prison. It appears that three Englishmen had been arrested as spies, and among the papers of one of them there had been found a receipt for money signed by Mr. Judson. The missionary remained in jail for some time, with his feet fastened by chains to a bamboo. His loving wife visited him regularly, having to walk two miles to the prison, mostly after dark. For a whole month Mr. Judson was one of a hundred prisoners in a windowless room, when the outside temperature was 106. Here he contracted a fever and was placed in a little bamboo room, measuring six by four, where his faithful wife was allowed to come to him with food and medicine. He was taken to another place miles away, and removed from point to point until his sufferings became almost unbearable. Through all his afflictions his faithful wife followed him uncomplainingly, wherever it was possible for her to do so. Nearly two years of

danger and suffering passed over them until they were released, the Burmans having had to accept of English terms and allow all foreigners to go free.

Mr. Judson commenced his work again in Burma in 1820, but his heart was greatly saddened by the loss of his wife, who died of fever October 6th, 1826. His second wife was Sarah Boardman, widow of George Boardman, a devoted missionary. She was not long spared, however, and Dr. Judson married a third wife in 1846. He seems to have been exceedingly fortunate in his marriages, each wife being a true helpmeet. In November, 1849, he took a severe cold, which was followed by fever and he never rallied again, but died on April 12, 1850.

Mr. Judson was a man thoroughly devoted to his work, naturally of a very social temperament. He almost entirely withdrew himself from society. His innate love of pre-eminence he crucified by destroying everything that might be used in making him famous, all papers, testimonials and records of achievements in the past. He denied his natural love of literature and poetic taste and would not allow himself to translate any gems of poetry which might divert his mind, please his fancy, or bring him fame. He declined the doctorate conferred upon him, though as far as this was concerned he was called Dr. Judson universally.

He made over his personal property to the Missionary Board. Upon one occasion he fasted four days, taking only a little rice to sustain life.

His home life was very beautiful. He was a tender father and fond of giving innocent diversions of pleasant surprises to his people. He was an exceedingly humble man, and disliked talking about himself. He often disappointed people by preaching simple gospel sermons and making a fervent appeal to souls, instead of referring to his own personal experiences. His love of order and neatness was almost extraordinary. He always dusted his own papers, and could find the smallest thing in the dark.

The changes witnessed in Dr. Judson's lifetime may be thus summarized.

He went into the thick darkness of Burma, feeling that it would be ample reward if he could see a church of one hundred members gathered and the Bible translated into the native tongue. When he had been there a quarter of a century he recorded his joy in having contributed to the conversion of the first Burman, the first Karen, the first Peguan, and the first Toung-too, and adds that the converts from heathenism number over a hundred.

At the time of his death the number of native Christians publicly baptized, reached over seven thousand, while hundreds had died in the faith during the thirty-seven years of his ministry. There were sixty-three churches under the care of one hundred and sixty-three missionaries, native pastors and assistants. The translation of the Bible was an accomplished fact, and a most important feature of the Christianization of the country. His biographer thus characterizes his career:

"What he did by 'the good hand of his God upon him' was wonderful. What he endured 'as seeing Him who is invisible' was as marvellous. What he was attests the power and grace of God no less."

In the little town of Malden, near Boston, Mass., the visitor to the Baptist Church may see therein a marble tablet thus inscribed:

#### IN MEMORIAM.

REV. ADONIRAM JUDSON,  
BORN AUGUST 9, 1788,  
DIED APRIL 12, 1850.

MALDEN HIS BIRTHPLACE,  
THE OCEAN HIS SEPULCHRE,  
CONVERTED BURMAN AND  
THE BURMAN BIBLE  
HIS MONUMENT.

HIS RECORD IS ON HIGH.

**Missionary Information in a Nutshell.**

Selected from "The Evangelical of the World in this Generation," by John R. Mott.

CAREY'S first Bengali Bible sold for \$20 ; now a copy may be purchased for a few cents.

It took Carey nearly five months to go from Dover to Calcutta in 1793. One can make the trip now in three weeks.

In 1800 there were only 100 foreign missionaries. At the present time there are 15,460, including women workers.

The collective gifts of all Protestants to foreign missions in 1800 were about \$75. In 1899 Dr. Dennis estimated the givings at \$19,000,000.

It should be remembered that all modern facilities of increasing our knowledge of the heathen are given, and thereby have increased our obligations.

In 1817 Moffat was three months in making the journey from Gravesend, England, to Cape Town, South Africa. Now the voyage lasts less than two weeks.

At the beginning of the century there were six Protestant missionary organizations. Dr. Dennis gives 637 as the present number of foreign missionary society Auxiliaries.

In 1800 the Bible existed in only sixty-six languages and dialects ; now the British and Foreign Bible Society reports that the Bible is translated into 406 languages and dialects.

The thoroughly organized news agencies which, through the secular press, bring before the members of the Church facts regarding the most distant and needy nations, serve to awaken interest.

The cable and telegraph systems are of the greatest importance, and are used constantly by the missionary societies. They bring us the important news from the remote parts of the earth a few hours after an event takes place.

The printing press has greatly multiplied the power of the Church to disseminate Christian truth. Sixty years ago printing was done by hand presses, and only from one to two hundred impressions could be taken in an hour ; now there are presses which print, bind and fold 96,000 papers in an hour.

The greatest railway enterprises of the time are those now built or projected in non-Christian lands. At the present time England, America, Germany, Belgium, France, Italy and Japan, are either building or projecting railways.

A HUNDRED years ago nearly one-third of the globe was absolutely unknown. At the beginning of Queen Victoria's reign, practically nothing was known of the interior of Japan, Central Asia, Thibet and Afghanistan. Now there are not less than eighty-eight geographical societies and one hundred and fifty-three geographical journals.

WHEN Christ gave the great commission the disciples could not have gone to the world as we know it. A man now might go around the world five times in a year. Professor Ramsay points out, "There are not stronger influences in education and in demonstration than rapidity and ease of travelling and postal service. Paul, both by precept and example, impressed the importance of both on the Churches."

**New Missionary Meetings.**

The following paragraphs are taken from the book, "The Missionary Manual," by Amos R. Wells. It is published by the United Society of Christian Endeavor, and its price is thirty-five cents. The book contains hundreds of original plans as helpful as these, and is the best book of the sort ever written :

**Native Heroism.**—Divide this inspiring subject among the committees, asking the prayer-meeting committee, for instance, to bring to the meeting examples of the heroism of African converts, the Lookout Committee to do the same for Japan, etc. Almost any missionary biography or history will furnish you with many examples. So, also, will current missionary literature.

"The Ten Greatest Literatures" may furnish the basis of a missionary programme. The Missionary Committee will wish to select them, and I will not even give my own list, which is as well, since you would not agree to it. Each of the ten lives may be considered, in different aspects, by more than one Endeavorer. Do not try to be exhaustive. For Livingstone, for instance, it will be enough if one speaks of his personal character, a second of his prominent missionary achievements, a third of the circumstances attending his death.

**A Patience Meeting.**—Patience is a lesson all missionaries and missionary workers have to learn, and the rewards of patience have been illustrated on almost every mission field. It will pay you to gather up, some evening, the stories of the world's prominent mission fields that have had a tedious, tiresome beginning, years dragging on without a single convert, and then a surburst of success. Nearly every missionary biography and the history of nearly every mission field will afford you material for this meeting.

**Missionary Camps.**—Divide the society into groups, which you will call camps,—the Indian camp, the African camp, the Japanese camp, etc. They will sit together, the chairs being arranged in circles, and each camp will have five minutes in which to fire off guns at the rest. The "guns" consist of missionary items about the country from which their camp takes its name.

**A Quotation Meeting.**—Choose three missionaries that are good writers,—for example, Gilmour of Mongolia, Patterson of the South Seas, and Martyn of India and Persia. Make extracts from their writings and give them to a number of Endeavorers to read, asking each to comment briefly on the sentiment expressed. Follow each set of quotations with a short talk on the life of the missionary.

**A Diagram Meeting.**—Give each member a missionary fact that can be illustrated by a diagram, and get him to prepare it and show it at the next missionary meeting, with an explanation. Such a book as "The Missionary Past" (New York : Fleming H. Revell Company, 75 cents) will be very helpful here. For example the gifts to foreign missions by decades in the present century may be shown by a number of squares, each gloriously larger than the one before it. Japan may be shown as a tree, and on the branches may be written the names of some of the dreadful things that are the outgrowths from that false faith.

**"Go Ye."**

The command is short, sharp, imperative. "Go" preach the message, the world is redeemed. Go ! carry it to the last downmost man in the world. Stop not to speculate whether without the gospel they may be saved from a hell here or hereafter. "Yours not to reason why." What centuries from now Augustine to John Wesley were thus vainly lost. Yours not to make reply ; only yours to

go or die. It is not a question whether the heathen may be saved, without sending them the gospel, but, as has been well said, "whether we can be saved if we do not obey Jesus Christ." "Go ye into all the world." Christ never commands the impossible. "Lo, I am with you even unto the end of the world."—Rev. W. P. Thirkield, D.D.

**A Library in a Cracker-Box.**

The British and Foreign Bible Society has published a unique and important edition of the Scriptures, said an attendant upon the recent world's missionary conference in New York.

It is a translation into the Uganda language. The volume is in shape very long, but is only three inches wide, and about three inches thick.

A peculiar reason occasioned the adoption of this form. In Central Africa the white ants and other insects rapidly destroy a book unless it is well protected. The representatives of the Church Missionary Society accordingly recommended to the Bible Society that they should issue this edition in a form that would fit into the tin biscuit-boxes of a certain firm, which are very generally used in Uganda families.

This has been done, and the ant-proof biscuit-box is just large enough to hold this Bible, a small Bible history, and a hymnal and a prayer-book. The missionaries say that this little library in a tin box is exceedingly popular in Uganda.

**He Did Not Lose Much.**

"Young people, you will never lose anything by giving to missions," one of our ministers said when addressing the League on Missionary night ; "I have proven this to be true, with one exception, and I will tell you who that was. I was sent to a circuit where the greatest anxiety of the Church seemed to be to get enough money to pay the minister's salary. I determined to interest the people in missions. After I had worked hard at giving them missionary information, I began to collect missionary money. About the first person I called on was a well-to-do man who seemed astonished that I should ask him for a subscription. I talked with him over the work, and he seemed proud and glad that our Church had missions in China and Japan. After a while, he said, 'Well, I guess I'll give you a lift, but remember, if you take it for missions it comes off your salary.' My salary was small, and I had to live ; here was a temptation, but with a prayer for strength I was able to say to the man, 'Give all you have to give to missions and I'll do without it.' My heart gladdened at the thought of a good beginning for the missionary fund, and I was prepared to receive a liberal subscription. I wish you could have seen the man's hand go slowly down to the depths of his pocket, and then come more slowly out, while my thoughts were busy contemplating the possibilities of the contents of his pocket. At last his hand was free, and he handed me the magnificent sum of ten cents. Boys and girls, men and women, you will not lose anything by giving to missions if you give in the right spirit."

A CONVENTION was held in Dominion Square Methodist Church, Montreal, Friday, November 16th, afternoon and evening. A good spirit was manifested in both meetings ; the reports were most encouraging. The united efforts of the Epworth Leaguers at the Wesleyan students have had a most beneficial effect upon the Church and Sunday-schools in arousing a deep missionary interest. The work of the convention was carried on principally by workers within the district. Rev. G. E. Hartwell from our mission in China, and Dr. Leslie of the Presbyterian mission, in the same country, gave addresses.

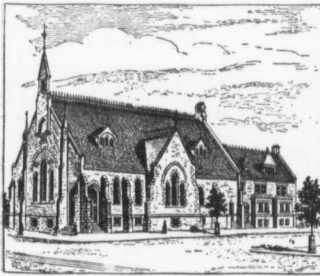
## From the Field.

### Douglas Church, Montreal.

Douglas Church, Montreal, bears the name, and commemorates the worth, of a man who, for many years, Montreal delighted to honor, and who has left his impress upon Canadian Methodism as perhaps no other preacher has done. The original structure was of red and white brick, having a seating capacity of 250. It was erected 1875.

The corner stone of the present beautiful building was laid in August, 1889, by Sir Donald Smith, now Lord Strathcona, and was dedicated in September, 1890. It is built of stone, and has a very substantial appearance. The auditorium has a seating capacity for about 1,000 persons. As the church is located in a fine residence part of the city its congregation comprises quite a number of wealthy people. The Sunday-school room, parlors and class rooms are among the best in Canada.

Among the pastors who have served this church may be mentioned: Revs. L. Gaetz, Wm. Hall, W. J. Jolliffe, James Awde, Wm. Jackson, J. C. Antliff, S. P. Rose,



DOUGLAS CHURCH, MONTREAL.

A. M. Phillips, P. L. Richardson, W. H. Kinsley, G. W. Kerby. For twenty-five years the position of Sunday-school Superintendent was occupied by Mr. Chas. Morton. He was succeeded by Mr. J. W. Knox, who now has charge.

Since the coming of the present pastor, Rev. G. W. Kerby, special efforts have been made to reach young men, with a considerable degree of success. What is known as the "Douglas Young Men's Brotherhood" has been organized with a membership of about seventy-five. Meetings are held every Sunday afternoon when addresses are delivered, followed by discussions. The conditions of membership are intentionally made easy. The objects are declared to be mutual improvement, better acquaintance and helpful service. The pastor does not consider these as the ultimate end of the organization, but it has brought him into touch with many young men who formerly did not attend any of the services of the church. Of course he does not regard the Brotherhood as taking the place of the church, but rather as a step leading up to it. A few weeks ago a banquet was held in the school-room of the church, attended by about 120 young men. It was an occasion of unusual interest. The young men have also been entertained in the pastor's home.

Mr. Kerby has a special gift for reaching young people, and yet what he has accom-

plished here is not beyond the reach of the average pastor in the average city or town church.

Congregations have greatly increased during the past few months, and there is an atmosphere of hopefulness in every department of Douglas Church.

### Unique Social Evening.

The Epworth League of the Methodist Church, Gaman, gave a highly successful social evening, on Tuesday, November 27th. A novel idea introduced, was cards in form of an Epworth League pin, on which were the following lines, "Please sign your name, hand me your card, I'll do the same. This served to introduce the company to each other, and could afterwards be retained as an autograph souvenir of the meeting. At the bottom of the cards were the letters L. U. E. A., and at the end of the autograph contest a prize of a year's subscription to the EPWORTH ERA was offered to the first person who should rightly interpret them. The correct answer was given by a young lady, "Let us become acquainted."

Another feature that created a large amount of interest was an alphabetical bible question competition in which the ladies were ranged on opposite sides to the gentlemen. The contest was an oral one, the enthusiasm great, and the result nearly a tie, the sterner sex coming out one point ahead.

A pleasing musical programme was rendered and the entertainment closed with refreshments.

### New League at Aurora.

A Junior League has been organized in connection with the Aurora Methodist Church. The officers are: Superintendent, Miss Stephenson; Assistant Superintendents, Mrs. Hamer, Mrs. McDonald, Miss Russell, and Miss Josie Stephenson. The membership is now about seventy-five and the organization promises to be a great success. The record of attendance is kept as follows: A beautiful board containing one hundred numbers, beneath one hundred pegs, hangs on the wall at the entrance to the Sunday-

school room. Each member has a number, and on entering hangs a disc on the hook above their number. The discs are marked 1, 2, 3, 4, the last number indicating that a member has attended church and Sabbath-school the preceding Lord's Day, and is at League and on time. About fifty hyacinth bulbs have been distributed to be cared for and the flowers sold when they have grown. The boys are preparing scrap-books for distribution to some hospital and are also saving postage stamps to be used as suggested by the Rev. Mr. Bartlett in the ERA. The talented superintendent is making of the Junior League the finest organization in connection with the church. All the young people are astir and enthusiastic for Christ and His cause.

### Just a Line or Two.

THERE is a new Reading Circle at Pembroke which is doing well.

REV. R. CALVERT, of Riceville, writes that his newly organized League surpasses his most sanguine expectations.

A GRACIOUS revival has taken place at Delta, on the Brockville District. Over fifty have decided for Christ.

THE EXECUTIVE of St. Thomas District League has sent out a circular letter, containing messages from all the officers.

FIFTEEN new members were added to the membership of the Wingham Epworth League at a recent reception service.

Dr. F. C. Stephenson addressed the Leagues of Galt and Hespeler during December. His services were much appreciated.

THE Young People's Society of First Methodist Church, Hamilton, has withdrawn from the City and County Christian Endeavor Union.

THE Epworth League of Medcalf Street Church, Oshawa, has received fresh stimulus through the revival services which have recently been held.

During the past four months the General Secretary of Epworth Leagues and Sunday-schools has travelled 6,150 miles, and has delivered 103 sermons and addresses.

LARGELY through the influence of the pastor, Rev. Newton Hill, a Reading Circle of twenty members, has been formed in connection with Simpson Avenue League, Toronto.

AN Epworth League has been organized among the Chinamen who attend the Metropolitan Church, Toronto, by Mr. W. H. Darlington. Mr. Mah Tang has been appointed president.

THE Oakville Epworth League has purchased a supply of church hymn-books for the use of strangers. A new Bible has been presented by them for use in the lecture room. The Junior League has an attendance of fifty at the Sunday morning service.

THE corresponding secretary of the Galt League says: "One of the best things ever held in our church was the Young Men's Banquet. The numerous men and officials of the church to the number of about one hundred and fifty enjoyed a pleasant evening together."

THE president of the Wellington Street League, Brantford, reports successful evangelistic services in that church, in which the pastor was assisted by Rev. A. H. Ranton. "The League members, Sunday-school and church membership have all been aroused, and every effort will be made to continue the work."

BROOKHOLM Epworth League, Owen Sound, gave an interesting literary evening on November 16th, inviting the West Street League to attend. The members of the latter society showed their appreciation by filling the church. A very pleasant time was spent. Union gatherings of this kind are productive of much good.

MR. C. A. G. ROBINSON, Corresponding Secretary of the Indian Epworth League at Bentley Bay, B.C., reports the work at that place going well. He says that "Our Lord has done wonderful things among the native brethren. They have happy meetings, and endeavor to save souls." Mr. Robinson asks that the freshest literature and League helps be sent to him, as he is anxious to know how other Leagues are doing their work.

MR. E. McCredie, of St. Thomas First Church, writes: "A few weeks ago I read a couple of extracts from the November ERA at one of our literary evenings, following with a plea for a larger subscription list in our League. As the result of a little work I am now able to enclose you fourteen new subscribers." This shows how easily the thing can be done. Will not other presidents and secretaries take the hint?

THE pastor, Rev. H. S. Matthews, reports the League at Davenport in a flourishing condition. In addition to assisting the Quarterly Board, and meeting their obligations, he has undertaken to put pulpits and chairs into the new church, and assist in furnishing the carpet. The president, Mr. T. P. Paget, is exceedingly energetic in pushing the work. He has recently sent in a club of thirteen subscriptions to the ERA.

**District Conventions.**

**Huntingdon District.**

The fourth annual meeting of the Epworth League of the Huntingdon District was held in the Methodist Church, Lacolle, Nov. 1st and 2nd, 1900. Rev. D. Mick, President, in the chair.

Mr. J. A. Manning gave an address of welcome on behalf of Lacolle League and people. Rev. G. C. Poyser, of Valleyfield, ably responded.

The following addresses were delivered and thoroughly discussed:

"The Holy Spirit, the Supreme Gift and Need of the Age," by Rev. C. S. Deeprose. "The Literary Department," by Rev. J. R. Hodgson.

"The Junior League," by Mrs. (Rev.) Warren.

"Suggestions for Conducting League Meetings," by Mr. G. L. Maston.

"The League and the Twentieth Century Evangelistic Movement," by Rev. F. A. Read.

"The Young People's Forward Movement for Missions," by Rev. H. E. Warren. Rev. D. and Mrs. Mick, Mrs. Warren, and the choir ably assisted with musical selections.

The following officers were elected: Hon. President, Chairman of the District; President, Rev. H. E. Warren, B.A., B.D.; First Vice-President, Mr. J. A. Manning, Lacolle; Second Vice-President, Mrs. (Rev.) F. A. Read, Clarenceville; Third Vice-President, Miss Tredrea, Lacolle; Fourth Vice-President, Miss A. E. Dickson, Huntingdon; Fifth Vice-President, Mrs. (Rev.) Warren, Ormstown; Secretary, Rev. J. R. Hodgson, Hemmingford; Corresponding Secretary, Rev. J. M. Tredrea, Lacolle; Treasurer, Dorland McBride, Valleyfield; District Representative to Conference Executive, Rev. G. C. Poyser.

**Simcoe District.**

The Epworth League Convention of Simcoe District was this year held in Simcoe Methodist Church, and was a pronounced success. Stormy weather somewhat affected the attendance, but, by no means dampened the enthusiasm of any one of its sessions. Pithy papers, able addresses, stirring songs made the day both pleasing and profitable to all who attended. The General Secretary conducted a "Round Table Conference" in a unique manner. His address in the evening was most inspiring and helpful.

The officers elected for the ensuing year are as follows: Hon. President, Rev. D. W. Snider, Simcoe; President, Rev. J. Terryberry, Port Rowan; Secretary-Treasurer, Rev. A. E. Smith, B.D., Port Dover; First Vice-President, Mrs. L. Sharp, Woodhouse; Second Vice-President, Mr. Henry Johnston, Simcoe; Third Vice-President, Rev. W. H. Douglas, Jarvis; Fourth Vice-President, Miss Thompson, Rockford; Fifth Vice-President, Miss Maud Culver, Townsend; Conference Representative, Rev. D. W. Snider.

**Brantford District.**

The annual convention of the Brantford District Epworth League was held in St. George, on Tuesday, Dec. 4th. Owing to the steady downpour of rain the attendance was not as large as could be desired. But the lack in numbers was made up in the enthusiasm of those present. The Hon. President, Rev. John Wakefield, of Paris, made an excellent presiding officer, and did much to ensure the success of the meeting. Papers and addresses were given by Rev. J. M. Wright, Brantford, on Spiritual Life in the League; Miss Wakefield, Systematic Giving;

and Rev. G. K. B. Adams, on Forward Movement in Missions. Vigorous measures are to be adopted for ensuring the success of our Young People's Missionary Work. Our newly elected president, Mr. J. B. Moyer, of Brantford, is an enthusiast on all kinds of League work, and gave a strong and beautiful inaugural address. Our determination, with God's help, is to sweep into the new century under full sail with all colors flying, desiring to make this year the very best in all our history.

GEORGE K. B. ADAMS, *Secretary.*

**Owen Sound District.**

The sixth annual convention was held in Scrope Street, Owen Sound, on October 11th. The following papers were given at the afternoon session: "The Forward Movement in our District," by Mrs. Thurston, Flesherston; "The Pastor's Relation to the League, and vice-versa," by Rev. F. W. Varley, of Pricerville; "Our Present Need in the Epworth League," by Mrs. G. Rutherford, Owen Sound. These were all excellent papers. Discussions followed.

Evening Session—Devotional exercises conducted by Hon. President, Dr. Langford, D.D., Owen Sound.

Address: "The Twentieth Century Revival," by Rev. C. W. Reynolds, Walters' Falls. Also an address by Rev. F. G. McAteer, on "Soul Winning." These were two excellent addresses, full of earnestness and spiritual power.

The following are the officers for the year 1900: Hon. President, Rev. Dr. Langford, Owen Sound; First Vice-President, Mrs. G. Rutherford, Owen Sound; Second Vice-President, Miss Langford, Owen Sound; Third Vice-President, Mrs. Rolston, Holland Centre; Fourth Vice-President, Mrs. W. Armstrong, Flesherston; Fifth Vice-President, Miss Swinton, Massie; Secretary-Treasurer, Miss S. Squire, Brookholm; Conference delegate, Rev. C. W. Reynolds, Walters' Falls; Committee, Mrs. Learyod, Holland Centre; H. R. Frost, Owen Sound; Mrs. F. Thomson, Woodford; Mr. McIntyre, Dundalk; Hugh McKee, Pricerville.

**Pictou District.**

On October 12th, at the village of Wellington, was held the sixth annual convention of the Pictou District Epworth League, every chapter in the district being represented by from one to six delegates.

There was one idea that was very prominent at every session, viz.: Prayer is an essential in connection with all the work of every department.

The missionary work was given a prominent place at the convention.

Instead of having as many papers as formerly, more time was given for conference of delegates.

The result of the election of officers was as follows:

President, E. A. Morden, Pictou (re-elected); 1st Vice-President, A. E. Scott, Cherry Valley; 2nd Vice-President, Mrs. T. G. Raynor, Rose Hall; 3rd Vice-President, Mrs. Geo. Davis, Pictou; 4th Vice-President, Miss Kermon, Rednerville; 5th Vice-President, Miss M. Yarwood, Pictou; Treasurer, D. T. Stafford, Rednerville; Secretary, Ernest P. Case, Pictou.

\$235.00 was pledged toward the support of Dr. H. C. Winch, our medical missionary in British Columbia, and Mrs. Winch. This amount will probably be increased.

A resolution was unanimously adopted, giving expression to this district's loyalty to and its best wishes for the happiness and success of Dr. and Mrs. Winch.

The convention was a success in every respect.

**The Book Shelf.**

**Three Years with the Children.** By Amos R. Wells. Published by Fleming H. Revell, New York, Chicago and Toronto. Price, \$1.00.

One hundred and fifty-six sermons for pastors, illustrations for primary Sunday School teachers and junior superintendents, hints for blackboard talks, etc. They are not so much complete sermons, as suggestions which speakers can develop in their own way. The book is full of good things.

**From Life to Life.** By Rev. J. Wilbur Chapman, D.D. Published by the United Society of Christian Endeavor, Boston and Chicago. Price \$1.00.

This is a collection of illustrations and anecdotes for the use of religious workers, and for private meditation. It will be of value to those who have little time for reading, and yet desire to take something to the prayer meeting to help make it profitable. The book contains many excellent illustrations of important truths.

**The Business Man's Religion.** By Amos R. Wells. Published by the Fleming H. Revell Co., New York, Chicago and Toronto. Price 50 cents.

This little book deals with the relation of the business man to the church, the prayer meeting, the Sunday-school, the office and the home. It is full of practical suggestions of great value. While it is specially intended for the Christian business man who desires to "be about his Father's business," it is peculiarly appropriate to the pastor. To a minister who desires to improve his prayer meeting, the hints contained in this book are worth five times the cost of the volume.

**The Four G's.** By Rev. T. L. Cuyler, D.D. Published by the United Society of Christian Endeavor, Boston and Chicago. Price 35 cents.

Dr. Cuyler is a Presbyterian, but he writes and talks like a Methodist. Having resigned his pastorate in Brooklyn, he is now spending the evening of his life in writing religious books, and contributing to the papers. The four G's that he here discusses are GRACE, GRET, GRATITUDE, GROWTH. The chapters are written in a racy and attractive style, and contain many good things. The book is bound in a very dainty manner, and will make a very appropriate Christmas present.

**John the Baptist.** By Rev. F. R. Meyer, B.A. Published by the Fleming H. Revell Co., New York, Chicago and New York. Price \$1.00.

One of the most interesting and profitable lines of study for young people is Christian biography, particularly the lives of Bible characters. In this book Mr. Meyer has sketched the career of John the Baptist, who, he regards as the clasp between the Old Testament and the New—the close of the one and the beginning of the other. As we would expect, a truly devotional spirit runs all through the story, and many practical lessons are enforced, and very beautifully illustrated. It is a pleasure to recommend such a work.

**General Wauchope.** By William Baird, F.S.A. Published by Oliphant, Anderson & Fernie, Edinburgh and London. Price, \$1.00.

General Wauchope was a brave Scotchman who lost his life early in the South African campaign. This book graphically describes the events which led up to the battle of Magersfontein and the unfortunate and tragic death of the leader of the heroic Highlanders. It also gives an interesting account of the life of Wauchope, who was a devoted Christian. The story is one of incident and hair-breadth escapes, exceedingly well told.

The works of John Ruskin are to be published in their entirety in the French language.

## The Sunday School

### The Home Department.

BY W. H. PARR.

#### ITS CLAIM TO EXISTENCE.

The Home Department is no longer an experiment. It has demonstrated its great usefulness, and has shown that it is extraordinarily adapted for reaching those outside the Sunday-school and church, the reports of the successful operation of the department in the United States and Canada attesting this fact. It is not a new organization, but a department of Sunday-school work, and exists for the same reason as a senior, junior or primary department. All Christian work is based on the great commission, and is conducted in obedience to the command, "Go ye into all the world and preach the gospel to every creature." Until this work was organized, the Sunday-school was not fulfilling its obligations under this commission, the Sunday-school membership being confined to attendance upon the Sunday-school services only; and this change in the basis of membership is the fundamental and vital idea upon which all the Home Departments are organized.

#### ITS PURPOSE.

The Home Department of the Sunday-school is, as the name suggests, a department of the Sunday-school operating chiefly in the home rather than in the Sunday-school proper, and aims to bring the home with the school in systematic Bible study. It is a simple, practical and efficient method for the enlargement of the Sunday-school in membership, and in the scope of its activity and influence. It extends its work beyond the school-room, and organizes, directs and encourages associated study of the Bible in the home, the place of all others where the scriptures should be promoted.

The Home Department is to be regarded and treated as any other department of the school. The members of the home classes are to be enrolled, enumerated and recognized as regular members of the school, entitled to all the rights, privileges and fellowship which such membership conveys; and the visitors are to have the same standing as the teachers of the school.

#### METHOD OF OPERATION.

The officers consist of a superintendent and secretary, the latter position being associated with the superintendent's duties, and one or more visitors. All persons becoming members are expected to sign a membership card; study the lesson one half hour each week; report same on an envelope provided for the purpose; and to enclose a quarterly offering, not exceeding twenty-five cents. The visitors will make a visit at least once a quarter, and will receive the report of each member, and leave a copy of the lesson quarterly.

The difficulty often experienced in securing visitors may be obviated by appointing such in the locality where the members reside, and from the membership itself. Thus it may be seen that the requirements are simple and easily operated, faithfulness being the chief requisite, in order that the best results may be accomplished.

#### ITS RELATION TO THE HOME.

The home is benefited by the introduction of systematic Bible study. While the scriptures are doubtless generally read in a desultory style, the percentage of homes is small, where the Bible is read with plan and purpose. It may be emphasized that the Home Depart-

ment encourages not only the reading, but the study of the Word of God, thereby ensuring an intelligent piety. "Study to show thyself approved of God." "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

#### ITS RELATION TO THE SCHOLAR.

The associated study of the lesson with the parents is a great advantage to the scholar, and establishes at once a mutual benefit, also enabling the parent to discern the spiritual advancement of the child. This is the only known organized effort in this direction, and has been productive of gratifying results.

#### ITS RELATION TO THE SCHOOL.

As the result of home preparation on the part of the scholar, the class study of the lesson is greatly improved, and it is a wonderful boon to the teacher, when the scholar enters the class with a prepared lesson and a mind to learn. The conduct of the school-room is also favorably effected by the scholar entering its portals with an intelligent purpose. The attendance at the sessions of the school is increased, created by an irresistible desire to study the lessons more perfectly than can possibly be done in the prescribed half hour. It has also been carefully estimated that one-third of the Home Department members have become regular attendants and members of the school.

#### ITS RELATION TO THE CHURCH.

Every pastor knows that such of the inefficiency of church members is the result of their unfamiliarity with the Word of God. This Word is the source of all Christian and spiritual power, and the weapon with which Christians are to win victories for Christ. Since the Church, as now organized, is not prepared to carry out this particular and important phase of church work, the Home Department comes in to the pastor and officers in the fulfillment of this object. It also forms an avenue of spiritual approach in the homes when the Bible has not been read or studied heretofore. It reaches the indifferent, the aged and infirm, and those, who, for any reason cannot and have no desire to attend the church services. Large accessions in the membership of the Church have resulted from the introduction of the Home Department; more fervent zeal has been awakened and fostered, and the spiritual power of Christian service has been intensified. These and other blessings are the legitimate fruitage of Bible study and meditation.

#### EVERY SUNDAY-SCHOOL SHOULD ORGANIZE.

It is the imperative duty of every Sunday-school to organize a Home Department, having in view the great possibilities of the movement, effecting, as it does, the church, the home, the scholar, and the school towards the attainment of higher standards of Christian culture. It is not merely a question of opportunity, but one duty and possibility, and any school which neglects to open this door excludes a great host, which, upon invitation, would gladly join in Bible study.

The claims of the Home Department are earnestly commended, and it is prayerfully hoped that there may be a general organization throughout the Dominion, of this the brightest feature of modern Sunday-school work.

Sample Home Department literature can be secured by addressing The Methodist Book Room, Toronto, Winnipeg, Man.

#### Discipline in the School.

A Sunday School without discipline is a bedlam. No good teaching can be done without it. No spiritual results can be secured without order. "Dew never forms in a gale."

In a Sunday School, as in heaven, order is, or should be, the first law. The superintendent who cannot obtain it should resign without delay. For the longer he stays in office, the more demoralized the school will become, and the harder a task he will leave for his successor. A school in which scholars are allowed to rampage is in as bad a state as horses that have once run away. Uncontrolled scholars may be counted upon for pranks increasing in mischievousness.—*Pilgrim Teacher.*

#### Facility of Expression.

Teachers should study the art of conversation. Facility of expression is an element of great power in teaching. With some this is a natural gift; with others it must be acquired. To overcome this defect, so far as it unfits for Sunday School teaching, the teacher should associate freely with children, converse with them, and become familiar with their modes of thought and expression. Simplicity of language, naturalness of expression, and seriousness of manner are eminently characteristic of childhood.—*Evangelical Sunday School Teacher.*

#### Lesson Leaf Sunday Schools.

At a recent convention one of our best teachers said: "A teacher who only reads off a list of printed questions prepared by some one else, and which are not in the mind or heart of the teacher, does not interest the class."

The following conversation between two boys is suggestive:

First boy.—"Do you go to Sunday-school?"

Second boy.—"Yes."

"Who is your Sunday-school teacher?"

"My teacher is not a Sunday-school teacher, he's only a quarterly teacher."

"What do you mean? What's the difference?"

"A Sunday-school teacher studies his lesson till he knows it, and teaches you something. A quarterly teacher reads off the questions in the book, but he don't teach."

#### Sunday School Library.

One of the best symbols of the nineteenth century is a printed page. Newspapers, magazines, books are everywhere. Our boys and girls begin to read at an astonishingly early age. It is the privilege of the Sunday-school to direct and help in the way of proper reading. Let it overcome the bad with the good library. A man was going to market and his little boy with him. There were some sour apples in the wagon, which the boy wanted to eat. The farmer did not forbid the boy eating the apples, but he did that which was better. He stopped and bought some sweet oranges and gave them to the boy. That settled the trouble with the sour apples. The moral is not hard to find. Let the Sunday-school library be the sweet oranges. Keep it replenished with new and up-to-date books. Throw out the old, time-worn, and musty volumes. Let the new books shine in all the glory of their handsome bindings. Why cover up all the beauty of the publisher's art and give the library a dull and monotonous appearance? The cover, after all, will outlast the inside of the books. Have variety. In no way can you put your money where it will give more permanent and purer pleasure. Let the wholesome literature crowd out the vicious; the attractive and readable books in the Sunday-school library be an offset to the tales of crime and shame that so often make up the contents of the daily paper.—*Heidelberg Teacher.*



Anecdotal.

Why "Soapy?"

This story is told of the late Bishop Wilberforce, "Soapy Sam." On one occasion, while staying at a country house not many miles from Windsor, the daughter of the host—a girl of seven—suddenly broke out before all the as-sembled company:

"I want to ask you a question, my lord; and, please, will you answer me very, very truly, sir?"

The bishop smiled, took the child on his knee, and said, "Of course I will, my dear. What is it?"

The child looked gravely at him, and let fall the following terrible question "Why does everybody call you 'Soapy Sam'?"

The feelings of the company may easily be imagined; but the bishop was quite equal to the occasion, and, after casting a cynical glance round the room, replied, simply: "I will tell you, my darling. People call me 'Soapy Sam' because whenever I get into hot water I always come out with clean hands!"

"Where Am I?"

The drunkard will ask this question, and the folly of self-destruction is one of the greatest of all follies of the drinker. It is humorously illustrated by the following grotesque narrative, which is found in a collection of Chinese temperance tales: "A stupid Yamen underling was once taking a rascally Buddhist monk to prison. As he started with his prisoner he was afraid of forgetting his things and his errand, so he began mumbling: 'Bundle, umbrella, cangue (yoke), warrant, monk, and myself.' At every two or three steps he repeated the list. The monk, seeing the sort of man he had to deal with, treated him at an inn until he was so drunk that he wanted to sit down by the wayside and sleep. When he was fast asleep the monk took off his cangue, shaved the man's head, put the wooden collar on him, and took to his heels. On recovering his senses, the man exclaimed: 'Let me wait till I have counted everything. Let me see, bundle and umbrella are here.' Then, feeling his neck, he cried, 'And the cangue, too; and here beside me is the warrant!' Then, half scared, he said, 'Hui, ya! I don't see the monk, but I'm rubbing his itching pate, and he gleefully added, 'the monk is still here, but where an I? Bundle, umbrella, cangue, warrant, monk. But where am I?'"

Christmas for the Birds.

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

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

"Why is this?" I asked my comrade.

"Oh, that's for the birds—the little wild birds. They must have a merry Christmas, too, you know."

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

Mind Over Matter.

During the war in South Africa, says a London paper, a volunteer regiment got under a fire so heavy that, after spreading out the skirmish line, the order was given to lie down.

One unfortunate soldier flopped squarely into an ant-hill. Hundreds of the little pests swarmed angrily over him, biting him fiercely. The man jumped up wild with pain.

"Lie down there, you fool!" shouted the captain.

"I can't," protested the poor fellow. "I'd rather be shot than—"

Just then a shower of bullets flew past him at all heights, from his shins to his head. It was marvellous that he was not hit in a dozen places. He changed his mind swiftly about the possibility of lying down, and dropped at once, regardless of ants, shouting to his commander:

"Yes, I can, captain? I am very comfortable now, sir."

A Bird's Nest Changed the Road.

Some years ago, General David S. Stanley, of the United States army, was leading a force across the plains. He was laying out the route of a great railroad. There were two thousand men, twenty-five hundred horses and mules, and a train of two hundred and fifty wagons, heavily laden.

One day the general was riding at the head of the broad column, when suddenly his voice rang out, "Halt!"

A bird's nest lay on the ground directly in front of him. In another moment the horses would be trampled on the nestlings. The mother bird was flying about and chirping in greatest anxiety. But the brave general had not brought out his army to destroy a bird's nest.

He halted for a moment, looked at the little birds in the nest below, and then gave the order, "Left oblique!"

Men, horses, mules and wagons turned aside, and spared the home of the helpless bird. Months and even years after, those who crossed the plains saw a great bend in the trail. It was the bend made to avoid crushing the bird's nest. Truly great hearts are tender hearts, and "the loving are the daring."—*Young People's Paper.*

Christian Science Applied.

A well-known member of the Detroit bar attempted to make a practical application, the other day, of a certain popular theory. The *Detroit Free Press* quotes him:

"I suppose it was wrong," with a grin, "but I couldn't afford to let the opportunity pass. My wife has become a convert to the mind-cure fad, and for the last month I have heard nothing but the power of mind over matter. I said little, hoping that she would tire of it and drop it. But I was doomed to disappointment, for the longer she harped on it the worse she became.

"This morning she discovered that a water pipe was leaking, and she went at it with that universal woman's tool, a hairpin, with the result that she only made the hole larger and caused a small jet of water to be shot into the room. Clapping a finger over the hole to stop the flow of water, she called loudly for me, and when I appeared on the scene I took the situation in at a glance.

"What's the matter, my dear?" I asked.

"There's a hole in the pipe," she gasped; 'get plug while I hold the water back.'"

"There's no leak there if you will only think so," I said soothingly. 'Put your mind on it and remove your finger.'"

"John Henry," she began, but at that moment her finger slipped and a jet of water

hit her in the eye, and the valuable remarks that she was about to make were lost for all time.

"John," she snapped, 'can't you see that the wallpaper will be ruined, if I let go?'"

"Well, my dear," I said, ignoring the question, "it is time I was going downstairs; besides, I am afraid that if I remain here I may interfere with the calm, reposeful working of your mind. Convince yourself, my dear, that there is no leak and remove your finger."

"With that I left her. I took the precaution, however, to send up a plumber; but from what I heard when I left, I am afraid that her mind was far from being in a reposeful mood."

Sixteen to Two.

An instance of the humor which the Civil War called forth is found in a story told by *The Youth's Companion* of Old Parson Helton, a Baptist preacher of Tennessee.

He had eighteen sons, numbers of whom were in the Union Army and two in the Confederates.

When the old minister had reached his eighty-eighth year, someone who did not know about his sons' views, asked him where his sympathies lay during the war.

"My sympathies were with the Union by fourteen majority," said the old man.

Not a Social Diplomat.

Lord John Russell of England was a man of noble character, but of a curious artlessness of disposition. He never cultivated the ability to pay harmless compliments. More than once he got himself into such scrapes as the following:

Once, at a concert at Buckingham Palace, he was seen to get up suddenly, turn his back on the Duchess of Sutherland, by whom he had been sitting, walk to the remotest part of the room, and sit down by the Duchess of Inverness. When questioned afterwards as to the cause of his unceremonious move, which had the look of a quarrel, he said: "I could not have sat any longer by that great fire; I should have fainted."

"Oh, that was a very good reason for moving; but I hope you told the Duchess of Sutherland why you left her."

"Well, no; I don't think I did that. But I told the Duchess of Inverness why I came and sat by her."

An Inventor's Dream.

Elias Howe almost begged himself before he discovered where the eye of the sewing-machine needle should be situated. It is probable that there are very few persons who know how it came about. His original idea was to follow the model of the ordinary needle, and have the eye at the heel. It never occurred to him that it should be placed near the point, and he might have failed altogether if he had not dreamed that he was building a sewing-machine for a savage king in a strange country. Just as in his actual waking experience, he was perplexed about the needle's eye. He thought the king gave him twenty-four hours to complete the machine and make it sew. If not finished in that time death was to be the punishment. Howe worked and worked, and puzzled and puzzled, and finally gave it up. Then he thought he was taken out to be executed. He noticed that the warriors carried spears that were pierced near the head. Instantly came the solution of the difficulty, and while the inventor was begging for time he awoke. He jumped out of bed, and by nine o'clock, with an eye at the point had been rudely modelled.

## Devotional Service.

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

### JANUARY 13.—"YOUTHFUL CON- SECRATION."

*Eccles. 12: 1.*

#### HOME READINGS.

Mon., Jan. 7. Given to God. . . . . 1 Sam. 1: 24-28  
Tues., Jan. 8. Early service. . . . . 2 Chron. 34: 1-7  
Wed., Jan. 9. A child's work known. . . . .  
    Prov. 29: 11; 1 Sam. 16: 4-12  
Thurs., Jan. 10. Foundation of life. . . . . Mark 9: 17-22  
Fri., Jan. 11. Example of Jesus. . . . . Luke 27: 45-50  
Sat., Jan. 12. Promised care. . . . . Ps. 27: 10; 91: 9-13

Youth, it is said, is the seed-time of life. And who will doubt it? Experience declares it to be true. Good seed sown in the heart in youth will produce a good harvest in the future; bad seed, a bad harvest. With some such thought as this in the mind, Solomon calls his young friends around him and entreats them to early piety, to acknowledge God in their youth.

#### REMEMBER THY CREATOR.

What is it to remember God? It is so to keep him in our thoughts and affections that our wills shall be directed by him. It is to walk with God; to set the Lord always before us; it is to have the thought of God constantly present with us, keeping us watchful, humble, contented, diligent, pure, peaceable. God is our Creator and our Maker, our sustenance, our preservation, our physical, mental, and spiritual improvement. To remember God is like the son's remembrance of his father, bringing back tender memories, acting as a restraint from evil ways, and strengthening the motives of filial duty. God and our Creator has certain rights over us, which we must acknowledge. We must act in accordance with the relations in which we are placed, or fail of life's great end. This makes early service of God the only consistent and reasonable course. All late coming to the knowledge and service is a culpable negligence, an ungrateful forgetfulness.

#### GOD'S RIGHT IN US.

God has a right to our entire and life-long service. The obligation to serve God never ceases for a moment; it always remains with us. What folly to thrust this obligation aside until we are sated with the world's pleasures, and fondly hope to return to it when all else has failed. It is like leaving the sun, to seek light from all inferior sources of illumination, and then returning, when the most need of light is past, to the sun again. The service of God should fill the whole area of the whole course of our time. Christ is the model youth. In him, from the earliest dawn of thought and feeling and sense of accountability, God was honored, duty accepted, and the communication with heaven kept open. The perfection of this model should not appal us, for it is our duty as well as privilege to make as near an approach to it as possible. "The measure of the stature of the fulness of Christ," young people, is the circumference of our holy ambition, and we must aim at nothing lower. This is what God demands of us, and this we should seek to attain.

#### OUR GRATITUDE.

God's character is such as to demand and win our love. He does not stand over us with the lash of the taskmaster, but seeks to attract us by his loving kindness. Therefore, our love to him should be deep, simple and free as nature. God is constantly working for us in nature, in providence, and in grace. His mercy and his goodness fail us never.

Such fatherly love should awaken our gratitude; and as God's love expressed in so many ways is constant, our gratitude in the practical form of service, as well as in praise, should be constant and fervent. This is a phase of early piety not to be forgotten.

#### GOD'S GLORY.

Our Creator has a right to be glorified in us, his creatures. "The heavens declare the glory of God," because they are obliged to testify those eternal conditions which he has laid upon them. They have no power to resist his will, or diverge from universal order. But man glorifies God, not as conquered by force, but as submissive to his will. Our nature should act as a mirror to the divine nature, reflecting his truth, his love, his righteousness. When we shine with that heavenly light thus falling upon our souls, God is glorified. We return, though somewhat dimmed and impaired, the graces of his image. God has a right to find in every young person an answering mind and heart. Thus early piety attains God's glory as well as the well-being of the youthful servant of God.

#### IN THE DAYS OF YOUTH.

Why remember God in youth?

1. Because the days of youth are happy days. As yet you have something to offer that will do God honor; if you wait till youth is gone, you withhold from him your brightest, most vigorous period of life.  
2. Because the days of youth are favorable days. If you waste the precious time of youth, soon will the evil days come—days of absorbing toil; days of dissipating pleasure; days of bitter disappointment; days of overpowering temptation; days of rooted habits; days of deep spiritual slumber.

3. Because the days of youth are easy days to serve God. The older one becomes the harder it is to submit to the will of God. Most people who are converted at all, are converted before twenty years of age.

4. Because it is a shame to offer to God the dregs of our life. It is a mean question to ask our conscience, How little service can I render to my Creator, consistent with my final safety? This is base ingratitude, a sin against every law of love, and is devoid of that nobility of soul that creatures made in the image of God should possess. To offer God a miserable remnant of our lives—blind, half and lame—is a wasted heritage. Besides, we cannot be sure that even this will be possible to us. There is danger in delay. Life, inclination, opportunity—all are uncertain.

#### SIDE-LIGHTS.

1. It is the business of youth to be about his Father's business.

2. The child, the youth should early consecrate himself to God, to live thenceforward as his child.

3. He will learn about his Father's business, in his Father's house, and in the earnest study of his Father's Word.

4. His Father's business concerning him is to live at home, at school, everywhere a pure, unselfish life.

5. Every earthly duty, obedience to parents, daily work, recreations, are portions of his Father's business.

6. He can do much for his Father in leading other children or youths to Jesus, in helping the poor, the neglected, the sick, by being faithful to the means of grace in his Father's house, and in inviting others to them.

7. To serve God in youth brings happiness, usefulness, honor, peace—"Her ways are ways of pleasantness, and all her paths are peace."

#### POINTS FOR THE PRESIDENT.

Invite the Juniors to meet with you on this occasion. Plan to give them some part. Make it unusually cheerful and bright. Emphasize the great importance of serving

God in youth, and impress the reasons for so doing. Let some one prepare in advance and read at the meeting six reasons for serving God in youthful days. (See foregoing exposition.)

### JANUARY 20.—"ABIDING INFLU- ENCE."

*Heb. 11: 4; Matt. 9: 13.*

#### HOME READINGS.

Mon., Jan. 14. Purified by the word. . . . . John 15: 1-6  
Tues., Jan. 15. Generating influence. . . . . Ps. 51: 6-13  
Wed., Jan. 16. Right and wrong influences. . . . .  
    2 Kings 21: 1-9; 2 Chron. 9: 1-7  
Thurs., Jan. 17. The influence of the cross. . . . . John 13: 27-32  
Fri., Jan. 18. The influence of Jesus. . . . . 2 Cor. 4: 6-11  
Sat., Jan. 19. Influence with God. . . . . Gen. 32: 24-29

Influence is the "flowing in" upon others of the moral results of our own life and conduct. Influence may be good or bad according as these moral results are good or bad. And both good and bad influence has the tendency to persist and abide. The descent of the anath's hand, or the tender touch of a mother's kiss initiates influences which in this world may never fully be known. One of the most potent powers for good or ill is the influence of the life and conduct of the people who constitute the human race. And as this influence is controllable, each individual is responsible for its quality—if good, the individual makes it so; if bad, the individual is to bear the blame and loss. In other words, influence is a production of the soul, and each makes his own, stamps its quality, and directs, to an extent at least, its course. There is, perhaps, nothing that young people should guard more carefully than their influence.

#### TWO KINDS.

Influence is of two kinds, *conscious* and *unconscious*. The first is influence we deliberately put forth, as when we meet a man and argue with him, or as when the orator addresses the multitude. The second is the influence which radiates from us, whether we will it or not, as the first burning warms a room, or icebergs floating down from the frozen north change the temperature where they come. There is a passage of scripture where both kinds of influence are illustrated:

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. As in water face answereth face, so the heart of man to man." The first part of the proverb refers to *conscious* or *direct* influence: "As iron sharpeneth iron," so one man applying to another his powers of persuasion, moulds, fashions, sharpens him to his liking. The second part of the proverb refers to *unconscious* or *indirect* influence: "As in water face answereth face"—this is the silent influence which we have on others. There is no deliberate putting forth of persuasion, but as our shadow is silently reflected in the still water, so our life and character silently reflect themselves in others, and other hearts answer to the feelings that sway our own.

#### CONSCIOUS INFLUENCE.

In regard to conscious influence, every one must choose his own line of action. Every one has his own special gift, and every one has his own special opportunities. There are however, to quote further from Dr. Lees, certain things which we have on our consciences that may be indicated and which lie open to all.

1. *Keeping others in the right path.*—We constantly meet with people who are evidently taking a wrong road; it is our duty to try and show them the right one and to persuade them to walk in it. We see men taking evil habits, or evil influences, or evil opinions; we are bound to remonstrate with them, and endeavor in a proper spirit and in a timely way to warn them. This of course needs to be wisely done and

after prayer to God to guide us rightly; but we ought to do it. "A word spoken in due season has good in it."

2. *Bearing testimony against evil.*—This is another way in which our conscious or direct influence may be shown; and it is open to all. We are under obligation to protest against wrong-doing in any form, and our protest, if distinct and well directed, will tend to good. To be silent in certain circumstances makes us the accomplice of sin; to speak out frees us from responsibility. To be the dumb auditor of a shameful story, or to listen to the relating of a deed of wickedness, and not be honest and resolute in expressing our disgust and disapproval is to condone what no good man should countenance. The out-spoken testimony against evil, at the right time and in the proper way, is incumbent on all true Christian people.

3. *Taking part in Christian and benevolent work.* There are many ways in which we may do this. "There is the church, which has been defined as "a society for doing good in the world." In many ways it carries on work for the salvation and exaltation of men. There are our young people's societies, providing the best and most wisely devised means for personal piety, mental culture and Christian activity. There are temperance and benevolent institutions for the reclaiming of the fallen, and helping the unfortunate. But outside of organizations, there is much that may be done *individually*. The greatest works that have been done, have been done by the ones—some one has said, America was discovered not by a society but by one man, Columbus. No parliament saved English liberties, but one man, Pym. Our prisons were purified by one man, Howard, and the reproach of slavery was taken away by one man, Clarkson. God in all ages has blessed individual effort—let all consecrated young people be ready for it.

UNCONSCIOUS INFLUENCE.

There is an imperceptible personal atmosphere which surrounds every man, an invisible belt of magnetism, as it has been called, which he bears with him wherever he goes. It invests him and others quickly detect its presence. This may be called *unconscious influence*. Here are some of the practical indications of it:

1. *The influence of a look.*—When Christ stood in the courtyard of the palace of the High Priest where he saw his weak and erring disciple, Peter, and heard him denying his Lord, "He looked upon Peter." No more than that, and it reached right down into his heart. It touched him with great power and pathos, "And he went out and wept bitterly." It was the influence of a look.

2. *The influence of a smile.*—By the very expression of the countenance we can influence others, make their lives more pleasant or more painful. There are those who, by the sweetness of their demeanor, are in a household life fragrant flowers. Like the sweet ointment of spikenard—the sweet perfume of it "filled the whole house."

3. *The influence of sympathy.*—There are some natures that are gifted with the power of bringing consolation to man. It is not that they are great talkers, but the very pressure of their hand is grateful to a saddened heart. The simple and kindly action, of which we think nothing, may tell powerfully on others, and unclog fountains of feeling deep down in the heart.

*The influence of example.*—The simple doing of what is right, though we say nothing about it; the upright life of a father or mother in a household; the stainless character of a workman among his comrades, or a boy in his school—all this is bound to tell for good on others.

SOME LESSONS.

Possessing, every one of us, both conscious and unconscious influence, it might well lead us to be careful as to its development and

use. *It is a serious responsibility.* None can shirk it and be true. If we ask ourselves, "Am I my brother's keeper?" the only correct answer is, "You cannot help being so." *It shows the power all have to do good.*

Some think because they have no gift in any special direction, and can do no great thing for God, that therefore they are outside of the vineyard altogether. But it is not so. The sphere of quiet, unassuming Christian life is open to all. It is impossible to measure the extent of this influence.

"His echoes roll from soul to soul And grow forever and forever."

THE SECRET OF IT ALL.

The secret of good influence is to be influenced for good ourselves. Our lamp must be first lit if it is to shine, and we must ourselves be personally influenced by coming to the great source of spiritual power. If Christ dwells in man, then wherever he may be, there will radiate from him influences that can only be for good. Out of that life that is in him "will flow rivers of living water."

FLASHLIGHTS.

No fountain is so small but that heaven may be illumined by its beams.

John Bunyan's lamp twinkles yet through the gratings of Bedford jail.

No life speaks for Christ after death that does not speak for Christ before death.

No deed is well considered in its everlasting influence is considered.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the Spirit of God.

You cease to hear the voice, but the vibrations go on forever. Some day we may have ears that will catch up these former words.

Do you tell me that good men are forgotten on earth? What of it? God will not forget them, nor the great majority in heaven.

If you had the seeds of a pestilence in your body, you would not have a more active contagion than you have in your tempers, tastes and principles.

The politician talks a great deal about "influence"—influence with the voters, influence with the office-holders. If we were as zealous to "work our influence" for the kingdom of God, how speedily that kingdom would come!

POINTS FOR THE PRESIDENT.

What an important thing for young people to consider for the new year—their influence! Try to make this a meeting of great interest and practical results. You may arrange for three brief papers or addresses—and three short ones are better than one long one, as a rule—with the following subjects:

- (1) The source of all good influence: Christ;
- (2) our conscious influence; (3) our unconscious influence. Add another, if you choose, (4) our responsibility in the right use of our influence. You will find ample suggestions in the foregoing exposition.

JANUARY 27—"MISSIONS—RESOLUTIONS."

Rom. 1:14-16.

HOME READINGS.

- Mon., Jan. 21. Studying the fields. . . . . John 4: 31-38
- Tues., Jan. 22. Sending my gifts. . . . . Prov. 3: 9, 10; 11: 24, 25; 21: 25, 26
- Wed., Jan. 23. An acceptable substitute. . . . . Matt. 9: 37, 38; Acts 3: 1-6
- Thur., Jan. 24. Working where I can. . . . . Matt. 21: 28-30; John 9: 4
- Fri., Jan. 25. Giving a tithe. . . . . Gen. 28: 12-22
- Sat., Jan. 26. A personal response. . . . . Acts 26: 12-20

If we refuse to communicate to others the Christ-life we have received, we shall lose it. The important question for Christians to ask is not, "What will become of the heathen who have never heard of Jesus?" but "What will become of us if we disobey the Master's command by refusing to send them the gospel?" If we allow the fires of enthusiasm

for souls on the altars of the church to go out, the church is doomed. Our Leagues will become the mighty forces in our church life which we expect them to be only as this zeal for the spread of the gospel is generated and maintained and increased. All life is sustained by respiration, and respiration is a double function of nature. We must not only inhale the air around us, but we must exhale it or die. We must breathe out what we have breathed in, or that which is the source of life will become the cause of death. So the Christian who seeks to absorb all the good he gets from God and man—retains all he receives—is in a fair way to die of moral suffocation. We must communicate to others the life we have received from Christ, or be in danger of losing it. Such is the forceful figure presented in a missionary article, furnishing a powerful motive to missionary endeavor. As Christians we must go or send, or be parties to dire distress coming upon the church.

WHAT HAS BEEN DONE.

There is reason for thankfulness to God on the part of the church, that progress has been made in the mission field. Since the day of Pentecost a vast host of humanity have heard the glad tidings of salvation—a work which may be regarded as a distinct fulfilment of the Saviour's commission. The beginning of the modern missionary movement, however, dates from the year 1792. The converts to Christianity in heathen lands one hundred years ago did not exceed three hundred; now, at the close of the century, they number nearly nine hundred thousand. And counting adherents, the number of Christians in heathen lands rises to three millions. Throughout the world the number of nominal Christians is four hundred millions—no small number, indeed, as compared with that early assembly of Christians—the twelve men and the Master in the upper room of the Holy City.

WHAT IS YET TO DO.

But, great as is the number of nominal Christians, the number of non-Christian and heathen is much greater. If there are four hundred millions of nominal Christians on the globe, there are at least one thousand millions of non-Christian. What a multitude in darkness, blacker than night! It is estimated that there are eight hundred millions of people outside of Canada who have never yet heard the name of Jesus, of whom eighty thousand are dying every day. Call the roll! India, population 287,000,000; Christians, 300,000. China, population 430,000,000; Christians, 30,000. Japan, population 40,000,000; Christians, 35,000. Africa, population, 200,000,000; Christians, 600,000. Whole nations practically unevangelized: Annam, population 30,000,000; Afghanistan, 8,000,000; Soudan, 100,000,000. Tibet, Mongolia and Arabia are lands with great populations, which have scarcely been touched by the influence of the gospel. What a dismal sight! A crowd of human beings standing hand-in-hand, and reaching around the globe eighteen times, who have never heard the glad message of Jesus and his love. Surely there is something yet to do! "Why stand ye here all the day idle?" "Look on the fields; for they are white already to harvest."

HOW TO DO IT.

1. Stop unwise and unnecessary expenditure as a nation, and divert the means thus saved into proper channels. For example, the whiskey bill for Canada stands at nearly \$40,000,000. The leading societies of Canada contributed for missions in 1891, the sum of \$350,632. This sum would not pay Canada's liquor bill for four days. The drink bill of the United States for one year is one billion dollars, and the tobacco bill six hundred million dollars. The same country contributes for missions in one year about six millions of dollars. Now, missions

cannot be carried on without money, and if professedly Christian nations squander money in this prodigal fashion on unnecessary things, and withhold their means from the extension of the gospel, it will be a long time indeed before the kingdoms of this world become the kingdoms of our God and of his Christ.

2. Adopt systematic, persistent and liberal giving to missions. Introduce into your League the "pray, study, give" plan advocated by the Forward Movement for Missions. Last year our young people's societies raised for missions \$20,000, which would amount to about twenty cents per year per member. If they had given on an average two cents per week per member, they would have raised over \$70,000, an amount over and above what they did contribute sufficient to send out seventy-six married missionaries to China and Japan. What possibilities there are in this systematic two cents per week per member for missions in our young people's societies! By all means adopt the plan at once if you have not already done so.

3. Read, ponder, pray over, and fulfil our Lord's commission, "Go ye into all the world and preach the gospel to every creature." You cannot go yet. God has not equipped you for this work of going to the heathen; he has not opened up your way toward the proclamation of the truth in the regions beyond. True. But he has equipped others and opened up their way, and they are waiting to be sent. Thousands are waiting to see the glad message across the seas. It is your duty, Leaguers at home, to send by the contribution of your means those whom God has called, and thus hasten the glorious day when his dominion shall be from sea to sea, and from the river to the ends of the earth.

POINTS FOR THE PRESIDENT.

Ask the pastor to give a talk with aid of map or blackboard on "Our Mission Fields." All Methodist young people should know where our mission fields are, and what great work is being done. If your district is supporting a missionary abroad, seek to obtain information about his work, and make it the subject of prayer and discussion. Make the meeting interesting, practical and fruitful. Of course, select scripture and hymns appropriate to the missionary theme, and do it beforehand. Arrange also to take up a missionary offering, and announce it in advance. Let the Epworth League of Canadian Methodism be enthusiastic with the missionary spirit!

FEBRUARY 3—"OUR MARCHING ORDERS."

Josh. 1: 1-11.

HOME READINGS.

- Mon., Jan. 28. Victories of endeavor. . . . . Eccl. 1: 1; John 2: 12-14
- Tues., Jan. 29. A fruitful tree. . . . . Matt. 7: 15-20
- Wed., Jan. 30. The strength of the soul. . . . . Eccl. 3: 21; 12: 12
- Thu., Jan. 31. Obligations to the new century. . . . . 2 Tim. 1: 8-13
- Fri., Feb. 1. The Spirit in all. . . . . Eccl. 1: 1-6
- Sat., Feb. 2. The twentieth anniversary. . . . . Acts 2: 14-18; Ps. 148: 7-14

The Christian is frequently represented in the Bible under the figure of a soldier. The figure is an apt one, for it sets forth so many phases of the life and character of the believer. A soldier implies a king. The Christian serves under the King of Kings. A soldier implies a commander. Christ is the captain of our salvation. A soldier implies voluntary enlistment. The believer has voluntarily committed himself unto God. A soldier implies fighting. We must fight the good fight of faith and lay hold on eternal life. A soldier implies marching orders. We, too, hear the command of our King—"go forward." A soldier implies provision. The Christian soldier is kept by the power of God through faith unto salvation." A

soldier implies reward. The believer may say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day."

OUR MARCHING ORDERS.

This first chapter of Joshua echoes with the military spirit. A conquest had to be made in an enemy's country against a powerful foe, under great difficulties. Unusual courage was required. Marching orders had been issued by Joshua, the commander-in-chief of the forces. And final victory was promised on the condition of obedience to orders. All this is very expressive of the Christian life. The believer has to gain a conquest amid surrounding enemies and under great difficulties. Sublime courage must be displayed. Marching orders have been declared in the Book of the Law. And final victory is promised on condition of obedience to orders and faithfulness unto the end.

WHAT ARE THE ORDERS?

The marching orders given by Joshua and interpreted for our use include generalship, Joshua ("Joshua, the son of Nun," v. 1); *advancement* ("Arise, go," v. 2); *possession* ("Every place that the sole of your foot shall tread upon," v. 3); *obedience to law* ("This book of the law shall not depart out of thy mouth," v. 8); *courage* ("Be strong and of good courage," v. 6); *God's help* ("I will be with thee," v. 5); *victory* ("Thou shalt have good success," v. 8).

CONDENSED ORDERS.

While we have given above the order in detail, they may be condensed into one sentence of command—*Serve the Lord*. Now, in *servicing the Lord* what do the marching orders imply?

1. *There is no honor without work*. Joshua is placed at the head of the host, not merely to have a post of honor, but to be a leader. He was not to receive the honor of leadership without performing the arduous task pertaining to that position. The man at the head must lead in the war. It was so with the people. Every place must be won. Nothing valuable was to be obtained without work and sacrifice. How this sets forth the life of the Christian! Strength of character cannot be secured without effort. All our character prizes must be won; they are not presenters. Every virtue must be secured by effort, possessed by watchfulness, and used with diligence. The honors of the Christian life are not obtained without toil. But it is blessed toil.

2. *Work has its encouragement*. The whole passage containing the marching orders is emphatic with promise. Wherever God gives arduous duties, he supplies bright hopes. There is scarcely a position in which humanity ever stood which has not its own specific illumination in the promises. The day has its sun, the night its moon and stars, and even the arctic zone its aurora borealis. God's love has beams of light strong enough to reach every spot where His name is held in reverence.

3. *Encouragement is coupled with obedience*. In order to be strong for conflict, Joshua is to be strong in hope; in order to be strong in hope, he is to be strong in obedience. He who disobeyeth the precepts has no right to the promises. It is as though a child should steadfastly ignore his father's wishes, and then presume upon his generosity and good nature. He who disobeyeth the precept also lacks the spirit which can use the promises. Lax obedience shows lax faith, and promise yields its value only to trust. Lax obedience shows lax interest, and no man can really delight where he is careless. Obedience is one of the absolute conditions of conquest. The British could not have won victory in South Africa if orders had been disobeyed. One of the Christian's cer-

tainities of success is obedience to the law of God.

4. *Obedience is not complete without meditation*. We are responsible not only to do what we know, but to know more of what we must do. The ambassador who refuses to open the despatches of his government has no right to plead ignorance. He might have known, although he does not know. He is responsible and guilty for not knowing. The order to Joshua was from God, and included this: "This book of the law shall not depart out of thy mouth, that thou mayst observe to do according to all that is written therein." The Christian must read and study the Word of God in order to know what his duty is, that he may "observe to do according to all that is written therein." Men may neglect to read the scriptures, and then say, "I know not that I transgressed," but the very ignorance which they plead is an aggravated form of guilt.

5. *Obedience must centre in God*. "Have not I commanded thee." God issues the commands—they come from the central centre of all things, the universe. We have no longer, as Christians, a will of our own, our will is the will of God. We cannot do as we wish, but do as God wishes. We cannot issue our own orders and then follow them; we take our orders from God Almighty, and follow divine commands. In this is certain victory; in the opposite course is certain defeat. God knows the strength and weakness of his people, and the strength and weakness of the foe. He knows the field of conflict and the weapons of the enemy. He knows all. And perfect confidence in our great Commander, and perfect obedience to His orders will result in the defeat of the foe and victory perching on the banners of Immanuel.

SIDE-LIGHTS.

- 1. Courage loses no favorable opportunity to begin warfare; fear would miss many an opening.
- 2. Courage appeals its foes before it suites them; it thus needs only half the strength of fear.
- 3. Courage seizes all advantages which are offered in the conflict. Fear is blind, and, till too late, overlooks them.
- 4. Courage gives no opportunity to the defeated foe to rally. Fear happens to win the day, and sits down surprised and contented, talking of valor.
- 5. Courage is inspired in itself and must reign. Having its source in God, its guidance from heaven, its instruction from the Bible, and end the overthrow of sin, it is destined to be supreme.
- 6. There can be no sufficient courage without light, and the Bible is "a lamp unto our feet and a light unto our path."
- 7. There can be no sufficient courage without confidence of being right, and the Bible assures the just man.
- 8. There can be no sufficient courage without love, and our love is born of knowing the love of God.
- 9. There can be no sufficient courage without hope, and he who neglects the Bible can have no satisfactory ground of hope.
- 10. The courage that comes from knowing the truth, from spreading the truth, from living the truth, is great and abiding.

POINTS FOR THE PRESIDENT.

Make the topic live historically and then teach its truths morally and spiritually. Have a brief character sketch of Joshua prepared and read. Arrange also for three brief papers: (1) The land of Canaan, its resources and inhabitants. (2) How Canaan was conquered. (3) Our marching orders to-day. Appoint half-a-dozen members in advance, each to bring an incident from the South African war to illustrate the topic. Let the incidents be written. Is your League obedient to the marching orders, or are the members making a plaything of the war?

**FEBRUARY 10.—"IF CHRIST SHOULD COME TO-MORROW."**

*1 Thes. 5: 1, 2, 4, 5.*

**HOME READINGS.**

Mon., Feb. 4.	My life to-day.....	Jan. 4: 13-17
Tues., Feb. 6.	Faithful in little.....	Mat. 25: 14-21
Wed., Feb. 6.	Every care to others.....	1 Cor. 13: 4-8
Thu., Feb. 7.	Diligence and prayer.....	Luke 1: 1-8
Fri., Feb. 8.	Welcoming Christ.....	John 2: 84-89; Rev. 22: 20
Sat., Feb. 9.	Seeing and being.....	1 John 3: 1-6

It is right to say that every one should live as if Christ should come to-morrow. It is not expecting too much from the one who professes Christ to assert, that he should be ready to meet his Lord at any time. The question was once asked John Wesley, what he would do if he knew he was going to die that day. The saintly sensible man replied, that he would do just what he had done yesterday—his work and his duty. There should be no necessity for special preparation for the coming of Christ at death or judgment—we should be always ready by faith and obedience to render an account. If a man after looking at his life and conduct says, "I dare not meet Christ to-morrow," he would do well to change that life and conduct, and that without delay.

**CHRIST'S SECOND COMING.**

It is important to have correct scriptural views on this important doctrine—Christ's second coming. Methodist young people should remember that there is much error abroad regarding Christ's second coming. Methodism does not teach the *immediate coming of Christ in person* to rule over the world. It teaches that the millennium is a period of the general prevalence of Christianity in the world, and that this millennium shall *precede* the coming of Christ in visible form in his glorified body to judge the living and the dead. Make clear in your minds, young people, the teachings of your church on this doctrine.

1. Methodism believes and teaches that under the power of Christianity the world shall in time reach the Golden Age of love and virtue and knowledge. Then Jesus shall reign in education, science, philosophy, society and government, *not in person*, but in the sense of his exercising directly through his church the most active influence in human affairs. This is the *millennium*. The world is moving on to this happy consummation.

2. Methodism believes and teaches that Christ will come again in visible form in his glorified body to judge the living and the dead. This is the second coming of Christ properly so-called. The millennium must come first and then the second advent—but *when* we do not know.

3. It is also true that Christ comes to all at death. The good receive reward, and the wicked suffer retribution. As the hour of death is unknown to all, it is the part of wisdom to be prepared for it at all times.

**THE TIME UNCERTAIN.**

The time of the second coming is uncertain. "But of the times and seasons, brethren, ye have no need that I write unto you," saith the Lord. A gentle hint that all questions on that subject were unnecessary, as there was nothing more to be revealed. The curiosity of men sometimes pry into secrets with which men have nothing to do. Some have been fanatical enough to fix the day of the Lord's coming. For a time there has been a local excitement; and the day has come and gone; and the world has moved on as before, and the false prophets have exposed themselves to scorn and ridicule. "Of that day and hour knoweth no man." This uncertainty is a perpetual stimulant to the people of God to exercise the ennobling virtues of hope, of watchfulness, of fidelity, of humility, of earnest inquiry, of deep reverence.

**THE EVENT SUDDEN.**

"The day of the Lord so cometh as a thief in the night," says our topic scripture. The thief not only gives no notice of his approach, but takes every possible care to conceal his designs. The discovery of the mischief he has wrought is made when it is too late. The wise will take every care to avoid surprise and to baffle the would-be robber. See the application! There is nothing more certain than that the Lord will come; and nothing more uncertain than *when* he will come; and both the one and the other should keep his people in an attitude of prayerful expectation and moral readiness. Faith produces care and alertness. Unbelief lulls the soul into false security.

**TERRIBLE TO THE WICKED.**

"And they shall not escape," says the narrative (v. 3). Wicked men never feel more secure than when destruction is near, and never so near destruction as when they feel most secure. The swearer may be seized while the oath is burning on his tongue, the drunkard caught in judgment while the cup is trembling on his lips. The destruction of the wicked—of their hollow joy, of their ephemeral pleasures—will be sudden, painful and inevitable. Now there is possibility of peace, for mercy reigns; but when the great day comes, long-rejected mercy will no longer be possible, and anguish will be upon every soul of man that doeth evil. (Rev. 2: 8, 9).

**VIGILANCE NECESSARY.**

Believers should be vigilant on the ground of their conversion, their changed life. "Ye are all the children of the light. . . . Ye (vs. 4, 5). Christians are not in moral darkness, spiritual ignorance and dangerous security for want of knowledge. They are children of the day when the light shines the brightest, when privileges are abundant, when opportunities multiply, and responsibility correspondingly increases. Lay all along this, the believer should be vigilant and always ready.

**VIGILANCE CONSTANT.**

"Let us not sleep . . . let us watch and be sober . . ." (vs. 6-8). Here the apostle urges constant watchfulness. Do not be immersed in the deep depths of sin and unconcern, neglecting duty, and never thinking of a judgment; but let us watch and be sober. Thus, in effect, urges Paul the duty of diligent vigilance. The Christian has to fight the enemy as well as watch against him. He is a soldier, and a soldier on sentry. The Christian life is not one of soft, luxurious ease; it is a hard, fierce conflict. But he is armed and well prepared, and hence the victory is sure. The graces of faith, love and hope constitute the most complete armor of the soldier. These are the greatest, and righteousness and the helmet of salvation, protecting the two most vital parts—the head and the heart. With head and heart right in Christ, the whole man is right. Let us keep the head from error and the heart from sinful passion, and we are safe. But we cannot afford to be one moment off our guard.

**BY WAY OF ILLUSTRATION.**

Argus is fabled to have had one hundred eyes, only two of which ever slept at once. Jupiter sent Mercury to slay him, but he could not reach him unawares. At last Mercury took the form of a shepherd, and played such charming music on his Pandean pipes and told him such interesting stories that the hundred eyes were all closed in sleep, and Mercury cut off his head with a single stroke. The Christian has every facility for watchfulness. If he have not a hundred eyes, he has the equivalent. And if he use to advantage what has been provided for him, the enemy cannot take him unawares. But, sad to say, worldly pleasures and the attractions of sin sometimes put to sleep the believer's

many and far-seeing equipments, and in an evil moment he is overthrown, and all his past diligence counts for naught. *Constant, unremitting vigilance is an absolute condition of security.*

**FAIRLILIGHTS.**

There is no topic which it is more sensible to discuss than death, and there is no topic which is more shunned.

How our tongues would fly if we were to receive a million dollars to-morrow! But soon we are to give up all our goods, and we try to forget that day.

Death ushers us into the presence of Christ, and our feeling regarding death is a measure of our love for Christ.

Death is the closing up of all our earthly accounts, and our readiness for death is a measure of our faithfulness.

No one can watch for Christ's coming who watches very eagerly after worldly wealth or temporal success.

You may not be drunk with wine, but you may be drunk with greed or ambition. "Be sober."

Make a business of getting ready for death as you would make a business of getting ready to go to Europe. Is not death an infinitely more important voyage—*Wells.*

**POINTS FOR THE PRESIDENT.**

A solemn topic is this—Christ's coming and the Christian's readiness. Announce a chain exercise a week in advance, conducted in this way: The president will read the thought he has prepared on the topic, and then name his successor, who will read his or her thought prepared beforehand; then number two names a successor to read, and so on until most, if not all, the members have presented one thought on the topic.

**"BEREAN BITS."**

This is a name of a Bible Game which is at once entertaining and instructive, and that will in a most attractive way make you familiar with valuable information about the history, people, places, and purpose of the scriptures. It is equally interesting to both children and adults. From three to twenty-five persons may play at one time. Price 40 cents. Published by the *Editorial Herald Company, Toronto.*

**SUCCESS.**

Permanent success always implies vice plans and the vigorous prosecution of them: no plan, however intelligently conceived, will work itself. There must be push right behind it and always at it if the highest success is attained. One of the chief attractions of the Home Department is its utter simplicity. No one need say: "It won't work in my school, because I live in the country, and the school is very small." That is one of the best reasons why you need the Home Department. It will augment your numbers and bless your entire community. Try it. —*Home Department Quarterly.*

**WHAT DO YOU WANT ?**

If you have ever stood in the place of the one behind the counter, you have learned to dread the shopper who doesn't know what he wants. He is not likely to become a buyer; his confession that he doesn't know what he wants lays bare the fact that he doesn't want anything very badly. The same thing is true of our prayer. When we go to God with no definite idea of why we have come, we may say over a good many words, but we are not praying. When men came to Christ for help, his usual question was, "What do you want?" Of course, he knew all that was in the heart, but he knew that no man was ready to receive a blessing till he had a clear conception of his own needs. —*Lookout.*



## Junior Department.

This Department is in charge of REV. S. T. BARTLETT, Napane, Ont. All communications bearing on Junior work should be sent to his address. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

### Bible Geography Alphabet.

The alphabet given in our November number proved popular. Twenty-five Leagues representing Nova Scotia, Quebec, Ontario, and Manitoba sent solutions. The work was most part was good. As soon as the prize was awarded a letter was sent to every competitor giving full particulars of contest, and every solution was returned corrected and valued. Miss Edna Woodcock, 60 Fern Avenue, Toronto, received the prize—"Zolzar's Bible Geography." Edna is only ten years old, but her work was a model of neatness and thoroughness. It was so much better than the average that I wrote her asking several questions. Her reply informed me that she had done the work throughout herself, aided only by Bible, concordance and dictionary. Although she well deserved the prize, the following sent excellent answers and are most heartily commended for their good work: Lillie E. Trueman, Hattie Bartlett, Jennie E. Benyon, Nina Mathison, Amy Hanbury, Laura B. Lewis, Tex Secombe and Andrew Bodkin. The rest all did well; but those above sent especially good copies, approximately correct. The following is the solution sent to each competitor. Cut it out for future use.

#### SOLUTION OF BIBLE GEOGRAPHY ALPHABET.

A—A Cave.....	Adullam.....	1 Sam. 22: 1.
A—A Well.....	Beer-lahai-roi.....	Gen. 16: 14.
A—A Sea.....	Galilee.....	1 Sam. 13: 6.
B—Ten Cities.....	Decapolis.....	Mark 5: 20.
E—A Harbor.....	Port Haven.....	Acts 27: 8.
G—A Hill.....	Gath.....	Joshua 24: 30.
H—A Mouth.....	Num. 34: 7.	
I—A Province.....	Burasa.....	Luke 3: 1.
J—A Stone Heap.....	Jegar-sahadutha Gen. 31: 46, 47.	
K—A Fortress.....	Kelilah.....	1 Sam. 21: 7.
L—A Mountain Range.....	Lebanon.....	Joshua 13: 6.
M—A Field.....	Polson.....	Gen. 19: 10.
N—A Land.....	Nod.....	Gen. 4: 16.
O—A Plain.....	Ophir.....	Neh. 8: 5.
P—An Island.....	Polson.....	Neh. 1: 9.
Q—Dangerous Sandbanks.....	Quicksands.....	Acts 27: 17.
R—A City of Refuge.....	Ramoth.....	Deut. 4: 58.
S—A Wilderness.....	Sin.....	Num. 35: 11, 12.
T—A City.....	Tarson.....	Acts 21: 30.
U—A River.....	Eufrates.....	Daniel 8: 2.
V—Naboth's Possession.....	Vineyard.....	1 Kings 21: 1.
W—Place of Wandering.....	Wilderness.....	Num. 14: 30.
X—A Town.....	Zephath.....	1 Kings 17: 10.

The following letter will explain itself:

TORONTO, DEC. 10TH, 1900.

DEAR MR. BARTLETT,—I received your kind letters and Bible Geography on the 7th. I was much pleased with the geography, and I am sure it will be of great value to me in the course of my Bible study.

But, even though I had not received the prize, I think I would have been well repaid for the knowledge of the Bible which I gained during my search for the questions.

I remain, your young friend.

EDNA WOODCOCK.

60 Fern Avenue.

### Notes.

THE Junior Epworth League of Fred Victor Mission has presented the sum of \$5 to the Twentieth Century Thanksgiving Fund. This money reached Dr. Potts in the form of five hundred copers.

MISS JANET E. GALBRAITH, of Dublin Street Junior League, Guelph, Ont., sends encouraging account of the work there. "A live society of fifty-two willing workers" should make quite a busy hive. Everybody

is on the Look-out Committee, and appointed Prayer meeting, Missionary and Floral Committees are doing faithful service. The society meets on Wednesday after school. An autograph quilt for the hospital is well under way. From all accounts Miss Mitchell is president of a fine League, and Dublin Street Church is to be congratulated on its Juniors.

ANOTHER excellent report of work done has reached me during the month from Miss Edna Cuyler, Whitechurch. She reports regular Missionary and Temperance meetings, \$2.50 from mite boxes, \$6.00 for T.C.T.F., \$1.10 for furnishings and 85 cents on hand for the summer term—a good showing. The committee meetings have been well looked after. The anniversary of the League was held on September 17th, when Rev. A. J. Brown officiated. Miss Maggie Morhouse is president and the outlook is bright.

EVANGELIST WM. MOULT does a good deal of effective talking to children in his services. He is wise in his use of Acrostics. Here are a few that may be suggestive to Junior workers. They need no explanation here:

JAY	CHRIST	BLESSED
ETERNAL	HAS	INHERITANCE
SECRET	RISEN	BRINGING
UNTO	IN	LIFE
SINNERS	SONS	EVERLASTING.
	TRUMPHEANT	
FIND	GOD	GO
ASK	REDEEMS	ON
INCLINE	ALL	SING
TAKE	CONDEMNED	PREACH
HOLD	ENEMIES	EVERLASTING LOVE.

### A Request.

Will every Junior Leaguer reading this kindly drop me a post-card as early as possible in 1901 giving an account of the first meeting of the League in the new century. Kindly state number present. Don't forget and don't postpone this small favor. Oblige me, NOW.

### Weekly Topics.

JANUARY 6TH—"When should we begin to love and love God?" Ecc. 12: 1; Matt. 18: 1-6.

The first topic of the new century is in the form of a question—the most important question of life. Our first scripture verse answers it—"in the days of thy youth." So we put the answer thus on the blackboard:

Youth is the time to

B  
E  
G  
I  
N

To love and serve God.

Why is it? Because youth is the "best" time, the "easiest" time, the "growing" time, the "innocent" time of life, and because it is a "natural" thing for the young to love God, who has loved them with such a great and everlasting love, and to serve Him who has done so much for them. So our blackboard exercise now reads:

Youth is the

Best  
Easiest  
Growing  
Innocent  
Natural

TIME

To love and serve God.

"Begin" now, and continue all through life. (The superintendent should have no difficulty whatever in getting at and illustrat-

ing the points given above as the main lessons of this topic.)

JANUARY 13TH—"Lessons from Bible mothers."

What is the one great characteristic of every true mother? Love! How is this mother love shown? By unceasing care for her children. Name some Bible mothers, e. g. Jochebed (mother of Moses and Aaron), Hannah (Samuel's mother), Elizabeth (mother of John the Baptist), Mary (mother of Jesus), Salome (mother of James and John), Eunice (Timothy's mother), etc. It will be an easy matter to draw on the knowledge of the League to show how the mothers desired the welfare of their children, and so took care of them and sought their advancement. But the more important point to press home is the *filial* duty rather than the maternal; and unless this Topic in the League impresses the filial commandment on the minds of the members it will fall in its most important particular. Moses, Samuel, John, Timothy, etc., received loving attendance and valuable instruction from their mothers in their childhood, and in after years were the better men for being true to mothers' teaching. So, now, in proportion to the fidelity of children to pious mothers' example, tuition and prayers will their after lives be beautiful and good. It is so easy to forget until remembrance brings but sorrow and regret if not remorse, that as teachers we cannot be too affectionate and urgent in striving for the largest measure of filial reverence and obedience to mother's instruction. Home is the primary school of character. Mother is the queen of home, and from her charmed circle should go men and women to continue the long and glorious record of those who have traced their life all of worth to their mothers.

JANUARY 20TH—"How can we help one another to be good?" Eph. 4: 29-32.

One of the best things ever said of a young person was the remark of a class of girls after the removal of one of their number, "It was easy to be good while she was with us." Every one of us finds it hard to be good sometimes. So we all need encouragement and help. But we should not only try to get but to give help, for one of the best ways of getting for ourselves is by giving to others. We help ourselves by helping those around us. A good doctor once gave a prescription to a despondent lady, which read, "Do something for somebody." It was the best medicine for her, and it did her a great deal of good. We either help or hinder others. Which are we doing from day to day? Helping others to be good by our example, our kind advice, our loving assistance, and our prayers is the surest way of helping our Lord, who came to *minister* (help). Cultivate the habit of helping. Not doing something for somebody just once in a while, but a little every day. So make it a habit of life to help by your example, your labors and your prayers; thus:

HABIT.  
EXAMPLE,  
LABORS,  
PRAYERS.

This "help habit" is one of the best.

JANUARY 27TH—"Missions: heathen homes and Christian homes."—1 Tim. 1: 3-5; 3: 14, 15.

The object of this study is to contrast the two kinds of homes. But what makes home? Not a place of residence merely. Home is made up not only of material comfort, but of companionship, sympathy, love, unity of fellowship, etc. These are possible only where Christ is. There are many heathen homes in Christian lands because of the absence of the Christ spirit and practice. The beautiful picture drawn by St. Paul of Timothy's home in our lesson, goes to the

heart of the matter. The scriptures were early and often taught him there, and surrounded by pious teaching, example and prayer the young boy grew up to be a beautiful character and a useful man. Are the scriptures in our homes? not the books only but the study and practice of God's Word? Or are we "heathens at home?" A young man who wanted to serve God once said me, when speaking of his trials among several wild and thoughtless brothers, "You don't know how hard it is to serve God among such heathens as they are at home." So he was called to be a missionary there. We need our Juniors, many of them to be "home missionaries" in this sense. Then, too, what a privilege, to help Christianize the homes of others by sending them the Bible, to do for them what it has done for us! The only hope of the world in all lands is in God's Word. *Live it and send it.*

FEBRUARY 3RD.—Be strong.—Joshua 1: 1-11.

- 1. Our Juniors need to become strong in—
- 2. Holy purpose, as Daniel was.
- 3. Faith in God, as David was.
- 4. Personal purity, as Joseph was.
- 5. Enduring service, as Paul was.
- 6. Heroic courage, as Caleb and Joshua.
- 7. Prevailing prayer, as Jacob was.

In this way the true elements of real strength may be drawn out and illustrated. Try it.

**Bible History Alphabet.**

The names required are all given in some connection with Bible history—

- A**—Eighth king of Judah.
- B**—A place named twice by Jacob.
- C**—The scene of Christ's first miracle.
- D**—A place associated with Joseph's youth.
- E**—A memorial of victory over the Philistines.
- F**—A great annual religious celebration.
- G**—One of the five chief Palestine cities.
- H**—The 19th, last and best king of Israel.
- I**—One of the chief sins of the Israelites.
- J**—The scene of a remarkable siege.
- K**—Where Moses' sister died.
- L**—The first European convert.
- M**—A station in the wilderness wanderings.
- N**—Where Jesus was brought up.
- O**—The sixth son of David's father.
- P**—The scene of one of Paul's miracles.
- Q**—Food for the Israelites in the wilderness.
- R**—The place of a wonderful deliverance and a terrible destruction.
- S**—A place much celebrated in Jewish history.
- T**—A city built by Solomon in the wilderness.
- U**—Abram's starting point for Canaan.
- V**—A beautiful Persian queen.
- W**—An animal classed as unclean by the Jews.
- Y**—A common article brought by Solomon from Egypt.
- Z**—The native place of the first king of Israel.

Solutions of the above, addressed as given on top of page, will be received up to February 1st, 1901. Write neatly, give scripture proofs, state your age—in short let me have your very best work. Mr. Crews has promised three prizes in excellent books, which will be duly forwarded from the General Secretary's office to the winners, provided thirty or more replies are received. If less than thirty come, two prizes will be given. I hope for fifty or more. Remember *thoroughness* is the most desirable quality, and neatness next, in answers of this kind. Age is a third consideration with me, so if you are sixteen or under, go to work.

A Toledo boy of twelve years of age received a dollar from his father with instruction to go over town and buy a holiday present for his baby sister. He brought back a toy steam engine which he found much delight, but which the baby sister was not permitted to touch and hardly to look at!

**Kind of Glum.**

A poor little street girl was taken sick one Christmas Day and carried to the hospital. While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot. One day the nurse came round at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand and whispered: "I'm having real good times here—ever such good times! I suppose I'll have to go 'way from here just as soon as I get well; but I'll take the good time along—some of it, anyhow. Did you know about Jesus being born?"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't, and I was going to tell you."

"Why, how do you look?" asked the nurse, forgetting her own orders in her curiosity.

"O, like most o' folks, kind o' glum. I shouldn't think you'd ever look glum if you knowed about Jesus he's born."

**A Circus Experience.**

"Hello, 'Croff,' going to school?"  
 "Don't know, Sam. Let's go up and see the circus tent first, anyway. There's lots of time and we can see the menagerie and perhaps get a peep into the other tents too."

The speakers were two boys quite well dressed, pupils in the public school. The occasion was Barnum's annual visit to their city, and of course a great event to the boys. The mammoth show had come in during the night, and in the early morning the grand canvass tents were being erected. So our boys, with lots of others for company, quickly made their way to the scene of the wonderful display of "the only greatest show on earth." Many and varied were the interesting things they saw. After a general survey of the grounds, they finally halted before a smaller tent, a "side-show," ready almost for operations. Gaudily painted canvass pictures strung outside the tent, told the story of the marvellous collection of curious exhibits, living and dead, within the mysterious covering of cotton. While the lads were gazing, boy-like on the entrancing display and discussing the reliability of the pictures, an unexpected chance arrived for them. A man, evidently one of the "show" came out from the tent, and after looking the crowd of boys over, selected our two young friends, Sam and 'Croff,' for the job he had on hand. "Come in on, boys. I want you to help us with this show," said he, and all forgetful of the claims of school, the boys were ushered within the mysterious precincts of the palace of great and wonderful curiosities from all over creation. There were none within as yet; but soon they came in from a tent in the rear end of the exhibition-tent, that is, the real live monstrosities did. The dead and stuffed ones were ranged in order in their cases. Among the first-named were a mighty Giant, Goliath of Geth, a tiny dwarf not as large as Jack the Giant Killer, a wild man from Borneo, a woman with pink eyes and yellow hair, the Siamese twins, a living skeleton, the wonderful fat man, Sampson the strong man, an educated pig, and dear me, what not? Well, it was a "great day" for the boys in more ways than one. Their duty was to grind out music from the hand-organ and beat the big drum. The show starts, the people come in. The organ "grinds" and the drum "beats," and fast and furious is the fun. Now it is Sam at the drum and 'Croff' at the hand-organ, and then vice-versa. Now the giant threatens the boys that if they don't make less noise he'll "eat them for dinner" and then the dwarf, who liked noise threatened

them that if they didn't "play up" he'd "put them in his pocket and I carry them to the water-but to drown." But ever and anon, amid the din and sweat, for it soon became tiresome and wearisome, the man of the show who had engaged them would encourage the boys with the promise of a free ticket for the "big show" at two o'clock. Well, everything comes to an end. So it was with the side-show. The mammy was carried out quite tired, the giant disappeared, the fat woman wheeled out, the little Tom Thumb and his tiny bride were out of sight, and hungry and tired, our hard-worked boys waited for that free ticket for the "big show." But it never came. The band played, the ticket-sellers cried themselves hoarse, the crowds gathered in the mammoth menagerie tent; but Sam and 'Croff' waited in vain. The "man of the show" was evidently caring for other boys elsewhere. Was it o'clock, half-past two, three o'clock, and still they waited. Nobody knew and nobody cared! At last a new face appeared, the boys were ejected, and angry and crest-fallen though they were there was no help for it; they had got home by they were likely to get, and now it was "home." By this time the afternoon session of school was about over, so waiting the appearance of their school-fellows the heroes of the side-show made their way home.

How they fared may best be learned from the conversation between them at school next morning. "How'd you feel, Sam?" said 'Croff'. "Sore," sadly replied Sam. "What did you get?" added he. "Lickin'," briefly replied 'Croff'. "What had happened? Well, what generally happens in such a case? Mother had been anxious for Sam, mother had been worried about 'Croff,' both boys had tried to wriggle out of the circus experience; but it was of no avail. A man of Sam's acquaintance had seen him in the show and told his father in the store. A woman had seen 'Croff' and told his sister that he was organ grinder, and the boys proved what many another boy has proven before and since, that some men have no regard for their promises. Circuses are not always what they seem, and a crooked way never pays. Without dinners, with suppers of bread and water, sore backs from the chastising rod for "lying," the boys made their ways to school only to find another score to settle with the teacher. No written excuse for absence yesterday, no satisfactory reason for unprepared home-work meant another "lickin'" and Sam and 'Croff' both concluded that circuses had no further attractions for them. They are both grown men now; but their circus experience is fresh in their memories, and their advice to other boys is simply "don't!"

Here are two or three amusing anecdotes connected with Whittier, the American poet:

A little girl, who was in the house with him, and of whom he was very fond, asked him to commemorate in verse the death of her favorite kitten, Bathsheba by name. Without a moment's hesitation, the poet recited solemnly:

"Bathsheba to whom none ever said—  
 No whittier cat  
 Ever sat on a mat  
 Ever sat on a mat,  
 Requiescat!"

The same little girl had a pony who broke his leg, and again the poet was called upon to comfort the child with some poetic sentiment.

"I have written some lines myself," she said, "but I can't think how to finish the verse."

"What did you write?" asked Whittier. "My pony kicked to the right, he kicked to the left;

The stable post he struck it,  
 He broke the stable post short off—"

And then, added Whittier: "And then he kicked the bucket."

### "Experience Teaches."

*Life* relates the apt reply of a lunatic during an inspection of the asylum by the trustees.

Walking through the grounds, they came upon a party of workmen who were repairing a wall. "One of the harmless patients, apparently assisting in the work, was pushing a wheelbarrow along upside down.

"My friend," said a kind-hearted trustee, gently, "you should turn your wheelbarrow over."

"Not on your life!" replied the patient. "I turned it over yesterday, and they put bricks in it."

### How Would You Have Said

There is much in the way a thing is said. "Your cheeks are like roses," said Aunt Flora, when Lois came in from a January walk, glowing from the cold and exercise. Lois smiled lovingly at Aunt Flora. Aunt Margaret entered the room a minute later, and glancing at Lois as she stood by the fire, said, "My! Your face is as red as a beet!"

The red grew deeper in Lois' face, while unconsciously she turned tentatively away from Aunt Margaret, who prides herself on being "plain-spoken." Aunt Flora's way is best. She can say the right word at the right time, too; even the word of admonition and reproof, but she says it in such a manner that one can think only of the scriptural "apples of gold."—*Ada C. Sweet, in Woman's Home Companion.*

### Hands and Feet.

The famous animal painter, Sir Edwin Landseer, could command his left hand almost as well as his right. The following anecdote, well vouched for, illustrates his ambidexterity:

At a gathering in London, a lady remarked that nobody had ever yet been able to draw two things at once.

"You are mistaken, madam," said Landseer. "If you will lend me two pencils, I will show you."

Two pencils were produced, and the artist, sitting down before a table, drew with his right hand the profile of a stag's head, antlers and all, while at the same time, and without hesitation, his left hand produced the head of a horse. Both pictures are said to have been perfect in every detail.

### A Small Boy on Water.

What one schoolboy knew about water is told in a composition printed in a school journal:

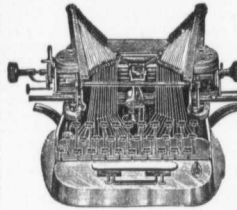
Water is found everywhere, especially when it rains, as it did the other day, when our cellar was half full. Jane had to wear father's rubber boots to get the onions for dinner. Onions make your eyes water, and so does horseradish, when you eat too much.

There is a good many kinds of water in the world—rain water, soda water, holy water, and brine. Water is used for a good many things. Sailors use it to go to sea on. If there wasn't any ocean the ships couldn't float and they would have to stay ashore. Water is a good thing to fire at boys with a squirt, and to catch fish in. My father caught a big one the other day, and when he hauled it up it was an eel.

Nobody could be saved from drowning if there wasn't any water to pull them out of. Water is first rate to put out fires with. I love to go to fires and see the men work at the engines. This is all that I can think about water—except the flood.

November 22, 1900.

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